

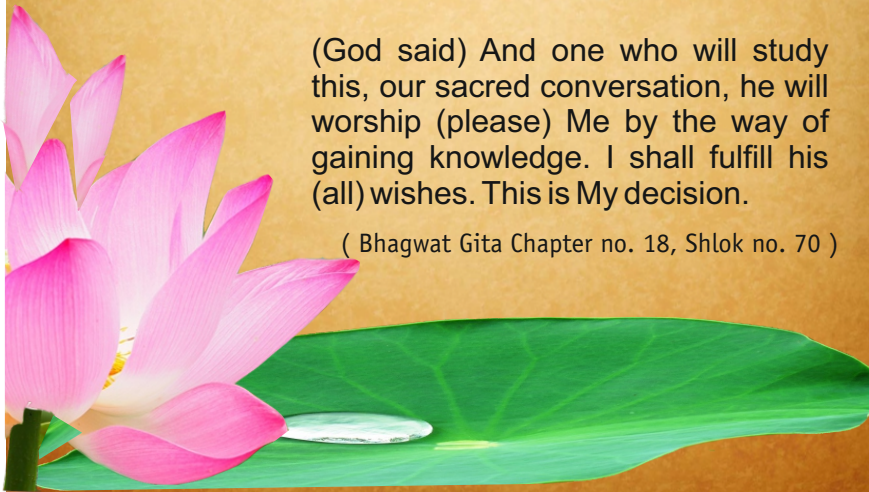


# Bhagwad Gita

**Know How Holy Quran Supports The  
Teachings Of Bhagwat Gita.**

(God said) And one who will study this, our sacred conversation, he will worship (please) Me by the way of gaining knowledge. I shall fulfill his (all) wishes. This is My decision.

( Bhagwat Gita Chapter no. 18, Shlok no. 70 )



To become successful in this life and life after death you must read this divine book at least once in a life time.

# Bhagwad Gita

**Know how Holy Quran supports the  
teachings of Bhagwat Gita.**

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# PREFACE

Dr. Sajid Siddiqui has translated the Bhagwad Gita from Sanskrit to Hindi and Urdu languages in light of the holy Quran. As for the Hindi translation, two Sanskrit scholars Dr. Rekha vyas and prof. Hemant Dattatre Khernar has certified as correct and authentic. And as for the Urdu translation, Government of Maharashtra has honoured with Award.

The Holy Quran is extremely simple for understanding. When we read Bhagwad Gita in light of holy Quran, this divine book Bhagwad Gita also becomes extremely simple for understanding.

Every individual of India and world should read, understand and follow it, hence we are presenting this divine book in English also. We hope this will bring peace and prosperity in society.

## Why Bhagwad Gita is translated in light of the holy Quran?

God said in the holy Quran “O Mohammed (pbuh), He ordered you to follow the same religion which He has ordered to Noah (Vivasvat Manu) to follow, same commandment He had also sent to Abraham, Moses, and Jesus Christ. He also commanded all of them to establish the religion and not get divided themselves.” (Holy Quran 42:13)

From above mentioned verse we can understand that God sent the same commandments to all prophets .

If the commandment were same for all prophets, than we assume that the teachings in all divine books also should be the same.

With this assumption we studied the Bhagwad Gita, and found that our assumption was right. Bhgwat Gita was written in ancient time by maharishi and holy Quran revealed about 1500 years Ved Vyas ji ago. And we found that many verses of Holy Quran support the teaching of Bhagwat Gita which we have mentioned in our translation of this book. And we also found that no teaching of Bhagwat Gita centradic to teaching of Holy Quran . Please read translation of this divine book and enlighten your soul.

We all are human being and mistake is always possible with human being. We may have committed mistake in understanding and translating this divine book. If you find any mistake, kindly let us know, we will correct it immediately.

May God bless us with wisdom to understand His divine scripture and help us in following it too.

Ad. Nilesh Chandrabhushan Ojha  
Q.S.Khan



Government of Maharashtra has honor with award to Urdu translation of this book in 2016.

## PREFACE

Following introduction is copied from Bhagwad Gita which was translated from Sanskrit to Hindi by Dr. Sajid Siddiqui. From this Hindi translation we have translated this divine book into English. We are copying preface from Hindi translation of Dr. Sajid Siddiqui here in Hindi only to preserve its original form and text.

-डॉ. रेखा व्यास

( चारों वेदों की अनुवादक एवं अठारह प्रकाशित पुस्तकों की लेखिका )

आमुख-अद्भुत मिसाल और मशाल

“मेरे परिचित अक्सर मुझे कहते हैं हमारी तरह आप भी परिचितों के काम किया कीजिये इससे अच्छा रहता है।” मैं उनसे कहती हूँ मैं जिनका काम करती हूँ वो परिचित ही हो जाते हैं, काम के माध्यम से हुआ परिचय बेहद पुख्ता, आत्मीय और ठोस होता है। डॉ. साजिद जी से भी परिचय बहुत विशाल कार्य के माध्यम से हुआ और इतना पुख्ता हो गया कि लगता ही नहीं कि यह मेरे वेदों के अनुवाद की प्रशंसा में आये उनके फोन की प्रतिक्रिया का सुपरिणाम है और नया परिचय है।

कर्म प्रधान विश्वरचि राखा

कर्म सृष्टि का मूल है और गीता का मूल यही कर्म है। साजिद जी ने इसी कर्म ग्रन्थ गीता यानी श्रीमद्भगवद्गीता का अनुवाद करके इसमें कर्मठता का एक और नया अध्याय जोड़ दिया है। इतने ग्रन्थों में से यदि इन्होंने इस ग्रन्थ का चयन किया है तो निश्चित ही इनके मन मस्तिष्क पर उसके दर्शन की छाप होगी ही।

डॉ. श्री. साजिद ने बहुत सरल, आम बोल चाल और आत्मिय में यह अनुवाद किया है। यह इस अनुवाद का सबसे सशक्त तथा प्राणवान पक्ष है। उर्दू का पुट इसे लाखों लोगों तक संचारी बनाएगा। डॉ. साजिद गीता के मर्म तक पहुँचे हैं, यह भी अनुवाद की ताकत है, केवल शब्दानुवाद हो तो वो बात नहीं बनती।

यह अनुवाद महज अनुवाद या तर्जुमा भर नहीं है, किसी ग्रन्थ का भाषान्तरण भर नहीं है। अपितु संस्कृतियों का संगम, राष्ट्रीय एकता की मिसाल है जो हमारी सबसे बड़ी आवश्यकता है। आज भारत पुनः विश्वगुरु और ताकत बन जाए यदि यह पारस्परिक वैमनस्य और खण्डन की भावना खत्म हो जाए।

दुर्भाग्य से हमने महान ग्रन्थों को धर्म के हवाले से देखने की आदत पाल रखी है, जबकि यह आचार शास्त्र हैं इन्हें कोई भी अपना सकता है। ये सबके हैं सब इनके हैं। डॉ साजिद के अनुवाद से समाज के काफी भ्रम टूटेंगे। गीता के बारे में कम जानने वाले इसे युद्ध ग्रंथ समझने की भूल कर लेते हैं, जब कि यह कर्तव्य की ओर केन्द्रित करने वाला ग्रन्थ है। स्व-पर का भेद मिटाने, देह और आत्मा का अन्तर बताने वाला ग्रन्थ है। आज के भटकते, भूलते भोगवाद की ओर उन्मुख होते समाज के लिए डॉ. साजिद का अनुवाद “अद्भुत मिसाल और मशाल” है।

-डॉ. रेखा व्यास  
(दिल्ली)

## प्रो. हेमंत दत्तात्रेय खैरनार

एम.ए. संस्कृत तिलक महाराष्ट्र विश्वविद्यालय,  
बी.एड. संस्कृत-अंग्रेजी कवि कुलगुरु कालिदास विश्वविद्यालय  
रामटेक, नागपुर.

एम.एड. संस्कृत मुंबई विश्वविद्यालय  
वेद विषय के लिए विश्वविद्यालय में प्रथम क्रमांक ( गोल्ड मेडल )  
प्राप्त करने वाले.

‘श्रीमद्भगवद्गीता’ मानव संस्कृति का एक अनमोल उपहार है। गीता केवल एक धार्मिक ग्रंथ ही नहीं बल्कि यह मानव जीवन को सही मार्ग दिखाने वाला पवित्र ग्रंथ भी है। मानव जीवन की सारी समस्याओं का हल इस किताब में मौजूद है। श्री पांडुरंगशास्त्री आठवले जो स्वाध्याय संस्था के विश्वस्थापक हैं, वह कहते हैं कि,

“Geeta is not only Bibles of Hindusim,  
but geeta is a Bible of Humanity.”

“गीता केवल हिंदुत्व की बाइबल नहीं है बल्कि गीता सारी मानव जाति की बाइबल है।”

जीवन के प्रयास में मनुष्य किस प्रकार का बर्ताव करे यह बतलाते हुए मानव जीवन के श्रेष्ठ उद्देश्यों को गीता दर्शाता है। पुरुषोत्तम योग, भवितयोग, स्थितप्रज्ञदर्शन, कर्म, मीमांसा, इन विषयों पर विस्तार से बहस पवित्र ग्रंथ गीता में है। यानी मानव जीवन के उत्तम विकास के मार्ग को दर्शाता है।

आदरणीय डॉ. साजिद सिद्दीकी साहब ने गीता का अध्ययन करके मुसलमानों के पवित्र ग्रंथ कुरआन शरीफ के धार्मिक दृष्टिकोण को एक दूसरे के समान करने का जो प्रयास किया है, उसकी प्रशंसा को शब्दों में बयान करना बहुत कठिन है।

ईश्वर एक ही है और हम सब उसी एक ईश्वर की संतान हैं। इस भावना को दर्शाने के लिए आदरणीय साजिद सिद्दीकी साहब द्वारा लिखे संस्कृत भाग को जांचने का सौभाग्य मुझे मिला, मैं अपने आप को धन्य समझता हूँ।

श्री. डॉ. साजिद सिद्दीकी साहब की किताब का अध्ययन करने के बाद हिन्दू व मुस्लिम समाज में एकता का वातावरण निर्माण करने में जरूर मदद मिलेगी। ईश्वर उनके इस प्रयास को सफल करे, यही मेरी शुभकामनाएँ हैं।

-प्रो. हेमंत दत्तात्रेय खैरनार

(संस्कार संस्कृत क्लासेस, मालेगाँव कैम्प)

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Index as per topic is not in holy book of Bhagwad Gita. We have studied and compiled this "Index as per Topic" for convenience of people. So whatever important topic anyone want to refer, he will get reference of all those shloks at one place.

We hope this will help in fast learning of this divine book.

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57) Shloks which describes many other holy personalities.

4:1, 4:8, 10:6, 11:15.

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## 1- Importance of following Divine books

Importance of following divine books could be understood from the following twelve shloks of the Bhagwad gita.

- 1) यः शास्त्र-विधिम् उत्सृज्य वर्तते काम-कारतः।  
न सः सिद्धिम् अवाप्नोति न सुखम् न पराम् गतिम् ॥२३॥

(God said) One who acts under the influence of desire, (and) give up laws of divine scriptures, he neither achieves perfection, nor concentration in prayers, (Hence neither he achieves) happiness (in life) Nor (he achieve) supreme destination (heaven).

(Chapter No. 16, Shlok No. 23)

(Word by word translation you can read in respective chapters.)

- 2) एवम् प्रवर्तितम् चक्रम् न अनुवर्तयति इह यः।  
अघ-आयुः इन्द्रिय-आरामः मोघम् पार्थ सः जीवति ॥१६॥

(God said) Thus, O Arjun, one who in this life does not adopt cycle of life established by holy vedas, his life get filled with sin. (Because) he lives life only to get immersed in gratification of senses. (Chapter No. 3, Shlok No. 16)

- 3) अ-शास्त्र विहितम् घोरम् तप्यन्ते ये तपः जनाः।  
दम्भ-अहकार संयुक्ताः काम राग बल अन्विताः ॥१७ः५॥

Those who (follow pattern of life which is) not prescribed by the scriptures, (they) under influence of hypocrisy, false ego, (get) engaged in gratification of senses, anger, and power. (They give) stern trouble (to those) people (who do) too much prayer (of God).

(Chapter No. 17, Shlok No. 5)

(That means those who are not religious, they are also source of trouble for since religious people.)

- 4) एतत योनीनि भूतानि सर्वाणि इति उपधारय।  
अहम् कृत्स्नस्य जगतः प्रभवः प्रलयः तथा ॥६॥

Certainly (they want to) remove Me (God) who is situated in heart. (who is) invisible and created body of all kind of living beings, certainly know them (as) demons. (Chapter No. 17, Shlok No. 6)

- 5) अनेक चित्त विभ्रान्ताः मोह जाल समावृताः।  
प्रसक्ताः काम-भोगेषु पतन्ति नरके अशुचौ ॥१६ः१६॥

Confused by many anxieties, surrounded by a network of illusion, addicted to sense gratification, (after death they) descend down to the unclean hell. (Chapter No. 16, Shlok No. 16)

● So ultimately those who don't read divine books and don't follow the commandments of God, they fall down in hell.

### Advantage of having divine knowledge

- 6) तस्मात् शास्त्रम् प्रमाणम् ते कार्य अकार्य व्यवस्थितौ।  
ज्ञात्वा शास्त्र विधान उक्तम् कर्म कर्तुम् इह अर्हसि ॥१६ः२४॥

Therefore in determining your duty (and), forbidden activities, (let) scriptures be your standard (authority). Understand scriptures, the regulations (and the) teachings, (and) do your duty in this world. (appropriately) accordingly. (Chapter No. 16, Shlok No. 24)

7) अपि चेत् असि पापेभ्यः सर्वेभ्यः पाप-कृत-त मः ।

सर्वम् ज्ञान-प्लवेन एव वृजिनम् सन्तरिष्यसि ॥४:३६॥

If you are most sinful (in) all sinners, then also by the boat of divine knowledge, certainly you shall cross over the ocean of miseries (sin).

(Chapter No. 4, Shlok No. 36)

8) यथा एधांसि समिद्धः अग्निः भस्म-सात् कुरुते अर्जुन ।  
ज्ञान-अग्निः सर्व-कर्माणि भस्मसात् कुरुते तथा ॥४:३७॥

O Arjun, as (the way in which) blazing fire turns fire wood to ashes. Similarly the fire of knowledge turns all (bad) deeds to ashes. (Chapter No. 4, Shlok No. 37)

9) न हि ज्ञानेन सदृशम् पवित्रम् इह विद्यते ।  
तत् स्वयम् योग संसिद्धः कालेन आत्मनि विन्दति ॥४:३८॥

Certainly like divine knowledge nothing exists in this world (which) purifies. By that (divine knowledge) (human being) by himself get connected (to God) completely, (and) in course of time (he) finds (peace) within the heart.

(Chapter No. 4, Shlok No. 38)

10) श्रद्धा-वान् लभते ज्ञानम् तत्-परः संयत इन्द्रियः ।  
ज्ञानम् लब्ध्वा पराम् शान्तिम् अचिरेण अधिगच्छति ॥४:३९॥

The faithful person who has gained divine knowledge (and) controlled his senses (that is wish to enjoy), (then by this) divine knowledge (he achieves favour of God who is) greatest of all. (Then) without delay (he) get supreme (place of) peace (heaven).

(Chapter No. 4, Shlok No. 39)

11) श्रेयान् द्रव्य-मयात् यज्ञात् ज्ञान-यज्ञः परन्तप ।  
सर्वम् कर्म अखिलम् पार्थ ज्ञानेपरिसमाप्यते ॥४:३३॥

O Arjun! (it is) superior to please God

by prayer with divine knowledge, (than) praying God by (sacrificing) material possessions. O son of Partha, completion (perfection) of all deed (depends on) complete awareness of divine knowledge.

(Chapter No. 4, Shlok Nro. 33)

12) ज्ञानेन तु तत् अज्ञानम् येषाम् नाशितम् आत्मनः ।  
तेषाम् आदित्य-वत् ज्ञानम् प्रकाशयति तत् परम् ॥५:१६॥

But, those human being, whose divine knowledge has been destroyed by ignorance. This divine knowledge (of Bhagvad Gita) illuminates on them that supreme entity (God) is like the sun.

(Chapter No. 5, Shlok No. 16)

● So read this divine book Bhagvad Gita. Understand it, remember it, and practice it. It will ensure your accommodation in heaven.

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Chapter-1  
Arjun Vishad Yog  
Lamenting the Consequences of War

धर्मक्षेत्रे कुरुक्षेत्रे समवेता युयुत्सवः ।  
मामकाः पाण्डवाश्चैव किमकुर्वत संजय ॥1॥

दृष्ट्वा तु पाण्डवानीकं व्यूढं दुर्योधनस्तदा ।  
आचार्यमुपसंगम्य राजा वचनमब्रवीत् ॥2॥

पश्यैतां पाण्डुपुत्राणामाचार्य महतीं चमूम् ।  
व्यूढां द्रुपदपुत्रेण तव शिष्येण धीमता ॥3॥

अत्र शूरा महेष्वास भीमार्जुनसमा युधि ।  
युयुधानो विराटश्च द्रुपदश्च महारथः ॥4॥

धृष्टकेतुश्चेकितानः काशिराजश्च वीर्यवान् ।  
पुरुजित्कुन्तिभोजश्च शैब्यश्च नरपुङ्गवः ॥5॥

युधामन्युश्च विक्रान्त उत्तमौजाश्च वीर्यवान् ।  
सौभद्रो द्रौपदेयाश्च सर्व एव महारथाः ॥6॥

अस्माकं तु विशिष्टा ये तान्निबोध द्विजोत्तम ।  
नायका मम सैन्यस्य सञ्ज्ञार्थं तान्ब्रवीमि ते ॥7॥

भवान्भीष्मश्च कर्णश्च कृपश्च समितिञ्जयः ।  
अश्वत्थामा विकर्णश्च सौमदत्तिस्तथैव च ॥8॥

अन्ये च बहवः शूरा मदर्थे त्यक्तजीविताः ।  
नानाशस्त्रप्रहरणाः सर्वे युद्धविशारदाः ॥9॥

अपर्याप्तं तदस्माकं बलं भीष्माभिरक्षितम् ।  
पर्याप्तं त्विदमेतेषां बलं भीष्माभिरक्षितम् ॥10॥

अयनेषु च सर्वेषु यथाभागमवस्थिताः ।  
भीष्ममेवाभिरक्षन्तु भवन्तः सर्व एव हि ॥11॥

तस्य सञ्जनयन्हर्षं कुरुवृद्धः पितामहः ।  
सिंहनादं विनद्योच्चैः शंख दध्मो प्रतापवान् ॥12॥

ततः शंखाश्च भेर्यश्च पणवानकगोमुखाः ।  
सहस्रैवाभ्यहन्यन्त स शब्दस्तुमुलोऽभवत् ॥13॥

ततः श्वेतैर्हयैर्युक्ते महति स्यन्दने स्थितौ ।  
माधवः पाण्डवश्चैव दिव्यौ शंखौ प्रदध्मतुः ॥14॥

पाञ्चजन्यं हृषीकेशो देवदत्तं धनञ्जयः ।  
पौण्ड्रं दध्मौ महाशंख भीमकर्मा वृकोदरः ॥15॥

अनन्तविजयं राजा कुन्तीपुत्रो युधिष्ठिरः ।  
नकुलः सहदेवश्च सुघोषमणिपुष्पकौ ॥16॥

काश्यश्च परमेष्वासः शिखण्डी च महारथः ।  
धृष्टद्युम्नो विराटश्च सात्यकिश्चापराजितः ॥17॥

द्रुपदो द्रौपदेयाश्च सर्वशः पृथिवीपते ।  
सौभद्रश्च महाबाहुः शंखान्दध्मुः पृथक्पृथक् ॥18॥

स घोषो धार्तराष्ट्राणां हृदयानि व्यदारयत् ।  
नभश्च पृथिवीं चैव तुमुलो व्यनुनादयन् ॥19॥

अथ व्यवस्थितान्दृष्ट्वा धार्तराष्ट्रान् कपिध्वजः ।  
प्रवृत्ते शस्त्रसम्पाते धनुरुद्यम्य पाण्डवः ॥20॥

हृषीकेशं तदा वाक्यमिदमाह महीपते ।  
सेनयोरुभयोर्मध्ये रथं स्थापय मेऽच्युत ॥21॥

यावदेतान्निरीक्षेऽहं योद्धुकामानवस्थितान् ।  
कैर्मया सह योद्धव्यमस्मिन् रणसमुद्यमे ॥22॥

योत्स्यमानानवेक्षेऽहं य एतेऽत्र समागताः ।  
धार्तराष्ट्रस्य दुर्बुद्धेर्युद्धे प्रियचिकीर्षवः ॥23॥

एवमुक्तो हृषीकेशो गुडाकेशेन भारत ।  
सेनयोरुभयोर्मध्ये स्थापयित्वा रथोत्तमम् ॥24॥

भीष्मद्रोणप्रमुखतः सर्वेषां च महीक्षिताम् ।  
उवाच पार्थ पश्यैतान् समवेतान् कुरुनिति ॥25॥

तत्रापश्यत्स्थितान् पार्थः पितृनथ पितामहान् ।  
आचार्यान्मातुलान्भ्रातृन्पुत्रान्पौत्रान्सखींस्तथा ॥26॥

श्वशुरान् सुहृदश्चैव सेनयोरुभयोरपि ।  
तान्समीक्ष्य स कौन्तेयः सर्वान् बन्धूनवस्थितान् ॥27॥

कृपया परयाविष्टो विषीदन्निदमब्रवीत् ।  
दृष्टेवमं स्वजनं कृष्ण युयुत्सुं समुपस्थितम् ॥28॥

सीदन्ति मम गात्राणि मुखं च परिशुष्यति ।  
वेपथुश्च शरीरे मे रोमहर्षश्च जायते ॥29॥

गाण्डीवं संसते हस्तात्वक्चैव परिदह्यते ।  
न च शक्नोम्यवस्थातुं भ्रमतीव च मे मनः ॥30॥

निमित्तानि च पश्यामि विपरीतानि केशव ।  
न च श्रेयोऽनुपश्यामि हत्वा स्वजनमाहवे ॥31॥

न काङ्क्षे विजयं कृष्ण न च राज्यं सुखानि च ।  
किं नो राज्येन गोविंद किं भोगैर्जीवितेन वा ॥32॥

येषामर्थे काङ्क्षितं नो राज्यं भोगाः सुखानि च ।  
त इमेऽवस्थिता युद्धे प्राणांस्त्यक्त्वा धनानि च ॥33॥

आचार्याः पितरः पुत्रास्तथैव च पितामहाः ।  
मातुलाः श्वशुराः पौत्राः श्यालाः संबन्धिनस्तथा ॥34॥

एतान्न हन्तुमिच्छामि घ्नतोऽपि मधुसूदन ।  
अपि त्रैलोक्यराज्यस्य हेतोः किं नु महीकृते ॥35॥

निहत्य धार्तराष्ट्रान्न का प्रीतिः स्याज्जनार्दन ।  
पापमेवाश्रयेदस्मान् हत्वैतानाततायिनः ॥36॥

तस्मान्नार्हा वयं हन्तुं धार्तराष्ट्रान्स्वबान्धवान् ।  
स्वजनं हि कथं हत्वा सुखिनः स्याम माधव ॥37॥

यद्यप्येते न पश्यन्ति लोभोपहतचेतसः ।  
कुलक्षयकृतं दोषं मित्रद्रोहे च पातकम् ॥38॥

कथं न ज्ञेयमस्माभिः पापादस्मान्निवर्तितुम् ।  
कुलक्षयकृतं दोषं प्रपश्यद्भिर्जनार्दन ॥39॥

कुलक्षये प्रणश्यन्ति कुलधर्माः सनातनाः ।  
धर्मे नष्टे कुलं कृत्स्नमधर्मोऽभिभवत्युत ॥40॥

अधर्माभिभवात्कृष्ण प्रदुष्यन्ति कुलस्त्रियः ।  
स्त्रीषु दुष्टासु वार्ष्णेय जायते वर्णसंकरः ॥41॥

संकरो नरकायैव कुलघ्नानां कुलस्य च ।  
पतन्ति पितरो ह्येषां लुप्तपिण्डोदकक्रियाः ॥42॥

दोषैरैतैः कुलघ्नानां वर्णसंकरकारकैः ।  
उत्साद्यन्ते जातिधर्माः कुलधर्माश्च शाश्वताः ॥43॥

उत्सन्नकुलधर्माणां मनुष्याणां जनार्दन ।  
नरकेऽनियतं वासो भवतीत्यनुशुश्रुम ॥44॥

अहो बत महत्पापं कर्तुं व्यवसिता वयम् ।  
यद्राज्यसुखलोभेन हन्तुं स्वजनमुद्यताः ॥45॥

यदि मामप्रतीकारमशस्त्रं शस्त्रपाणयः ।  
धार्तराष्ट्रा रणे हन्युस्तन्मे क्षेमतरं भवेत् ॥46॥

एवमुक्त्वार्जुनः सङ्ख्ये रथोपस्थ उपाविशत् ।  
विसृज्य सशरं चापं शोकसंविग्नमानसः ॥47॥

Chapter-1  
**Arjun Vishad Yog**  
 Lamenting the Consequences of War

**Introduction of chapter:**

- A shlok about influence of influential people on society is as follow;

यत्-यत् आचरति श्रेष्ठः तत् तत् एव इतरः जनः ।  
 सः यत् प्रमाणम् कुरुते लोकः तत् अनवर्तते ॥३-२१॥

(यत् यत्) whatever (आचरति) deeds (श्रेष्ठः) influential people of society do (तत् तत्) same type of deed (इत रः जनः) other common people also follow (एवं) certainly (यत् प्रमाणम्) whatever standard (सः) influential people of society (कुरुते) present (set) (तत्) same standard is (अनवर्तते) followed by (लोकः) all the world.

Whatever deeds influential people of society do, same type of deeds common people also follow. Certainly

**Description of Warriors :-**

1:1

धृतराष्ट्र उवाच,  
 धर्म-क्षेत्रे कुरु-क्षेत्रे समवेताः युयुत्सवः।  
 मामकाः पाण्डवाः च एव किम् अकुर्वत सञ्जय ॥१॥

Dhritrashtra said : O Sanjay, My (sons) and (the sons of) Pandu, assembled at Kuruksetra, (which is also) a religious place, desiring to fight. (At that place) what (they) did?

whatever standard influential people of society set, same standard is followed by all the world.

(Bhagwad Gita Shlok No. 3:21)

- Arjun was knowing this fact, hence he said to Shri Krishna, that ours is a royal family. In this battle on both sides, all our family members and relatives are present. Family tradition which our family represent will end with death of our family members. After their death society will follow irreligious way of life. And as we will be responsible for this destruction of family tradition, hence all of us will fall in to hell. Hence I will not fight.

(धृतराष्ट्र उवाच) Dhritrashtra said (सञ्जय) O Sanjay (मामकाः) My (sons) (च) and (पाण्डवः) (the sons of) Pandva (समवेत) assembled (कुरु क्षेत्रे) Kuruksetra (धर्म क्षेत्रे) (which is also) a religious place (युयुत्सव) desiring to fight (किम्) (at that place) what (अकुर्वत) (they) did.

**Note :-** We have given sub-heading as “Description of warriors”. This is only for convenience of understanding of this divine book of Bhagwad Gita. The original scripture does not have such sub-headings.

## 1:2

संजय उवाच,  
दृष्ट्वा तु पाण्डव-अनीकम् व्यूढम् दुर्योधन तदा  
आचार्यम् उपसंगम्य राजा वचनम् अब्रवीत् ॥२॥

Sanjay said, O king (Dhritrashtra), at this time after looking at the soldiers of the sons of Pandu, arranged in a military phalanx, Duryodhana approached his teacher (Dronacharya) (and) said (these) words.

(संजय उवाच) Sanjay said (राजा) O king (dhritrashtra), (तदा) at this time (दृष्ट्वा) after looking (पाण्डव अनीकम्) at the soldiers of the Pandav (व्यूढम्) arranged in a military phalanx (दुर्योधन) Duryodhana (उपसंगम्य) approached (आचार्यम्) the teacher (and) (अब्रवीत्) spoke (some) (वचनम्) words.

## 1:3

पश्य एताम् पाण्डु-पुत्राणाम् आचार्य महतीम् चमूम् ।  
व्यूढाम् द्रुपद-पुत्रेण तव शिष्येण धी-मता ॥३॥

O my teacher! see great military force of the sons of Pandu, arranged (by) your disciple, the son of Drupada, (who is) very intelligent.

(आचार्य) O my teacher (पश्य) see (महतीम्) great (चमूम्) military force (पाण्डु पुत्राणाम्) of the sons of Pandu (व्यूढाम्) arranged (by) (तव) your (शिष्येण) disciple (द्रुपद पुत्राणाम्) the son of Drupada, (who is) (धी-मता) very intelligent.

## 1:4

अत्र शूराः महा-इषु-आसाः भीम-अर्जुन समाः युधि  
युयुधानः विराटः च द्रुपदः च महारथाः ॥४॥

Here, in the war, heroes like Yuyudhan, Virat, and the great general, Drupada (are) equal to mighty bowmen Arjuna and Bhima.

(अत्र) here (युधि) in the war, (शूरा) heroes (युयुधान) Yuyudhana (विराट) Virata (च) and (महारथः) great fighter (द्रुपदः) Drupada (are) (समाः) equal (to) (महा इषु-आसाः) mighty bowmen (भीम अर्जुन) Arjuna and Bhima.

## 1:5

धृष्टकेतु चेकितानः काशिराजः च वीर्यवान् ।  
पुरुजित् कुन्तिभोजः च शैब्य च नरपुङ्गवः ॥५॥

Very powerful (fighter like) Dhrstaketuh, Cekitanah, and Kasiraja, and Purujit (are present). Hero in human society (like) Saibya (is also present).

(वीर्यवान्) Very powerful (fighter like) (धृष्टकेतुः) Dhrstaketuh (चेकितानः) Cekitanah (च) and (काशिराज) kasiraja (च) and (पुरुजित) Purujit (are present) (नरपुङ्गवः) hero in human society (like) (शैब्यः) Saibya (is also present).

## 1.6

युधामन्युः च विक्रान्तः उत्तमौजाः च वीर्यवान् ।  
सौभद्रः द्रौपदेयाः च सर्वे एव महारथाः ॥६॥

Yudhamanyuh, Abhimanu, the son of Subhadra, and the son of Draupadi, all are certainly mighty and great chariot fighter.

(युधामन्युः) Yudhamanyuh (उत्तमौजाः) Abhimanu (सौभद्रः) the son of Subhadra (च) and (द्रौपदेयाः) the son of Draupadi (सर्वे) all (एव) certainly (विक्रान्त) mighty (च) and (महारथाः) great chariot fighter.

## 1.7

अस्माकम् तु विशिष्टाः ये तान् निबोध द्विज-उत्तमा  
नायकाः मम सैन्यस्य संज्ञा-अर्थम् तान् ब्रवीमि ते॥७॥

But, O best of the brahmanas, be informed (about) our special (and) star fighters (in) my military (also). For (your) information I am speaking about them to you.

(तु) But (द्विज उत्तम) O best of the brahmanas (निबोध) be informed (about) (अस्माकम्) our (विशिष्टाः) special (and) (नायकाः) star fighter (in) (मम) my (सैन्यस्य) military (संज्ञा-अर्थम्) for (your) information (ब्रवीमि) I am speaking (ये) about (तान्) them (ते) to you.

## 1.8

भवान् भीष्मः च कर्णः कृपः च समितिज्जयः।  
अश्वत्थामा विकर्णः च सौमदन्ति तथा एव च॥८॥

(There are personalities like) Bhisma, Karna, Krpa, and Asvatthama and Vikarnah and the son of Somadatta. As well as your good self, who always (remains) victorious in battle.

(भीष्मः) Bhisma (कर्णः) Karna (च) and (कृ पः) Krpa (च) and (अश्वत्थामा) Asvatthama (च) and (विकर्णः) Vikarnah (च) and (सौमदन्ति) the son of Somadatta (तथा) as well as (एव) certainly (भवान्) your good self (समितिज्जयः) always victorious in battle.

## 1.9

अन्ये च बहवः शूराः मत् अर्थे त्यक्त जीविता।  
नाना शस्त्र पहरणाः सर्वे युद्ध-विशारदाः॥९॥

(There are many) other heroes also (who are) prepared to risk (their) life for my sake. (They are) great in number (and) all are equipped with weapons, (and) experienced in military science.

(There are many) (अन्ये) other (शूराः) heroes (च) also (who) (त्यक्त जीविताः) prepared to risk life (मत् अर्थे) for my sake (they are) (बहवः) great in number (and) (सर्वे) all are (प्रहरणाः) equipped with (शस्त्र) weapons (and) (युद्ध विशारदाः) experienced in military science.

## 1.10

अपर्याप्तम् तत् अस्माकम् बलम् भीष्म अभिरक्षितम्।  
पर्याप्तम् तु इदम् एतेषाम् बलम् भीम अभिरक्षितम्॥१०॥

This (military) strength of ours, under command of grandfather. Bhisma is immeasurable (infinite). But that strength (of Pandavas) under command of Bhima is limited.

(इदम्) This (military) (बलम्) strength (अस्माकम्) of ours (अभिरक्षितम्) under command of (भीष्म) grandfather Bhisma (अपर्याप्तम्) immeasurable (infinite) (तु) But (तत्) that (बलम्) strength (एतेषाम्) (of) that (अभिरक्षितम्) under command of (भीम) by Bhima (पर्याप्तम्) limited.

## 1.11

अयनेषु च सर्वेषु यथा-भागम् अवस्थिताः।  
भीष्मम् एव अभिरक्षन्तु भवन्तः सर्वे एव हि॥११॥

The way in which all of you (have been) placed in different strategic points. Certainly all of you (should) protect grandfather Bhisma.

(यथा) The way in which (सर्वेषु) all of you (अवस्थिताः) (have been) placed (भागम्) in different (अयनेषु) strategic points (एव-हि) certainly (सर्वेषु) all of (भवन्तः) you (should) (अभिरक्षन्तु) protect (भीष्मम्) grandfather, Bhisma.



## 1.12

तस्य सज्जनयन् हर्षम् कुरु-वृद्धः पितामहः ।  
सिंह-नादम् विनद्य उच्चमैः शब्दम् दध्मौ प्रताप-वान् ॥१२॥

To increase Duryodhan's cheerfulness, the grandsire of the kuru dynasty, the grandfather, thundered (and) very loudly with full force, and roaring sound like that of a lion blew conch shell.

(सञ्जानयन्) To increase (तस्य) his (Duryodhan) (हर्षम्) cheerfulness (कुरु वृद्धः) the grandsire of the kuru dynasty (पितामहः) the grandfather (विनद्य) thundered (and) (उच्चैः) very loudly (प्रताप-वान्) with full force (सिंह नादम्) roaring sound like that of a lion (दध्मौ) blew (शब्दम्) conch shell.

## 1.13

ततः शङ्खाः च भेर्यः च पणव-आनकगोमुखाः ।  
साहसा एव अभ्यहन्यन्त सः शब्दः तुमुलः अभवत् ॥१३॥

Thereafter conch shells and large drums, small drums and kettledrums, and horns, all of a sudden were simultaneously sounded. Certainly that combined sound became (very) fearful.

(ततः) thereafter (शङ्खाः) conch shells (च) and (भेर्यः) large drums (पाणव-आनक) small drums and kettledrums (च) and (गोमुखाः) horns (साहसा) all of a sudden (अभ्यहन्यन्त) were simultaneously sounded (एव) certainly (सः) that (शब्दः) combined sound (अभवत्) became (तुमुलः) (very) tumultuous (fearful).

## 1.14

ततः श्वेतैः हयैः युक्ते महति स्यन्दने स्थितौ ।  
माधवः पाण्डवः च एव दिव्यौ शङ्खौ प्रदध्मतुः ॥१४॥

Certainly thereafter Shri Krishna and Arjuna seating in a great chariot, being yoked with white horses, blew their divine conch shells (also).

(एव) Certainly (ततः) thereafter (माधवः) Shri Krishna (च) and (पान्दवः) Arjuna (स्थितौ) seating (महति) in a great (स्यन्दने) chariot (युक्ते) being yoked (श्वेतैः) with white (हयैः) horses (प्रदध्मतुः) blew (sounded) (दिव्यौ) transcendental (शङ्खौ) conch shells.

## 1.15

पाञ्चजन्यम् हृषीकेशः देवदत्तम् धनञ्जय ।  
पौण्ड्रम् दध्मौ महा-शङ्खम् भीम-कर्मा वृक-उदरः ॥१५॥

Sri Krishna (blew) the conch shell named "Panchjanya". Arjuna (blew) conch shell named Devdatta. Bhima who performs great task (and who) eats too much, blew the terrific conch shell (named) Paundra.

(हृषीकेशः) Hrsikesa (Sri Krishna) (blew) (पाञ्चजन्यम्) the conch shell named "Panchjanya" (धनम्-जयः) Dhanamjay (देवद-दत्तम्) the conch shell named Devdatta (भीम-कर्मा) bhima who performs great task (and who) (वृक-उदरः) eats too much (दध्मौ) blew (महा शङ्खम्) the terrific conch shell (पौण्ड्रम्) (named) Paundra.

## 1.16

अनन्त-विजयम् राजा कुन्ती-पुत्रः ।  
युधिष्ठिरः नकुलः सहदेवः च सुघोष-मणिपुष्पकौ ॥१६॥

O king, the son of Kunti blew the conch shell named ananta vijaya. Nakula and

(राजा) Oh king (कुन्ती-पुत्रः) the son of Kunti (अनन्त विजयम्) blew the conch shell named ananta vijaya (नकुलः) Nakula (च) and (सहदेवः) Sahadeva (सुघोष मणिपुष्पकौ)

Sahadeva blew conch shell named as Sughosa and Manipuspakan.

blew conch shell named as Sughosa and Manipuspakan.

### 1.17

काश्यः च परम-ईषु-आसः शिखण्डी च महा-रथः।  
धृष्टद्युम्नः विराटः च सात्यकिः च अपराजितः ॥१७॥

The great archer, the king of Kasi (Varanasi), and the great warrior Sikhandi, Dhrstadyumna, Virata, and Satyaki, the one who had never been defeated.

(परम ईसु-आसः) the great archer (काश्यः) the king of Kasi (Varanasi) (च) and (महा-रथः) the great warrior (शिखण्डी) Sikhandi (धृष्टद्युम्नः) Dhrstadyumna (विराटः) Virata (च) and (सात्यकिः) Satyaki (च) and (अपराजितः) one who had never been defeated.

### 1.18

द्रुपदः द्रौपदेयाः च सर्वशः पृथिवी-पते।  
सौभद्रः च महा-बाहुः शङ्खान् दध्मुः पृथक्-पृथक् ॥१८॥

Drupada and the (five) son of Draupadi, Abhimanu, the son of Subhadra (who has) mighty arms, and O king, each one blew their conch shell separately from every place.

(द्रुपदः) Drupada (च) and (द्रौपदेयाः) the son of Draupadi (सौभद्रः) Abhimanu the son of Subhadra (महा-बाहुः) (who has) mighty arm (च) and (पृथिवी-पते) o king (शङ्खान्) conch shell (दध्मुः) were blew (पृथक् पृथक्) each separately (सर्वशः) from every place.

### 1.19

सः घोषः धार्तराष्ट्राणाम् हृदयानि व्यदारयत्।  
नभः च पृथिवीम् च एव तुमुलः अभ्यनुनादयन् ॥१९॥

Certainly vibration of that uproarious (sound) has shaken the surface of the earth (and) the sky, and also shattered (the) heart of the sons of Dhritrashtra.

(एव) Certainly (तुमुलः) uproarious of (सः) that (घोषः) vibration (अभ्यनुनादयन्ः) has shaken (पृथिवीम्) the surface of the earth (and) (नभः) the sky (च) also (व्यदारयत्) shattered (हृदयानि) heart (धार्तराष्ट्राणाम्) of the son of Dhrtarashtra.

### 1.20

अथ व्यवस्थितान् दृष्ट्वा धार्तराष्ट्रान् कपिध्वजः।  
प्रवृत्ते शस्त्र-सम्पाते धनुः अद्यम्य पाण्डवः। हृषीकेशम् तदा वाक्यम् इदम् आह मही-पते ॥२०॥

O king! thereupon looking at the son of Dhritrashtra, the son of Pandu (Arjun) sitting (in chariot) with flage marked with Hanuman, moves forward to release arrow (from his) bow (and) said these words to Shri Krishna.

(मही-पते) O king (अथ) thereupon (दृष्ट्वा) looking at (धार्तराष्ट्रान्) the son of dhrtarashtra (पाण्डवः) the son of Pandu (Arjun) (व्यवस्थितान्) sitting (in chariot) (कपिध्वजः) with flage marked with hanuman (प्रवृत्ते) moves forward (शस्त्र सम्पाते) to release arrow (धनुः) bow (आह) said (इदम्) these (वाक्यम्) words to (हृषीकेशम्) the Shri Krishna.

## 1.21-22

### Observation of military by Arjun :-

अर्जुन उवाच,  
सेनयोः उभयोः मध्ये रथम् स्थापय मे उच्युता  
यावत् एतान् निरीक्षे अहम् योद्धु-कामान् अवस्थितान्॥२१॥  
कैः मया यह यौद्धव्यम् अस्मिन् रण समुद्यमे ॥२२॥

Arjuna said, O Krishna! please keep my chariot between both the armies, (So that) I (am) able to look (at) all (the warriors). (Who are) desiring to fight (me) and arrayed on the battlefield. (And) with whom (in this) battlefield I have to contend with and have to fight.

(अर्जुन उवाच) Arjuna said (उच्युत) O perfect one (Krishna) (स्थापय) please keep (मे) my (रथम्) chariot (मध्ये) between (उभयोः) both (सेनयोः) the armies (यावत्) as long as (अहम्) I (निरीक्षे) able to look (एतान्) all those. (योद्धु कामान्) (who) desiring to fight (अवस्थितान्) arrayed on the battlefield, (and) (सह) together (कैः) with whom (रण) (in this) battlefield (मया) I (समुद्यमे) have to contend with and (योद्धव्यम्) have to fight.

## 1.23

योत्स्यमानान् अवेक्षे अहम् ये एते अत्र समागताः ।  
धार्तराष्टस्य दुर्बुद्धेः युद्धे प्रिय चिकीर्षवः ॥१-२३॥

And let me see those, who have assembled here in this war to fight (with me), and wishing to please evil-minded son of Dhritrashtra.

(अवेक्षे) let me see (एते) those (ये) who (समागताः) assembled (अत्र) here (युद्धे) in this war (योत्स्यमानान्) to fight (चिकीर्षवः) wishing to (प्रिय) please (दुर्बुद्धेः) evil-minded (धार्तराष्टस्य) the son of Dhritrashtra.

## 1.24

अर्जुन उवाच,  
एवम् उक्तः हृषीकेशः गुडाकेशेन भारत।  
सेनयोः उभयोः मध्ये स्थापयित्वा रथ-उत्तमम् ॥१-२४॥

Sanjay said: O descended of Bharata (Dhritrashtra)! this way, as per request of Arjun, Shri Krishna placed the finest chariot, in the midst of both the armies.

(अर्जुन उवाच) Sanjay said (भारत) O descended of Bharata (Dhritrashtra) (एवम्) this way (उक्त) as per request of (गुडाकेशेन) Arjun (हृषीकेशः) Shri Krishna (स्थापयित्वा) placed (रथ उत्तमम्) the finest chariot (मध्ये) in the midst of (उभयोः) both (सेनयोः) the armies.

## 1.25

भीष्म द्रोण प्रमुखतः सर्वेषाम् च महीक्षिताम् ।  
उवाच पार्थ पश्य एतान् समवेतान् कुरुन् इति ॥१-२५॥

In the presence of Bhism Pitamah, Dronacharya, and all kings, Sri Krishna said “behold Arjun, look at all the members of Kuru dynasty assembled here.”

(प्रमुखतः) In the presence of (भीष्म) Bhism Pitamah (द्रोण) Dronacharya (च) and (सर्वेषाम्) all (मही-क्षिताम्) kings. (उवाच) Sri Krishna said (इति) behold (पार्थ) (Arjun) (पश्य) look at (एतान्) all (कुरुन्) members of Kuru dynasty (समवेतान्) assembled here.

## 1.26

तत्र अपश्यत् स्थितान् पार्थः पितृन् अथ पितामहान् ।  
आचार्यान् मातुलान् भ्रातृन् पुत्रान् पौत्रान् सखीन् तथा ॥१-  
२६॥

Arjuna could see there fathers, grandfather, teachers, maternal uncle, brothers, grandsons, (and) also friends too, standing. (military phalanx)

(पार्थः) Arjuna (अपश्यत्) could see (तत्र) there (पितृन्) fathers (पितामहान्) grandfather (आचार्यान्) teachers, (मातुलानां) maternal uncle (भ्रातृन्) brothers, (पौत्रान्) grandsons (अथ) also (सखीन्) friends (तथा) too (स्थितान्) standing.

## 1.27

श्वशुरान् सुहृदः च एव सेनयोः उभयोः अपि ।  
तान् समीक्ष्य सः कौन्तेयः सर्वान् बन्धून् अवस्थितान् ॥१-  
२७॥

(He) also (saw) Fathers-in-law, and (his) well-wishes certainly (in) armies of both the parties. (When) the son of Kunti (Arjun) saw them, all kind of relatives standing (facing each other for war) he

(अपि) (He) also (saw) (श्वशुरान्) Fathers-in-law (च) and (सुहृदः) (his) well-wishes (एव) certainly (in) (सेनयोः) armies of (उभयोः) of both parties (कौन्तेयः) (when) the son of Kunti (Arjun) (समीक्ष्य) saw (तान्) them (सर्वान्) all kind of (बन्धून्) relatives (अवस्थितान्) standing (facing each other for war) (सः) he

### **Nervousness of Arjun :-**

## 1.28

कृपया परया आविष्टः विषीदन् इदम् अब्रवीत् ।  
अर्जुन उवाच, दृष्ट्वा इमम् स्वजनम् कृष्ण युयुत्सुम्  
समुपस्थितम् ॥१-२८॥

(got) overwhelmed highly with compassion and with deep sorrow. Than this way (he) start speaking. Arjun said, O Krishna after seeing all these relatives present (here) in fighting spirit.

(आविष्ट) (got) overwhelmed (परया) highly (कृपया) with compassion (विषीदन्) (and) deep sorrow (इदम्) (than) this (way) (अब्रवीत्) (he) start speaking. (अर्जुन उवाच) Arjun said, (कृष्ण) O Krishna (दृष्ट्वा) after seeing (इमम्) all these (स्वजनम्) relatives (समुपस्थितम्) present (here) (युयुत्सुम्) in fighting spirit (मम)

## 1.29

सीदन्ति मम गात्राणि मुखम् च परिशुष्यति ।  
वेपथुः च शरीरे मे रोम-हर्षं च जायते ॥१-२९॥

My limbs are trembling. Also (my) month is drying up. My body (is) developing tremble, and (my) hairs are standing on ends, and

My (गात्राणि) limbs are trembling (च) Also (मुखम्) (my) month (परिशुष्यति) is drying up. (मे) My (शरीरे) body (is) (जायते) developing (वेपथुः) tremble (च) and (रोम हर्षः) (my) hairs are standing on ends (च) and.

### 1.30

गाण्डीवम् खंसते हस्तात् त्वक् च एव परिदह्यते ।  
न च शक्नोमि अवस्थातुम् भ्रमति इव च मे मनः॥१-३०॥

the bow is slipping (from my) hand, and skin (is) also burning. O Krishna! standing this way (it is) not possible (for me). My mind is reeling (losing control).

(गाण्डीवम्) the bow (खंसते) is slipping (हस्तात्) (from my) hand (च) and skin (is) (एव) also (परिदह्यते) burning. (केशव) O Krishna! (अवस्थातुम्) standing (इव) this way (न) (it is) not (शक्नोमि) possible (for me) (मे) my (मनः) mind (भ्रमति) is reeling (losing control).

### 1.31

निमित्तानि च पश्यामि विपरीतानि केशव ।  
न च श्रेयः अनुपश्यामि हत्वा स्वजनम् आहवे ॥१-३१॥

O Krishna! I see no good in killing of our own kinsmen in this war, and I see signs of this war opposite to our expectation.

(केशवा) O Krishna! (अनुपश्यामि) I see (न) no (श्रेयः) good (हत्वा) in killing (स्वजनम्) own kinsmen (आहवे) in this war (च) and (पश्यामि) I see (निमित्तानि) signs of this war (विपरीतानि) opposite to our expectation.

### 1.32

न काङ्क्षे विजयम् कृष्ण न च राज्यम् सुखानि च ।  
किम् नः राज्येन गोविन्द किम् भोगैः जीवितेन वा ॥१-३२॥

O Krishna! neither (I) wish for victory, and nor for kingdom and happiness. (Because when our relatives will die than) O Govind, what pleasure we will get in life? and neither (any pleasure we will get from) this kingdom

(गोविन्द) O Krishna (नः) neither (काङ्क्षे) (I) wish for (विजय) victory (न च) and nor for (राज्यम् सुखानि) kingdom and happiness (Because when our relatives will die than) (गोविन्द) O Govind (किम्) what (भोगैः) pleasure we will get in life? (किम् नः) and neither (any pleasure we will get from) (राज्येन) this kingdom

### 1.33

येषाम् अर्थे काङ्क्षितम् नः राज्यम् भोगाः सुखानि च ।  
ते इमे अवस्थिताः युद्धे प्राणाम् त्यक्त्वा धनानि च ॥१-३३॥

For whose sake we desire kingdom, enjoyment, and happiness, all of those are standing in this battle for sacrificing (their) wealth and life.

(येषाम्) For whose (अर्थे) sake (नः) we (काङ्क्षितम्) desire (राज्यम्) kingdom (भोगाः) enjoyment (च) and (सुखानि) happiness (ते) all of (इमे) those (अवस्थिताः) standing (युद्धे) in this battle (त्यक्त्वा) for sacrificing (धनानि) (their) wealth (च) and (प्राणान्) life

### 1.34 / 35

आचार्याः पितरः पुत्राः तथा एव च पितामहाः ।  
मातुलाः \* वशुराः पौत्राः श्यालाः सम्बन्धिनः तथा ॥१-३४॥  
एतान् न हन्तुम् इच्छामि धनतः अपि मधुसूदन ।  
अपि त्रै-लोक्य राज्यस्य हेतोः किम् नु मही-कृते ॥१-३५॥

Teacher, father, sons, and grand father,

(आचार्याः) Teacher (पितरः) father (पुत्राः) sons (च) and (पितामहाः) grand father (मातुलाः) uncle (वशुराः) father in laws (पौत्राः) grand sons (श्यालाः) brother-in-law (तथा एव) and also (सम्बन्धिनः) Relatives (that mean all of them even)

uncle, father in laws, grand sons, brother-in-law, and also relatives (that mean all of them even) attack me, than also to them (I do) not wish to kill. O krishna, even for kingdom of three worlds (I will not kill them), than what (to say about) kingdom of this world.

(घ्नतः) attack me (तथा) them also (एतान्) to them (न) (I do) not (इच्छामि) wish to (हन्तुम्) kill (मधुसूदन) o krishna (अपि) even (हेतोः) for (त्रै-लोक्य राज्यस्य) kingdom of three worlds (I will not kill them) (तु) than (किम्) what (to say about) (मही-कृते) kingdom of this world.

### 1.36

निहत्य धार्तराष्ट्रान् नः का प्रीतिः स्यात् जनार्दन ।  
पापम् एव आश्रयेत् अस्मान् हत्वा एतान् आततायिनः ॥१-३६॥

We get sin only by killing these relatives. (Hence) O krishna, what pleasure we will get by killing son of Dhritrashtra.

(अस्मान्) we (आश्रयेत्) we get (पापम्) sin (एव) only (हत्वा) by killing (एतान्) there (आततायिनः) relatives (जनार्दन) (hence) of krishna (का) what (प्रीतिः) pleasure (नः) we will (स्यात्) get (निहत्य) by killing (धार्तराष्ट्रान्) son of Dhritrashtra.

### 1.37

तस्मात् न अर्हाः वयम् हन्तुम् धार्तराष्ट्रान् स-बान्धवान् ।  
स्व-जनम् हि कथम् हत्वा सुखिनः स्याम माधव ॥३७॥

O Krishna! certainly we will get sins by killing all these our relatives and son of Dhritrashtra, friends (and those) who are of our age. Therefore (we are) not able to do it. Certainly by killing (how) we will get peace?

(माधव) O Krishna (हत्वा) by killing (स्व-जनम्) own relative (कथम्) what (सुखिनः) pleasure (स्याम्) we will get? (तस्मात्) hence (हन्तुम्) killing (स-बान्धवान्) our relatives (धार्तराष्ट्रान्) and son of Dhritrashtra (न) is not (अर्हाः) right (वयम्) for us.

### 1.38

यदि अपि एते न पश्यन्ति लोभ उपहत चेतसः ।  
कुल-क्षय कृतम् दोषम् मित्र-द्रोहे च पातकम् ॥३८॥

Even if they do not see fault in killing the family members and in quarreling with friends as sinful acts. It is (because) greed overpowered their hearts.

(अपि) even (यदी) if (एते) they (न) do not (पश्यन्ति) see (दोषम्) fault (कुल क्षय कृतम्) in killing the family (च) and (मित्र-द्रोहे) in quarreling with friends (पातकम्) as sinful acts (because) (लोभ) greed (उपहत) overpowered (चेतसः) their hearts.

### 1.39

कथम् न ज्ञेयम् अस्माभिः पापात् अस्मात् निवर्तितुम् ।  
कुल-क्षय कृतम् दोषम् प्रपश्यद्भिः जनार्दन ॥३९॥

O Krishna, (we) who can see killing of family member (as) crime, (than) why should not we stop these sins?

(जनार्दन) O Krishna (प्रपश्यद्भिः) (we) who can see (कुल-क्षय-कृतम्) killing of family members (दोषम्) (as) crime, (कथम्) (than) why (न) should not (अस्माभिः) we (निवर्तितुम्) stop (अस्मात्) these (पापात्) sins.

**Reason of not fighting war by Arjun :-****1.40**

कुल-क्षये प्रणश्यन्ति कुल-धर्माः सनातनाः।  
धर्मे नष्टे कुलम् कृत्स्नम् अधर्मः अभिभवति उत ॥४०॥

It is said, by destruction of dynasty (family), the eternal family tradition get destroyed. (And) by destruction of family tradition, remaining families (of society) are overtaken by irreligious (way of life).

(उत) it is said (कुल-क्षये) by destruction of dynasty (family) (सनातनः) the eternal (कुल धर्माः) family tradition (प्रणश्यन्ति) get destroyed. (धर्मे नष्टे) (and) by destruction of family tradition (कृत्स्नम्) (remaining) whole (कुलम्) family (अभिभवती) are overtaken by (अधर्मः) irreligious (way of life).

**1.41**

अधर्मं अभिभावत् कृष्ण प्रदुष्यन्ति कुल-स्त्रियः।  
स्त्रीषु दुष्टासु वाष्ण्यं जायते वर्ण-सङ्करः ॥४१॥

O Krishna (when) irreligious (way of life) overtake (the society), then ladies of families become polluted. O descended of Vrsni (Krishna), (when) women get polluted (than) illegal race (children) takes birth.

(कृष्ण) O Krishna (अधर्म) (when) irreligious (way of life) (अभिभवात्) overtake (the society) then (कुल स्त्रियः) ladies of families (प्रदुष्यन्ति) become polluted. (वाष्ण्यं) o descended of Vrsni (Krishna), (when) (स्त्रियः) women (दुष्टासु) get polluted (than) (सङ्करः) illegal (वर्ण) race (children) (जायते) takes birth.

**1.42**

सङ्करः नरकाय एव कुल-ज्ञानाम् कुलस्य च।  
पतन्ति पितरः हि एषाम् लुप्त पिण्ड उदक क्रियाः ॥४२॥

Because of unwanted children, law of nature (on) land (and) water get disturbed. Certainly forefather (head of) family fall down in hell, (because) of whom family (follows) irreligious way of life.

(एव) Because of (सङ्करः) unwanted children (क्रियाः) law of nature (on) (पिण्ड) land (and) (उदक) water. (लुप्त) get disturbed (हि) certainly (पितर) forefather (head of) (कुलस्य) of family (पतन्ति) fall down (नरकाय) in hell (एषाम्) (because) of whom (कुल) family (society) (ज्ञानाम्) (follow) irreligious way of life.

**1.43**

दोषैः एतैः कुलघ्नानाम् वर्ण-सङ्करः कारकैः।  
उत्साद्यन्ते जाति-धर्माः कुल-धर्माः च शाश्वताः ॥४३॥

Because of all these mistakes of breeding unwanted childrens, the eternal family tradition (and) also society tradition gets destroyed.

(एतैः) because of all these (दोषैः) mistakes of (वर्ण सङ्कर कारकैः) breeding unwanted children the (शाश्वताः) eternal (कुल धर्माः) family tradition (च) also (जातिधर्माः) society tradition (उत्साद्यन्ते) get destroyed.

**Note :- 1.41 God says in holy Quran that :-**

“Evil has spread over the land and the sea because of human deeds, and through these God will cause some people to suffer so that perhaps they will return to Him”.

(Holy Quran Chapter No. 30, Verse No. 41, Translation by Muhammad Sarwar-www.quranx.com)

## 1.44

उत्सन्न कुल-धर्माणाम् मनुष्याणाम् जनार्दना  
नरके नियतम् वासः भवति इति अनुशुश्रुम् ॥४४॥

O Krishna, I have heard by disciple of succession (from teacher to student) that those people who's family tradition get spoiled, hell becomes (their) permanent residence.

(जनार्दन) O Krishna, (अनुशुश्रुम्) I have heard by disciple of succession (इति) that (मनुष्याणाम्) those people who's (कुल-धर्माणाम्) family tradition (उत्सन्न) get spoiled, (नरके) hell (भवति) becomes (their) (नियतम्) permanent (वासः) residence.

## 1.45

अहो बत महत् पापम् कर्तुम् व्यवसिताः वयम्।  
यत् राज्य-सुख-लोभेन हन्तुम् स्वजनम् उद्यताः ॥४५॥

Alas! how strange it is (that) because of greed (of) royal pleasure, we have decided to kill our own family people. It is a great sin. (which we are) trying to commit.

(अहो) Alas (बत) how strange it is (that) (लोभेन) because of greed (of) (राज्य सुख) royal pleasure, (वयम्) we (व्यवसिताः) have decided (हन्तुम्) to kill (स्वजनम्) our own family people. (यत्) it is (महत्) a great (पापम्) sin. (which we are) (उद्यताः) trying (कर्तुम्) to commit.

## 1.46

त्यदि माम् अप्रतीकारम् अशस्त्रम् शस्त्र-पाणयः  
धार्तराष्ट्राः रणे हन्युः तत् मे क्षेम-तरम् भवेत् ॥४६॥

If in battle field, the sons of Dhritrashtra with weapon in hand, kill me unresisting and unarmed, that would be better for me.

(यदि) if (रण) in battlefield (धार्तराष्ट्राः) the sons of Dhartastra (शस्त्रपाणयः) with weapon in hand (हन्युः) kill (मे) me (अप्रतीकारम्) unresisting and (अशस्त्रम्) unarmed (तत्) that (भवेत्) would be (क्षम-तरम्) better for me.

## 1.47

संजय उवाच,  
एवम् उक्त्वा अर्जुनः संख्ये रथ उपस्थे उपाविशत्।  
विसृज्य स-शरम् चापम् शोक संविग्र मानसः ॥४७॥

Sanjay said, in battlefield, saying so much, Arjuna sat down at the rear side of chariot, putting aside the bow along with arrows. (with) distressed and nervous mind.

(संजय उवाच) Sanjay said (सांख्ये) in battlefield (उक्त्वा) saying (एवम्) so much (अर्जुनः) Arjuna (उपाविशत्) sat down at the (उपस्थे) rear side of (रथ) chariot, (विसृज्य) putting aside (चापम्) the bow (शरम्) along with arrows. (with) (संविग्र) distressed and (शोक) nervous (मानसः) mind.



**Chapter-2**  
**Sankhya Yog**  
**The Yog of Analytical Knowledge**

संजय उवाच  
तं तथा कृपयाविष्टमश्रुपूर्णाकुलेक्षणम्।  
विषीदन्तमिदं वाक्यमुवाच मधुसूदनः ॥1॥

श्रीभगवानुवाच  
कुतस्त्वा कश्मलमिदं विषमे समुपस्थितम्।  
अनार्यजुष्टमस्वर्ग्यमकीर्तिकरमर्जुन ॥2॥

क्लैब्यं मा स्म गमः पार्थ नैतत्त्वय्युपपद्यते।  
क्षुद्रं हृदयदौर्बल्यं त्यक्त्वोत्तिष्ठ परन्तप ॥3॥

अर्जुन उवाच  
कथं भीष्ममहं सङ्ख्ये द्रोणं च मधुसूदन।  
इषुभिः प्रतियोत्स्यामि पूजार्हावरिसूदन ॥4॥

गुरुनहत्वा हि महानुभावा-ञ्छ्रेयो भोक्तुं भैक्ष्यमपीह  
लोके।  
हत्वार्थकामांस्तु गुरुनिहैव भुञ्जीय भोगान्  
रुधिरप्रदिग्धान् ॥5॥

न चैतद्विद्मः कतरन्नो गरीयो-यद्वा जयेम यदि वा नो  
जयेयुः।  
यानेव हत्वा न जिजीविषाम-स्तेऽवस्थिताः प्रमुखे  
धार्तराष्ट्राः ॥6॥

कार्पण्यदोषोपहतस्वभावः पृच्छामि त्वां  
धर्मसम्मूढचेताः।  
यच्छ्रेयः स्यान्निश्चितं ब्रूहि तन्मे शिष्यस्तेऽहं शाधि मां  
त्वां प्रपन्नम् ॥7॥

न हि प्रपश्यामि ममापनुद्या-  
द्यच्छोकमुच्छोषणमिन्द्रियाणाम्।  
अवाप्य भूमावसपत्रमृद्धं-राज्यं सुराणामपि  
चाधिपत्यम् ॥8॥

संजय उवाच  
एवमुक्त्वा हृषीकेशं गुडाकेशः परन्तप।  
न योत्स्य इतिगोविन्दमुक्त्वा तूष्णीं बभूव ह ॥9॥

तमुवाच हृषीकेशः प्रहसन्निव भारत।  
सेनयोरुभयोर्मध्ये विषीदन्तमिदं वचः ॥10॥

श्री भगवानुवाच  
अशोच्यानन्वशोचस्त्वं प्रज्ञावादांश्च भाषसे।  
गतासूनगतासूश्च नानुशोचन्ति पण्डिताः ॥11॥

न त्वेवाहं जातु नासं न त्वं नेमे जनाधिपाः।  
न चैव न भविष्यामः सर्वे वयमतः परम् ॥12॥

देहिनोऽस्मिन्यथा देहे कौमारं यौवनं जरा।  
तथा देहान्तरप्राप्तिर्धीरस्तत्र न मुह्यति ॥13॥

मात्रास्पर्शास्तु कौन्तेय शीतोष्णसुखदुःखदाः।  
आगमापायिनोऽनित्यास्तांस्तितिक्षस्व भारत ॥14॥

यं हि न व्यथयन्त्येते पुरुषं पुरुषर्षभ।  
समदुःखसुखं धीरं सोऽमृतत्वाय कल्पते ॥15॥

नासतो विद्यते भावो नाभावो विद्यते सतः।  
उभयोरपि दृष्टोऽन्तस्त्वनयोस्तत्त्वदर्शिभिः ॥16॥

अविनाशि तु तद्विद्धि येन सर्वमिदं ततम् ।  
विनाशमव्ययस्यास्य न कश्चित्कर्तुमर्हति ॥17॥

अन्तवन्त इमे देहा नित्यस्योक्ताः शरीरिणः ।  
अनाशिनोऽप्रमेयस्य तस्माद्युध्यस्व भारत ॥18॥

य एनं वेत्ति हन्तारं यश्चैनं मन्यते हतम् ।  
उभौ तौ न विजानीतो नायं हन्ति न हन्यते ॥19॥

न जायते म्रियते वा कदाचि- न्नायं भूत्वा भविता वा न  
भूयः ।  
अजो नित्यः शाश्वतोऽयं पुराणो-न हन्यते हन्यमाने  
शरीरे ॥20॥

वेदाविनाशिनं नित्यं य एनमजमव्ययम् ।  
कथं स पुरुषः पार्थ कं घातयति हन्ति कम् ॥21॥

वासांसि जीर्णानि यथा विहाय नवानि गृह्णाति  
नरोऽपराणि ।  
तथा शरीराणि विहाय जीर्णा-न्यन्यानि संयाति नवानि  
देही ॥2.22॥

नैनं छिन्दन्ति शस्त्राणि नैनं दहति पावकः ।  
न चैनं क्लेदयन्त्यापो न शोषयति मारुतः ॥2.23॥

अच्छेद्योऽयमदाह्योऽयमक्लेद्योऽशोष्य एव च ।  
नित्यः सर्वगतः स्थाणुरचलोऽयं सनातनः ॥2.24॥

अव्यक्तोऽयमचिन्त्योऽयमविकार्योऽयमुच्यते ।  
तस्मादेवं विदित्वैनं नानुशोचितुमर्हसि ॥2.25॥

अथ चैनं नित्यजातं नित्यं वा मन्यसे मृतम् ।  
तथापि त्वं महाबाहो नैवं शोचितुमर्हसि ॥2.26॥

जातस्त हि ध्रुवो मृत्युर्ध्रुवं जन्म मृतस्य च ।  
तस्मादपरिहार्येऽर्थे न त्वं शोचितुमर्हसि ॥2.27॥

अव्यक्तादीनि भूतानि व्यक्तमध्यानि भारत ।  
अव्यक्तनिधनान्येव तत्र का परिदेवना ॥2.28॥

आश्चर्यवत्पश्यति कश्चिदेन-माश्चर्यवद्भवति तथैव  
चान्यः ।  
आश्चर्यवच्चैनमन्यः शृणोति श्रुत्वाप्येनं वेद न चैव  
कश्चित् ॥2.29॥

देही नित्यमवध्योऽयं देहे सर्वस्य भारत ।  
तस्मात्सर्वाणि भूतानि न त्वं शोचितुमर्हसि ॥2.30॥

स्वधर्ममपि चावेक्ष्य न विकम्पितुमर्हसि ।  
धर्म्याद्धि युद्धाच्छ्रेयोऽन्यत्क्षत्रियस्य न विद्यते  
॥31॥

यदृच्छया चोपपन्नां स्वर्गद्वारमपावृतम् ।  
सुखिनः क्षत्रियाः पार्थ लभन्ते युद्धमीदृशम् ॥32॥

अथ चेत्त्वमिमं धर्म्यं सङ्ग्रामं न करिष्यसि ।  
ततः स्वधर्मं कीर्तिं च हित्वा पापमवाप्स्यसि ॥33॥

अकीर्तिं चापि भूतानि कथयिष्यन्ति तेऽव्ययाम् ।  
सम्भावितस्य चाकीर्ति-र्मरणादतिरिच्यते ॥34॥

भयाद्रणादुपरतं मंस्यन्ते त्वां महारथाः ।  
येषां च त्वं बहुमतो भूत्वा यास्यसि लाघवम् ॥35॥

अवाच्यवादांश्च बहून् वदिष्यन्ति तवाहिताः ।  
निन्दन्तस्तव सामर्थ्यं ततो दुःखतरं नु किम् ॥36॥

हतो वा प्राप्स्यसि स्वर्गं जित्वा वा भोक्ष्यसे महीम् ।  
तस्मादुत्तिष्ठ कौन्तेय युद्धाय कृतनिश्चयः ॥37॥

सुखदुःखे समे कृत्वा लाभालाभौ जयाजयौ ।  
ततो युद्धाय युज्यस्व नैवं पापमवाप्स्यसि ॥38॥

एषा तेऽभिहिता साङ्ख्ये बुद्धिर्योगे त्विमां शृणु ।  
बुद्ध्या युक्तो यया पार्थ कर्मबन्धं प्रहास्यसि ॥39॥

यनेहाभिक्रमनाशोऽस्ति प्रत्यवातो न विद्यते ।  
स्वल्पमप्यस्य धर्मस्य त्रायते महतो भयात् ॥40॥

व्यवसायात्मिका बुद्धिरेकेह कुरुनन्दन ।  
बहुशाका ह्यनन्ताश्च बुद्धयोऽव्यवसायिनाम् ॥41॥

यामिमां पुष्पितां वाचं प्रवदन्त्यविपश्चितः ।  
वेदवादरताः पार्थ नान्यदस्तीति वादिनः ॥42॥

कामात्मानः स्वर्गपरा जन्मकर्मफलप्रदाम् ।  
क्रियाविश्लेषबहुलां भोगैश्वर्यगतिं प्रति ॥43॥

भोगैश्वर्यप्रसक्तानां तयापहतचेतसाम् ।  
व्यवसायात्मिका बुद्धिः समाधौ न विधीयते ॥44॥

त्रैगुण्यविषया वेदा निस्त्रैगुण्यो भवार्जुन ।  
निर्द्वन्द्वो नित्यसत्त्वस्थो निर्योगक्षेम आत्मवान् ॥45॥

यावानर्थ उदपाने सर्वतः सम्प्लुतोदके ।  
तावान्सर्वेषु वेदेषु ब्राह्मणस्य विजानतः ॥46॥

कर्मण्येवाधिकारस्ते मा फलेषु कदाचन ।  
मा कर्मफलहेतुर्भूर्मा ते संगोऽस्त्वकर्मणि ॥47॥

योगस्थः कुरु कर्माणि संग त्यक्त्वा धनंजय ।  
सिद्धयसिद्धयोः समो भूत्वा समत्वं योग उच्यते ॥48॥

दूरेण ह्यवरं कर्म बुद्धियोगाद्धनंजय ।  
बुद्धौ शरणमन्विच्छ कृपणाः फलहेतवः ॥49॥

बुद्धियुक्तो जहातीह उभे सुकृतदुष्कृते ।  
तस्माद्योगाय युज्यस्व योगः कर्मसु कौशलम् ॥50॥

कर्मजं बुद्धियुक्ता हि फलं त्यक्त्वा मनीषिणः ।  
जन्मबन्धविनिर्मुक्ताः पदं गच्छन्त्यनामयम् ॥51॥

यदा ते मोहकलिलं बुद्धिर्व्यतितरिष्यति ।  
तदा गन्तासि निर्वेदं श्रोतव्यस्य श्रुतस्य च ॥52॥

श्रुतिविप्रतिपन्ना ते यदा स्थास्यति निश्चला ।  
समाधावचला बुद्धिस्तदा योगमवाप्स्यसि ॥53॥

अर्जुन उवाच  
स्थितप्रज्ञस्य का भाषा समाधिस्थस्य केशव ।  
स्थितधीः किं प्रभाषेत किमासीत ब्रजेत किम् ॥54॥

श्रीभगवानुवाच  
प्रजहाति यदा कामान् सर्वान्पार्थ मनोगतान् ।  
आत्मयेवात्मना तुष्टः स्थितप्रज्ञस्तदोच्यते ॥55॥

दुःखेष्वनुद्विग्नमनाः सुखेषु विगतस्पृहः ।  
वीतरागभयक्रोधः स्थितधीर्मुनिरुच्यते ॥56॥

यः सर्वत्रानभिस्नेहस्तत्तत्प्राप्य शुभाशुभम् ।  
नाभिनन्दति न द्वेष्टि तस्य प्रज्ञा प्रतिष्ठिता ॥57॥

यदा संहरते चायं कूर्मोऽङ्गनीव सर्वशः ।  
इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य प्रज्ञा प्रतिष्ठिता ॥58॥

विषया विनिवर्तन्ते निराहारस्य देहिनः ।  
रसवर्जं रसोऽप्यस्य परं दृष्ट्वा निवर्तते ॥59॥

यततो ह्यपि कौन्तेय पुरुषस्य विपश्चितः ।  
इन्द्रियाणि प्रमाथीनि हरन्ति प्रसभं मनः ॥60॥

तानि सर्वाणि संयम्य युक्त आसीत मत्परः ।  
वशे हि यस्येन्द्रियाणि तस्य प्रज्ञा प्रतिष्ठिता ॥61॥

ध्यायतो विषयान्पुंसः संगस्तेषूपजायते ।  
संगात्संजायते कामः कामात्क्रोधोऽभिजायते ॥62॥

क्रोधाद्भवति सम्मोहः सम्मोहात्स्मृतिविभ्रमः ।  
स्मृतिभ्रंशाद् बुद्धिनाशो बुद्धिनाशात्प्रणश्यति ॥63॥

रागद्वेषवियुक्तैस्तु विषयानिन्द्रियैश्चरन् ।  
आत्मवश्यैर्विधेयात्मा प्रसादमधिगच्छति ॥64॥

प्रसादे सर्वदुःखानां हानिरस्योपजायते ।  
प्रसन्नचेतसो ह्याशु बुद्धिः पर्यवतिष्ठते ॥65॥

नास्ति बुद्धिरयुक्तस्य न चायुक्तस्य भावना ।  
न चाभावयतः शान्तिरशान्तस्य कुतः सुखम् ॥66॥

इन्द्रियाणां हि चरतां यन्मनोऽनुविधीयते ।  
तदस्य हरति प्रज्ञां वायुर्नावमिवाम्भसि ॥67॥

तस्माद्यस्य महाबाहो निगृहीतानि सर्वशः ।  
इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य प्रज्ञा प्रतिष्ठिता ॥68॥

या निशा सर्वभूतानां तस्यां जागर्ति संयमी ।  
यस्यां जाग्रति भूतानि सा निशा पश्यतो मुनेः ॥69॥

आपूर्यमाणमचलप्रतिष्ठं समुद्रमापः प्रविशन्ति यद्वत्  
तद्वत्कामा यं प्रविशन्ति सर्वे स शान्तिमाप्नोति न  
कामकामी ॥70॥

विहाय कामान्यः सर्वान्पुमांश्चरति निःस्पृहः ।  
निर्ममो निरहंकारः स शान्तिमधिगच्छति ॥71॥

एषा ब्राह्मी स्थितिः पार्थ नैनां प्राप्य विमुह्यति ।  
स्थित्वास्यामन्तकालेऽपि ब्रह्मनिर्वाणमृच्छति ॥72॥

## Chapter-2

# Sankhya Yog

### The Yog of Analytical Knowledge

#### **Introduction:**

- God has introduced Sankhya yog and Buddhi yog in this chapter. Sankhya means the “complete analytical knowledge of some important thing”.
- Arjun was nervous because he was feeling that most of his family members and relatives will die in this war.
- So God explained him the relation between body and spirit. And said only body of human being is mortal. But the spirit inside body is immortal. Hence don't worry about death of anyone, as his spirit remain alive forever.
- This knowledge is part of Sankhya yog. It start from shlok no. 2.19 and end at 2.30.
- Than God explains Arjun about Buddhi yog. That means understanding truth intellectually. Understanding God, faith in God, religions compulsory duties these all are part of Buddhi yog. From shlok no. 2.39 to 2.59 God explained about himself, about importance of faith in God, and existence of compulsory religions duties ( Karam bandhan.)
- Summery of this teaching is that, human being is not free to live life as per his choice. He has some compulsory religions duties which has to be fulfilled. And to fulfill these duties satisfactorily, faith in God is extremely

important.

- And at the end of chapter, God explained why human being fail to fulfill his religions compulsory duties. And main reason of this failure is our wish to live life as per our own desire.

#### **Summary of shloks:**

- In this chapter from shloke no. 2.1 to 2.9. Arjun expresses his unwillingness for war.
- To convince Arjun for war, Shri Krishna gave him many logical reason. This chapter consist of many such reasoning. Those reasons are as follows.
- In shlok no. 2:12. Shri Krishna says “in every era there is struggles between right and evil power. This war is also one of them. We are not doing anything odd and wrong.”
- Shlok no. 2:13 – 2:16 is about Spirit, life after death and God. These are permanent things. Our existence on earth is temporary. That means we should give more importance to Spirit, life after death and God, than this temporary life on earth.
- Out of three, that is Spirit, hereafter, and God, in shlok no. 2.17 Shri Krishna explain about God.

- From shlok No. 2.18 on ward God himself revealed divine knowledge to Shri Krishna, which he pronounced to Arjun.
  - From shlok no. 2:18 to 2:30 God explained Spirit in various way. To understand Spirit clearly please also read Note no.N-2. Which is at the end of this book. Summary of these shloks are that Spirit is immortal, you cannot kill spirit. Hence don't worry about death in war.
  - In shlok no. 2:39 God reminds Arjun about (karm bandhan) that is compulsory religious duty. That means human being is not free to live life as per his own wishes and liking. There are certain duties for human being, which he has to do.
  - From sloke no. 2:40 to 2:69 God explains how compulsory religious duty could be fulfilled. In between God also explained about those people who don't believe in one God.
  - Shlok No 2:40 says that to fulfill (karma bandhan) compulsory religious duty, pure intention is important.
  - Shlok No 2:41 says that to fulfill compulsory religious duty faith in one God is important.
  - Those who don't have faith in one God, do many wrong things. Those details are explained in sloke no. 2:42, 2:43, 2:44.
  - In sloke 2:45 God advised Arjun five things.
    1. Raise above Sattvic, Rajasic, and Tamasic, tendencies
    2. Have patience in good and bad time
    3. With determination follow commandments of God.
    4. Don't always think about self prosperity.
    5. Depend on God.  
(Why to rise above Sattvic tendency is explained in shlok no. 14.19, 14.20 and 14.21)
  - Shlok No. 2:46 explains why one should believe in one God only.
  - Shlok No. 2:47 and shlok no. 2:49 advises to do duty selflessly.
  - Shlok No. 2:48 prohibits worship of deities / Devtas.
  - Shlok No. 2:50 and 2:53 gives advantage of having faith in God.
  - In shlok 2:54, when Arjun hears so much advantage of having faith in God, then he asks what is symptoms of having firm faith in God.
  - In sloke No. 2:55- 2:58 and 2:61 God reveals the main features of those who have firm faith in God.
  - 2:60 – 2:72 God explains the disadvantage of following self-wishes (emotion of Kama). How it could be controlled, and advantage of having control on these self-wishes. (Self-wishes means desire to follow our own wishes.)
- \*\*\*\*\*

## Chapter-2

### **Consoling by Sri Krishna :-**

#### **2:1**

(संजय उवाच)  
तम् तथा कृपया आविष्टम् अश्रु-पूर्ण-आकुल ईक्षणम्।  
विषीदन्तम् इमद् वाक्यम् उवाच मधु-सूदनः ॥१॥

Sanjay said: (when) Shri Krishna (saw) him (Arjun), sad (and) overwhelmed by compassion, (and his) eyes full of tears, he said these words.

(संजय उवाच) Sanjay said, (मधुसूदन) (when) Krishna (saw) (तम्) him (Arjun) (विषीदन्तम्) sad (आविष्टम्) overwhelmed (कृपया) by compassion (and his) (ईक्षणम्) eyes (अश्रु पुर्ण आकुल) full of tears (तथा) then (उवाच) said (इदम्) these (वाक्य) words.

#### **2:2**

कुतः त्वा कश्मलम् इदम् विषमे समुपस्थितम्।  
आर्य जुष्टम् अस्वर्ग्यम् अकीर्ति करम् अर्जुन ॥२॥

Shri Krishna said: in this hour of crisis from where these unreasonable thoughts overcame you? O Arjun, an ignorant act does not lead to heaven; it leads to humiliation.

(श्री भगवान उवाच) Shri Krishna said (विषमे) in this hours of crisis (कुत) from where (इदम्) these (कश्मलम्) unreasonable thoughts (समुपस्थितम्) overcame (त्वा) you (आनार्य) An ignorant (जुष्टम्) act (अस्वर्ग्यम्) does not lead to heaven (but) (अकीर्ति करम्) (this) act (cause) humiliation (अर्जुन) O Arjuna.

#### **2:3**

क्लैब्यम् मा स्म गमः पार्थ न एतत् त्वयि उपपद्यते।  
क्षुद्रम् हृदय दौर्बल्यम् त्यक्त्वा उत्तिष्ठ परम्-तप ॥३॥

O Arjun, do not yield to unmanliness. This do not suits to you. Give up petty and weakness of heart, and arise (for war), O conqueror of enemies (Arjun).

(पार्थ) O son of partha (Arjun) (मास्म) do not (गम) yield to (क लै ब्यम्) unmanliness. (एतत्) this (न) does not (उपपद्यते) suit (त्वयि) you. (त्यक्त्वा) give up. (क्षुद्रम्) pettiness (दौर्बल्यम्) and weakness (हृदय) of heart. (उत्तिष्ठ) and arise (for war). (परम् तप) O conqueror of enemies (Arjun).

### **Arjun expressed His feeling :-**

#### **2:4**

अर्जुन उवाच,  
कथम् भीष्मम् अहम् संख्ये द्रोणम् च मधुसूदन।  
इषुभिः प्रतियोत्सामि पूजा-अर्हा अरि-सूदन ॥४॥

Arjun said: O Krishna, in the war how I will counter attack with arrows (to) Bhisma and Dronacharya. O Arisudama (Krishna) they are respectable (to me).

(अर्जुन उवाच) Arjun said (मधुसूदन) O killer of Madhu (Krishna) (संख्ये) in the war (कथम्) how (अहम्) I (will) (प्रतियोत्सामि) counterattack (इषुभिः) with arrows (to) (भीष्मम्) Bhisma (च) and (द्रोणम्) Dronacharya (अरि-सूदन) O killer of enemies (Krishna) (पूजा अर्हो) they are respectable (to me).

**2:5**

गुरुन् अहत्वा हि महा-अनुभावान् श्रेयः भोक्तुम् भैक्ष्यम् अपि इह लोके  
हत्वा अर्थं कामान् तु गुरुन् इह एव भुञ्जीय भोगान् रुधिर प्रदिग्धान् ॥५॥

In this world no doubt it is more better (for me) to beg to full fill my needs, (and) not to kill (my) great experienced teachers. Even if I kill my teachers in lust of gain (of wealth), but to enjoy and to have pleasure, this wealth (will be) certainly tainted with blood.

(इह) in this (लोके) world (हि) no doubt (श्रेयः) it is better (for me) (भैक्ष्यम्) to beg (भोक्तुम्) to fulfil my needs (and) (अहत्वा) not to kill (महा-अनुभावान्) great experienced (गुरुन्) teachers (अपि). Even if (I) (हत्वा) kill (गुरुन्) my teachers (कामान्) in lust of gain (of wealth) (तु) But (भुञ्जीय) to enjoy (भोगान्) (and to have) pleasure (अर्थं) this wealth (एव) (will be) certainly (प्रदिग्धान्) tainted with (रुधिर) blood.

**2:6**

न च एतत् विद्य कतरत् नः गरीयः यत् वा जयेम यदि वा नः जयेयुः  
यान् एव हत्वा न जिजीविषामः ते अवस्थिताः प्रमुखे धार्तराष्ट्रः ॥६॥

We don't know that what is better for us. Either they will win or we will win. If (we win then) the sons of Dhrtarastra who are standing before us, by killing them, certainly (we) do not wish to live (anymore).

(नः) we (न) don't (विद्य) know (एतत्) that (कतरत्) what is (गरीय) better for us (यत् वा) either (जयेम) we will win (वा) or (जयेयु) they will win (यदि) if (we win then) (धार्तराष्ट्रः) (the son of Dhrtarastra) (ते) who (अवस्थिताः) are standing (प्रमुखे) before us. (हत्वा) by killing (यान्) them (एव) certainly (we) (न) do not (जिजीविषामः) wish to live (anymore).

**2:7**

कार्पण्य दोष उपहत स्वभावः पृच्छामि त्वाम् धर्म सम्मूढ चेताः ।  
यत् श्रेयः स्यात् निश्चितम् ब्रूहि तत् मे शिष्यः ते अहम् शाधि माम् त्वाम् प्रपन्नम् ॥७॥

(Because of) softness is my nature I commit mistake. My curious heart is asking you (about the teachings of) religion. I am your student, (and) I depend on you (for true divine knowledge, hence) tell me that which is most true, after thinking deeply. Please guide (me).

(कार्पण्य) (Because of) softness (स्व भावः) (in) my nature (उपहत) (I) commit (दोष) mistake, (सम्मूढ) my curious (चेताः) heart (पृच्छामि) asking (त्वाम्) you (धर्म) (about the teachings of) religion (अहम्) I am (ते) your (श्रेयः) student (and) (माम्) I (प्रपन्नम्) depend on (त्वाम्) you (for true divine knowledge hence) (ब्रूहि) tell (मे) me (तत्) that (यत्) which (स्यात्) may be (श्रेयः) the most true (निश्चितम्) after thinking deeply. (शाधि) please guide (me).



**2:8**

न हि प्रपश्यामि मम अपनुद्यात् यत् शोकम् उच्छ्रोषणाम्  
इन्द्रियाणाम्।

अवाप्य भूमी असपत्नम् क्रुद्धम् राज्यम् सुराणाम् अपि च  
आधिपत्यम् ॥२-८॥

Even if (I) get world free from enemies,  
free from miseries, (and) the great  
kingdom (of) angels, (than also I)  
don't see (this will) free me (from)  
sorrow, which is paralysing my senses.

(अपि) Even if (I) (अवाप्य) get (भूमौ) world  
(असपत्नम्) free from enemies (क्रुद्धम्) free  
from miseries (and) (आधिपत्यम्) the great  
(राज्यम्) kingdom (of) (सुराणाम्) angels  
(than also I) (न) don't (प्रपश्यामि) see (this  
will) (अपनुद्यात्) free (मम्) me (शोकम्)  
(from) sorrow (यत्) which is (उच्छ्रोषणम्)  
paralysing (इन्द्रियाणाम्) my senses.

**2:9**

संजय उवाच,

एवम् उक्त्वा हृषीकेशम् गुडाकेशः परन्तपः।

न योत्स्ये इति गोविन्दम् उक्त्वा तूष्णीम् बभूव ह ॥२-९॥

Sanjay said; Arjun spoke to Shri  
Krishna "O Govinda! I shall not fight".  
(after) saying (so), Arjun became  
silent.

(संजय उवाच) Sanjay said (गुडाकेशः) Arjun  
(एवम्) this (way) (उक्त्वा) spoke to  
(हृषीकेशम्) Krishna (गोविन्दम्) O Govinda  
(ह) certainly (न योत्स्ये) "I shall not fight"  
(उक्त्वा) (after) saying (so) (परन्तपः) Arjun  
(बभूव) became (तूष्णीम्) silent.

**2:10**

(संजय उवाच) तमुवाच हृषीकेशः प्रहसन् इव भारत।

सेनयोः उभयोः मध्ये विषीदन्तम् इदम् वचः ॥२-१०॥

Sanjay said; O Dhrtarastra, Shri  
Krishna with smiling face (than) spoke  
to grief stricken (Arjun) these words, in  
the midst of the armies.

(संजय उवाच) Sanjay said (भारत) O  
Dhrtarastra (हृषीकेशः) Shri Krishna  
(प्रहसन्) with smiling face (तम् उवाच)  
(than) spoke to (विषीदन्तम्) grief stricken  
(Arjun) (इदम् उवाच) these words (मध्ये)  
in the midst of (सेनयोः) the armies.

**Sri Krishna preaching to  
Arjun about God, Spirit and  
life after death :-**

**2.11**

श्री भगवान् उवाच,

अशोच्यान् अन्वशोचः त्वम् प्रजावादान् च भाषसे।

गत असून् अगत असून् च न अनुशोचन्ति पण्डिताः ॥२-११॥

Shri Krishna said "(O Arjun) you talk  
(like a) learned one, and grieve (for  
those who are) not worthy of grieving.  
The learned person neither grieve for  
(those who) are dead, and for (those  
who are) alive.

(श्री भगवान् उवाच) Shri Krishna said (त्वम्) (O  
Arjun) you (भाषसे) talk (प्रजावादान्) (like  
a) learned one (च) and (अन्वशोचः) grieve  
(for those who are) (अशोच्यान्) not  
worthy of grieving (पण्डिताः) the learned  
person (न) don't (अनुशोचन्ति) grieve for  
(those who) (गत) lost (असून्) life (च)  
and for (those who have) (अगत) not lost  
(असून्) life.

**2.12**

न तु एव अहम् जातु न आसम् न त्वम् न इमे जन-अधिपाः ।  
न च एव न भविष्यामः सर्वे वयम् अतः परम् ॥१२॥

Never was there a time (when) I did not exist, nor you, nor all these rulers of people. And (certainly) from now after in future (also there will be no period in which), all of us cease to exit.

(Read note no. N-9 to understand this shloke.)

(न) Never was (जातु) there a time (when) (अहम्) I (न) did not (आसम्) exist (न) nor (त्वम्) you (न) nor (इमे) all these (जन अधिपा) rulers of people (existed) (च) and (एव) (certainly) (अतःपरम्) from now after (भविष्यामः) in future (also there will be no period in which). (सर्वे वयम्) all of us (न) cease to exit.

**2.13**

देहिनः अस्मिन् यथा देहे कौमारम् यौवनम् जरा  
तथा देह-अन्तर प्राप्तिः धीरः तत्र न मुह्यति ॥१३॥

(The way in which) body of creature get (different types of new body in) childhood, youth (and) old age, similarly (the spirit which is) inside body also get (a body after death in Parlok). Hence wise people don't get deluded (or afraid of death)

(The way in which) (अस्मिन्) this (देह) body of (देहिनः) creature having physical body (human being) (gets different types of body in) (कौमारम्) childhood (यौवनम्) youth (जरा) old age (तथा) similarly (देह-अन्तर) the spirit (which is inside body) (प्राप्तिः) also gets (a body after death in Parlok) (तत्र) hence (धीरः) wise people (न) don't get (मुह्यति) deluded (or afraid of death).

**Note For 2.12 :-** That means divine preacher like Shri Krishna, warriors who fight for noble cause like Arjun, and those who exploit people like Duryodhan, will always exist in society in every era. And this war between right and evil will be also fought in every era. So this is a natural process which happens in every era, and we are not doing anything odd and wrong.

**Note For 2.13 :-** A Mantra of Atharva Ved is as follows:

अनस्थाः पूताः पवनेन शुद्धाः शुचयः शुचिमपि यन्ति लोकम् ।

नैषां शिशने प्र दहति जातवेदाः स्वर्गलोके बहु स्नेगमेषाम् ॥ (अथर्ववेद कांड-४, सुक्त-३४, मंत्र-२)

Being purified by those who purity, with such body which will not have bones, he will get illuminated and will reach the world of glories (heaven). Fire will not burn their pious body. In heaven their are too much pleasure for him.

(Atharva Veda Kand-4, Sukt-34, Mantra-2)

This mantra proves that soul of pious people will get an angel like body in heaven.

**2.14**

मात्रा-स्पर्शाः तु कौन्तेय शीत उष्ण सुख दुःख दाः ।  
आगम अपायिनः अनित्याः तान् तितिक्षस्व भारत ॥१४॥

O Arjun, coming (and) going away (of) happiness (and) sorrow (are like) winter and summer (seasons). Indeed how much they disturb you depend upon how you perceive them. Then just try to tolerate (as you tolerate adversity of season). O descendent of the bharata dynasty (Arjun).

(कौन्तेय) O son of Kunti (Arjun) (आगम) coming (and) (अपायिनः) going away (of) (सुख) happiness (and) (दुःख) sorrow (are like) (शीत) winter and (उष्ण) summer (तु) indeed (दा) (how much disturbance they) give (you) (मात्रा स्पर्शा) (depend upon how you) perceive. (तान्) then (तितिक्षस्व) just try to tolerate (as you tolerate adversity of season) (भारत) O descendent of the bharata dynasty (Arjun).

**2.15**

यम् हि न व्यथयन्ति एते पुरुषम् पुरुष-ऋषभ ।  
सम दुःख सुखम् धीरम् सः अमृतत्वाय कल्पते ॥१५॥

O best among men (Arjun), the person (who) don't get disturbed, (and remain) same (equipoised) (in) bad time (and) good time, such a person is eligible for immortal life (in heaven).

(पुरुषम् ऋषभ) O best among men (Arjun) (पुरुषम्) the person (who) (न) don't (get) (व्यथयन्ति) disturbed (and) (सम) remain same (equipoised) (दुःख) in bad time (and) (सुखम्) good time (सः) such a person is (कल्पते) eligible for (अमृतत्वाय) immortal life (in heaven).

**2.16**

न असतः विद्यते भावः न अभावः विद्यते सतः ।  
उभयोः अपि दृष्टः अन्तः तु अनयोः तत्त्व दर्शिभिः ॥१६॥

(Human body and this world which are) temporary, (and will not exist one day) but we could see their existence. (God, Soul and hereafter which are) fact, (but) we could not see their existence. But these two are not same. Certainly truth about all these, (above mentioned fact) and their concluding position, only visionary scholars can see.

(असतः) (Human-body and this world which are) temporary (and will not exist one day) (भावः विद्यते) (we can see) there existence. (सतः) (God, Soul and hereafter which are) fact (अभावः विद्यते) we could not see there existence (तु) but (उभयोः) these two (न) (are) not same (अपि) certainly (तत्त्व) truth about (अनयोः) all these (अन्तः) and their concluding position (दर्शिभिः) only visionary scholars can (दृष्टः) see.

**Note for 2.15 :-** A Chapter of Holy Quran is as follows:

God swear by time and says, indeed, mankind is in loss, except for those who have believed (in God), and done righteous deeds and advised each other to truth and advice each other to patience.

(Holy Quran Surah Al Asr No. 103, Verse No. 1-3)

**Shri-Krishna explains about God to Arjun :-****2.17**

अविनाशि तु तत् विद्धि येन सर्वम् इदम् ततम् ।  
विनाशम् अव्ययस्य अस्य न कश्चित् कर्तुम् अर्हति ॥१७॥  
Indeed (you should) know (that), that  
(God) is immortal, because of whom  
this whole universe exist. No one is able  
to do destroy that (God.)

(तु) Indeed (विद्धि) (you should) know  
(that) (तत्) that (God) is (अविनाशि)  
immortal (येन) because of whom (सर्वम्)  
this whole universe (ततम्) exist. (न कश्चित्)  
no one (अर्हति) is able (कर्तुम्) to (विनाशम्)  
destroy (अस्य) of that (God.)

(To understand why shrikrishna  
mentions name of God please refer  
note no. N-9)

**Shri-Krishna receives revelation from God :-****2.18**

अन्त-वन्त इमे देहाः नित्यस्य उक्ताः शरीरिणः ।  
अनाशिनः अप्रमेयस्य तस्मात् युध्यस्व भारत ॥१८॥  
God said, the bodies of all creatures are  
going to perish, (but) in this (body)  
(there is a) immortal (Spirit), which  
could not be measured, and which  
always remains in one form. Therefor  
O descendent of Bharat (Arjuna)  
(don't fear death and) (get prepared to)  
fight.

(उक्ताः) God said (देहाः) the bodies of (शरीर)  
all creature (with body) (अन्त-वन्त) is  
going to perish. (इमे) (but) in this (body)  
(अनाशिनः) (there is an) immortal (spirit)  
(अप्रमेयस्य) which could not be measured  
(नित्यस्य) and which always remains in  
one form. (तस्मात्) therefore (भारत) O  
descendant of Bharat (Arjuna) (don't  
fear death and) (युध्यस्व) (get prepared to)  
fight.

(To understand why we have written  
“God said”, please read note no. N-22.)

**Note For 2.17 :-** Holy Quran says “Do not worship anything besides God. He is the only God. Everything will be destroyed except God. To him belongs judgment and to him you will all return”.

(Holy Quran Surah Al Qasas No. 28, Verse No. 88, Translation by Muhammad Sarwar-www.quranx.com)

**Note For 2.18 :-** Shlok No.17.23 of Bhagwat Gita is as follows.

(पुरा) In initial period of creation (ब्रह्मण) the supreme God(निर्देशः) directed (ब्राह्मणाः) brahmanas (स्मृतः) remember (Me by) (त्रि विधः) three type of name (ॐ) Om (तत्) tat (सत्) sat (इति) thus (तेन) by that (brahmans use to) (विहित) manage (यज्ञा) prayers (च) and (वेदाः) teach vedas.

That means God orders (mankind) to remember Him with three names Om, tat, Sat. In this sloke no. 2:17 His name tat is mentioned.

Spirit will be described in sloke no. 2:18 to 2:26. And after this sloke no. 2:17 God will directly talk to Arjun through Shri Krishna. It is revelation.

**Description of Spirit :-****2.19**

यः एनम् वेत्ति हन्तारम् यः च एनम् मन्यते हतम्।  
उभौ तौ न विजानीतः न अयम् हन्ति न हन्यते ॥१९॥

Anyone who knows this (Spirit) as a killer, and anyone who thinks this (Spirit) as mortal (one who can die), both (of them have) no knowledge. This (Spirit) neither kills (anyone), nor it gets killed.

(यः) Anyone who (वेत्ति) knows (एनम्) this (spirit) (हन्तारम्) as a killer (च) and (यः) anyone who (मन्यते) thinks (एनम्) this (soul) as (हतम्) mortal. (उभौ) both (of them have) (न) no (विजानीत) knowledge. (एनम्) this (soul) (न) neither (हन्ति) kills (anyone) (न) nor (हन्यते) it get killed.

**2.20**

न जायते म्रियते वा कदाचित् न अयम् भूत्वा भविता वा न भूयः।  
अजः नित्यः शाश्वतः अयम् पुराणः न हन्यते हन्यमाने शरीरे ॥२०॥

This (spirit) neither took birth, nor it dies, and at any time neither (it) came into existence, nor is in existence, and neither it will come into existence. This (spirit) is the oldest. This does not die (with) death of body.

(अयम्) this (soul) (न) neither (जायते) took birth (वा) and (न) nor (वा) (म्रियते) it dies (वा) and (कदाचित्) at any time (न) neither (it) (भूत्वा) came into existence (भविता) nor is in existence (न भूयः) and neither it will come into existence (अयम् पुराण) and it is the oldest (one) (न) this does not (हन्यते) die (with) (हन्यमाने) death of (शरीरे) body.

**Note :-** (Read Note No-N2 to understand shloks regarding spirit. This note is at the end of this book.)

**2.21**

वेद अविनाशिनम् नित्यम् यः एनम् अजम् अव्ययम्।  
कथम् सः पुरुषः पार्थ कम् घातयति हन्ति कम् ॥२१॥

One who knows this (spirit) imperishable, eternal, unborn, immortal. O Arjun, that person how (can he) kill anyone, or arrange to kill anyone.

(यः) one who (वेद) knows (एनम्) this (spirit) (अविनाशिनम्) imperishable (नित्यम्) eternal (अजम्) unborn (अव्ययम्) immortal (पार्थ) O Arjuna, (सः) that (पुरुषः) person (कथम्) how (हन्ति) (can he) kill (कम्) anyone or (घातयति) arrange to kill (कम्) anyone.

**Note For 2.19 :-** In holy quran God said to Angels that when I blow spirit in the body of Adam from my spirit than fall down to him in prostration. (Holy Quran 15:29).

When God puffed spirit in Adam he became alive and asked many question to God. That means this spirit keeps human being alive and intellegent, it is from God. Soul and Spirit are two different things. To know more about the difference kindly read note no. N-2.

**2.22**

वासांसि जीर्णानि यथा विहाय नवानि गृह्णाति नरः अपराणि तथा शरीराणि विहाय जीर्णानि अन्यानि संयाति नवानि देही ॥२२॥

Just as a man giving up old and worn out garments, and accepts (wear) other new garment, in the same way (spirit) gives up old and useless bodies (in this material world) accepts new body in other (world) (in parlok).

(Read Note No. N-20 to understand life after death.)

**2.23**

न एनम् छिन्दन्ति शस्त्राणि न एनम् दहति पावकः ।  
न च एनम् क्लेदयन्ति आपः न शोषयति मारुतः ॥२३॥

To this (spirit) no weapon can cut into pieces. To this (spirit) neither fire can burn, nor water (can) drawn, and nor wind can dry (wither)

**2.24**

अच्छेद्यः अयम् अदाह्यः अयम् अक्लेद्यः अशोष्यः एव य ।  
नित्यः सर्व-गतः स्थाणुः अचलः अयम् सनातनः ॥२४॥

This (spirit is) unbreakable, unable to be burned, this (spirit) does not dissolve (in water), it does not get dried, and no doubt this spirit is everlasting, unchangeable (Does not age), can survive in all places in universe, immovable (whatever period assigned with body, it remain with it).

**2.25**

अव्यक्तः अयम् अचिन्त्यः अयम् अविकार्यः अयम् उच्यते ।  
तस्मात् एवम विदित्वा एनम् न अनशोचितुम् अर्हसि ॥२५॥

God said that this (soul) is invisible, this (spirit) is inconceivable, this (spirit) is unchangeable. Therefore after knowing well about this (spirit), you should not worry (about life and death).

(यथा) (just) as (नरः) a man (विहाय) giving up (जीर्णानि) old and worn out (वासांसि) garments (and) (गृह्णाति) accepts (wear) (अपराणि) other (नवानि) new (garment) (तथा) in the same way (spirit) (विहाय) gives up (जीर्णानि) old and useless (शरीराणि) bodies (in this material world) (संयाति) accepts (नवानि) new (देही) body (अन्यानि) (in) other (world) (in parlok).

(एनम्) To this (spirit) (न) no (शस्त्राणि) weapon (छिन्दन्ति) can cut into pieces. (न एनम्) neither to (this spirit) (पावकः) fire (can) (दहति) burn (च) And (न) nor (एनम्) to this (spirit) (आपः) water (can) (क्लेदयन्ति) drawn, (न) nor (to this spirit) (मारुतः) wind can (शोषयति) dry (wither).

(अयम्) this (spirit is) (अच्छेद्यः) unbreakable (अदाह्यः) unable to be burned (अयम्) this (spirit) (अक्लेद्यः) does not dissolve (in water) (अशोष्यः) does not get dried (च) and (एव) no doubt (अयम्) this (spirit) (नित्यः) everlasting (स्थाणुः) unchangeable (does not age) (सर्व गतः) can survive in all places in universe (अचलः) immovable (whatever period assigned with body-it remains with it)

(उच्यते) God said that (अयम्) this (spirit is) (अव्यक्तः) invisible (अयम्) this (spirit is) (अचिन्त्यः) inconceivable (अयम्) this (spirit is) (अविकार्यः) unchangeable (तस्मात्) therefore (विदित्वा) (after) knowing well about (अयम्) this (spirit) (अर्हसि) you should (न) not (अनुशोचितुम्) worry (about life and death)

**2.26**

अथ च एनम् नित्य-जातम् नित्यम् वा मन्यसेमृतम् ।  
तु अपि त्वम् महा-बाहो न एनम् शोचितुम् अर्हसि ॥२६॥

Even if you think that this (spirit) always take birth or die forever. Then also O Arjun, don't worry so much about this (matter of life & death).

(अथ) even if (त्वम्) you (मन्यसे) think that (एनम्) this (spirit) (नित्यम् जातम्) always take birth (वा) or (मृतम्) dies (नित्यम्) forever (तथा अपि) then also (महाबाहो) o Arjun, with mighty arms (न) don't (शोचितुम्) worry (अर्हसि) so much about (एनम्) in this (matter of life & death).

**2.27**

जातस्य हि ध्रुवः मृत्युः ध्रुवम् जन्म मृतस्य च ।  
तस्मात् अपरिहार्ये अर्थे न त्वम् शोचितुम् अर्हसि ॥२७॥

Certainly, one who has been born (then), certainly (he will) die. And therefore it is also a fact that we cannot escape from death (after taking) birth (so in this matter), (O Arjun) you should not worry.

(हि) Certainly (जातस्य) one who has been born (then) (ध्रुवः) certainly (he will) (मृतस्य) die (च) and (तस्मात्) therefore (ध्रुवम्) it is also a fact that (अपरिहार्ये) we cannot escape from (मृतस्य) death (जन्म) birth (and) (so in this matter) (त्वम्) (O Arjun) you (अर्हसि) should (न) not (शोचितुम्) worry.

**2.28**

अव्यक्त-आदीनि भूतानि व्यक्त मध्यानि भारत ।  
अव्यक्त निधनानि एव तत्र का परिदेवना ॥२८॥

O Arjun! all created things were not visible at the beginning of their creation. They are visible in middle period of their existence, and it is a fact that after death again they will not be visible. Then what is the need of worrying so much?

(भारत) O Arjun! (भूतानि) all created things were (अव्यक्त) not visible (आदीनि) at the beginning (of their creation) (व्यक्त) they are visible in (मध्यानि) middle period (of this existence) (एव) and (it is a fact that) (निधनानि) after death (again) (अव्यक्त) they will not be visible (तत्र) then (का) what is (the need of) (परिदेवना) worrying (so much.)

**2.29**

आश्चर्यवत् पश्यति कश्चित् एनम् आश्चर्यवत् वदति तथा  
एव च अन्यः ।  
आश्चर्यवत् च एनम् अन्यः शृणोति श्रुत्वा अपि एनम् वेद न च  
एव कश्चित् ॥२९॥

(When facts about spirit are described) some people see this (spirit) as) amazing. Some speak it as amazing.

(when facts about spirit are described) (कश्चित्) some people see (एनम्) this (spirit) as) (आश्चर्यवत्) amazing (वदति) some speak (about it as (आश्चर्यवत्) amazing (तथा) and (एव) indeed (अन्यः) some people (शृणोति) hear (च) about (एनम्) this (spirit) as something) (आश्चर्यवत्) amazing (एव) but (it

**Note For 2.27 :-** Holy Quran says “It is God who has created death and life, to put you to the test, and see which of you is most virtuous in your deeds. God is Majestic and All-forgiving”.

(Holy Quran Surah Al Mulk No. 67, Verse No. 2, Translation by Muhammad Sarwar-www.quranx.com)

And some people hear about this (spirit as something) amazing. But it is also a fact that some people cannot understand anything about this spirit, even after hearing about it.

is also a fact that) (अन्यः) some people (न) cannot (वेद) understand (कश्चित्) anything (एनम्) about this spirit (अपि) even after (श्रुत्वा) hearing about it.

### 2.30

देही नित्यम् अवध्यः अयम् देहेसर्वस्य भारत ।  
तस्मात् सर्वाणि भूतानि न त्वम् शोचितुम् अर्हसि ॥३०॥

O Bharat (Arjun), this spirit (which is present in) body of all the creatures, (is) immortal. (spirit present in) body of creature cannot be killed. Therefore (on death of) all the creature you should not worry (so much).

(भारत) O Bharat (Arjun) (अयम्) this (spirit which is present in) (देहे) body of (सर्वस्य) all the creatures (नित्यम्) (is) immortal (देही) (spirit present in) body of creature (अवध्यः) cannot be killed (तस्मात्) therefore (सर्वाणि) (on death of) all the (भूतानि) creature (त्वम्) you (अर्हसि) should (न) not (शोचितुम्) worry (so much).

### Responsibility of a warrior :-

#### 2.31

स्व-धर्मम् अपि च अवेक्ष्य न विकम्पितुम् अर्हसि ।  
धर्म्यात् हि युद्धात् श्रेयः अन्यत् क्षत्रियस्य न विद्यते ॥३१॥

Certainly the religious rules (which God has fixed for) yourself, except thinking about them (you) should not think anything else. No doubt, for a warrior nothing else is better than fighting for establishing divine religion.

(अपि) Certainly (धर्मम्) The religious rules (which) (स्व) (God has fixed for) yourself (अवेक्ष्य) except thinking about them (you) (न) should not (विकम्पितुम्) think anything else. (हि) no (doubt) (क्षत्रियस्य) for a warrior (अन्यत्) nothing else (श्रेयः) is better than (युद्धात्) fight for (धर्म्यात्) establishing divine religion.

#### 2.32

यदृच्छया च उपपन्नम् स्वर्गं द्वारम् अपावृतम् ।  
सुखिनः क्षत्रियाः पार्थ लभन्ते युद्धम् ईदृशम् ॥३२॥

O partha (Arjun) getting unsought (by its own), this way, opportunity of war is a good thing, and an open door for heaven.

(पार्थ) O partha (Arjun) (लभन्ते) getting (यदृच्छया) unsought (by its own) (ईदृशम्) this way (उपपन्नम्) opportunity of (युद्धम्) war is (सुखिनः) Good thing (च) and (अपावृतम्) open (द्वारम्) door for (स्वर्ग) heaven.

**Note For 2.30 :-** In Holy Quran God says “Do not consider those who are slain for the cause of God to be dead. They are alive but you are unaware of them”.

(Holy Quran Surah Al Baqarah No. 2, Verse No. 154, Translation by Muhammad Sarwar-www.quranx.com)



**2.33**

अथ चेत् त्वम् इमम् धर्म्यम् संग्रामम् न करिष्यसि ।  
ततः स्व-धर्मम् कीर्तिम् च हित्वा पापम् अवाप्स्यसि ॥३३॥  
If you don't do war (for this) religion,  
then (as per religious laws which God  
has fixed for) you, (you will) lose (your)  
reputation, and (you) will gain sin  
(also.)

(चेत्) if (त्वम्) you (न) don't (करिष्यसि) do  
(संग्रामम्) war (for this) (धर्म्यम्) religion (ततः)  
then (स्वधर्मम्) (as per religious laws which  
God has fixed for) you (हित्वा) (you will)  
lose (कीर्तिम्) (your) reputation (च) and  
(अवाप्स्यसि) (you) will gain (पापम्) sin (also).

**2.34**

अकीर्तिम् च अपि भूतानि कथयिष्यन्ति ते अव्ययाम् ।  
सम्भावितस्य च अकीर्ति मरणात् अतिरिच्यते ॥३४॥  
And certainly all people will always talk  
about this humiliating incident, and  
humiliation (is) worse than death.

(च) and (अपि) certainly (भूतानि) all people  
will (ते) always (समवितस्य) talk about this  
(अकीर्तिम्) humiliating (कथयिष्यन्ति) incident  
(च) and (अकीर्तिः) humiliation (is)  
(अतिरिच्यते) worse than (मरणात्) death.

**2.35**

भयात् रणात् उपरतम् मंस्यन्ते त्वाम् महारथाः ।  
येषाम् च त्वम् बहु-मतः भूत्वा यास्यसि लाघवम् ॥३५॥

The great generals for whom you are  
highly respected, they will consider  
that you left the battlefield because of  
fear, (hence) they will consider you  
insignificant (you will lose your  
respect).

(महारथाः) The great generals (येषाम्) for  
whom (त्वाम्) you are (बहु मतः) highly  
respected, (मंस्यन्ते) they will consider that  
(त्वाम्) you (उपरतम्) left the (रणात्) battlefield  
(भयात्) because of fear (hence) (भुत्वा यास्यसि)  
they will consider you (लाघवम्)  
insignificant (you will lose your  
respect)

**2.36**

अवाच्य वादान् च बहून् वदिष्यन्ति तव अहिताः ।  
निन्दन्तः तव सामर्थ्यम् ततः दुःख-तरम् नु किम् ॥३६॥

your enemy while criticizing your  
ability, will say many insulting words.  
That time of course nothing could be  
more insulting than this.

(तव) your (अहिताः) enemy (निन्दन्तः) while  
criticizing (तव) your (सामर्थ्यम्) ability  
(वदिष्यन्ति) will say (बहून्) many (अवाच्य)  
insulting (वादान्) words (ततः) that time (नु)  
of course (किम्) nothing could be (दुःख  
तरम्) more insulting than this.

**2.37**

हतः वा प्राप्स्यसि स्वर्गम् जित्वा वा भोक्ष्यसे महीम् ।  
तस्मात् उत्तिष्ठ कौन्तेय युद्धाय कृत निश्चयः ॥३७॥

O son of Kunti (Arjun) if you get killed,  
you will get heaven. If you win the war,  
you will get leisure of this world.  
Therefore get up with firm  
determination for the war.

(कौन्तेय) O son of Kunti (Arjun) (हतः) (if)  
you get killed (प्राप्स्यसि) you will get (स्वर्गम्)  
heaven (वा) if (जित्वा) you win the war  
(भोक्ष्यसे) you will get leisure (महीम्) of this  
world (तस्मात्) therefore (उत्तिष्ठ) get up with  
(कृत) firm (निश्चय) determination (युद्धाय)  
for the war.

**2.38**

सुखदुःखे समे कृत्वा लाभ-अलाभौ जय-अजयौ।  
ततः युद्धाय युज्यस्व न एवम् पापम् अवाप्स्यसि ॥३८॥

(It is) religiously compulsory (for you to) remain balanced in happiness, distress, profit and loss, victory and defeat. (these emotions should not be motive for your war). Engage in war (the way in which it should be fought. That is only for sake of protecting divine religion) in this way (you will) not incur sin.

(कृत्वा) (It is) religiously compulsory (for you to) (समे) remain balanced in (सुख) happiness (दुःख) distress (लाभ-अलाभौ) profit and loss (जय-अजयौ) victory and defeat (these emotions should not be motive for your war) (युज्यस्व) engage in war (the way in which it should be fought, that is only for sake of protecting divine religion) (एवम्) in this way (न) (you will) not (अवाप्स्यसि) incur (पापम्) sin.

**Compulsory religious duties :-****2.39**

एषा ते अभिहिता सांख्ये बुद्धिः योगे तु इमाम् शृणु।  
बुद्ध्या युक्तः यया पार्थ कर्म-बन्धम् प्रहास्यसि ॥३९॥

O son of partha (Arjun), I explained to you all this analytical knowledge (from vedas), Now listen to this Budhi yog (which I am going to teach you now) with your mind and soul. Because of this knowledge you will progress in fulfilling your compulsory religious duty.

(पार्थ) O son of partha (Arjun) (अभिहिता) I explained (ते) to you (एषा) all this (सांख्ये) analytical knowledge (from vedas) (शृणु) now listen to (इमाम्) this (बुद्धिः योगे) (युक्तः) with (युद्ध्या) mind and soul (यया) because of this (knowledge) (प्रहास्यसि) you will progress (कर्म बन्धम्) (in fulfilling your) compulsory religious duty.

(प्रहास) means विकास or progress (Sanskrit Hindi-Shabdakosh By Pandit Ishvarchand, page no-616)

**2.40**

न इह अभिक्रम नाशः अस्ति प्रत्यवायः न विद्यते।  
सु-अल्पम् अपि अस्य धर्मस्य त्रायते महत्ः भयात् ॥४०॥

One who performs deeds with this (divine knowledge) neither faces destruction nor falls in to hell. No doubt small action in religion with (true divine knowledge) releases one from great fear.

(अभिक्रम) one who performs deeds with (इह) this (divine knowledge) (न) neither (नाशः अस्ति) faces destruction (प्रत्यवायः न विद्यते) nor falls in to hell. (अपि) no doubt (सु-अल्पम्) small action (धर्मस्य) in religion (अस्य) with (true divine knowledge) (त्रायते) releases one from (महत्ः) great (भयात्) fear.

**Not for 2.39** In shlok no. 2:39 God reminds Arjun about (karm bandhan) that is a compulsory religious duty. That means human being is not free to live life as per his own wishes and liking. Their are certain duties for human being, which he has to do. And one of the compulsory religious duty is establishment of true religion in society, and struggling for well-being of common people.

**2.41**

व्यवसाय-आत्मिका बुद्धिः एका इह कुरु-नन्दन ।  
बहु-शाखाः हि अनन्ताः च बुद्धयः अव्यवसायिनाम् ॥४१॥

O well wisher of Kurus (Arjun), in this world person with unwavering mind believe in one God, and no doubt those who have indecisive mind (believe in) unlimited (dieties), (and wander) on various paths.

(कुरु-नन्दन) O well wisher of Kurus (Arjun) (इह) in this world (आत्मिका) person (with) (व्यवसाय) unwavering (बुद्धिः) mind (believe in) (एका) one (God) (च) and (हि) no doubt (अव्यवसायिनाम्) those who have indecisive (बुद्धयः) mind (अनन्ताः) (believe in) unlimited (dieties) (बहु शाखाः) (and wander) on various paths.

**Note:-** (following description is for other group, that is for (अव्यवसायिनाम्), that means for those who have no clear faith and belief.)

**Behavior of those who do not believe in on e God :-****2.42**

याम् इमाम् पुष्पिताम् वाचम् प्रवदन्ति अविपश्चितः ।  
वेद-वाद-रताः पार्थ न अन्यत् अस्ति इति वादिनः ॥४२॥

O Arjun! all those ignorant show-off people, (only) talk words (without intention of doing good deeds). They remain busy in disputing teaching of vedas. (They) don't have any intension other than this. (features described in next two slokes)

(पार्थ) O Arjun! (याम्) all (इमाम्) those (अविपश्चितः) ignorant (पुष्पिताम्) show-off people (प्रवदन्ति) (only) talk (वाचम्) words (without intention of doing good deeds) (रताः) they remain busy in (वेद वाद) disputing teaching of vedas. (न) (they) don't (have) (वादिनः) any intention (अन्यत्) other than (इति) this (features described in next sloke)

**2.43**

काम-आत्मानः स्वर्ग-पराः जन्म-कर्म-फल-प्रदाम् ।  
क्रिया-विशेष बहुलाम् भोग ऐश्वर्य गतिम् प्रति ॥४३॥

Indulging in (self enjoyment) sense gratification.

Doing only those deed which (they think) will yield good return in this world, and good birth after death.

Doing such rituals which are more for self-satisfaction, than pleasing God.

Always striving towards enjoyment, power, and great wealth and luxury.

(even though their deeds are not perfect then also) wishing for luxurious life in heaven after death.

(काम-आत्मानः) Indulging in (self enjoyment), sense gratification

(जन्म कर्म फल प्रदान्) doing only those deed which (they think) will yield good return in this world and good birth after death.

(क्रिया विशेष) doing such rituals which are more for self-satisfaction than pleasing God.

(गतिम्) always strive (प्रति) towards (भोग) enjoyment, (बहुलाम्) power, (ऐश्वर्य) great wealth and luxury,

(स्वर्ग पराः) (even though there deeds are not perfect then also) wishing for luxurious life in heaven after death.

**2.44**

भोग ऐश्वर्यं प्रसक्तानाम् तथा अपहृत-चेतसाम् ।  
व्यवसाय-आत्मिकाः बुद्धिः समाधौ न विधीयते ॥४४॥

Those who strive for materialistic enjoyment, great wealth and luxurious life, the mind & soul (of such people) get confused by such wishes. (Because of these factor they) don't (have any deed) which depend on determined mind and faith in God, and deed which is done only to please God.

(प्रसक्तानाम्) those who strive for (भोग) materialistic enjoyment (ऐश्वर्यं) great wealth and luxurious life (चेतसाम्) the mind & soul (of such people) (अपहृत) get confused (तथा) by such (wishes.) (न) (Because of these factor they) don't (have any deed) (विधीयते) which depend on (व्यवसाय आत्मिका बुद्धिः) determined mind and (faith in God) (समाधौ) (and which is done only) to please (God.)

**Divine instruction for mankind :-****2.45**

त्रै-गुण्य विषयाः वेदाः निस्त्रै-त्रै-गुण्य भव अर्जुन  
निर्द्वन्द्वः नित्य-सत्त्व-स्थः नियोग-क्षेमः आत्मवान् ॥४५॥

In holy vedas there are descriptions of three tendencies (good, passion, ignorance). O Arjun, leave these three tendencies. Don't get affected by duality (Don't get affected by sorrow & pleasure, good health & sickness etc). Always follow firmly the divine rules of God. Don't indulge in always thinking of self-prosperity, and self-protection. Become one who depends only on God.

(वेदाः) In holy vedas (विषयाः) there are descriptions of (त्रै) three (गुण्य) tendencies (good, passion, ignorance) (अर्जुन) O Arjun (निस्त्रै-गुण्यः भव) leave these three tendencies (निर्द्वन्द्वः) don't get affected by duality (Don't get affected by sorrow & pleasure, good health & sickness etc) (नित्य) always (स्थः) follow firmly (सत्त्व) the divine rules of God (नियोग) don't indulge in (क्षेम) always thinking of self-prosperity and self-protection (आत्म वान्) become one who depends only on God.

(To understand this shlok kindly read introduction of chapter no. 14. In shlok no 14.20 to 14.26 Ateet tendency is described which is more better than Sattvic nature):-

**2.46**

यावान् अर्थः उद-पाने सर्वतः सम्प्लुत-उदके ।  
तावान् सर्वेषु वेदेषु ब्राम्हणस्य विजानतः ॥४६॥

The way in which all needs are fulfilled in all respects from one big water reservoir, (but not from many) small ponds. Similarly one who has complete

(यावान्) The way in which all (अर्थ) needs are fulfilled (सर्वतः) in all respects (सम्प्लुत उदके) from one big water reservoir (उदपाने) (but not from many) small ponds. (तावान्) similarly (विजानतः) one who has complete faith (वेदेषु) as per holy vedas (ब्राम्हणस्य) in one supreme God (सर्वेषु) all his

**Note For 2.44 :-** In Holy Quran God says “Whoever desires (only) the enjoyment of this life will receive it, if We want it to be so. Then We will make Hell his reward, wherein he will suffer, despised and driven away from Our mercy”.

(Holy Quran Surah Bani Israil No. 17, Verse No. 18, Translation by Muhammad Sarwar-[www.quranx.com](http://www.quranx.com))

faith, as per holy vedas in (one) supreme God, all his needs are fulfilled (by that one supreme God).

needs are fulfilled (by that one supreme God).

### 2.47

कर्मणि एव अधिकारः मा फलेषु कदाचन ।  
मा कर्म-फल हेतुः भूः मा ते सङ्गोः अस्तु अकर्मणि ॥४७॥

No doubt you have right to perform your prescribed duty, (but you) don't (have) any control on results (fruits) of you action, (deeds). Neither your consider your (self) the cause of outcome of you action, nor be attached to (inaction, that is) not doing your duty.

(एव) No doubt (अधिकारः) you have right (कर्मणि) to perform your prescribed duty (मा) (but you) don't (have) (कदाचन) (any) (control on) (फलेषु) results (fruits) of you actions, (deeds) (मा) neither (हेतुःभूः) you consider your (self) the cause (कर्म फल) of outcome of your action (मा) nor (सङ्गः अस्तु) be attached to (inaction) (अकर्मणि) not doing (ते) your (duty).

### 2.48

योगस्थः कुरु कर्माणि सङ्गम् त्यक्त्वा धनञ्जय ।  
सिद्धि-असिद्धयोः समः भूत्वा समत्वम् योगः उच्यते ॥४८॥

O Arjuna, God says that, give up worshipping deities along with one God. Perform your duties. Remain connected with God. Remain equipoised or patient (in) in success and failure. This is prayer of God by practicing patience.

(धनञ्जय) O Arjuna (उच्यते) (God) says that (त्यक्त्वा) give up (सङ्गम्) worshipping deities (devtas) along with one God (कुरु) perform (कर्माणि) your duties (योगस्थः) remain connected with God (भूत्वा) remain (समः) equipoised or patient (in) (सिद्धि असिद्धयोः) in success and failure (समत्वम्-योग) this is prayer of God by practicing patience.

**Note:** Read Note no. N-6 to understand Sangam. (worshipping deities along with one God).

**Note For 2.46 :-** Holy Quran says “God will make a way (out of difficulty) for one who has fear of Him, and will provide him with sustenance in a way that he will not even notice. God is sufficient for the needs of whoever trusts in Him. He has full access to whatever He wants. He has prescribed a due measure for everything (He has fixed destiny of everything)”.  
(Holy Quran Surah At Talaq No. 65, Verse No. 3)

**Note For 2.47 :-** God ask in Holy Quran “Can the human being have whatever he wishes? All that is in the life to come and all that is in this life belongs only to God”.  
(Holy Quran Surah An Najm No. 53, Verse No. 24-25, Translation by Muhammad Sarwar-[www.quranx.com](http://www.quranx.com))

### Hadees similar to Shlok No. 2.47

Prophet Muhammed (pbuh) said “To aim and to try is in your capacity. Result will be as per decision of God.” (Masnade-ibne-haamble)

**Always work Selflessly :-****2.49**

दूरेण हि अवरम् कर्म बुद्धियोगात् धनजय ।  
बुद्धौ शरणम् अन्विच्छ कृपणाः फल-हेतवः ॥४९॥

O Arjun, the divine knowledge which you received from God, (On basis of this knowledge) remain away from bad deeds. Try to surrender your intellect (to God). Those who do (good) deed to get its good return (in this world) are misers.

(धनञ्जय) O Arjuna (बुद्धे योगात्) the divine knowledge which you received from God. (on basis of this knowledge) (दूरेण) remain away from (अवरम्) bad (कर्म) deeds (अन्विच्छ) try to (शरणम्) surrender (बुद्धे) your intellect (to God) (फल हेतवः) Those who do deed to get its good return (in this world) are (कृपणाः) misers.

**2.50**

बुद्धि-युक्तः जहाति इह उभे सुकृत-दुष्कृते ।  
तस्मात् योगाय युज्यस्व योगः कर्मसु कौशलम् ॥५०॥

Those who have deep faith in God, become free from both good and bad deed (Arises above the thought of doing good or bad deed, and only strive to please and obey God) in this world. Therefore get engaged in connecting your intellect and faith in God. Action which connect to (pleases) God, is best way of doing all activities.

(बुद्धियुक्तः) Those who have deep faith in God (जहाति) become free from (उभे) both (सुकृत दुष्कृते) good and bad deed (Arises above the thought of doing good or bad deed, and only strive to please and obey God) (इह) in this world (तस्मात्) therefore (युज्यस्व) get engaged in (योगाय) connecting your intellect and faith in God (योगः) action which connect to (pleases) God is (कौशलम्) best way of doing (कर्मसु) all activities.

**Note :** Read Note no. N-7 to understand meaning of “Yog”.

**2.51**

कर्म-जम् बुद्धि-युक्ताः हि फलम् त्यक्त्वा मनीषिणः ।  
जन्म-बन्ध विनिर्मुक्ताः पदम् गच्छन्ति अनामयम् ॥५१॥

Pious man who has deep faith in God give up (expectations of any) returns or results, which get generated by his deed. No doubt (he gets) liberated from bondage of birth (in hell), and reaches heaven where there is no misery.

(मनीषिणः) Pious man (बुद्धि युक्ताः) who has deep faith in God (त्यक्त्वा) give up (फलम्) (expectations of any) returns (कर्म जम्) of result which get generated by his deed (ही) no doubt (he gets) (विनिर्मुक्ताः) liberated from (जन्म-बन्ध) bondage of birth (in hell) and (गच्छन्ति) reaches (पदम्) heaven (अनामयम्) where there is no misery.

**Note For 2.51 :-** In hell when body gets burnt or cut into pieces, that man under punishment is given new body and life again and again to suffer the punishment. He is bound to take birth again and again for completion of punishment. This is (जन्मबन्ध).

Continue to next page...

**2.52**

यदा मोह कलिलम् बुद्धिः व्यतिरिष्यति ।  
तु गन्ता असि निर्वेदम् श्रोतव्यस्य श्रुतस्य च ॥५२॥  
When your mind will come out from  
quicksand of illusion, then you shall  
become indifferent to all that is to be  
heard and all that is already heard.

(यदा) When (बुद्धिः) your mind (व्यतिरिष्यति)  
will come out from (कलिलम्) quicksand  
of (मोह) illusion (तदा) then (गन्ता असि) you  
shall become (निर्वेदम्) indifferent to  
(श्रोतव्यस्य) all that is to be heard (च) and  
(श्रुतस्य) all that is already heard.

**2.53**

श्रुति विप्रतिपन्ना ते यदा स्थास्यति निश्चला ।  
समाधौ अचला बुद्धिः योगम् अवाप्स्यसि ॥५३॥  
When your (mind) stops getting  
influenced by talk of (materialistic  
people than) you will attain a state of  
mind (which) remain unmoved,  
determined (unshakeable). Which will  
connect (your consciousness) to God  
and which will be satisfied .

(यदा) When (ते) your (mind) (विप्रतिपन्ना)  
stops getting influenced by (श्रुति) talk of  
(materialistic people) (than) (अवाप्स्यसि)  
you will attain (बुद्धि) a state of mind  
(which) (स्थास्यति) remain (निश्चल)  
unmoved (अचल) determined  
(unshakeable) (योगम्) which will connect  
(your consciousness) to God (समाधौ)  
(and) which will be satisfied .

**2.54**

स्थित-प्रज्ञस्य का भाषा समाधि-स्थस्य केशव ।  
स्थित-धीः किम् प्रभाषेत किम् आसीत् ब्रजेत किम् ॥५४॥  
Arjun said; O Krishna, one who's heart  
has firm faith (in God). Who's  
consciousness is fully connected to  
God. enlightened person. what is his  
language? how he talks? how he lives?  
how he walks?

(अर्जुन उवाच) Arjun said (केशव) O Krishna  
(स्थित प्रज्ञस्य) one who's heart has firm faith  
(in God) (समाधि स्थस्य) who's  
consciousness is fully connected (to  
God) (स्थित धीः) enlightened person (का  
भाषा) what is his language (किम् प्रभाषेत) how  
he talks? (किम्-असीत्) how he lives? (ब्रजेत  
किम्) how he walks?

**Signs of having firm faith in God :-****2.55**

प्रजहाति यदा कामान् सर्वान् पार्थ मनः गतान् ।  
आत्मनि एव आत्मना तुष्टः स्थितप्रज्ञः तदा उच्यते ॥५५॥  
God said, O Arjun, when (anyone)  
gives up all desires for sense  
gratification (which is) desired or  
insisted by his heart, by his own will,

श्री भगवान् उवाच (God said) (पार्थ) O Arjun (यदा)  
when (anyone) (प्रजहाति) gives up (सर्वान्) all  
(कामान्) desires for sense gratification  
(गतान्) (which is) desired or insisted by  
(मनः) his heart (आत्मनि) by his own will  
(and remain) (तुष्ट) satisfied (तदा) then

**Note 2.51 :-** The punishment of hell is described in following words in Holy Quran.

We will make the rejectors of Our revelations suffer in hell fire. As soon as the fire destroys their skins, We will give them new skins so that they may suffer more of the torment. God is Majestic and All-wise.

(Holy Quran Surah An Nisa No. 4, Verse No. 56 Translation by Muhammad Sarwar-  
www.quranx.com)



(and remain) satisfied, then it is said that his mind and heart have firm (faith) in God.

(उच्यते) it is said that (स्थित प्रज्ञः) his mind and heart have firm (आत्मना) (faith) in God.

### 2.56

दुःखेषु अनुद्विग्न-मनाः सुखेषु विगतस्पृहः ।  
वोत राग भय क्रोधः स्थितधीः मुनिः उच्यते ॥५६॥

(One who) in hard time does not get upset, (one who's) mind in happiness does not get immersed in it, (one who) remain free from greed, fear, anger then it is said that, that pious man has firmly established (in faith of God) with mind and consciousness.

(One who) (दुःखेषु) in hard time (अनुद्विग्न) does not get upset (मनाः) (one who's) mind (सुखेषु) in happiness (विगतस्पृह) does not get immersed in it (वोत) (one who) remain free from (राग) greed (भय) fear (क्रोधः) anger (उच्यते) it is said that (मुनिः) that pious man has (स्थित) firmly established (in faith of God) (धीः) with mind and consciousness.

### 2.57

यः सर्वत्र अनभिस्नेहः तत् तत् प्राप्य शुभ अशुभम् ।  
न अभिनन्दति न द्वेष्टि तस्य प्रज्ञा प्रतिष्ठिता ॥५७॥

One who, in all conditions (remain) unattached, (And) that (person, when he) achieve Good (or) evil, he neither get delighted nor dejected, (then) his consciousness and mind is firm (in faith of God.)

(यः) One who (सर्वत्र) in all conditions (अनभिस्नेहः) (remain) unattached (तत्) that (person when he) (प्राप्य) achieves (शुभ) Good (or) (अशुभम्) evil (न) he neither (अभिनन्दति) get delighted (न) nor (द्वेष्टि) dejected (then) (तस्य) his (प्रज्ञा) consciousness and mind (प्रतिष्ठिता) firm (in faith in God.)

### 2.58

यदा संहरते च अयम् कूर्मः अङ्गानि इव सर्वशः ।  
इन्द्रियाणि इन्द्रिय-अर्थेभ्यः तस्य प्रज्ञा प्रतिष्ठिता ॥५८॥

The way in which tortoise withdraws it's limbs, similarly (when a person withdraws) all wishes for enjoyment (from) the objects of enjoyment, then his consciousness and mind is firm (in faith of God).

(यदा) The way in which (कूर्मः) tortoise (संहरते) withdraws (अयम्) its (अङ्गानि) limbs (इव) similarly (when a person withdraws) (सर्वशः) all (इन्द्रियाणि) wishes for enjoyment (from) (इन्द्रिय-अर्थेभ्यः) the objects of enjoyment (तस्य) then his (प्रज्ञा) consciousness and mind (has) (प्रतिष्ठिता) firm (faith in God).

### 2.59

विषयाः विनिवर्तन्ते निराहारस्य देहिनः ।  
रस-वर्जम् रसः अपि अस्य परम् दृष्ट्वा निवर्तते ॥५९॥

By forcing restrain and practicing to remain away from object of enjoyment, human being can give up the wish for enjoyment. But (in fact) it's taste (or memory) could only be removed (from mind) by favorable looking (help) of almighty God.

(निराहारस्य) by forcing restrain (विनिवर्तन्ते) and practicing to remain away from (विषयाः) object of enjoyment, (देहिनः) human-being (रसः वर्जम्) can give up the wish for enjoyment. (अपि) But (in fact) (अस्य) it's (रसः) taste (निवर्तते) could only be removed (from mind) (दृष्ट्वा) by favorable looking (help) (परम्) of almighty God.



**How to have control on our wishes :-****2.60**

यततः हि अपि कौन्तेय पुरुषस्य विपश्चितः ।  
इन्द्रियाणि प्रमाथीनि हरन्ति प्रसभम् मनः ॥६०॥

No doubt (favour of God is also important became), O Arjun, desire of enjoyment (is so strong that it) overpowers forcefully even the mind (of that) intelligent person who tries to (control it) forcefully.

(हि) No doubt (favour of God is also important became) (कौन्तेय) O son of Kunti (इन्द्रियाणि) desire of enjoyment (is so strong that it) (हरन्ति) overpowers (प्रसभम्) forcefully (अपि) even (मनः) the mind (of that) (विपश्चितः) intelligent (पुरुषस्य) person who (यततः) tries to (control it) (प्रमाथीनि) forcefully.

**2.61**

तानि सर्वाणि संयम्य युक्तः आसीत् मत-परः ।  
वशेहि यस्य इन्द्रियाणि तस्य प्रज्ञा प्रतिष्ठिता ॥६१॥

While controlling all these (wishes for enjoyment), engage (your mind in) Me, the supreme Lord. No double who's wishes for enjoyment (are) under control, his intellect (mind & Soul) will be also considered as firmly established (in faith of God).

(संयम्य) While controlling (सर्वाणि) all (तानि) these (wishes for enjoyment) (युक्तः) engage (your mind in) (मत् परः) Me, the supreme Lord, (हि) no double (यस्य) who's (इन्द्रियाणि) wishes for enjoyment (are) (वशे) under control (तस्य) his (प्रज्ञा) intellect (mind & Soul) will be also considered as (प्रतिष्ठिता) firmly established (in faith in God).

**How Destruction starts :-****2.62**

ध्यायतः विषयान् पुंसः सद्-तेषु उपजायते ।  
सदात् सञ्जायते कामः कामात् क्रोधः अभिजायते ॥६२॥

By continuously thinking about the source of enjoyment, human beings develop an attachment with them (things of enjoyment). (And then a desire) arises (in his heart for enjoyment). (So from) attachment (he) develops desire, and when (desires are not fulfilled then) Anger, (frustration) arises in his mind.

(ध्यायतः) By continuously thinking about (विषयान्) the source of enjoyment (पुंसः) human being (सद्-गः) develop an attachment with (तेषु) them (things of enjoyment) (उपजायते) (and then a desire) arises (in his heart for enjoyment) (सद्गात्) (so from) attachment (he) (सञ्जायते) develops (कामः) desire (कामात्) and when (desires are not fulfilled then) (क्रोधः अभिजायते) Anger (frustration) arises in his mind.

**2.63**

क्रोधात् भवति सम्मोहः सम्मोहात् स्मृति विभ्रमः ।  
स्मृति-भ्रंशात् बुद्धि-नाशः बुद्धि-नाशात् प्रणश्यति ॥६३॥  
Anger (frustration) leads to clouding of thoughts. Unclear thinking (clouding of thoughts) (causes)

(क्रोधात्) Anger (frustration) (भवति) leads to (सम्मोह) clouding of thoughts (सम्मोहात्) unclear thinking (clouding of thoughts) (स्मृति) (causes) memory (विभ्रमः) bewilderment (baffled or puzzled state)

memory bewilderment (baffled or puzzled state of mind). Because of baffled state of mind, one cannot think properly. (And because of this he gets) ruined.

of mind) (स्मृतिभ्रंशात्) because of baffled state of mind (बुद्धि नाशः) one cannot think properly (प्रणश्यति) (and because of this he gets) ruined.

### **Importance of controlling wishes :-**

#### **2.64**

राग द्वेष विमुक्तैः तु विषयान् इन्द्रियैः चरन् ।  
आत्म-वश्यैः विधेय-आत्मा प्रसादम् अधिगच्छति ॥६४॥

But a pious person (who follows the instruction of God), (who is) free from lust, hatred. And while enjoying object of the senses (enjoyment), he keeps control over his wishes (for enjoyment). Then he attains mercy (of God.)

(तु) But (विधेय आत्म) a pious person (who follows the instruction of God,) (विमुक्तैः) (who is) free from (राग) lust (द्वेषः) hatred (चरन्) and while enjoying (विषयान्) object of the senses (enjoyment) (वश्यैः) keeps control over (आत्मा) His (इन्द्रियैः) wishes (for enjoy of) (अधिगच्छति) (He) attains (प्रसादम्) mercy (of God.)

#### **2.65**

प्रसादे सर्वदुःखानाम् हानिः अस्य उपजायते ।  
प्रसन्न-चेतसः हि आशु बुद्धिः परि अवतिष्ठते ॥६५॥

One who receives mercy (of God), his heart remains peaceful (in) misery (and) losses of all kinds. No doubt, very soon his mind will have firm faith in God.

(प्रसादे) One who receives mercy (of God) (अस्य) his (चेतसः) heart (उपजायते) remains (प्रसन्न) peaceful (in) (दुःखानाम्) misery (हानिः) (and) losses (सर्वः) of all kinds (ही) no doubt (आशु) very soon (बुद्धिः परि अवतिष्ठते) his mind will have firm faith in God.

#### **2.66**

न अस्ति बुद्धिः अयुक्तस्य न च अयुक्तस्य भावना ।  
न च अभावयतः शान्तिः अशान्तस्य कुतः सुखम् ॥६६॥

If one does not have faith in God, he cannot have divine wisdom. And if one does not have faith in God, (he) cannot (have) patience (stability of mind and thought also). (If one) does not have patience (stability of mind and thought) he will not (have) peace. (If one does not have peace) how he can have happiness?

(अयुक्तस्य) If one does not have faith in God (न) he cannot (अस्ति) have (बुद्धिः) divine wisdom (च) and if (अयुक्तस्य) one does not have faith in God (न) (he) cannot (have) (भावना) patience (stability of mind and thought) (अभावयतः) (if one) does not have patience (stability of mind and thought) (न) (He can) not (शान्तिः) have peace (आशान्तस्य) (if one does not have peace) (कुतः सुखम्) how he can have happiness?

**2.67**

इन्द्रियाणाम् हि चरताम् यत् मनः अनुविधीयते।  
तत् अस्य हरति प्रज्ञाम् वायुः नावम् इव अम्भसि ॥६७॥

The way in which a strong wind (sweeps away) a boat in water, no doubt (in same way) in whichever wish of enjoyment un-controlled mind (get engaged), that (one wish) takes away his intelligence, (and) misleads him (from true faith and state of mind)

(इव) the way in which (वायुः) a strong wind (sweeps away) (नावम्) a boat (अम्भसि) in water (हि) no doubt (in same way) (यत्) in whichever (इन्द्रियाणाम्) wish of enjoyment (अनुविधीयते) un-controlled (मनः) mind (get engaged) (तत्) that (one wish) (हरति) takes away (अस्य) his (प्रज्ञाम्) intelligence (and) (चरताम्) misleads him (from true faith and state of mind)

**2.68**

तस्मात् यस्य महा-बाहोनिगृहीतानि सर्वशः  
इन्द्रियाणि इन्द्रिय-अर्थेभ्यः तस्य प्रज्ञा प्रतिष्ठिता ॥६८॥

Therefore, O Arjun, whoever scrubbed down all the wishes for enjoyment, from the objects of enjoyment, his mind is firmly established (in faith of God.)

(तस्मात्) therefore (महाबाहो) O mighty armed (Arjun) (यस्य) whoever (निगृहीतानि) scrubbed down (सर्वशः) all (इन्द्रियाणि) his wishes for enjoyment (इन्द्रियाणि अर्थेभ्यः) from the objects of enjoyment (तस्य) his (प्रज्ञा) mind (प्रतिष्ठिता) is firmly established (in faith in God.)

**2.69**

या निशा सर्वं भूतानाम् तस्याम् जागर्ति संयमी।  
यस्याम् जाग्रति भूतानि सा निशा पश्यतः मुनेः ॥६९॥

Which is night time for all living entities, that is time to remain awake for the person who wishes to control his wishes. And the time in which all living being remain awake, that is night for pious person, who seeks (control on his wishes of greed & lust.)

(या) which is (निशा) night for (सर्वं) all (भूतानाम्) living entities (तस्याम्) that is (जागर्ति) time to remain awake for (संयमी) the person who wishes to control his wishes. (यस्याम्) and the time in which (भूतानि) all living being (जागर्ति) remain awake (सा) that is (निशा) night for (मुनेः) pious person (पश्यतः) who seeks (control on his wishes of greed & lust.)

**2.70**

आपूर्यमाणम् अचल-प्रतिष्ठम् समुद्रम् आपः प्रविशन्ति यद्दत्  
तद्दत् कामाः यम् प्रविशन्ति सर्वेसः शान्तिम् आप्नोति न  
काम-कामी ॥७०॥

The way in which the ocean remains

(यद्दत्) The way in which (समुद्रम्) the ocean (अचल प्रतिष्ठम्) remains calm (on) (प्रविशन्ति) falling of (आपः) water of river (आपूर्यमाणम्) falling from all side. (तद्दत्) in same way

**Note For 2.69 :-** God instruct to Prophet Muhammad (Pbuh) in Holy Quran “Say your special (Tahajjud) prayer during some part of the night as an additional (obligatory) prayer for you alone, so that perhaps your Lord will raise you to a highly praiseworthy position”.

(Holy Quran Surah Bani Israil No. 17, Verse No. 79, Translation by Muhammad Sarwar-www.quranx.com)

Note: (Tahajjud prayer is performed from midnight to 90 minutes before sunrise).

calm (on) falling of water of river falling from all side. In same way that (pious man) remain calm, on whom all kinds of wishes for enjoyment enter. One who wishes to fulfill his desires, he cannot achieve it.

(सः) that (pious man) (शान्तिम्) remains calm (यम्) unto whom (सर्व) all kind of (कामाः) wishes for enjoyment (प्रविशन्ति) enter (काम कामी). One who desires to fulfill his desires (न) he cannot (आप्नोति) achieve it.

*Path of perfect peace and success :-*

### 2.71

विहाय कामान यः सर्वान् पमान् चरति निःस्पृहः।  
निर्ममः निरहङ्कारः सः शान्तिम् अधिगच्छति ॥७१॥

(The person) who gave up desires for sense gratification of all kind. The person (who) lives without desire for materialistic enjoyment, without a sense of proprietorship, without false ego. That person will attain perfect peace.

(यः) (The person) who (विहाय) gave up (कामान्) desires for sense gratification (सर्वान्) of all kind (पमान्) the person (who) (चरति) lives (निःस्पृहः) without desire for materialistic enjoyment (निर्ममः) without a sense of proprietorship (निरहङ्कारः) without false ego (स) that person (अधिगच्छति) will attain (शान्तिम्) perfect peace.

### 2.72

एषा ब्राह्मी स्थिती पार्थ न एनाम् प्राप्य विमुह्यति।  
स्थित्वा अस्याम् अन्तकालेऽपि ब्रह्म-निर्वाणम् ऋच्छति ॥७२॥

O Arjun this is the path of (establishing faith in) God. Having attained this (firm faith) (human being) never gets misled. (One who) on this (path) remains established till the hours of death, certainly (he) gets peaceful place (heaven) of God.

(पार्थ) O Arjun (एषा) this is the (स्थितीः) path of (ब्राह्मी) (establishing faith in) God (प्राप्य) having attained (एनाम्) this (firm faith) (न) (human-being) never (विमुह्यति) get misled (अस्याम्) (one who) on this (path) (स्थित्वा) remain established (अन्तकाले) till the hours of death (अपि) certainly (he) (ऋच्छति) gets (निर्वाणम्) peaceful place (heaven) (ब्रह्म) of God.

**Note For 2.70 :-** Prophet Mohammed (Pbuh) said “If human being gets two Jungles full of wealth, then he will search for third Jungle. Stomach of human being only soil of Grave can fill. (Bukhari-6436)  
So if anyone’s all wishes get fulfilled, then it cannot happen that he become satisfied. Because when one wish get fulfilled, two new wishes arises in his heart.

**Note For 2.71 :-** Holy Quran says “And whoever strives only strives for [the benefit of] himself. Indeed, God is free from need of the worlds. And those who believe and do righteous deeds, We will surely remove from them their sins and will surely reward them according to the best of what they used to do”.

(Holy Quran Surah Al Ankabut No. 29, Verse No. 6-7, Translation by Sahi International-www.quranx.com)

**Note For 2.72 :-** Holy Quran says “Have as much fear of God as best as you can. Listen to the Messenger, obey him, and spend for your own sake good things for the cause of God. Those who control their greed will have everlasting happiness”.

(Holy Quran Surah At Taghabun No. 64, Verse No. 16, Translation by Muhammad Sarwar-www.quranx.com)

## Chapter-3 Karam Yog

अर्जुन उवाच  
ज्यायसी चेत्कर्मणस्ते मता बुद्धिर्जनार्दन ।  
तत्किं कर्मणि घोरे मां नियोजयसि केशव ॥1॥

व्यामिश्रेणेव वाक्येन बुद्धिं मोहयसीव मे ।  
तदेकं वद निश्चित्य येन श्रेयोऽहमाप्नुयाम् ॥2॥

श्रीभगवानुवाच  
लोकेऽस्मिन्द्विविधा निष्ठा पुरा प्रोक्ता मयानघ ।  
ज्ञानयोगेन साङ्ख्यानां कर्मयोगेन योगिनाम् ॥3॥

न कर्मणामनारंभानैष्कर्म्यं पुरुषोऽश्रुते ।  
न च सन्न्यसनादेव सिद्धिं समधिगच्छति ॥4॥

न हि कश्चित्क्षणमपि जातु तिष्ठत्यकर्मकृत् ।  
कार्यते ह्यवशः कर्म सर्वः प्रकृतिजैर्गुणैः ॥5॥

कर्मेन्द्रियाणि संयम्य य आस्ते मनसा स्मरन् ।  
इन्द्रियार्थान्विमूढात्मा मिथ्याचारः स उच्यते ॥6॥

यस्त्विन्द्रियाणि मनसा नियम्यारभतेऽर्जुन ।  
कर्मेन्द्रियैः कर्मयोगमसक्तः स विशिष्यते ॥7॥

नियतं कुरु कर्म त्वं कर्म ज्यायो ह्यकर्मणः ।  
शरीरयात्रापि च ते न प्रसिद्धयेदकर्मणः ॥8॥

यज्ञार्थात्कर्मणोऽन्यत्र लोकोऽयं कर्मबंधनः ।  
तदर्थं कर्म कौन्तेय मुक्तसंगः समाचर ॥9॥

सहयज्ञाः प्रजाः सृष्टा पुरोवाचप्रजापतिः ।  
अनेन प्रसविष्यध्वमेष वोऽस्त्विष्टकामधुक् ॥10॥

देवान्भावयतानेन ते देवा भावयन्तु वः ।  
परस्परं भावयन्तः श्रेयः परमवाप्स्यथ ॥1॥

इष्टान्भोगान्हि वो देवा दास्यन्ते यज्ञभाविताः ।  
तैर्दत्तानप्रदायैभ्यो यो भुङ्क्ते स्तेन एव सः ॥12॥

यज्ञशिष्टाशिनः सन्तो मुच्यन्ते सर्वकिल्बिषैः ।  
भुञ्जते ते त्वघं पापा ये पचन्त्यात्मकारणात् ॥13॥

अन्नाद्भवन्ति भूतानि पर्जन्यादन्नसम्भवः ।  
यज्ञाद्भवति पर्जन्यो यज्ञः कर्मसमुद्भवः ॥14॥

कर्म ब्रह्मोद्भवं विद्धि ब्रह्माक्षरसमुद्भवम् ।  
तस्मात्सर्वगतं ब्रह्म नित्यं यज्ञे प्रतिष्ठितम् ॥15॥

एवं प्रवर्तितं चक्रं नानुवर्तयतीह यः ।  
अघायुरिन्द्रियारामो मोघं पार्थ स जीवति ॥16॥

यस्त्वात्मरतिरेव स्यादात्मतृप्तश्च मानवः ।  
आत्मन्येव च सन्तुष्टस्तस्य कार्यं न विद्यते ॥17॥

संजय उवाचः  
नैव तस्य कृतेनार्थो नाकृतेनेह कश्चन ।  
न चास्य सर्वभूतेषु कश्चिदर्थव्यपाश्रयः ॥18॥

तस्मादसक्तः सततं कार्यं कर्म समाचर ।  
असक्तो ह्याचरन्कर्म परमाप्नोति पुरुषः ॥19॥

कर्मणैव हि संसिद्धिमास्थिता जनकादयः ।  
लोकसंग्रहमेवापि सम्पश्यन्कर्तुमर्हसि ॥20॥

यद्यदाचरति श्रेष्ठस्तत्तदेवेतरो जनः ।  
स यत्प्रमाणं कुरुते लोकस्तदनुवर्तते ॥21॥

न मे पार्थास्ति कर्तव्यं त्रिषु लोकेषु किंचन ।  
नानवाप्तमवाप्तव्यं वर्त एव च कर्मणि ॥22॥

यदि ह्यहं न वर्तेयं जातु कर्मण्यतन्द्रितः ।  
मम वर्तमानुवर्तन्ते मनुष्याः पार्थ सर्वशः ॥23॥

यदि उत्सीदेयुरिमे लोका न कुर्यां कर्म चेदहम् ।  
संकरस्य च कर्ता स्यामुपहन्यामिमाः प्रजाः ॥24॥

सक्ताः कर्मण्यविद्वांसो यथा कुर्वन्ति भारत ।  
कुर्याद्विद्वांस्तथासक्तश्चिकीर्षुर्लोकसंग्रहम् ॥25॥

न बुद्धिभेदं जनयेदज्ञानां कर्मसङ्गिनाम् ।  
जोषयेत्सर्वकर्माणि विद्वान्युक्तः समाचरन् ॥26॥

प्रकृतेः क्रियमाणानि गुणैः कर्माणि सर्वशः ।  
अहंकारविमूढात्मा कर्ताहमिति मन्यते ॥27॥

तत्त्ववित्तु महाबाहो गुणकर्मविभागयोः ।  
गुणा गुणेषु वर्तन्त इति मत्वा न सज्जते ॥28॥

प्रकृतेर्गुणसम्मूढाः सज्जन्ते गुणकर्मसु ।  
तानकृत्स्नविदो मन्दान्कृत्स्नविन्न विचालयेत् ॥29॥

मयि सर्वाणि कर्माणि सन्नयस्याध्यात्मचेतसा ।  
निराशीर्निर्ममो भूत्वा युध्यस्व विगतज्वरः ॥30॥

ये मे मतमिदं नित्यमनुतिष्ठन्ति मानवाः ।  
श्रद्धावन्तोऽनसूयन्तो मुच्यन्ते तेऽति कर्मभिः ॥31॥

ये त्वेतदभ्यसूयन्तो नानुतिष्ठन्ति मे मतम् ।  
सर्वज्ञानविमूढांस्तान्विद्धि नष्टानचेतसः ॥32॥

सदृशं चेष्टते स्वस्याः प्रकृतेर्ज्ञानवानपि ।  
प्रकृतिं यान्ति भूतानि निग्रहः किं करिष्यति ॥33॥

इन्द्रियस्येन्द्रियस्यार्थे रागद्वेषौ व्यवस्थितौ ।  
तयोर्न वशमागच्छेत्तौ ह्यस्य परिपन्थिनौ ॥34॥

श्रेयान्स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात् ।  
स्वधर्मे निधनं श्रेयः परधर्मो भयावहः ॥35॥

अर्जुन उवाच  
अथ केन प्रयुक्तोऽयं पापं चरति पुरुषः ।  
अनिच्छन्नपि वाष्णेय बलादिव नियोजितः ॥36॥

श्रीभगवानुवाच  
काम एष क्रोध एष रजोगुणसमुद्भवः ।  
महाशनो महापाप्मा विद्ध्येनमिह वैरिणम् ॥37॥

धूमेनाव्रियते वह्निर्यथादर्शो मलेन च ।  
यथोल्बेनावृतो गर्भस्तथा तेनेदमावृतम् ॥38॥

आवृतं ज्ञानमेतेन ज्ञानिनो नित्यवैरिणा ।  
कामरूपेण कौन्तेय दुष्पूरेणानलेन च ॥39॥

इन्द्रियाणि मनो बुद्धिरस्याधिष्ठानमुच्यते ।  
एतैर्विमोहयत्येष ज्ञानमावृत्य देहिनम् ॥40॥

तस्मात्त्वमिन्द्रियाण्यादौ नियम्य भरतर्षभ ।  
पाप्मानं प्रजहि ह्येनं ज्ञानविज्ञाननाशनम् ॥41॥

इन्द्रियाणि पराण्याहुरिन्द्रियेभ्यः परं मनः ।  
मनसस्तु परा बुद्धिर्यो बुद्धेः परतस्तु सः ॥42॥

एवं बुद्धेः परं बुद्ध्वा संस्तभ्यात्मानमात्मना ।  
जहि शत्रुं महाबाहो कामरूपं दुरासदम् ॥43॥

## Chapter-3 Karam Yog

### Introduction :-

- In chapter no. 2 God said the spirit which is inside body of human being is immortal. Hence by death of human being only his body get destroyed not spirit. Spirit get another body in parlok. Hence human being should not lament on death of anyone.
- Than God said, in this world human being are not free to live life as per their choice. They have got some compulsory religions duties which they have to fulfill.
- At the end of chapter God enlisted those reasons and factors because of which human being do not fulfill his religions compulsory duties.
- So in this chapter God described in details about compulsory religions duty.

### Summary of shloks:

- In Shlok No. 3:1 Arjun asked, "When faith is more important, then why are you engaging me in this war?"
- In Shlok No. 3:3 God says that, in religion, faith and compulsory religious duties both are necessary.
- Shlok No. 3:4 says compulsory religious duties cannot be fulfilled by taking sanyas.
- Shlok no. 3:5-3:8 says, as per Satvic, Rajas and Tamas nature of human being, human being keeps on doing something. One who does good deed sincerely is right person.
- Shlok No. 3:9 says, read Vedas in

which compulsory religious duties are described. Worship God only and seek his blessing, without which compulsory religious duties could not be fulfilled.

- Shlok No. 3:10 says, God created first human being and sent him along with commandments, and asked him to do it. In return he got prosperity.
- Shlok No. 3:11-3:12 says when human being do compulsory religious duties sincerely, then angels will give them sustenance, (food etc) which should be shared with the poor.
- Shlok No. 3:13-3:15 says, when Vedas are followed correctly, that means compulsory religious duties are done correctly, then God will bless with prosperity.
- Shlok No. 3:17-3:18 says, remembrance of God as per Holy Vedas gives peace.
- Shlok No. 3:19-3:20 says, do good deeds as per Holy Vedas, considering harmony and prosperity of common people.
- In Shlok No. 3:22-3:24, God said, "I don't have any need to do any duty. But I do it selflessly. Similarly you also do compulsory religious duties selflessly".
- Shlok No 3:25 to 3:32 are about how ignorant people do good deeds, and how they should be guided to the right path.
- Shlok No. 3:34 the reason of not doing compulsory religious duties is described. And it is "desire to live life as

- This desire includes lust of wealth, power, and physical enjoyment. It is called (काम) in Sanskrit.
- This shlok No. 3:35 says that even if you like to live life of other people. But it is better to do profession for which God has created you.
- In Sloke No. 3:37 – 3:42 God says that this desire of emotion of kama is so strong that it covers knowledge,

wisdom and intellect, hence control it firmly.

- In Sloke No. 3:43 God says that with firm faith in God, this emotion of lust could be conquered, which is main hindrance in performing compulsory religious duties.

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## Chapter-3

### **Introduction of कर्म बंधन compulsory religious duty:-**

#### 3.1

(अर्जुन उवाच)

ज्यायसी चेत् कर्मणः तेमता बुद्धिः जनार्दन ।  
तत् किम् कर्मणि घोरेमाम् नियोजयसि केशव ॥१॥

Arjun said, O Krishna, as per your instruction if faith (in God is) better (than) deed, then why you are engaging me (in) (this) ghastly action (of war).

(अर्जुन उवाच) (Arjun said) (जनार्दन) O Krishna, (ते) as per your (मता) instruction (चेत्) if (बुद्धिः) faith (in God is) (ज्यायसी) better (than) (कर्मणः) deed (तत्) then (किम्) why (केशव) O Krishna (नियोजयसि) you are engaging (माम्) me (in) (घोरे) (this) ghastly (कर्माणि) action (of war).

#### 3.2

व्यामिश्रेण इव वाक्येन बुद्धिम् मोहयसि इव मे ।  
तत् एकम् वद निश्चित्य येन श्रेयः अहम् आप्तुयाम् ॥२॥

My mind (got) confused (because of) sentences (which have) many meanings. Therefore ascertain (yourself), and say only one thing, by which I may have real knowledge.

(मे) my (बुद्धिम्) mind (मोहयसि) (got) confused (because of) (वाक्येन) sentences (which have) (व्यामिश्रेण इव) many meanings (तत्) therefore (निश्चित्य) ascertain (yourself) (वद) and say (एकम्) only one thing (येन) by which (अहम्) I (आप्तुयाम्) may have (श्रेयः) real knowledge.

#### 3.3

(श्री भगवान् उवाच)

लोके अस्मिन् द्वि-विधा निष्ठा पुरा प्रोक्ता मया अनघ ।  
ज्ञान-योगेन सांख्यानार्कर्म-योगेन योगिनाम् ॥३॥

God said, O sinless (Arjun), (in) this world, religious belief (has) two parts. Formerly this was told by Me (to you in shlok no. 2.39). (First is) obeying God with help of Vedic knowledge (That is faith in God), which is taught by scholars. (second is) obeying God with help of noble activities which are taught by those who physically perform prayer and noble activities.

(श्री भगवान् उवाच) God said (अ नघ) O sinless (Arjun), (अस्मिन्) (in) this (लोके) world (निष्ठा) religious belief (द्वि विधा) (has) two parts (पुरा) formerly (प्रोक्ता) (this) was told (मया) by Me (to you in shlok no.2:39) (first is) (ज्ञान-योगेन) obeying God with help of Vedic knowledge (That is faith in God) (सांख्यानार्कर्म) which is taught by scholars (कर्म-योगेन) (second is) linking with God with help of noble activities (योगिनाम्) which is taught by those who physically perform noble religious activities.

**Compulsory religious duties are inevitable, unavoidable, inescapable:-****3.4**

न कर्मणाम् अनारम्भात् नैष्कर्म्यम् पुरुषः अश्नुते।  
न च संन्यसनात् एव सिद्धिम् समधिगच्छति ॥४॥

Neither by not doing the prescribed duties, a man can achieve freedom (from responsibility) and nor by simply giving up social life one attains perfection.

(न) neither (अनारम्भात्) by not doing (कर्मणाम्) the prescribed duties (पुरुषः) a man (अश्नुते) achieves (नैष्कर्म्यम्) freedom (from responsibilities) and (न) nor (एव) by simply (संन्यसनात्) giving up social life (समधिगच्छति) one attains (सिद्धिम्) perfection.

**3.5**

न हि कश्चित् क्षणम् अपि जातु तिष्ठति अकर्म-कृत्।  
कार्यतिहि अवशः कर्म सर्वः प्रकृति-जैः गुणैः ॥५॥

No doubt, anyone even for a moment at any time cannot remain without doing something. Certainly all human beings are forced to do work helplessly, as per the qualities which God has made in them.

(हि) no doubt (कश्चित्) anyone (अपि) even for (क्षणम्) a moment (जातु) at any time (न) cannot (तिष्ठति) remain (अकर्मकृत्) without doing something (ही) certainly (सर्व) all human beings (कार्यते) are forced to do (कर्म) work (अवशः) helplessly (गुणैः) as per the qualities (प्रकृति जैः) which God has made in them.

**How to do compulsory religious duty :-****3.6**

कर्म-इन्द्रियाणि संयम्य यः आस्ते मनसा स्मरन्  
इन्द्रिय-अर्थान् विमूढ आत्मा मिथ्या-आचारः सः उच्यते ॥६॥  
God says that, anyone who keeps on controlling the five organs by which pleasure could be sensed. (But in) mind keep on thinking of the things by which pleasure could be sensed. That human being is fool and hypocrite.

(For example, a person don't indulge in sexual act, but keep on thinking about it, is a hypocrite).

(उच्यते) God says that (यः) anyone who (आस्ते) keeps on (संयम्य) controlling (कर्म इन्द्रियाणि) the five organs by which pleasure could be sensed (मनसा) (but in) mind (स्मरन्) keep on thinking of (इन्द्रिय अर्थान्) the things by which pleasure could be sensed (सः) that (आत्मा) human being is (विमूढ) fool (मिथ्या-आचारः) and hypocrite.

**3.7**

यः तु इन्द्रियाणि मनसा नियम्य आरभते अर्जुन।  
कर्म-इन्द्रियैः कर्म-योगम् असक्तः सः विशिष्यते ॥७॥

O Arjun, but one who control his senses (of enjoyment) by mind. (But)

(अर्जुन) O Arjun (तु) but (यः) one who (नियम्य) control (इन्द्रियाणि) his senses (of enjoyment) (मनसा) by mind (आरभते) (But) begins (कर्म इन्द्रियैः) act of enjoyment

performs act of enjoyment without attachment (to that act, and) the way in which divine instruction is prescribed for it. That person is superior.

(For example, A person indulges in sexual act with his wife, but don't have lust of sex with other women, is superior than hypocrite religious person.)

(असक्तः) without attachment (to that act and) (कर्म योगम्) the way in which divine instruction is prescribed for it (सः) that person (विशिष्यते) superior.

### 3.8

नियतम् कुरु कर्म त्वम् कर्म ज्यायः हि अकर्मणः।  
शरीर यात्रा अपि च तेन प्रसिद्धयेत् अकर्मण ॥८॥

As per divine instruction you do (your) duties. Certainly doing duties is better (than) not doing your duties. Even your journey of body (materialistic life) is also not possible without doing your duties.

(नियतम्) As per divine instruction (त्वम्) you (कुरु) do (कर्म) (your) duties (हि) certainly (कर्म) doing duties (ज्यायः) better (than) (अकर्मणः) not doing your duties. (अपि) even (शरीर यात्रा) journey of body (materialistic life) (च) also (न प्रसिद्धयेत्) not possible (अकर्मणः) without doing your duties.

### 3.9

यज्ञ-अर्थात् कर्मणः अन्यत्र लोकः अयम् कर्म-बन्धनः।  
तत् अर्थम् कर्म कौन्तेय मुक्त-सङ्गः समाचर ॥९॥

O Arjun read (holy vedas), perform your duties for the sake of that (God), without polluting it with worship of other deities. For every good deed seeks blessing of God, and His guidance. Otherwise in this world you will not able to complete your compulsory religious duties. (Read note no. N-6 to understand (सङ्गः))

(कौन्तेय) O son of Kunti (Arjuna) (समाचर) read (holy vedas) (कर्म) perform your duties (अर्थम्) for the sake of (तत्) that (God) (मुक्त सङ्गः) without polluting it with worship of other deities (कर्मणः) for every good deed (यज्ञ) seeks blessing of God (अर्थात्) and His guidance (अन्यत्र) otherwise (लोकः) in this world (कर्म बन्धनः) (you will not able to complete your) religious compulsory duties.

**Note :** To understand (सङ्गः) or ..... please read note no – 6.

**Note for 3.9 :-** God said to prophet Muhammed (Pbuh), "Say, "I am afraid that for disobeying my Lord I shall suffer the torment of the great day". Say, "I worship God alone and devote myself to His religion". (you) worship beside Him whatever you want. (But) the greatest losers are those who themself and their families will be lost (punished in hell) on the day of Judgment (parlay), for this is certainly a great lam.

(Holy Quran Surah Az Zumar No. 39, Verse No. 13-15, Translation by Muhammad Sarwar-[www.quranx.com](http://www.quranx.com))

**Advantage of doing compulsory religious duty (prosperity):-****3.10**

सह यज्ञाः प्रजाः सृष्ट्वा पुरा उवाच प्रजापतिः ।  
अनेन प्रसविष्यध्वम् एषः वः अस्तु इष्ट काम-धुक् ॥१०॥

In the beginning, (God) created first human being (and sent him) along with divine commandments. The lord of first human being said, "by following these (divine commandment) (you will get) more and more prosperity, and by following these you will get all kind of desirable things.

(पुरा) in the beginning (सृष्ट्वा) (God) created (प्र) first (जाः) human being (सह) (and sent him) along with (यज्ञा) divine commandments (प्रजा पति) the lord of first human being (उवाच) said (अनेन) by these (divine commandment) (प्रसविष्यध्वम्) (you will get) more and more prosperity (एष) (by following) this (वः) you will (अस्तु) get (इष्ट काम धुक्) all kind of desirable things.

**Note :-** (That means doing our duties as per divine commandment, increases prosperity of human being.

(See meaning of यज्ञा in note no. N-13)

**3.11**

देवान् भावयता अनेन ते देवाः भावयन्तु वः ।  
परस्परम् भावयन्तः श्रेयः परम् अवाप्स्यथ ॥११॥

As per this (divine commandment) devtas (Angles) worshiped God. Then you also worship God similar to devtas. Achieve shelter of Great God (by) combined prayer of human being and devatas (Angels).

(अनेन) As per this (divine commandment) (देवान्) devtas (Angles) (भावयता) worshiped God (ते) then (वः) you also (देवाः भावयन्तु) worship God similar to devtas (अवाप्स्यथ) achieve (श्रेय) shelter of (परम्) Great God (by) (परस्परम् भावयन्तः) combined prayer of human being and devatas (Angels).

**Note for 3.10 :-** God said in holy quran Had they followed the Laws of the Old and New Testaments and what was revealed to them from their Lord, they would have received Our bounties from above and below in abundance. Some of them are modest people, but many of them commit the worst sins.

(Holy Quran Surah Al Maidah No. 5, Verse No. 66, Translation by Muhammad Sarwar-[www.quranx.com](http://www.quranx.com))

**Note for 3.11 :-** Whatever is in the heavens and the earth, the cattle and the angels prostrate themselves before God, without pride. They (angels) have fear of their Lord above them and fulfill His commands. Remember your Lord deep within yourselves, humbly and privately - instead of shouting out loud (in prayer) in the mornings and evenings, and do not be of the heedless ones. Those who are near to your Lord do not disdain from worshipping Him. They glorify Him and prostrate themselves (in obedience to Him).

(Holy Quran Surah An Nahl No. 16, Verse No. 49-50, & Surah Al Araf No. 7, Verse No. 205-206, Translation by Muhammad Sarwar-[www.quranx.com](http://www.quranx.com))

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### 3.12

इष्टान् भोगान् हि वः देवाः दास्यन्ते यज्ञ-भाविताः ।  
 तैः दत्तान् अप्रदाय एभ्यः यः भुङ्क्ते स्तेनः एव सः ॥१२॥  
 Certainly Devtas (Angels) will provide to you necessities of life desired (for survival), if you do prayer as per divine commandment. He who enjoys things given by them (Angles) without offering others, certainly he is a thief.

(हि) certainly (देवा) Devtas (Angels) (दास्यन्ते) will provide (वः) to you (भोगान्) necessities of life.(इष्टान्) desired (for survival) (यज्ञ भाविताः) if you do prayer as per divine commandment (वः) he who (भुङ्क्ते) enjoys (दत्तान्) things given (तैः) by them (Angles) (अप्रदाय) without offering (इष्टान्) others (एव) certainly (सः) he is (स्तेन) a thief.

### 3.13

यज्ञ-शिष्ट अशिनः सन्तः मुच्यन्ते सर्व किल्बिषैः  
 भुञ्जते ते तु अघम् पापाः ये पचन्ति आत्म-कारणात् ॥१३॥  
 Pious people eat food which is as per divine law, and get relief from all kind of sin and sorrows. But one who prepares food for self enjoyment, he commits sin.

(सन्तः) pious people (अशिनः) eat (यज्ञ शिष्ट) food which is as per divine law (मुच्यन्ते) get relief from (सर्व) all kind of (किल्बिषैः) sin and sorrows (तु) but (ये) one who (पचन्ति) prepares food for (आत्मकारणात्) self (भुञ्जते) enjoyment (ते) he (पापः) commits sin.

### 3.14

अन्नात् भवन्ति भूतानि पर्जन्यात् अन्न सम्भवः ।  
 यज्ञात् भवति पर्जन्यः यज्ञः कर्म समुद्भवः ॥१४॥  
 Body of all creature grows (survive) on food grain. Production of food grain depends on rain. Rain become possible (by) command and wish of God. Command and wish of God depends of deeds (of human being).

(भूतानि) Body of all creature (भवन्ति) grows (survive) (अन्नात्) on food grains (सम्भवः) production of (अन्न) food grain (पर्जन्यात्) depends on rain, (पर्जन्यः) rain (भवति) become possible (यज्ञात्) (by) command and wish of God,(यज्ञः) command and wish of God (समुद्भवः) (born of) depends on (कर्म) deeds (of human being).

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**Note for 3.11 :-** Wikipedia says Angels are supernatural being, who act as intermediaries between God and human-being. They carry out task on behalf of God. As Bhagwan word is used for God, Deity and respected people. similarly this Devta word also used for angels as well as Deities.

**Note for 3.12 :-** Holy Quran says “and then (Angels) manage the affairs of the Universe (according to their Lord's commands).

(Holy Quran Surah An Naziat No. 79, Verse No. 5 Translation by Maududi -www.quranx.com)

### 3.18

न एव तस्य कृतेन अर्थः न अकृतेन इह कश्चन ।  
न च अस्य सर्वभूतेषु कश्चित् अर्थं व्यपाश्रयः ॥१८॥

(All such pious people with peace and satisfaction) certainly neither need to perform anything, nor (have to) avoid any action (to remain at peace and satisfied) in this world, and he does not (require) any need of taking shelter of all living beings. (for peace and satisfaction).

( All such pious people with peace and satisfaction) (एवं) certainly (न) neither (अर्थ) need to (कृतेन) perform anything (न) nor (तस्य) (have to) (अकृतेन) avoid any action (to remain at peace and satisfied) (इह) in this world (च) and (अस्य) he (न) does not (require) (कश्चित्) any (अर्थ) need of (व्यपाश्रयः) taking shelter (सर्व भूतेषु) of all living beings.

### 3.19

तस्मात् असक्तः सततम् कार्यम् कर्म समाचर ।  
असक्तः हि आचरन् कर्म परम् आप्नोति पुरुषः ॥१९॥

Therefore as per teaching of holy Vedas, do good deed constantly. Considering it as your duty, and without expecting its return. No doubt one who does good deed selflessly, such a man gets blessing of great God.

(तस्मात्) therefore (समाचर) as per teaching of holy vedas (कर्म) do good deed (सततम्) constantly (कार्यम्) considering it as your duty (असक्तः) and without expecting its return (हि) no doubt (आचरन्) one who does (कर्म) good deed (असक्तः) selflessly (पुरुषः) such a man (आप्नोति) gets (परम्) blessing of great God.

#### **Purpose of doing compulsory religious duty (Welfare of human-society):-**

### 3.20

कर्मणा एव हि संसिद्धिम् आस्थिताः जनक-आदयः ।  
लोक-सङ्ग्रहम् एव अपि सम्पश्यन् कर्तुम् अर्हसि ॥२०॥

Certainly Janak (first human being) and other divine personalities were also doing good deeds perfectly with firm faith in God. You also should do good deed considering harmony and prosperity of common people.

(हि) Certainly (जनक) janak (first human being) and (आदयः) other divine personalities (एव) also (कर्मणाः) were doing good deeds (संसिद्धिम्) perfectly (आस्थिताः) with firm faith in God (एव अपि) you also (अर्हसि) should do (कर्तुम्) good deed (सम्पश्यन्) considering (लोक सङ्ग्रहम्) harmony and prosperity of common people.

**Note for 3.19 :-** Prophet Mohammed (pbuh) said “All creatures are (like) a family of God, and God loves most those who are most kind to His family. (Mishkat-al-masabih-3:1392)

### 3.15

कर्म ब्रह्म उद्भवम् विद्धि ब्रह्म अक्षर समुद्भवम्  
तस्मात् सर्व-गतम् ब्रह्म नित्यम् यज्ञे प्रतिष्ठितम् ॥१५॥  
You should know, basic source of Good deed are holy vedas, which came into existence by immortal God (Om). Therefore (you should know that blessing of) omnipresent God remains where worship of God and rules of holy vedas are always followed.

(विद्धि) you should know (उद्भवम्) basic source of (कर्म) good deed are (ब्रह्म) holy vedas (समुद्भवम्) which came into existence by (अक्षर) immortal God (Om) (तस्मात्) therefore (you should know that blessing of) (सर्व गतम्) omnipresent (ब्रह्म) God (प्रतिष्ठितम्) remain where (नित्यम् यज्ञ) worship of God and rules of holy vedas are always followed.

#### **Advantage of doing compulsory religious duty :-**

### 3.16

एवम् प्रवर्तितम् चक्रम् न अनुवर्तयति इह यः।  
अद्य-आयुः इन्द्रिय-आरामः मोघम् पार्थ सः जीवति ॥१६॥

Thus, O Arjun, one who in this life do not adopt cycle of life (way of life) established by holy vedas, his life gets filled with sin. (Because) He lives life only to get immersed in gratification of senses.

(एवम्) thus (पार्थ) O Arjuna (यः) one who (इह) in this life (न) do not (अनुवर्तयति) adopt (चक्रम्) cycle of life (प्रवर्तितम्) established by holy vedas (अद्य आयुः) his life gets filled with sin (सः) (because) He (जीवति) lives life (मोघम्) only to get immersed in (इन्द्रिय आरामः) gratification of senses.

### 3.17

यः तु आत्म-रतिः एव स्यात् आत्म-तृप्तः च मानवः।  
आत्मनि एव च सन्तुष्टः तस्य कार्यम् न विद्यते ॥१७॥

But one who remains immersed in remembrance of God. That man certainly gets peace and satisfaction from God, and certainly (he) in himself remains satisfied, and (for peace of mind) he does not require (any) action.

(तु) But (यः) one who (स्यात्) remains (आत्म रतिः) immersed in remembrance of God. (मानवः) that man (एव) certainly (आत्म तृप्तः) gets peace and satisfaction from God (च) and (एव) certainly (आत्मनि) (he) in himself (सन्तुष्टः) remains satisfied (च) and (for peace of mind) (तस्य) He (न विद्यते) does not require (कार्यम्) (any) action.

**Note for 3.15 :-** Prophet Nuh told them, "Ask forgiveness from your Lord; He is All-forgiving. He will send you abundant rain from the sky, strengthen you by (providing) you wealth and children, and make gardens and streams for you. What is the matter with you that you are not afraid of the greatness of God".  
(Holy Quran Surah Nuh No. 71, Verse No. 10-13 Translation by Muhammad Sarwar-www.quranx.com)

**Note for 3.17 :-** God says in holy Quran, "Certainly, In the remembrance of God do hearts find peace." (Holy Quran 13:28)

### 3.21

यत्-यत् आचरति श्रेष्ठः तत् तत् एव इतरः जनः  
सः यत् प्रमाणम् कुरुतेलोकः तत् अनवर्तते ॥२१॥

Whatever deeds influential people of society do, same type of deeds other common people also follow. Certainly whatever standard influential people of society present (sets), that same standard is followed by all the world.

(यत् यत्) whatever (आचरति) deeds (श्रेष्ठः) influential people of society do (तत् तत्) same type of deed (इत रः जनः) other common people also follow (एवं) certainly (यत् प्रमाणम्) whatever standard (सः) influential people of society (कुरुते) present (sets) (तत्) that (same standard is) (अनुवर्तते) followed by (लोकः) all the world.

**Motivation for compulsory religious duty (God Himself does it) :-**

### 3.22

न मे पार्थ अस्ति कर्तव्यम् त्रिषु लोकेषु किञ्चन ।  
न अवाप्तम् अवाप्तव्यम् वर्ते एव च कर्मणि ॥२२॥

(God said) O Arjun, in three worlds there is no any prescribed duty for Me, Neither I am in need of anything, nor I have a need to obtain anything, and yet I am engaged in prescribed duty (of sustenance and protection of universes)

(पार्थ) O Arjuna (त्रिषु) in three (लोकेषु) worlds (अस्ति) there is (न) no (किञ्चन) any (कर्तव्यम्) prescribed duty (मे) for Me (न अनवाप्तम्) nor am I in want of anything (आवाप्तव्यम्) nor I have a need to obtain anything (एव च) and yet (वर्ते) I am engaged in (कर्मणि) prescribed duty (of sustenance and protection of universes)

### 3.23

यदि हि अहम् न वर्तेयम् जातु कर्मणि अतन्द्रितः ।  
मम वर्त्म अनुवर्तन्ते मनुष्याः पार्थ सर्वशः ॥२३॥

O Arjun, if I do not get engaged with great care in performance of prescribed duties (sustenance & protection of Universe), no doubt all human beings would follow My path.

(पार्थ) O Arjuna (यदि) if (अहम्) I (न) do not (वर्तेयम्) get engaged (अतन्द्रितः) with great care (कर्मणि) in performance of prescribed duties (sustenance & protection of Universe) (हि) no doubt (सर्वशः) all (मनुष्याः) human beings (अनुवर्तन्ते) would follow (मम) my (वर्त्म) path.

(That means all human-being will die and return to God).

### 3.24

उत्सीदियुः इमे लोकाः न कुर्याम् कर्म चेत् अहम्  
संकरस्य च कर्ता स्याम् उपहन्याम् इमाः प्रजाः ॥२४॥

If I do not perform prescribed duties (of sustenance & protection), (then) all these worlds would be put into ruin. But (on day of parlaya) I would destroy all living entities like unwanted things.

(चेत्) If (अहम्) I (न) do not (कुर्याम्) perform (कर्म) prescribed duty (of sustenance & protection) (then) (इमे) all these (लोकाः) worlds (उत्सीदियुः) would be put into ruin (च) But (on day of parlaya) (कर्ता स्याम्) I would (उपहन्याम्) destroy (इमाः प्रजाः) all living entities (संकरस्य) like unwanted things.



### How to do Compulsory religious duty?

#### 3.25

सक्ताः कर्मणि अविद्वांसः यथा कुर्वन्ति भारत।  
कुर्यात् विद्वान् तथा असक्तः चिकीर्षुः लोक-संग्रहम् ॥२५॥

O Arjun, the way in which ignorant people do good deeds with expectation of good result. In same way the learned people should do good deeds selflessly (without expectation), with desire for unity and prosperity of general people.

(भारत) O Arjun (यथा) the way in which (अविद्वांसः) ignorant people (कर्मणि) do good deeds (सक्ताः) with expectation of good result (तथा) in same way (विद्वान्) the learned people (कुर्यात्) should do good deeds (असक्तः) selflessly (without expectation) (चिकीर्षुः) desiring for (लोक संग्रहम्) unity and prosperity of general people.

#### 3.26

न बुद्धिभेदम् जनयेत् अज्ञानाम् कर्मसंगिनाम्।  
जोषयेत् सर्व कर्माणि विद्वान् युक्तः समाचरन् ॥२६॥

The learned people should not cause confusion of faith in ignorant peoples, (who) do good deeds with selfish motive, and expectation of it returns. (Learned people should) engage (ignorant in) learning knowledge of holy vedas, and all these (good) deeds should be motivated to do as per divine instruction. (As per religious rules).

(विद्वान्) The learned people (न) should not (जनयेत्) cause (बुद्धि भेदम्) confusion of faith in (अज्ञानाम्) ignorant people (who) (कर्म संगिनाम्) do good deeds with selfish motive and expectation of it's returns (युक्तः) (Learned people should) engage (ignorant in) (समाचरन्) learning knowledge of holy vedas, and (सर्व) all these (कर्माणि) deeds (जोषयेत्) should be motivated to do as per divine instruction.

#### 3.27

प्रकृतेः क्रियमाणानि गुणैः कर्माणि सर्वशः।  
अहङ्कार-विमूढ आत्मा कर्ता अहम् इति मन्यते ॥२७॥

All deeds (activities) are being done (because of) (three) tendencies and (destiny) governing system of God.

(सर्वशः) All (कर्माणि) deeds (activities) (क्रियमाणानि) are being done (because of) (गुणैः) (three) tendencies (प्रकृतेः) (destiny) governing system of God. (But) (अहङ्कार) person with false ego (and) (विमूढ) fools

**Note for 3.25 :-** “When God sends down water from the sky and floods run through the valleys, certain quantities of foam rise on the surface of the flood water. This is similar to that foam which rises when you expose something to the heat of a fire to manufacture ornaments or for other reasons. To God Truth and falsehood are like these examples. The foam disappears but what is profitable to the human being stays in the land. Thus, does God coin His parables”.

(Holy Quran Surah Ar Rad No. 13, Verse No. 17 Translation by Muhammad Sarwar-www.quranx.com)

**Note:** (That means water which is beneficent to mankind remain in soil, similarly who ever will be beneficent to mankind will survive and prosper).

(But) person with false ego, (and) fools thinks that I do it myself.

(मन्यते) thinks (इति) that (कर्ता अहम्) I do it myself.

### 3.28

तत्त्ववित् तु महाबाहो गुणकर्म विभागयोः।  
गुणाः गुणेषु वर्तन्ते इति मत्वा न सज्जते ॥२८॥

O mighty armed (Arjun), the knower of absolute truth (understand the difference between work performed as per natural (three) tendencies (which are Satvic, Rajasic and Tamasic) practices best among them ( that is Satvic). Thinking (by) this way (he) don't get trapped (in false belief)

(महाबाहो) O mighty armed (Arjun) (तत्त्ववित्) the knower of absolute truth (विभागयोः) (understand the) difference between (गुण कर्म) work performed as per natural (three) tendencies (which are Satvic, Rajasic and Tamasic) (वर्तन्ते) practices (गुणाः गुणेषु) best among them ( that is Satvic) (मत्वा) thinking (इति) (by) this way (न सज्जते) don't get trapped.

### 3.29

प्रकृतेः गुण सम्मूहाः सज्जन्ते गुण-कर्मसु।  
तान् अकृत्स्नविदः मन्दान् कृत्स्न-वित् विचालयेत् ॥२९॥

Whatever good ability (that is intelligence, skill etc) God (has provided to people), fools (think that it is their own talent) they get attached or engaged in doing deed, (of earning money etc. and don't do such work which benefit mankind). The scholar who knows the God and His governing system (prakrati) should protect these ignorant, and lazy to understand (type of people) from getting misled.

(गुण) Whatever good ability (that is intelligence, skill etc.) (प्रकृतेः) God (has provided to people) (सम्मूहाः) fool (think that it is their own talent) (सज्जन्ते) they get attached or engaged (गुण कर्मसु) in doing deed, (of earning money etc. and don't do such work which benefit mankind) (कृत्स्न वित्) the scholar who knows the God and His governing system (prakrati) (विचालयेत्) should protect them from getting misled (तान्) these (अकृत्स्नविदः) ignorant (मन्दान्) lazy to understand (type of people).

### 3.30

मयि सर्वाणि कर्माणि संन्यस्य अध्यात्म चेतसा।  
निराशीः निर्ममः भूत्वा युध्यस्व विगतज्वरः ॥३०॥

Remain fully concentrated on divine laws, do all your prescribed duties for

(अध्यात्म-चेतसाः) Remain fully concentrated on divine law (सर्वाणि) do all (कर्माणि) your prescribed duties (मयि) for Me (God) (भूत्वा) become (संन्यस्य) fully dedicated to

**Note For 3.29 :-** Qarun (korah) was extremely rich person at the time of prophet Moses. He used to say “All this (wealth) has been given to me only by virtues of certain knowledge that I have”. He was arrogant, miser, miscreant, so God sank (in earth) him along with his wealth and house. (Summery of Holy Quran 28. verse 76:82)

Me (God). Become fully dedicated to Me, without desire for profit, without love (for unwanted thing), without being lethargic. Do your duty on war footing.

Me (निराशीः) without desire for profit (निर्ममः) without love (for unwanted thing) (विगतज्वरः) without being lethargic (युध्यस्व) Do your duty on war footing.

### Divine instruction in a Nut-Shell :-

## 3.31

ये मे मतम् इदम् नित्यम् अनुतिष्ठन्ति मानवाः  
श्रद्धा-वन्तः अनसूयन्तः मुच्यन्तेतेऽपि कर्मभिः ॥३१॥

Those human being (who) always follow My these commandments regularly, with complete faith in Me, and free from envy (like bad emotions), they also become free from compulsory religious responsibilities. (by doing it conveniently)

(ये) Those (मानवाः) human beings (who) (नित्यम्) always follow (मे) My (इदम्) these (मतम्) commandments (अनुतिष्ठन्ति) regularly (श्रद्धा वन्तः) with complete faith in Me (अनसूयन्त) and free from envy (like bad emotions) (ते) they (अपि) also (मुच्यन्ते) become free from (कर्मभिः) compulsory religious responsibilities.

### Disadvantage of not doing compulsory religious duty :-

## 3.32

येतु एतत् अभ्यसूयन्तः न अनुतिष्ठन्ति मेमतम् ।  
सर्व-ज्ञान विमूढान् तान् विद्धि नष्टान् अचेतसः ॥३२॥

However, those (who) criticize My commandments, and do not regularly perform them. Consider them befooled in all sorts of knowledge, completely ruined, (and) ignorant.

(तु) However (ये) those (who) (अभ्यसूयन्त) criticise (मे) My (मतम्) commandments (न) and do not (अनुतिष्ठन्ति) regularly perform them (विद्धि) consider (तान्) them (सर्व ज्ञान विमूढान्) befooled in all sorts of knowledge (नष्टान्) completely ruined (अचेतसः) (and) ignorant.

### Details of hurdle in doing compulsory religious duty :-

## 3.33

सदृशम् चेष्टतेस्वस्याः प्रकृतेः ज्ञान-वान अपि ।  
प्रकृतिम् यान्ति भूतानि निग्रहः किम् करिष्यति ॥३३॥

The learned one acts (behave) according to his own nature, same way all living beings follow their nature, (then) how act done (under influence of nature) could be stopped?

(ज्ञानवान्) The learned one (चेष्टते) acts (behave) (सदृशः) according to (स्वस्याः) his own (प्रकृतेः) nature (अपि) same way (भूतानि) all living beings (यान्ति) follow (प्रकृतिम्) their nature (किम्) (then) how (करिष्यति) act done (under influence of nature) (निग्रहः) could be stopped?

### 3.34

इन्द्रियस्य इन्द्रियस्य-अर्थे राग द्वेषौ व्यवस्थितौ ।  
तयोः न वशम् आगच्छेत् तौ हि अस्य परिपन्थिनौ ॥३४॥  
(God said) senses (wishes to have something and) sense object (material of enjoyment as per our wishes) establishes (fixes) attachment (liking, loving, wishing for them or), detachment (hatred, pain, etc for them). We should not come under control of them. Certainly those (two emotions are) our stumbling block.

(इन्द्रियस्य) senses (Wishes to have something and) (इन्द्रियस्य अर्थे) sense object (and material of enjoyment as per our wishes) (व्यवस्थितौ) establishes (fixes) (राग) attachment (liking, loving, wishing for them or) (द्वेषौ) detachment (न) we should not (आगच्छेत्) come (वशम्) under control(तयोः) of them (हि) certainly (तौ) these (two emotions are) (अस्य) his (परिपन्थिनौ) stumbling block.

**Understand your nature and than do compulsory religious duty:-**

### 3.35

श्रेयान् स्वधर्मः विगुणः पर-धर्मात् सु-अनुष्ठितात् ।  
स्व-धर्मेनिधनम् श्रेयः पर-धर्मः भयआवहः ॥३५॥  
It is far better (to perform) one's personal duty not perfectly, than other's prescribed duty in perfect way. It is far better to die in course of performing one's own duty, (than to follow the path of other's, which is) full of danger.

(श्रेयान्) It is far better (to perform) (स्व धर्मः) one's personal duty (विगुणः) not perfectly (पर धर्मात्) than another's prescribed duty (सु अनुष्ठितात्) in perfect way (श्रेयः) it is far better to (निधनम्) die (स्व धर्मः) in course of performing one's own duty (than to follow the path of another, which is) (भयआवहः) full of danger.

**Reason because of which human being could not do compulsory religious duty :-**

### 3.36

अथ केन प्रयुक्तः अयम् पापम् चरति पूरुषः ।  
अनिच्छन् अपि वाष्ण्ये बलात् इव नियोजितः ॥३६॥  
Arjun asked, O Shri Krishna, than why is a person impelled (to) commit these sins, as if unwillingly by force (someone has compelled him to get) engaged (in it).

(अर्जुन उवाच) Arjun asked (वाष्ण्ये) Vrishini (Shri Krishna) (अथ) then (केन) by what (पूरुषः) a person (प्रयुक्तः) impelled (चरति) (to) commit (अयम्) these (पापम्) sins (इव) as if (अनिच्छन्) unwillingly (बलात्) by force (नियोजितः) (someone has compelled him to get) engaged (in it).

### 3.37

कामः एषः क्रोधः एषः रजो-गुण समुद्भवः ।  
महा-अशनः महा-पाप्मा विद्धि एतम् इह वैरिणम् ॥३७॥  
God said, this desire to follow our own wishes is (main cause of committing sin) (when wishes are not fulfilled it gets converted into) Anger. This desire

(श्री भगवान उवाच) God said (एषः) this (कामः) desire to follow our own wishes is (main cause of committing sin) (क्रोधः) (when desires are not fulfilled then it gets converted into) Anger (एषः) this (desire to follow our own wishes)

to follow our own wishes get developed due to nature or tendency of passion. Consider this “desire to follow our own wishes”, in this material world as biggest enemy, great sin, and great cause of destruction.

**Note :-** Read Note no. N-8 to understand emotion Kama (कामः). In simple words Kama means our decision and desire to follow only our own wishes.

(समुद्भवः) get developed due to (रजो गुण) nature of passion (विद्धि) know (consider) (एनम्) this (desire to follow our own wishes) (इह) in this material world (वैरिणम्) biggest enemy (महापाप्मा) great sin and (महाअशनः) great cause of destruction.

### 3.38

धूमेन आव्रियते वह्निः यथा आदर्शः मलेन च ।  
यथा उल्बेन आवृतः गर्भः तथा तेन इदम् आवृतम् ॥३८॥  
Just as fire is covered by smoke, mirror by dust, just as embryo is covered by the womb. Similarly by that (Kama or desire to follow one own wishes) this (knowledge and intellect of human being) is covered.

(यथा) Just as (वह्निः) fire (आव्रियते) is covered (धूमेन) by smoke (आदर्शः) mirror (मलेन) by dust (यथा) just as (गर्भः) embryo (आवृतः) is covered (उल्बेन) by the womb (तथा) similarly (तेन) by that (desire/lust) (इदम्) this (knowledge and intellect of human being) (आवृतम्) is covered.

### 3.39

आवृतम् ज्ञानम् एतेन ज्ञानिनः नित्य-वैरिणा ।  
काम-रूपेण कौन्तेय दुष्परेण अनलेन च ॥३९॥

O Son of Kunti (Arjun), the knowledge of scholars also get covered by this perpetual enemy (in form of) insatiable desire, (which) never get satisfied, and burns like fire.

(कौन्तेय) O Son of Kunti (Arjun) (ज्ञानम्) the knowledge of (ज्ञानिनः) scholars (आवृतम्) also get covered (एतेन) by this (नित्य वैरिणा) perpetual enemy (काम रूपेण) in form of insatiable desire (दुष्परेण) (which is) never satisfied (च) and (अनलेन) burns like fire.

**Note For 3.37 :-** The decision to follow and fulfill our own wishes are condemned in following words in Holy Quran. “Have you seen him who has taken his own desire to be his God? (O Muhammad) can you be a guardian over him? Do you think most of them can hear and understand? They are like cattle. Indeed, they are even farther astray from the path. (i.e. even worse than cattle). (Q.25:43/44)

• That means those who follow their own desire, they neither hear anyone, nor try to understand anything else. To such people even a prophet cannot preach. They are like cattle.

**How to control our desire to follow our own wishes (कामः) :-**

### 3.40

इन्द्रियाणि मनः बुद्धिः अस्य अधिष्ठानम् उच्यते।  
एतैः विमोहयति एषः ज्ञानम् आवृत्य देहिनम् ॥४०॥

It is said that mind and intellect are residing place of this (emotion of Kama). By this (Kama) knowledge of the embodied (human being) get covered. And this (Kama or desire to follow our own wishes) bewilders, deludes, misleads (human beings).

(उच्यते) It is said that (मनः) mind (बुद्धिः) intellect (are) (अधिष्ठानम्) residing place of (अस्य) this (इन्द्रियाणि) sense (emotion of lust) (एतैः) by these (lust) (ज्ञानम्) knowledge of (देहिनम्) the embodied (human being) (आवृत्य) get covered (एषः) and this (emotion of lust) (विमोहयति) bewilders, deludes, mislead (human beings).

### 3.41

तस्मात् त्वम् इन्द्रियाणि आदौ नियम्य भरत - ऋषभ।  
पापानम् प्रजहि हि एनम् ज्ञान विज्ञान नाशनम् ॥४१॥

Therefore, you the best of Bhartas, (Arjun), in the very beginning get control on this emotion of Kama. Kill (this emotion which is) cause of sin. Because this is the destroyer of religious knowledge and realisation.

(तस्मात्) Therefore (त्वम्) you (भारत ऋषभ) the best of Bhartas, (Arjun) (आदौ) in the very beginning (नियम्य) get control (इन्द्रियाणि) on the wishes (emotion of lust) (प्रजहि) slay (this) (पापानम्) (which is) cause of sin (हि एनम्) because this is (नाशनम्) the destroyer of (ज्ञान) religious knowledge (विज्ञान) realisation.

### 3.42

इन्द्रियाणि पराणि आहुः इन्द्रियेभ्यः परम् मनः।  
मनसः तु परा बुद्धिः यः बुद्धेः परतः तु सः ॥४२॥

(It is said that) senses (desires) are superior. Mind (will power) is more superior than senses. But intellect is much superior than mind. But that (God) is much superior than this intellect.

(आहुः) (It is said that) senses (desires) are (पराणि) superior (इन्द्रियेभ्यः परम् मनः) mind (will power) is more superior than senses (मनसः तु परा बुद्धिः) But intellect is much superior than mind (तु) But (सः) that (God) is (परतः) much superior than (यः बुद्धेः) this intellect.

### 3.43

एवम् बुद्धेः परम् बुद्ध्वा संस्तभ्य आत्मानम् आत्मना।  
जहि शत्रुम् महाबाहो काम-रुपम् दुरासदम् ॥४३॥

Therefore O mighty armed one (Arjun) (after) knowing (God is) superior (than) intellect, establish in your mind and intellect (the faith of) great God, and conquer formidable (difficult to defeat) enemy, (which is in) form of Kama (desire to follow our own wishes).

(एवम्) Therefore (महाबाहो) O mighty armed one (Arjuna) (बुद्ध्वा) (after) knowing (परम्) (God is) superior (then) (बुद्धेः) intellect, (संस्तभ्य) establish (आत्मानम्) in your mind and intellect (आत्मना) (the faith of) great God (जहि) and conquer (दुरासदम्) formidable (difficult to defeat) (शत्रुम्) enemy (काम रूपम्) (which is in) form of lust.

## Chapter-4 Jnana Karam Sanyas Yog

श्री भगवानुवाच  
इमं विवस्वते योगं प्रोक्तवानहमव्ययम् ।  
विवस्वान्मनवे प्राह मनुरिक्ष्वाकवेऽब्रवीत् ॥1॥

एवं परम्पराप्राप्तमिमं राजर्षयो विदुः ।  
स कालेनेह महता योगो नष्टः परन्तप ॥2॥

स एवायं मया तेऽद्य योगः प्रोक्तः पुरातनः ।  
भक्तोऽसि मे सखा चेति रहस्यं ह्येतदुत्तमम् ॥3॥

अर्जुन उवाच  
अपरं भवतो जन्म परं जन्म विवस्वतः ।  
कथमेतद्विजानीयां त्वमादौ प्रोक्तवानिति ॥4॥

श्रीभगवानुवाच  
बहूनि मे व्यतीतानि जन्मानि तव चार्जुन ।  
तान्यहं वेद सर्वाणि न त्वं वेत्थ परन्तप ॥5॥

अजोऽपि सन्नव्ययात्मा भूतानामीश्वरोऽपि सन् ।  
प्रकृतिं स्वामधिष्ठाय सम्भवाम्यात्ममायया ॥6॥

यदा यदा हि धर्मस्य ग्लानिर्भवति भारत ।  
अभ्युत्थानमधर्मस्य तदात्मानं सृजाम्यहम् ॥7॥

परित्राणाय साधूनां विनाशाय च दुष्कृताम् ।  
धर्मसंस्थापनार्थाय सम्भवामि युगे युगे ॥8॥

जन्म कर्म च मे दिव्यमेवं यो वेत्ति तत्त्वतः ।  
त्यक्त्वा देहं पुनर्जन्म नैति मामेति सोऽर्जुन ॥9॥

वीतरागभय क्रोधा मन्मया मामुपाश्रिताः ।  
बहवो ज्ञानतपसा पूता मद्भावमागताः ॥10॥

ये यथा मां प्रपद्यन्ते तांस्तथैव भजाम्यहम् ।  
मम वर्तमानुवर्तन्ते मनुष्याः पार्थ सर्वशः ॥11॥

काङ्क्षन्तः कर्मणां सिद्धिं यजन्त इह देवताः ।  
क्षिप्रं हि मानुषे लोके सिद्धिर्भवति कर्मजा ॥12॥

चातुर्वर्ण्यं मया सृष्टं गुणकर्मविभागशः ।  
तस्य कर्तारमपि मां विद्ध्यकर्तारमव्ययम् ॥13॥

न मां कर्माणि लिम्पन्ति न मे कर्मफले स्पृहा ।  
इति मां योऽभिजानाति कर्मभिर्न स बध्यते ॥14॥

एवं ज्ञात्वा कृतं कर्म पूर्वैरपि मुमुक्षुभिः ।  
कुरु कर्मैव तस्मात्त्वं पूर्वैः पूर्वतरं कृतम् ॥15॥

किं कर्म किमकर्मेति कवयोऽप्यत्र मोहिताः ।  
तत्ते कर्म प्रवक्ष्यामि यज्ज्ञात्वा मोक्ष्यसेऽशुभात् ॥16॥

कर्मणो ह्यपि बोद्धव्यं बोद्धव्यं च विकर्मणः ।  
अकर्मणश्च बोद्धव्यं गहना कर्मणो गतिः ॥17॥

कर्मण्य कर्म यः पश्येदकर्मणि च कर्म यः ।  
स बुद्धिमान्मनुष्येषु स युक्तः कृत्स्नकर्मकृत् ॥18॥

यस्य सर्वे समारम्भाः कामसंकल्पवर्जिताः ।  
ज्ञानाग्निदग्धकर्माणं तमाहुः पण्डितं बुधाः ॥19॥

त्यक्त्वा कर्मफलासङ्गं नित्यतृप्तो निराश्रयः ।  
कर्मण्यभिप्रवृत्तोऽपि नैव किञ्चित्करोति सः ॥20॥

निराशीर्यतचित्तात्मा त्यक्तसर्वपरिग्रहः ।  
शारीरं केवलं कर्म कुर्वन्नाप्नोति किल्बिषम् ॥21॥

यदृच्छालाभसंतुष्टो द्वंद्वातीतो विमत्सरः ।  
समः सिद्धावसिद्धौ च कृत्वापि न निबध्यते ॥22॥

गतसङ्गस्य मुक्तस्य ज्ञानावस्थितचेतसः ।  
यज्ञायाचरतः कर्म समग्रं प्रविलीयते ॥23॥

ब्रह्मार्पणं ब्रह्म हविर्ब्रह्माग्नौ ब्रह्मणा हुतम् ।  
ब्रह्मैव तेन गन्तव्यं ब्रह्मकर्मसमाधिना ॥24॥

दैवमेवापरे यज्ञं योगिनः पर्युपासते ।  
ब्रह्माग्नावपरे यज्ञं यज्ञेनैवोपजुह्वति ॥25॥

श्रोत्रादीनीन्द्रियाण्यन्ये संयमाग्निषु जुह्वति ।  
शब्दादीन्विषयानन्य इन्द्रियाग्निषु जुह्वति ॥26॥

सर्वाणीन्द्रियकर्माणि प्राणकर्माणि चापरे ।  
आत्मसंयमयोगाग्नौ जुह्वति ज्ञानदीपिते ॥27॥

द्रव्ययज्ञास्तपोयज्ञा योगयज्ञास्तथापरे ।  
स्वाध्यायज्ञानयज्ञाश्च यतयः संशितव्रताः ॥28॥

अपाने जुह्वति प्राणं प्राणेऽपानं तथापरे ।  
प्राणापानगती रुद्ध्वा प्राणायामपरायणाः ॥29॥

अपरे नियताहाराः प्राणान्प्राणेषु जुह्वति ।  
सर्वेऽप्येते यज्ञविदो यज्ञक्षपितकल्मषाः ॥30॥

यज्ञशिष्टामृतभुजो यान्ति ब्रह्म सनातनम् ।  
नायं लोकोऽस्त्ययज्ञस्य कुतोऽन्यः कुरुसत्तम ॥31॥

एवं बहुविधा यज्ञा वितता ब्रह्मणो मुखे ।  
कर्मजान्बुद्धि तान्सर्वानिवं ज्ञात्वा विमोक्ष्यसे ॥32॥

श्रेयान्द्रव्यमयाद्यज्ञाज्ज्ञानयज्ञः परन्तप ।  
सर्वं कर्माखिलं पार्थ ज्ञाने परिसमाप्यते ॥33॥

तद्विद्धि प्रणिपातेन परिश्रमेण सेवया ।  
उपदेक्ष्यन्ति ते ज्ञानं ज्ञानिनस्तत्त्वदर्शिनः ॥34॥

यज्ज्ञात्वा न पुनर्मोहमेवं यास्यसि पाण्डव ।  
येन भूतान्यशेषेण द्रक्ष्यस्यात्मन्यथो मयि ॥35॥

अपि चेदसि पापेभ्यः सर्वेभ्यः पापकृत्तमः ।  
सर्वं ज्ञानप्लवेनैव वृजिनं सन्तरिष्यसि ॥36॥

यथैधांसि समिद्धोऽग्निर्भस्मसात्कुरुतेऽर्जुन ।  
ज्ञानाग्निः सर्वकर्माणि भस्मसात्कुरुते तथा ॥37॥

न हि ज्ञानेन सदृशं पवित्रमिह विद्यते ।  
तत्स्वयं योगसंसिद्धः कालेनात्मनि विन्दति ॥38॥

श्रद्धावाँल्लभते ज्ञानं तत्परः संयतेन्द्रियः ।  
ज्ञानं लब्ध्वा परां शान्तिमचिरेणाधिगच्छति ॥39॥

अज्ञश्च श्रद्धधानश्च संशयात्मा विनश्यति ।  
नायं लोकोऽस्ति न परो न सुखं संशयात्मनः ॥40॥

योगसन्नयस्तकर्माणं ज्ञानसञ्चिन्तसंशयम् ।  
आत्मवन्तं न कर्माणि निबद्धन्ति धनञ्जय ॥41॥

तस्मादज्ञानसम्भूतं हृत्स्थं ज्ञानासिनात्मनः ।  
छित्त्वेन संशयं योगमातिष्ठोत्तिष्ठ भारत ॥42॥



## Chapter-4

**Jnana Karam Sanyas Yog****Introduction:**

This chapter is regarding religious knowledge which is necessary for satisfactorily doing of compulsory religious duty.

To know procedure and method of prayer of God.

To know the sin and prohibited activities and remain away from them.

**Summary of shloks:-**

- Shlok No. 4:1 is about how in ancient time God sent this knowledge.
- Shlok No. 4:2 is about how knowledge got forgotten.
- In shlok No. 4:3 God says that same divine knowledge He is introducing to Arjun.
- In shlok No. 4:4 Arjun got confused and asked some questions.
- Shlok No. 4:5-4:6 is explanation of doubts, by God.
- In shlok No. 4:7-4:8 God explains how He sends knowledge. That is by revelation and by messenger
- Shlok No.4:9, 4:10, 4:11 is about advantage of having this knowledge and that is getting heaven.
- Shlok No. (4:10) is about getting blessing of God.
- In shlok No. 4:11 God says that He blesses human beings as per their expectation.
- Shlok No. 4:12 is about why people

do not follow the divine knowledge. Reason is wish for quick success.

- In shlok No. 4:13-4:14 God introduces Himself to those short-sighted people, who do not worship him, for quick success.
- Shlok No. 4:15 Motivate to acquire knowledge.
- Shlok No. 4:16-4:17 Emphasises the importance of religious knowledge.
- Shlok No. 4:18-4:19 express advantage of religious knowledge
- From shlok No. 4:20 religious knowledge start. Which are as follows?
  1. By doing our duty selflessly we remain satisfied and do not depend on anyone else.
  2. Shlok No. 4:21 Says by controlling mind and intellect we can control self-desires (Kama), and avoid wrong act.
  3. Shlok No. 4:22 Says one who remains contended and controls emotion, he can do his compulsory religious duty satisfactorily.
  4. Shlok No. 4:23 Says People should remain safe from sangam (worshiping deities)
  5. Shlok No.4:24 Says we should sacrifice everything to God, and seek everything from God
  6. Shlok No. 4:25 Introduces various types of prayers of God

7. Shlok No. 4:26 Describes prayer by

- 1) Controlling sensory organs.  
(Hearing)
- 2) Recitation of names of God.
- 3) Controlling self-desire.

8. Shlok No. 4:27 Explains some types of prayers.

9. Shlok No. 4:28 Explains, prayer by donation and by reading Holy Vedas.

10. Shloke No. 4:29 Is about meditation.

● Shlok No. 4:30 Explains the advantage of prayer and that is getting heaven.

Shlok No. 4:31 Explains the losses and disadvantage of not praying to God.

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## Chapter-4 Jñana Karm Sanyas Yog

### **History of ancient divine guidance :-**

#### 4.1

(श्री भगवान् उवाच) इमम् विवस्वतेयोगम् प्रोक्तवान्  
अहम् अव्ययम्।  
विवस्वान् मनवेप्राह मनुः इक्ष्वाकवेऽब्रवीत्॥१॥

God said, I taught this eternal law of religion to Vivasvat. Vivasvat told (this to) Manu, Manu instructed it to Iksvaku.

(श्री भगवान् उवाच) God said (अहम्) I (प्रोक्तवान्) taught (इमम्) this (अव्ययम्) eternal (योगम्) law of religion (विवस्वते) to vivasvat (विवस्वान्) Vivasvat (प्राह) told (मनवे) Manu (मनुः) Manu (अब्रवीत्) instructed (इक्ष्वाकवे) Iksvaku.

#### 4.2

एवम् परम्परा प्राप्तम् इमम् राजर्षयः विदुः।  
सः कालेन इह महता योगः नष्टः परन्तप॥२॥

O Arjun, (this way) this great divine knowledge by disciple of succession received (by the people of later era). The saintly kings also understood (it and

(परन्तप) O the scorcher of foes (Arjun) (एवम्) thus (this way) (इमम्) this (महता) great (योगः) divine knowledge (परम्परा) by disciple of succession (प्राप्तम्) received (by the people of later era) (राज ऋषयः) the saintly kings also (विदुः) understood (it and ruled

**Note For 4.1 :-** Rig Veda says (Hindi Typing \_\_\_\_\_) that means all are children of Manu. Here Manu means first human being (Adam). In religious books there are description of 14 Manus. Their names are as follows.

(1) Swayambhuv Mann, (2) Svaarochish Mann, (3) Uttam Mann, (4) Taamas Mann, (5) Raivat Mann, (6) Chaakshush Mann, (7) Vaivaswat Mann, (8) Ark Saavarni Mann, (9) Brahm Saavarni Mann, (10) Rudra Saavarni Mann, (11) Dharm Saavarni Mann, (12) Daksh Saavarni Mann, (13) Rauchya Mann, (14) Bhautya Mann.

In period of 7<sup>th</sup> Manu that is Vivasvat Manu we had great flood, in which whole world got submerged. On basis of this fact Vivasvat Manu is identified as Noah.

In shlok no. 4.1 God described four name to whom he gave the divine teachings. Now in following verse of Holy Quran, God describes many more name after Vivasvat Manu (Noah or Prophet Noah) who received same divine teaching.

“(O Muhammad), we have sent revelation to you just as were sent to Noah (Vivasvat Manu), and the prophets who lived after him, and to Abraham, Ismael, Isaac, Jacob his descendants, Jesus, Job, Jonah, Aaron and Solomon. We gave the (book) Psalms to David.

(Holy Quran Surah An Nisa No. 4, Verse No. 163, Translation by Muhammad Sarwar-[www.quranx.com](http://www.quranx.com))

(That means God is one and to all Prophets. He sent same teaching. We human being modified it later on.”)

ruled accordingly. But) in this world, with the long passage of time, this divine knowledge got scattered (and lost).

accordingly. But) (इह) in this world (कालेन) with the long passage of time (सः) this divine knowledge (नष्टः) got scattered (and lost).

**Note :-** (disciple of succession mean knowledge got transferred from teacher to student, and from that student to another generation and then to next generation and process kept on repeating).

### 4.3

सः एव अयम् मया ते अद्य योगः प्रोक्तः पुरातनः ।  
भक्तः असि मे सखा च इति रहस्यम् हि एतत् उत्तमम् ॥३॥

Certainly the ancient divine knowledge (which was) spoken by Me (earlier), today the same (divine knowledge I am speaking to you). You are follower (of) My (commandment) (and you are) (my) friend also, therefore no doubt (you can understand) these supreme secrets.

(एव) Certainly (पुरातनः) the ancient (योगः) divine knowledge (which was) (प्रोक्तः) spoken (मया) by Me, (अद्य) today (अयम्) this (सः) same (divine knowledge I am speaking to you) (असि) you are (भक्तः) follower (of) (मे) My (सखा) (and) friend (च) also (इति) therefore (हि) no doubt (you can understand) (एतत्) these (उत्तमम्) supreme (रहस्यम्) secrets.

**Note For 4.2 :-** Holy Quran says “All people (once) followed one belief (one religion). Then they began to follow different beliefs. Had not a word of your Lord (His decision to give every one time and free will) been decreed, God would already have settled their differences.

(Holy Quran Surah Yunus No. 10, Verse No. 19 Translation by Muhammad Sarwar-www.quranx.com)

● God says in Holy Quran, Nor did the people of the book disagreed among themselves until after receiving the ancient divine testaments (Book). (That means even after receiving clear divine commandment they got divided in many sect and religious) They were only commanded to worship God, be uprightly devoted to His religion, steadfast in prayer and pay the zakat (donation). This is truly the eternal religion.

(Holy Quran Surah Al Bayyina No. 98, Verse No. 4-5 Translation by Muhammad Sarwar-www.quranx.com)

For eternal religious the word deenul qai-y-ma is used in this verse and in sanskrit it is pronounce as Shashwat Dharm .

## 4.4

अर्जुन उवाच

अपरम् भवतः जन्म परम् जन्म विवस्वतः ।

कथम् एतत् विजानीयाम् त्वम आदौ प्रोक्तवान् इति ॥४॥

Arjun said, Vivasvat took birth first, you took birth later on. How shall I understand that you taught this in the beginning.

(अर्जुन उवाच) Arjun said (विवस्वतः) Vivasvat (जन्म) took birth (परम्) first (भवतः जन्म) you took birth (अपरम्) later on (कथम्) how (विजानीयाम्) shall I understand (एतत्) that (त्वम्) you (प्रोक्तवान्) taught (इति) this (आदौ) in the beginning.

## 4.5

श्री भगवान् उवाच

बहुनि मेव्यतीतानि जन्मानि तव च अर्जुन ।

तानि अहम् वेद सर्वाणि त्वम् वेत्थ परन्तप ॥५॥

God said, I came to this world many times, and you (also) O Arjun. I know all of them (and) you don't know (them), O Arjun.

(To understand this Shlok Read Note No. N 9)

श्री भगवान् उवाच (God said) (मे) I (व्यतीतानि जन्मानि) came to this world (बहुनि) many time (च) and (तव) you (अर्जुन) O Arjun (अहम्) I (वेद) know (सर्वाणि) all of (तानि) them (त्वम्) you (न) don't (वेत्थ) know (them) (परन्तप) O Arjun.

### How God guides to Mankind :-

## 4.6

अजः अपि सन् अव्यय आत्मा भूतानाम् ईश्वरः अपि सन् ।  
प्रकृतिम् स्वाम् अधिष्ठाय सम्भवामि आत्म-मायया ॥६॥

Indeed I am unborn (and) immortal Lord. Indeed I am God of all the creatures. My Governing system of universe, (I) establish (some means for Guidance of mankind, and) I give birth to messengers for guidance from Me and taking exam.

(अपि) Indeed (सन्) I am (अजः) unborn (अव्यय आत्मा) (and) immortal Lord (अपि) Indeed (सन्) I am (भूतानाम् ईश्वरः) God of all the creatures (स्वाम्) (by) My (प्रकृतिम्) Governing system of universe (अधिष्ठाय) (I) establish (some means for Guidance of mankind and) (सम्भवामि) I give birth to messengers for (आत्म-मायया) guidance from Me and taking exam.

## 4.7

यदा यदा हि धर्मस्य ग्लानि भवति भारत ।

अभ्युत्थानम् अधर्मस्य तदा आत्मानम् सृजामि अहम् ॥७॥

Whenever (and) wherever there is decline of righteousness, (and) increase of unrighteousness. Certainly at that time, I myself deliver (the divine knowledge).

(यदा-यदा) whenever (and) wherever (ग्लानिः भवति) there is decline of (धर्मस्य) righteousness (अभ्युत्थानम्) (and) increase (अधर्मस्य) of unrighteousness (हि) certainly (तदा) at that time (अहम्) I (आत्मानम्) myself (सृजामि) deliver (the divine knowledge)

**Note :-** (Shlok No. 9.1/9.2 also gives the same information)

## 4.8

परित्राणाय साधूनाम् विनाशाय च दुष्कृताम्।  
धर्मं संस्थापन-अर्थाय सम्भवामि युगेयुगे॥८॥

To protect the righteous people and to terminate the wicked people, and to re-establish again the law of religion, age after age I give birth to messengers.

**Note :-** To understand shlok no. 4.7 & 4.8 read note no. N 10.

(परित्राणाय) To protect (साधूनाम्) the righteous people (विनाशाय) to terminate (दुष्कृताम्) the wicked people (च) and (संस्थापन अर्थाय) establish again (धर्म) the law of religion (युगे युगे) age after age (सम्भवामि) I give birth to messengers.

### Note for 4.7 / 4.8:-

God said in Holy Quran, And we certainly sent into every nation a messenger, who said "worship God only and avoid worship of Deities. Among (those nation) some accepted right path of God, and some denied it. Travel on earth and see what happened to those who denied the message of God. (Holy Quran 16:36)

**Note for 4.7 :-** Generally the word सृजामि is translated as manifest by many scholars. But Nalanada shabd sagar kosh dictionary and sanskrit Hindi sahabdardh kosh by pandit Ishwarchand don't give any meaning to सृजामि.

Nearest word to सृजामि is **HINDI TYPING** and Nalanda vishal shabd sagar kosh (page no. 1416) gives many meaning to this word and few meanings are,

- 1) **HINDI TYPING**
- 2) **HINDI TYPING**
- 3) Creation
- 4) **HINDI TYPING**

In explanation of shlok no. 9.7 and 9.8 Swami Ram Sukhdas Ji translation the word **HINDI TYPING** as **HINDI TYPING to create**.

So we consider it's meaning as when there is increase of unrighteousness, at that time God himself creat or gives the divine scriptures for the guidance of mankind.

**Note for 4.8:-** Swami Mukundananda in his explanation of shloke no. 14.3/14.4 has taken meaning of **HINDI TYPING** as birth, and as produced. Hence we take meaning of **HINDI TYPING** as give birth (to messengers).

These words also gives meaning to shloks as per other divine scriptures. So in short those shlok means to correct unrighteousness of society God delivers divine scriptures and to terminate wicked people and to establish law of religion God sends messenger.

This divine book Bhagwad Gita God sent for correction of unrighteousness of society, and God sent Shri Krishna to terminate wicked people from society and establish again law of religion in society.

**Benefits of Divine knowledge :-****4.9**

जन्म कर्म च मे दिव्यम् एवम् यः वेत्ति तत्त्वतः ।  
त्यक्त्वा देहम् पुनः जन्म न एति माम् एति सः अर्जुन ॥९॥

My Birth and activities (are all) divine, thus whoever understands this fact, after abandoning body (he) doesn't get again (and again) birth (in hell). He gets My (heaven), O Arjuna.

(मे) My (जन्म) Birth (च) and (कर्म) activities (दिव्यम्) (are all) divine (एवम्) thus (यः) whoever (वेत्ति) understands (तत्त्वतः) this fact (त्यक्त्वा) after abandoning (देहम्) body (he) (न) doesn't (एति) get (पुनः) again (and again) (जन्म) birth (in hell) (सः) He (एति) gets (माम्) My (heaven) (अर्जुन) O Arjuna.

**4.10**

वीत राग भय क्रोधाः मत्-माया माम् उपाश्रिताः ।  
बहवः ज्ञान तपसा पूताः मत्-भावम् आगताः ॥१०॥

Many (people) in light of divine knowledge purified (themselves), (and got) freed from lusted, jealousy, fear, anger. They completely (obeyed) Me, (and took) My shelter, (hence) received My blessing.

(बहवः) many (people) (ज्ञान तपसा) in light of divine knowledge (पूताः) purified (themselves) (वीत) (and got) freed from (राग) lusted, jealousy (भय) fear (क्रोधाः) anger (मत्-माया) they completely (obey) Me (माम्) (and took) My (उपाश्रिताः) shelter (आगताः) (hence) received (मत्-भावम्) My blessing.

राग Means, anger, lust, jealousy. (Page No. 780 Dictionary of Pandit Ishwarchand)

**4.11**

ये यथा माम् प्रपद्यन्ते तान् तथा एव भजामि अहम् ।  
मम वर्त्म अनुवर्तन्ते मनुष्याः पार्थ सर्वशः ॥११॥

O partha (Arjun), whoever and in whatever way surrenders to Me, in the same way I certainly reward them. (pious) human beings in all respect follow My path.

(पार्थ) O partha (Arjun) (ये) whoever (यथा) in whatever way (प्रपद्यन्ते) surrender (माम्) to Me (तथा) so (in same way) (अहम्) I (एव) certainly (भजामि) reward (तान्) to them (मनुष्याः) (pious) human-being (सर्वशः) in all respect (अनुवर्तन्ते) follows (मम) My (वर्त्म) path.

**Note For 4.11 :-** Hazrat Mohammed (pbuh) said, "God says that I am like the expectation (imagination) of human being. Whatever he imagines or expect from Me, in same way I treat him.

(Bukhari, Hadees-nabvi ki Roshni mein-563)

**Reason of neglecting Divine knowledge :-****4.12**

काङ्क्षन्तः कर्मणाम् सिद्धिम् यजन्ते इह देवताः ।  
क्षिप्रम् हि मानुषे लोके सिद्धिः भवति कर्म-जा ॥१२॥

In this world (itself) good result of their deed or activity should occur, hence in this world human being in hope of quick success start worshipping Devtas (instead of God).

(लोके) In this world (itself) (सिद्धिः) good result of (कर्मणाम्) their deed or activity (कर्म-जा) should occur (हि) hence (इह) in this world (मानुषे) human being (काङ्क्षन्तः) in hope of (क्षिप्रम्) quick (सिद्धिम्) success (यजन्ते) start worshipping (देवताः) Devtas (instead of God).

**Important Divine knowledge :-****4.13**

चातुःवर्ण्यम् मया सृष्टम् गुण कर्म विभागशः ।  
तस्य कर्तारम् अपि माम् विद्धि अकर्तारम् अव्ययम् ॥१३॥

The four qualities to work, in human society is created by Me. I am the doer of this creation process. Than also consider Me immortal God, who is not responsible for activities of human being.

(Human being are free to think and struggle. But not in his hand. Outcome is decided by God).

(चातुः) The four (गुण) qualities (कर्म) to work (वर्ण्यम्) in human society is (सृष्टम्) created (मया) by Me (तस्य कर्तारम्) I am the doer of this creation process (अपि) Than also (विद्धि) consider (माम्) Me (अव्ययम्) immortal God (अकर्तारम्) who is not responsible for activities of human being.

**4.14**

न माम् कर्माणि लिम्पन्ति न मे कर्मफले स्पृहा ।  
इति माम् यः अभिजानाति कर्मभिः न सः ब्रह्मते ॥१४॥

Neither activity or deed (of creating and sustaining of this universe) attract Me, nor I get benefitted from my action. (I do it selflessly). (Thus) this way one who does know (Me), he (also) never become entangled (in wish to have) results of his action (And he also starts doing activities selflessly).

(न) Neither (कर्माणि) activity or deed of creating and sustaining of this universe (लिम्पन्ति) attract (माम्) Me (न) nor (मे) I (get) (स्पृहा) desire (कर्मफले) returns of my action (I do it selflessly) (इति) (Thus) this way (यः) one who (अभिजानाति) does know (Me) (सः) He (also) (न) never (ब्रह्मते) become entangled (कर्मभिः) (in wish to have) results of his action. (And he also starts doing activities selflessly).

**4.15**

एवम् ज्ञात्वा कृतम् कर्म पूर्वेः अपि मुमुक्षुभिः ।  
कुरु कर्म एव तस्मात् त्वम् पूर्वेः पूर्वं-तरम् कृतम् ॥१५॥  
Thus (this way) in ancient time, knowing (the fact about) deed, they

(एवम्) Thus (this way) (पूर्वं-तरम्) in ancient time (ज्ञात्वा) knowing (the fact about) (कर्म) deed (कृतम्) they performed it and (अपि) and certainly (मुमुक्षुभिः) got forgiveness (of

**Note For 4.12 :-** Holy Quran says “And they have chosen deity besides God, so that they may provide them strength”.

(Holy Quran Surah Maryamn No. 19, Verse No. 81 Translation by Amhad Khan-www.quranx.com)



performed it and certainly got forgiveness (of God from sin). Therefore you also do activities (accordingly). As performed in ancient time by the predecessors.

God from sin) (तस्मात्) therefore (त्वम्) you (एव) also (कु रू) do (कर्म) activities (accordingly)(कृतम्) as performed (पूर्व-तस्म) in ancient (पूर्व) by the predecessors.

### **Important knowledge about activities or deeds :-**

#### **4.16**

किम् कर्म किम् अकर्म इति कवयः अपि अत्र मोहिताः ।  
तत् ते कर्म प्रवक्ष्यामि यत् ज्ञात्वा मोक्ष्यसे अशुभात् ॥१६॥

What is action and what is inaction, the intelligent people also got confused in this matter. I shall explain you about these actions. Knowing which you will be free from ignorance.

(किम्) What is (कर्म) action (किम्) what is (अकर्म) inaction (कवयः) the intelligent people (अपि) also (मोहिताः) got confused (अत्र) in this matter (प्रवक्ष्यामि) I shall explain (ते) you (तत्) these (कर्म) actions (ज्ञात्वा) knowing (यत्) which (मोक्ष्यसे) you will be free (अशुभात्) from inauspiciousness.

#### **4.17**

कर्मणः हि अपि बोद्धव्यम् बोद्धव्यम् च विकर्मणः ।  
अकर्मणः च बोद्धव्यम् गहना कर्मणः गतिः ॥१७॥

Certainly recommended action (Good deed) should be known, and prohibited action (bad deed) also should be known, and inaction (also) should be known. (Because) depth of philosophy of deed or activity or action (is difficult to) understand.

(हि) Certainly (कर्मण) recommended action (Good deed) (बोद्धव्यम्) should be known (च) and (विकर्मणः) prohibited action (bad deed) (अपि) also (बोद्धव्यम्) should be known (च) and (अकर्मण) inaction (also) (बोद्धव्यम्) should be known (because) (गहना) depth of (कर्मणः) philosophy of action (गतिः) (is difficult to) reach.

#### **4.18**

कर्मणि अकर्म यः पश्येत् अकर्मणि च कर्म यः ।  
सः बुद्धिमान् मनुष्येषु सः युक्तः कृत्स्न-कर्म-कृत् ॥१८॥

One who see action (in) inaction, and one who (see) inaction (in) action. He (is an) intelligent human being, engaged (in) performing all kind of good deeds.

(यः) One who (पश्येत्) see (कर्मणिः) action (in) (अकर्म) inaction (च) and (यः) one who (see) (अकर्मणि) inaction (in) (कर्म) action (सः) He (बुद्धिमान्) intelligent (मनुष्येषु) human being (युक्त) engaged (in) (कृत्) performing (कृत्स्न कर्म) all kind of good deeds.

**Note For 4.18 :-** Whatever you will do willingly will be as per will and wish of God. And whatever you don't do willing will be also as per will and wish of God. So everything happen as per will and wish of God. One who understands this is an intelligent person.

Hazrat Mohammed (Pbuh) said, Take every precaution to do thing in most correct way. But if you get unexpected result than don't say, if "I had done, this, or that result would have been favorable." But say "whatever God wished has happened." (Summery of Hadees).

## 4.19

यस्य सर्वेसमारम्भाः काम संकल्प वर्जिताः।  
ज्ञान अग्नि दग्धः कर्माणाम् तम् आहुः पण्डितम् बुधाः ॥१९॥

One who from beginning only resolved not to follow self-desires. (Who's) all deeds are burnt (and got cleaned) in fire of divine knowledge. He is called as the wise sage.

(यस्य) One who (समारम्भाः) from beginning only (संकल्प) resolved to (वर्जिताः) not to follow (काम) self-desires (सर्वे) (who's) all (कर्मणाम्) deeds are (दग्धः) burnt (and got cleaned) (अग्नि) in fire of (ज्ञान) divine knowledge (तम्) He is (आहुः) addressed (called as) (बुधाः) the wise (पण्डितम्) sage.

## 4.20

त्यक्त्वा कर्म-फलः-आसङ्गम् नित्य तृप्तः निराश्रयः।  
कर्मणि अभिप्रवृत्तः अपि न एव किञ्चित् करोति सः ॥२०॥

Having given up any expectation of return of deeds, he remains always satisfied, and without dependency on anyone else. (He remains) engaged in doing his duty. (He) also certainly never (think that) he (is) doing any (deed).

(त्याक्त्वा) Having given up (आसङ्गम्) any expectation of (कर्म फलः) return of deed (नित्य तृप्त) he remains always satisfied (निराश्रयः) and without dependency on anyone else (अभिप्रवृत्तः) (he remain) engaged in (कर्मणि) doing his duty (अपि) also (एव) (but) certainly (न) (He) never (think that) (सः) he (is) (करोति) doing (किञ्चित्) any (deed).

## 4.21

### Important divine knowledge :-

निराशीः यत चित्त-आत्मा त्यक्त सर्व परिग्रहः।  
शारीरम् केवलम् कर्म कुर्वन् न आप्नोति किञ्चिषम् ॥२१॥

Not expecting anything from any person. Controlling mind and intellect. Having abandoned all kind of materials of enjoyment, and sense of ownership. He perform activities only to (sustain his) body. He don't become wrongdoer and disturbed.

(निराशीः) Not expecting anything from any person (यत्) controlling (चित्त आत्मा) mind and intellect (त्यक्त) having abandoned (सर्व परिग्रहः) all kind of material of enjoyment and sense of worship (कर्म-कुर्वन्) He perform activities (केवलम्) only to (शारीरम्) (sustain his) body (न आप्नोति) He don't become (किञ्चिषम्) wrongdoer and disturbed.

## 4.22

यदृच्छा लाभ सन्तुष्टः द्वन्द्व अतीतः विमत्सरः।  
समः सिद्धौ असिद्धौ च कृत्वा अपि न निबध्यते ॥२२॥

(one who) remains content with gain which comes of its own. Suppresses duality (becoming too happy or sad). Free from envy. Equiposed (remain same) in success and failure. Performs all his duties, (his) certainly compulsory religious duty does not remain pending.

(सन्तुष्ट) (one who) remains content with (लाभ) gain (यदृच्छा) which comes of its own accord (अतीत) suppresses (द्वन्द्व) duality (becoming too happy or sad) (विमत्सरः) free from envy (समः) equiposed (remain same) (सिद्धौ) in success (असिद्धौ) failure (कृत्वा) performs all his duties (अपि) (certainly) (न निबध्यते) his compulsory religious duty does not remain pending.

## 4.23

### Important divine knowledge in a Nut shell :-

गत-सद् स्य मुक्तस्य ज्ञान-अवस्थितः चेतसः ।  
यज्ञाय आचरतः कर्म समग्रम् प्रविलीयते ॥२३॥

(Such a person) becomes free from path of worshipping God with other Deities. (In light of) divine knowledge he fixes his intellect (in God). (He) performs all his duties as per divine law (to please only God) (Because of this he) completely get attached to God.

(मुक्तस्य) (Such a person) becomes free from (गत सद्गस्य) path of worshipping God with other Deities (ज्ञान) (In light of) divine knowledge (अवस्थितः) He fixes his (चेतसः) intellect (in God) (आचरतः) (He) performs (कर्म) all his duties (यज्ञाय) As per divine law (to please only God) (समग्रम्) (because of this he) completely (प्रविलीयते) get attached to God.

## 4.24

ब्रह्म अर्पणम् ब्रह्म हविः ब्रह्म अग्नौ ब्रह्मणा हुतम् ।  
ब्रह्म एव तेन गन्तव्यम् ब्रह्म कर्म समाधिना ॥२४॥

(One who considers) God the first and great. One who sacrifices everything for God. One who seek everything from God. One who concentrates on one God, and do deeds for pleasure of God. Certainly by blessing of God (he become eligible) to attain (the heaven of) God.

(ब्रह्म) (One who considers) God (अग्नौ) the first and great, (ब्रह्म अर्पणम्) one who sacrifices everything for God, (ब्रह्म हविः) one who seek everything from God, (समाधिना) one who concentrates (ब्रह्म) on one God and (कर्म) do deeds (ब्रह्मणा हुतम्) for pleasure of God, (एव) certainly (तेन) by blessing of God (गन्तव्यम्) (eligible) to attain (ब्रह्म) (the heaven of) God.

## 4.25

### Various types of prayer for pleasing God :-

दैवम् एव अपरेयज्ञम् योगिनः पर्युपासते ।  
ब्रह्म अग्नौ अपरेयज्ञम् यज्ञेन एव उपजुहति ॥२५॥

No doubt some (pious men) for worship of God as per divine knowledge (consider) God as supreme, and worship him (as per procedure written in the holy vedas). Some (pious men) to please God, offers God their good deeds (activities).

(एव) No doubt (अपरे) some (pious men) (योगिनः) for worship of (दैवम्) God (यज्ञम्) as per divine knowledge (ब्रह्म) (consider) God as (अग्नौ) supreme (पर्युपासते) and worship him (as per procedure written in the holy vedas), (अपरे) some (pious man) (यज्ञेन) to please God (उपजुहति) offers God (यज्ञम्) good deeds.

## 4.26

श्रोत्र-आदीनि इन्द्रियाणि अन्येसंयम अग्निषु जुह्यति।  
शब्द-आदीन् विषयान् अन्येइन्द्रिय अग्निषु जुह्यति॥२६॥

Some peoples consider supreme the control of senses, such as the hearing process, and sacrifice it. (Don't hear avoidable thing to please God). Some people consider supreme the recitation of words (praise of God), and they sacrifice wish to enjoy, and object of sense gratification. (and get engaged in recitation of praises of God).

(अन्ये) Some peoples (अग्निषु) consider supreme the (संयम) control of (इन्द्रियाणि) senses (श्रोत्रः आदिन्) such as the hearing process (जुहति) and sacrifice it (Don't hear avoidable thing to please God) (अन्ये) some people (अग्निषु) consider supreme the (शब्द आदीन्) recitation of words (praise of God) (जुहति) and they sacrifice (इन्द्रिय) wish to enjoy (विषयान्) and object of sense gratification. (and get engaged in recitation of praises of God.)

## 4.27

सर्वाणि इन्द्रिय कर्माणि प्राण-कर्माणि च अपरे।  
आत्म-संयम योग अग्नौ जुह्यति ज्ञान-दीपिते॥२७॥

Some people in light of knowledge (consider) supreme to prayers (and) self control, and (then do it, and some people consider) all kinds of wishes of enjoyment and all acts which are necessary for survival as supreme, And sacrifice (them to please God)

(अपरे) Some people (ज्ञान दीपते) in light of knowledge (अग्नौ) (consider) supreme (योग) prayer (and) (आत्म संयम) self control (च) and (do it and, some people consider) (सर्वाणि इन्द्रिय) all kinds of wishes of enjoyment (प्राण कर्माणि) And all acts which are necessary for survival (of human beings) as supreme (जुहति) And sacrifice (them to please God).

**Note :-** (This type prayer is fasting).

## 4.28

द्रव्य-यज्ञाः तपः-यज्ञाः योग-यज्ञाः तथा अपरे।  
स्वाध्याय ज्ञान-यज्ञाः च यतयः संशित-व्रताः॥२८॥

Some people sacrifice (donate) wealth to please God. (Some people do) severe meditation to please God. (Some people do) prayer (to please God). Some people read holy Vedas and acquire divine knowledge (to please God), and (some people please God by) trying their best in observing strict vows.

(अपरे) Some people (द्रव्य-यज्ञाः) sacrifice (donate) wealth to please God (तपयज्ञाः) (some people do) severe meditation to please God (योग-यज्ञाः) (some people do) prayer (to please God) (स्वाध्याय) some people read holy Vedas (ज्ञान यज्ञाः) and acquire divine knowledge to please God (च) and (some people please God by) (यतयः) trying their best in (संशित) observing strict vows.

**Note 4.26** We have got five sense organs. They are, eyes, ears, mouth, nose, and touch, and we can feel enjoyment by all the sense organs by seeing, hearing, eating or talking, smelling and touching. The process of enjoyment by these sense organs are called sense gratification. This term will be repeated again and again, hence we explained it for better understanding.

## 4.29/4.30

अपाने जुहति प्राणम् प्राणे अपानम् तथा अपरे।  
प्राण अपान गती रुद्ध्वा प्राण-आयाम परायणाः ॥२९॥  
अपरे नियत आहाराः प्राणेषु जुहति।  
सर्वे अपि एते यज्ञ-विदः यज्ञ-क्षपित कल्मषाः ॥३०॥

Some people offer as sacrifice outgoing breath (in the) incoming breath, and some people block movement of incoming breath and outgoing breath. (They) prolong incoming breath and do prayanama (breath control mediation). Some people control intake of food. Hence by controlling breath they scarify life breath, and by controlling food intake they scarify life energy.

No doubt all these (people who offered sacrifice) know the prayers which pleases God and because of prayer of God they get freedom from sins.

**Note :-** Read Note No. N-20 to understand meaning of Moksh.

## 4.31

### Disadvantages of not praying to God :-

यज्ञ-शिष्ट अमृत-भुजः यान्ति ब्रह्म सनातनम् ॥३०॥  
न अयम् लोकः अस्ति अयज्ञस्य कुतः अन्यः कुरु-सत्-तम ॥३१॥

As returns of their prayer they get everlasting heaven of God (and) pleasure of immortal life. O the great (Arjun) of kuru dynasty those who don't pray to please God in this world, they don't have peace. (If they don't have peace in this world then) from where (they will get peace in) hereafter (life after death).

(अपरे) Some people (जुहति) sacrifice (अपाने) outgoing breath (in the) (अपानम्) incoming breath (तथा) and (अपरे) some people (रुद्ध्वा) block (गती) movement of (प्राण) incoming breath and (अपान) outgoing breath (आयाम) (they) prolong (प्राण) incoming breath and (परायणाः) do prayanama (breath control meditation)

No doubt (सर्वे) all (एते) these (people who offered sacrifice) (यज्ञ विदः) know the prayers which pleases God (यज्ञ क्षपित) and because of prayer of God (कल्मषाः) they get freedom from sins.

(यज्ञ शिष्ट) as returns of their prayer (यान्ति) they get (सनातनम्) everlasting heaven of (ब्रह्म) God (and) (अमृत भुजः) pleasure of immortal life. (कुरु-सत्-तम) O the great (Arjun) of kuru dynasty (अयज्ञस्य) those who don't pray to please God (अयम्) in this (लोकः) world (न) they don't (अस्ति) have peace (कृतः) (if they don't have peace in this world then) from where (अन्य) (they will get peace in) hereafter (life after death).

(Read note no. 20 to understand अन्य that means hereafter)

## 4.32

### Importance of prayer :-

एवम् बहु-विधाः यज्ञाः वितताः ब्रह्मणः मुखे।  
कर्म-जान् विद्धि तान् सर्वान् एवम् ज्ञात्वा विमोक्ष्यसे॥३२॥  
In this way various kinds of good deeds to please God have been described in the teachings of holy vedas. You should know that (by doing these) good deed they (good deed) become more prominent (come alive in your life). In this way, knowing all of them (philosophies of good deed) you will be forgiven by God.

(एवम्) In this way (बहु-विधाः) various kinds of (यज्ञाः) good deeds to please God (वितताः) have been described (मुखे) in the teachings (ब्रह्मणः) of holy vedas, (विद्धि) you should know that (कर्म) (by doing these) good deeds (जान्) they become more prominent (come alive in your life) (एवम्) in this way (ज्ञात्वा) knowing (सर्वान्) all (तान्) of them (philosophies of good deed) (विमोक्ष्यसे) you will be forgiven by God.

## 4.33

### Importance of divine knowledge :-

श्रेयान् द्रव्य-मयात् यज्ञात् ज्ञान-यज्ञः परन्तप।  
सर्वम् कर्म अखिलम् पार्थ ज्ञानेपरिसमाप्यते॥३३॥  
O Arjun, (it is) superior to please God by prayer with divine knowledge, (than) praying to God by (sanctifying only) material possessions. O son of Partha (Arjun) completion (perfection) of all deeds (depend on) complete awareness of divine knowledge.

(परन्तप) O subduer of enemies (Arjun) (श्रेयान्) (it is) superior (ज्ञान-यज्ञः) to please God by prayer with divine knowledge (यज्ञात्) (than) praying to God by (द्रव्यमयात्) (sacrificing only) material possessions (पार्थ) O son of Partha (अखिलम्) completion (perfection) (सर्वम्) all (कर्म) deeds (परिसमाप्यते) (depends on) complete awareness of (ज्ञाने) divine knowledge.

## 4.34

तत् विद्धि प्रणिपातेन परिप्रश्नेन सेवया।  
उपदेश्यन्ति ते ज्ञानम् ज्ञानिनः तत्त्व दर्शिनः॥३४॥  
By approaching a spiritual master, by rendering service to them, by humbly asking questions, try to learn the truth (divine knowledge from them). (These spiritual masters) can impart divine knowledge to you. (Because they are) enlightened ones, they are those who have realised the truth.

(प्रणिपातेन) By approaching a spiritual master (सेवया) by rendering service to him (परिप्रश्नेन) by humbly asking questions (विद्धि) try to learn (तत्) the truth (divine knowledge) (these spiritual masters) (उपदेश्यन्ति) can impart (ज्ञानम्) divine knowledge (ते) to you (because they are) (ज्ञानिनः) enlightened (तत्त्व-दर्शिनः) they are those who have realised the truth.

**Note for 4.32:-** Holy Quran says “Why should God punish you if you remain thankful to Him and believe in Him? God is All-rewarding and All-forgiving”.

(Holy Quran Surah An Nisa No. 4, Verse No. 147)

### 4.35

यत् ज्ञात्वा न पुनः मोहम् एवम् यास्यसि पाण्डव ।  
येन भूतानि अशेषेण द्रक्ष्यसि आत्मनि अथोमयि ॥३५॥  
In this way, O Arjuna, having known  
this (knowledge), (you will) never  
again get deluded (confused). By this  
(knowledge) you will see all living  
beings by God. That is to say (only) by  
Me.

(एवम्) In this way (पाण्डव) O Arjuna, (ज्ञात्वा)  
having known (यत्) this (knowledge) (न)  
(you will) never (पुनः) again (यास्यसि) get  
(मोहम्) deluded (confused) (येन) by this  
(knowledge) (द्रक्ष्यसि) you will see (अशेषेण)  
(भूतानि) living beings (आत्मनि) by God (अथः)  
that is to say (मयि) (only) by Me.

### 4.36

अपि चेत् असि पापेभ्यः सर्वेभ्यः पाप-कृत-त मः ।  
सर्वम् ज्ञान-वल्केन एव वृजिनम् सन्तरिष्यसि ॥३६॥  
If you are most sinful (in) all sinners,  
then also by the boat of divine  
knowledge certainly you shall cross  
over the ocean of miseries (sin).

(चेत्) If (असि) you are (पाप कृत-तमः) most sinful  
(सर्वम्) (in) all (पापेभ्यः) sinners (अपि) then also  
(ज्ञान-वल्केन) by the boat of divine knowledge  
(एव) certainly (सन्तरिष्यसि) you shall cross  
over (वृजिनम्) the ocean of miseries (sin).

### 4.37

यथा एधांसि समिद्धः अग्निः भस्म-सात् कुरुते अर्जुन ।  
ज्ञान-अग्निः सर्व-कर्माणि भस्मसात् कुरुते तथा ॥३७॥  
O Arjuna as (the way in which)  
blazing fire turns firewood to ashes,  
similarly the fire of knowledge turns  
all (bad) deeds to ashes.

(अर्जुन) O Arjuna (यथा) as (the way in which)  
(समिद्धः) blazing (अग्नि) fire (कुरुते) turns (एधांसि)  
firewood (भस्मसात्) to ashes (तथा) similarly  
(ज्ञान अग्नि) the fire of knowledge (कुरुते) turns  
(सर्व कर्माणि) all (bad) deeds (भस्मसात्) to ashes.

### 4.38

न हि ज्ञानेन सदृशम् पवित्रम् इह विद्यते ।  
तत् स्वयम् योग संसिद्धः कालेन आत्मनि विन्दति ॥३८॥  
Certainly, like divine knowledge  
nothing exists in this world (which)  
purifies. By that (divine knowledge)  
(human being) by themselves get  
connected (to God) completely,  
(and) in course of time (they) find  
(peace) within the heart.

(हि) Certainly (सदृशम्) like (ज्ञानेन) divine  
knowledge (न) nothing (विद्यते) exists (इह) in  
this world (which) (पवित्रम्) purifies, (तत्) by  
that (divine knowledge) (स्वयम्) (human  
being) by themselves (योग) get connected  
(to God) (संसिद्धः) completely (कालेन) (and)  
in course of time (he) (विन्दति) find (आत्मनि)  
(peace) within the heart.



## 4.39

श्रद्धा-वान् लभतेज्ञानम् तत्-परः संयत इन्द्रियः  
ज्ञानम् लब्ध्वा पराम् शान्तिम् अचिरेण अधिगच्छति ॥३९॥

The faithful person who has gained divine knowledge (and) controlled his senses (wish to enjoy), (then by this) divine knowledge (he achieves favour of) greatest of all (God), (than)without delay (he) get supreme (place of) peace (heaven).

(श्रद्धा-वान्) The faithful person (लब्ध्वा) having achieved (ज्ञानम्) divine knowledge (and) (संयत) (and by) controlling (इन्द्रियः) senses (wish to enjoy) (ज्ञानम्) (by this) divine knowledge (लभते) (achieves) (तत्) that (परः) greatest of all (God) (अचिरेण) (then) without delay (अधिगच्छति) (he) attains (पराम्) supreme (शान्तिम्) (place of) peace (heaven).

## 4.40

**The fate of those who don't pray :-**

अज्ञः च अश्रद्धानः च संशय आत्मा विनश्यति।  
न अयम् लोकः अस्ति न परः न सुखम् संशय आत्मनः ॥४०॥

The ignorant and without faith and sceptical person will fall down (in hell) (For such) sceptical person (there is) no happiness. Neither in this world, nor in the next (hereafter).

(अज्ञः) The ignorant (च) and (अश्रद्धानः) without faith (च) and (संशय) sceptical (आत्मा) person (विनश्यति) will fall down (in hell) (संशय) (For such) sceptical (आत्मनः) person (न) (there is) no (सुखम्) happiness (न) neither (अयम्) in this (लोकः) world (न) nor(परः) in the next (hereafter).

## 4.41

**Divine knowledge in a Nut shell :-**

योग संन्यस्त कर्मणाम् ज्ञान सञ्छिन्न संशयम्।  
आत्म-वन्तम् न कर्माणि निबध्नन्ति धनञ्जय ॥४१॥  
O Arjun (one who) dispels doubts by

(धनञ्जय) O Arjun (one who) (सञ्छिन्न) dispels (संशयम्) doubts (ज्ञान) by divine knowledge (वन्तम्) (one who is) firmly situated (आत्म)

**Note for 4.39:** God said in Holy Quran a Messenger who recites to you the illustrious revelations of God, to bring the righteously striving believers out of darkness into light. God will admit those who believe in Him and act righteously to Paradise wherein streams flow, and they will live therein forever. God will provide them with excellent sustenance.

(Holy Quran Surah At Talaq No. 65, Verse No. 11, Translation by Muhammad Sarwar-www.quranx.com)

**Note for .4.40:** God said in Holy Quran Children of Adam, did We not command you not to worship satan. He was your sworn enemy. Did We not command you to worship Me and tell you that this is the straight path?". Satan misled a great multitude of you. Did you not have any understanding?. This is hell with which you were threatened. Suffer therein on this day for your disbelief.

(Holy Quran Surah Ya Sin No. 36, Verse No. 60-64 Translation by Muhammad Sarwar -www.quranx.com)

## Note For 4.41 :-

That means his compulsory religious duties don't remain pending. And he is easily able to fulfil them. Or his compulsory duty will not hold him in entering heaven. (Read Note No N-11 to under this shlok correctly.)



divine knowledge. (One who) is firmly situated (in belief of) God. (One who) gives up (fruits or returns of) his action or good deed, and do such prayer which connect him to God. Such a person does not get bound by his deed.

(in belief of) God (संन्यस्त) (one who) giving up (कर्माणम्) (fruits or returns of) action or good deed (योग) and do such prayer which connect him to God. Such a person (न) does not (निबध्नन्ति) get bound (कर्माणि) (by his) deed.

## 4.42

तस्मात् अज्ञान-सम्भूतम् हृत्सथम् ज्ञान असिना आत्मनः।  
छित्त्वा एनम् संशयम् योगम् अतिष्ठ उत्तिष्ठ भारत ॥४२॥

Therefore O Arjun, the doubt which arises in your heart because of ignorance, cut it with the sword (of) divine knowledge of God. Take shelter by prayer of God and arise (for noble war).

(तस्मात्) Therefore (भारत) O Arjun, (संशयम्) the doubt (सम्भूतम्) which arises (हृत्सथम्) in your heart (अज्ञान) because of ignorance (छित्त्वा) cut (एनम्) it (असिना) with the sword (of) (ज्ञान) divine knowledge (आत्मनः) of God (अतिष्ठ) take shelter (योगम्) prayer of God and (उत्तिष्ठ) arise (for noble war).

## Chapter-5 Karm Sanyas Yog

अर्जुन उवाच  
सन्न्यासं कर्मणां कृष्ण पुनर्योगं च शंससि ।  
यच्छ्रेय एतयोरेकं तन्मे ब्रूहि सुनिश्चितम् ॥1॥

श्रीभगवानुवाच  
सन्न्यासः कर्मयोगश्च निःश्रेयसकरावुभौ ।  
तयोस्तु कर्मसन्न्यासात्कर्मयोगो विशिष्यते ॥2॥

ज्ञेयः स नित्यसन्न्यासी यो न द्वेष्टि न काङ्क्षति ।  
निर्द्वन्द्वो हि महाबाहो सुखं बन्धात्प्रमुच्यते ॥3॥

साङ्ख्ययोगौ पृथग्बालाः प्रवदन्ति न पण्डिताः ।  
एकमप्यास्थितः सम्यगुभयोर्विन्दते फलम् ॥4॥

यत्साङ्ख्यैः प्राप्यते स्थानं तद्यौगैरपि गम्यते ।  
एकं साङ्ख्यं च योगं च यः पश्यति स पश्यति ॥5॥

सन्न्यासस्तु महाबाहो दुःखमाप्तुमयोगतः ।  
योगयुक्तो मुनिर्ब्रह्म नचिरेणाधिगच्छति ॥6॥

योगयुक्तो विशुद्धात्मा विजितात्मा जितेन्द्रियः ।  
सर्वभूतात्मभूतात्मा कुर्वन्नपि न लिप्यते ॥7॥

नैव किञ्चित्करोमीति युक्तो मन्येत तत्त्ववित् ।  
पश्यञ्श्रृण्वन्स्पृशञ्जिघ्रन्श्नग्च्छन्स्वपंश्चसन् ॥8॥

प्रलपन्विसृजन्गृह्णन्मिषन्मिषन्नपि ॥  
इन्द्रियाणीन्द्रियार्थेषु वर्तन्त इति धारयन् ॥9॥

ब्रह्मण्याधाय कर्माणि सङ्गं त्यक्त्वा करोति यः ।  
लिप्यते न स पापेन पद्मपत्रमिवाम्भसा ॥10॥

कायेन मनसा बुद्ध्या केवलैरिन्द्रियैरपि ।  
योगिनः कर्म कुर्वन्ति संगं त्यक्त्वात्मशुद्धये ॥11॥

युक्तः कर्मफलं त्यक्त्वा शान्तिमाप्नोति नैष्ठिकीम् ।  
अयुक्तः कामकारेण फले सक्तो निबध्यते ॥12॥

सर्वकर्माणि मनसा संन्यस्यास्ते सुखं वशी ।  
नवद्वारे पुरे देही नैव कुर्वन्न कारयन् ॥13॥

न कर्तृत्वं न कर्माणि लोकस्य सृजति प्रभुः ।  
न कर्मफलसंयोगं स्वभावस्तु प्रवर्तते ॥14॥

नादत्ते कस्यचित्पापं न चैव सुकृतं विभुः ।  
अज्ञानेनावृतं ज्ञानं तेन मुह्यन्ति जन्तवः ॥15॥

ज्ञानेन तु तदज्ञानं येषां नाशितमात्मनः ।  
तेषामादित्यवज्ज्ञानं प्रकाशयति तत्परम् ॥16॥

तद्बुद्धयस्तदात्मानस्तन्निष्ठास्तत्परायणाः ।  
गच्छन्त्यपुनरावृत्तिं ज्ञाननिर्धूतकल्मषाः ॥17॥

विद्याविनयसम्पन्ने ब्राह्मणे गवि हस्तिनि ।  
शुनि चैव श्वपाके च पण्डिताः समदर्शिनः ॥18॥

इहैव तैर्जितः सर्गो येषां साम्ये स्थितं मनः ।  
निर्दोषं हि समं ब्रह्म तस्माद् ब्रह्मणि ते स्थिताः ॥19॥

न प्रहृष्येत्प्रियं प्राप्य नोद्विजेत्प्राप्य चाप्रियम् ।  
स्थिरबुद्धिरसम्मूढो ब्रह्मविद् ब्रह्मणि स्थितः ॥20॥

बाह्यस्पर्शेष्वसक्तात्मा विन्दत्यात्मनि यत्सुखम् ।  
स ब्रह्मयोगयुक्तात्मा सुखमक्षयमश्रुते ॥21॥

ये हि संस्पर्शजा भोगा दुःखयोनय एव ते ।  
आद्यन्तवन्तः कौन्तेय न तेषु रमते बुधः ॥22॥

शक्नोतीहैव यः सोढुं प्राक्शरीरविमोक्षणात् ।  
कामक्रोधोद्भवं वेगं स युक्तः स सुखी नरः ॥23॥

योऽन्तःसुखोऽन्तरारामस्तथान्तर्ज्योतिरेव यः ।  
स योगी ब्रह्मनिर्वाणं ब्रह्मभूतोऽधिगच्छति ॥24॥

लभन्ते ब्रह्मनिर्वाणमृषयः क्षीणकल्मषाः ।  
छिन्नद्वैधा यतात्मानः सर्वभूतहिते रताः ॥25॥

कामक्रोधवियुक्तानां यतीनां यतचेतसाम् ।  
अभितो ब्रह्मनिर्वाणं वर्तते विदितात्मनाम् ॥26॥

स्पर्शान्कृत्वा बहिर्बाह्यांश्चक्षुश्चैवान्तरे भ्रुवोः ।  
प्राणापानौ समौ कृत्वा नासाभ्यन्तरचारिणौ ॥27॥

यतेन्द्रियमनोबुद्धिर्मुनिर्मोक्षपरायणः ।  
विगतेच्छाभयक्रोधो यः सदा मुक्त एव सः ॥28॥

भोक्तारं यज्ञतपसां सर्वलोकमहेश्वरम् ।  
सुहृदं सर्वभूतानां ज्ञात्वा मां शान्तिमृच्छति ॥29॥

## Chapter-5 Karm Sanyas Yog

### Introduction:

This chapter deals with

1. Karam sanyas.
2. Karam yog

Karam means activity or deed. Sanyas means to give up. Yog has got about 38 meanings. One of the meaning is to get connected with God. Other meanings are mentioned in Note No. N-7.

- Karam sanyas in simple word Karam Sanyas means our activity or duties related to service to society and community, but without expectation of any returns.

- In Karam sanyas various compulsory religious duties are there, which we have to do selflessly. Some of them are :

1. Establishing righteousness in society.
2. Stopping un-religiousness in society.
3. Establishing law and order, fighting with aggressor, exploiter, cruel rulers.

4. Spreading divine knowledge and peace in society.

5. Protecting places of worship of God etc.

6. Giving food and sustenance to poor etc.

These are some of the activities of Karam Sanyas

- Karam Yog: - Yog means getting connected

Karam Yog means those good activities by which we get connected to God. Some of them are as follows:

1. Prayer
2. Meditation
3. Keeping fasts
4. Donating money
5. Practicing righteousness, honesty
6. Speaking truth
7. Helping family and friends etc etc.

- Meditation:- In meditation we get isolated physically and

mentally. Then we control our breathing and recite name of God. And concentrate to remain thinking about God only and nothing else.

- This chapter No. 5 explains, motivate, give importance, give advantage of the above mentioned Karam Sanyas and Karam Yog.
- Meditation makes faith strong, By strong faith Karam Yog become easy. By doing regularly Karam Yog, Karam Sanyas become easy.

This chapter is to establish human being firmly on Karam Yog and Karam Sanyas. Meditation will be taught in next chapter.

- Out of three, which shlok describes what, that we have summarized in following lines. Before reading each shlok just read purpose or message in that shlok. This will help you in understanding this chapter easily.

#### Summary of Shloks:-

- In shlok No. 5:1 Arjun asks, which is more important, Karam Sanyas or Karam Yog.
- In shlok No. 5:2 God says both are important. But Karam

Yog is more important. Because without practicing Karam Yog, Karam Sanyas could not be practiced.

- In sloke No. 5:3 God explains feature require to do Karam Sanyas.
- shlok No. 5:4 to shlok No. 5:5 explains importance of Karam Yog and Karam Sanyas.
- From shlok No. 5:6 to 5:14 features of Karam Yogi is described.
- In shlok No. 5:16 to 5:17 importance of knowledge of Bhagwad Gita is described.
- From shlok No. 5:18 to 5:25 features of Karam Sanyas is described.
- From shlok No. 5:26 to 5:29 reward of Karam Yog and Karam Sanyasi is described

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## Chapter-5

### Karm Sanyas Yog

#### 5.1

अर्जुन उवाच  
संन्यासम् कर्मणाम् कृष्ण पुनः योगम् च शंससि ।  
यत् श्रेयः एतयोः एकम् तत् मेब्रुहि सु-निश्चितम् ॥१॥

Arjun said, O Krishna (you ask me) to do Karam sanyas, Again you are praising such activities (karam yog), which connect to God. Please tell conclusively that out of these two

(अर्जुन उवाच) Arjun said (कृष्ण) O Krishna (संन्यासम्) (you ask me) to karam sanyas (कर्मणाम्) activities (पुनः) again (शंससि) you are praising (योगम्) such deed (karam yog) which connect to God (ब्रुहि) please tell (सुनिश्चितम्) conclusively (तत्) that (एतयोः) out of these two (यत्) which (एकम्) one (श्रेयः) is more beneficial (मे) to me?

#### 5.2

##### Hierarchy of Karams :-

श्री भगवान् उवाच  
संन्यासः कर्मयोगः च निःश्रेयस-करौ उभौ ।  
तयोः तु कर्म-संन्यासात् कर्म-योगः विशिष्यते ॥२॥

“God said, sanyasa yog, and doing good deed which connect worshiper to God (That is Karma-yog) both lead to the supreme goal, but out of the two, karma yog (is) superior to sanyas

(श्री भगवान् उवाच), “God said” (संन्यासः) sanyasa yog (कर्मयोगः) and doing good deed which connect worshiper to God (Karma-yog) (उभौ) both (निःश्रेयस-करौ) lead to the supreme goal (तु) but (तयोः) out of the two (कर्म योगः) karma yogah (is) (विशिष्यते) superior to (कर्म संन्यासात्) sanyas yog.

#### 5.3

ज्ञेयः सः नित्यं संन्यासी यः न द्वेष्टि न काङ्क्षति ।  
निर्द्वन्द्वः हि महाबाहो सुखम् बन्धात् प्रमुच्यते ॥३॥

O Arjun, that person should be always considered (as) sanyasi, who neither hates nor desires (anything). And who remains patient in dualities (poverty-prosperty, sickness-health etc). Certainly (he gets) freedom (from) the compulsory religious duties (and becomes) peaceful.

(Note :- That means such person is successfully able to discharge his responsibilities.)

(महाबाहो) O Arjun (mighty armed one) (सः) that person (नित्यं) always (ज्ञेयः) should be considered (as) (संन्यासी) sanyasi (यः) who (न) neither (द्वेष्टि) hates (न) nor (काङ्क्षति) desires (निर्द्वन्द्वः) remain patient in dualities (poverty-prosperty, sickness-health etc) (हि) certainly (he gets) (प्रमुच्यते) freedom (from) (बन्धात्) compulsory religious duties (and becomes) (सुखम्) peaceful.

**Note for 5.2 :** the person who perform prayer regularly, for him selfless service to society become easy. One who is not worried about his won life after death, how he can think of peace and prosperity of society. Hence those who do regular prayer and noble deed (Karam yug) for him selfless service to society (Sanyas yug) become easily.

## 5.4

सांख्य योगौ पृथक् बालाः प्रवदन्ति न पण्डिताः ।  
एकम् अपि आस्थितः सम्यक् उभयोः विन्दते फलम् ॥३॥

The ignorant says that analysing divine law and doing welfare work for society (karam sanyas), and doing good deed (karam yog) which connect human being to God are different. (But it is) never said by the learned one (In actual) both have same results (which is) achieved (by) completely adopting (anyone of

(बालाः) The ignorant (प्रवदन्ति) says (सांख्य) analysing divine law and doing welfare work for society (karam sanyas and (योगौ) doing good deed (karam yog) which connect human being to God. (पृथक्) are different (न) (but it is) never said by (पण्डिताः) the learned one (उभयोः) both have (अपि) same (फलम्) result (which is) (विन्दते) achieved (by) (सम्यक्) completely

## 5.5

यत् सांख्यैः प्राप्यते स्थानम् तत् योगैः अपि गम्यते ।  
एकम् सांख्यम् च योगम् च यः पश्यति सः पश्यति ॥५॥

Whatever (spiritual) status is attained by karam sanyas, by (noble deed) karam yog also that (same spiritual status is) attained, (One) who sees karam sanyas and (practicing noble deed) karam yog as one (and same), that person actually has a vision.

(यत्) Whatever (स्थानम्) (spiritual) place (प्राप्यते) is attained by (सांख्यैः) karam sanyas (योगैः) by (noble deed) karam yog (अपि) also (तत्) that (same spiritual place is) (गम्यते) attained (सः) (one) who (पश्यति) sees (सांख्यम्) karam sanyas (च) and (योगम्) (practicing noble deed) karam yog as (एकम्) one (सः) that person (पश्यति) actually sees.

## 5.6

### Feature of karam yog :-

सन्यासः तु महाबाहो दुःखम् आसुम् अयोगतः ।  
योग-युक्तः मुनिः ब्रह्म न चिरेण अधिगच्छति ॥६॥

But, O Arjuna, without Karm yog, attaining Karm sanyas is difficult to attain. A pious person who is engaged in prayer of God, quickly gets blessing of God.

(तु) But (महाबाहो) O Arjuna (अयोगतः) without practicing noble deeds (आसुम्) attaining (सन्यासः) karm sanyas (दुःखम्) distress (difficult to attain) (मुनिः) a pious person (योग युक्त) who is engaged in prayer of God (न चिरेण) quickly (अधिगच्छति) gets (ब्रह्मा) (blessing of) God.

**Note for 5.2 :** The person who perform prayer regularly, for him selfless service to society become easy. One who is not worried about his won life after death, how he can think of peace and prosperity of society. Hence those who do regular prayer and noble deed (Karam yog) for him selfless service to society (Sanyas yug) become easily.

## 5.7

योग-युक्तः विशुद्ध-आत्मा विजित-आत्मा जित-इन्द्रियः।  
सर्व-भूत आत्म-भूत-आत्मा कुर्वन् अपि न लिप्यते ॥७॥

One who is engaged in doing prayers which connect him to God. One with purified intellect. One who has conquered mind. One who conquered the senses (conquered the wish to enjoy). (he understand that) God of human being is God of all creatures. Although (that noble person) performs (all kinds of deeds) (but) never gets entangled (in prohibited activities)

(योग युक्त) One who is engaged in doing prayers which connect him to God (विशुद्ध-आत्मा) one with purified intellect (विजित आत्मा) one who has conquered mind (जित-इन्द्रियः) one who conquered the senses (conquered the wish to enjoy) (भूत आत्मा) (he understands that) God of human beings (सर्व भूत आत्मा) is God of all creature (अपि) although (कुर्वन्) (that noble person) performs (all kinds of deeds) (न) (but) never gets (लिप्यते) entangled (in prohibited activities)

## 5.8/5.9

न एव किञ्चित् करोमि इति युक्तः मन्येत तत्त्ववित्।  
पश्यन् शृण्वन् स्पृशन् जिघ्रन् अस्नन् गच्छन् स्वपन् श्र्वसन् ॥८॥  
परलपन् विसृजन् गृह्णन् उत्तिष्ठन् निमिषन् अपि।  
इन्द्रियाणि इन्द्रिय-अर्थेषु वर्तन्ते इति धारयन् ॥९॥

(One who is) engaged in (worship of God), and one who knows the truth (while) seeing, hearing, touching, smelling, eating, moving, sleeping, breathing, talking, giving up, accepting, opening (the eyes), closing (the eyes), thinks certainly (I) don't do anything, but "wish to enjoy" engaged in getting the object of enjoyment. This way (he is) convinced.

(To understand this shlok kindly read shlok No. 15.7 and it's explanation in Note No. N-17)

## 5.10

ब्रह्मणि आधाय कर्माणि सङ्गम्य त्यक्त्वा करोति यः।  
लिप्यते न सः पापेन पदम् -पत्रम् इव अम्भसा ॥१०॥

(One) who dedicates all action (prayer and good deeds) to God,

(युक्तः) (One who is) engaged in (worship of God) and (तत्त्ववित्) one who knows the truth (while) (पश्यन्) seeing (शृण्वन्) hearing (स्पृशन्) touching (जिघ्रन्) smelling (अस्नन्) eating (गच्छन्) moving (स्वपन्) sleeping (श्र्वसन्) breathing (प्रलपन्) talking (विसृजन्) giving up (गृह्णन्) accepting (उत्तिष्ठन्) opening (the eyes) (निमिषन्) closing (the eyes) (मन्यते) thinks (एवं) certainly (न) (I) don't (करोमि) do (किञ्चित्) anything (अपि) but (इन्द्रियाणि) wish to enjoy (वर्तन्ते) engaged in getting (इन्द्रिय अर्थेषु) the object of enjoyment (इति) this way (he is) (धारयन्) convinced.

(यः) (One) who (अध्याय) dedicates (कर्माणि) all action (prayer and good deeds) (ब्रह्मणि) to God (and) (त्यक्त्वा) abandoning (सङ्गम्य) mixing (of prayer



(and) abandoned mixing (of prayer of God with prayers of Deities). That person is never affected by sin, like a lotus leaf (is not affected) by water.

to God with prayer of Deities) (सः) that person (न) is never (लिप्यते) affected (पापेन) by sin (इव) like (पद्म पत्रम्) a lotus leaf (is not affected) (अम्भसा) by water)

### 5.11

कायेनः मनसा बुद्ध्यै केवलैः इन्द्रियैः अपि ।  
योगिनः कर्म कुर्वन्ति सद्यस्त्वत्त्वा आत्म शुद्धये ॥११॥

Only (that) worshiper (who) gives up worshipping deities (can) perform noble deeds (with) pure body, mind, intellect, senses, (and) soul).

(केवलै) Only (that) (योगिनः) worshiper (who) (त्यक्त्वा) gives up (संढगम्) worshipping deities (कुर्वन्ति) (can) perform (कर्म) noble deeds (with) (शुद्धये) pure (कायेन) body (मनसा) mind (बुद्ध्यै) intellect (इन्द्रियैः) senses (and) (आत्म) soul)

### 5.12

युक्तः कर्म-फलम् त्यक्त्वा शान्तिम् आप्नोति नैष्ठिकीम् ।  
अयुक्तः कामकारेण फले सक्तः निबध्यते ॥१२॥

One who is engaged in worship of God with deep faith, he gives up the expectation of result of all activities, and (he) attains peace. Mised person who is not engaged in prayer of God, impelled by desire (of getting returns of his action), and remain entangled. (compulsory religious duties remain uncomplete)

(युक्त) One who is engaged in worship of God with deep faith (त्यक्त्वा) he gives up (कर्म फलम्) the result of all activities (आप्नोति) attains (शान्तिम्) peace (नैष्ठिकम्) mised person (अयुक्तः) who is not engaged in prayer of God (काम कारणे) impelled by desire (of getting returns of his action) (निबध्यते) and remain entangled. (compulsory religious duties remain uncomplete)

### Note for . 5.12

God says “Oh my servants, remain engaged in my prayer, and I will give you peaceful and prosperous life. And if you ignore my remembrance, then neither I will remove your miseries nor I will free your hands (person will remain entangled in day to day problems). (Hadeese-Qudsi)

**Note for 5.12** Whoever desires (only) the enjoyment of this life will receive it, if We want it to be so. Then We will make Hell his reward, wherein he will suffer, despised and driven away from Our mercy. The effort of one who faithfully strives hard for the (happiness) of the life to come (after death) will be appreciated (by God). (Holy Quran Surah Bani Israil No. 17, Verse No. 18-19, Translation by Muhammad Sarwar-[www.quranx.com](http://www.quranx.com))

## 5.13

सर्व कर्माणि मनसा संन्यस्य आस्ते सुखम् वशी।  
नव-द्वारे पुरे देही न एव कुर्वन् न कारयन् ॥१३॥

By the mind (with full of determination, pious man) gives up all types of activities (which are prohibited) and (he keeps) control on himself, and remains happy. (Because) certainly (he knows) human body (which is) city of nine gates, neither doing anything, nor causing anything to be done.

(मनसा) By the mind (with full determination, pious man) (संन्यस्य) gives up (सर्व कर्माणि) all types of activities (which are prohibited) (वशी) and (he keeps) control on himself (आस्ते) and remains (सुखम्) happy (because) (अपि) certainly (he knows) (देही) human body (नवद्वारे पुरे) city of nine gates (न) neither (कुर्वन्) doing anything (न) nor (कारयन्) causing anything to be done.

## 5.14

न कर्तृत्वम् न कर्माणि लोकस्य सृजति प्रभुः।  
न कर्म-फल संयोगम् स्वभावः तु प्रवर्तते ॥१४॥

People neither able to do activities/deed, nor (able to) get it done from others. (And) neither (able to give) returns (reward) of deed. (If) (human being) changes his nature (as per wishes of) God, then (his deed becomes) as per laws (of God).

(लोकस्य) People (न) neither (सृजति) able to do (कर्माणि) activities/deed (न) nor (able to) (कर्तृत्वम्) get it done from others. (and) (न) neither (कर्मफल) (able to give) returns (reward) of deed (if) (human-being adopts) his nature (संयोगम्) (which) connect (him to)(स्वभावः) his nature (as per) (प्रभुः) God (तु) than (प्रवर्तते) (everything will) happen (perfectly).

## 5.15

**God will take accounts of Deed :-**

न आदत्ते कस्यचित् पापम् न च एव सु-कृतम् विभुः  
अज्ञानेन आवृत्तम् ज्ञानम् तेन मुह्यन्ति जन्तवः ॥१५॥

Certainly ignorance (has) covered knowledge (of human beings). And

(एवं) Certainly (अज्ञानेन) ignorance (has) (आवृत्तम्) covered (ज्ञानम्) knowledge (of human beings) (तेन) because of this (जन्तवः) human beings (मुह्यानी) are deluded (misguided) (and think that)

## Note for 5:14

God says in holy Quran that “We have distributed economy in human being. So that they can benefit from each other.” (Holy Quran 43:32)

(That means whoever is owner and whoever is worker is decided by God. Human beings are free to select his intension and attitude, and activities. But result of his effort is not in his control. It is decided by God)

(Read Shlok No. 2.47 and Note No. N-12 to understand this shlok No. 5.14)

because of this human beings are deluded (misguided). (And think) that the omnipresent God neither accepts (will take account of) anyone's sin, and nor virtuous (good) deeds.

(विम्) the omnipresent God (न) neither (आदते) accepts (will take account of) (कस्यचित्) anyone's (पापम्) sin (च) and (न) nor (सु-कृतम्) virtuous (good) deeds.

## 5.16

### Importance of Bhagwad Gita :-

ज्ञानेन तु तत् अज्ञानम् येषाम् नाशितम् आत्मनः।  
तेषाम् आदित्य-वत् ज्ञानम् प्रकाशयति तत् परम् ॥१६॥

But those human beings whose divine knowledge has been destroyed by ignorance, this divine knowledge (of Bhagwat Gita will) illumines on them that supreme entity (God), like the sun.

(तु) But (तत्) that (those) (आत्मनः) human beings (येषाम्) whose (ज्ञानेन) divine knowledge (नाशितम्) has been destroyed (अज्ञानम्) by ignorance (ज्ञानम्) This divine knowledge (प्रकाशयति) illumines (तेषाम्) on them (तत्) that (परम्) supreme entity (God) (आदित्य-वत्) like the sun.

## 5.17

तत्-बुद्धयः तत्-आत्मानः तत्-निष्ठाः तत्-परायणाः।  
गच्छन्ति अपुनः-आवृत्तिम् ज्ञान निर्धूत कल्मषाः ॥१७॥

By knowledge, those whose intellect is directed toward God. Those whose mind and soul are solely absorbed in God. Those who have firm faith in God. Those who has taken shelter of God. (Such people will) go (to such heaven from where) again no one returns, and where human beings become free from sins and miseries.

(ज्ञान) By knowledge (तत्-बुद्धयः) those whose intellect is directed toward God (तत्-आत्मानः) those whose mind and soul are solely absorbed in God (तत्-निष्ठाः) those who have firm faith in God (तत्-परायणाः) those who has taken shelter of God (गच्छन्ति) (such people will) go (to such heaven from where) (अ-पुनः) again (आवृत्तिम्) no one returns (निर्धूत कल्मषा) and where human beings become free from sins and miseries.

## 5.18

### Future of karam sanyasi:-

विद्या विनय सम्पन्ने ब्राह्मणे गवि हस्तिनि।  
शुनि च एव श्वपाके च पण्डिताः सम-दर्शिनः ॥१८॥

Equipped with divine knowledge,

(सम्पन्ने) Equipped with (विद्या) divine knowledge (विनया) humble human being (सम दर्शिनः) see with equal vision

**Note for 5.15:** God says in Holy Quran, Indeed those who do not expect to meet Us and have preferred the worldly life and are content with it, and those who neglect Our signs,-Their destination is hell – the recompense of their deeds.

(Holy Quran Surah Yunus No. 10, Verse No. 7-8 Translation by Amhad Khan-www.quranx.com)

humble human being see with equal vision a Brahmin, a cow, an elephant, a dog eater, and even the learned one (pandit).

(ब्राह्मणे) a Brahmin (गवि) a cow (हस्तिनि) an elephant (शुनि) a dog (च) and (श्वपाके) a dog-eater (च) and (एव) even (पण्डिताः) the learned one (pandit).

## 5.19

इह एव तैः जितः सर्गः येषाम् साम्ये स्थितम् मनः ।  
निर्दोषम् हि समम् ब्रह्म तस्मात् ब्रह्मणि ते स्थिताः ॥१९॥

In this life they conquered the complete creation (world), (Because) there minds flawlessly remain firm (in concept of) equality, similar to God, Therefore (we can say) they (have firm) faith in supreme God.

(तस्मात्) Because (ते) they (are) (स्थिताः) firmly seated (in faith of) (ब्रह्मणिः) the supreme God (येषाम्) (hence) these (मनः) minds (निर्दोषम्) flawlessly (स्थितम्) remain firm (in) (साम्ये) equality (समम्) similar to (ब्रह्म) God (इह एव) (Because of this) life (तैः) they (जितैः) conquered (सर्गः) (heart of) all creation (human beings).

## 5.20

**How to get peace and happiness :-**

न प्रहृष्येत् प्रियम् प्राप्य न उद्विजेत् प्राप्य च अप्रियम् ।  
स्थिरबुद्धिः असम्मूढः ब्रह्म-वित् ब्रह्मणि स्थितः ॥२०॥

(Such person) neither rejoices on getting the desired things, nor become disturbed on getting the unpleasant (things or situation). (He has) a stable mind. He is a scholar, and having a firm understanding of divine knowledge. He has firm faith in Supreme God.

(Such person) (न) neither (प्रहृष्येत्) rejoices (प्राप्य) on getting (प्रियम्) the desired thing (न) nor (उद्विजेत्) become disturbed (प्राप्य) on getting (अप्रियम्) the unpleasant (thing or situation). (He has) (स्थिर बुद्धिः) a stable mind (असम्मूढः) he is a scholar (ब्रह्म वित्) having a firm understanding of divine knowledge (स्थितः) he has firm faith (ब्रह्मणि) in Supreme God.

## Note For 5.18

God said in holy Quran, People, We have created you all male and female and have made you nations and tribes so that you would recognize each other. The most honorable among you in the sight of God is the most pious of you. God is All-knowing and All-aware. (Holy Quran 49:13)

**Not For 5.19:** God said in oly Quran, “God has promised the righteously striving believers to appoint them as His deputies on earth, as He had appointed those who lived before. He will make the religion that He has chosen for them to stand supreme. He will replace their fear with peace and security so that they will worship God alone and consider no one equal to Him. Whoever becomes an unbeliever after this will be a sinful person.”  
(Holy Quran Surah An Nur No. 24, Verse No. 55 Translation by Muhammad Shakir-www.quranx.com)

## 5.21

ब्रह्म-स्पर्शेषु असक्त-आत्मा विन्दति आत्मनि यत् सुखम् ।  
सः ब्रह्म-योग युक्त-आत्मा सुखम् अक्षयम् अश्नुते ॥२१॥

Those human beings who are unattached to external materialistic pleasure, get bliss (peace) in themselves. That human being (who is) engaged in prayer of God, will experience unlimited happiness.

(यत्) Those (असक्त आत्मनि) human beings who are unattached to (ब्रह्म स्पर्शेषु) external materialistic pleasure (विन्दति) get (सुखम्) bliss (peace) (आत्मनि) in themselves (स) that (आत्मनि) human being (युक्त) engaged in (योग) prayer of (ब्रह्म) God (अश्नुते) will experience (अक्षयम्) unlimited (सुखम्) happiness.

## 5.22

ये हि संस्पर्श-जाः भोगाः दुःख योनयः एव ते ।  
आदि अन्तवन्तः कौन्तेय न तेषु रमते बुधः ॥२२॥

Certainly, the object which (gives) pleasure when it comes in contact with senses, certainly they are source of sorrow in first or initial (life in this world), and life after death also. O Arjun (hence) the wise men never takes delight in these.

(Read Note no. 20 to understand life after death)

(हि) Certainly (जाः) object (ये) which (भोगाः) (gives) pleasure (संस्पर्श) when it comes in contact with senses (एव) certainly (ते) they are (योनयः) source of (दुःख) sorrow in (आदि) first or initial (life) (अन्तवन्तः) and life after death (also) (कौन्तेय) O Arjun (बुधः) (hence) the wise men (न) never (रमते) takes delight (तेषु) in these.

## 5.23

शक्नोति इह एव यः सोढुम् प्राक् शरीर विमोक्षणात् ।  
काम क्रोध उद्भवम् वेगम् सः युक्तः सः सुखी नरः ॥२३॥

One who is able withstand in the present body, forces generated from desire and anger, before giving up the body (before death). That person is engaged (is considered to be having deep faith in God) (and) that person (is a) happy person.

(यः) one who (शक्नोति) is able (सोढुम्) withstand (इह एव) in the present body (वेगम्) forces (उद्भवम्) generated from (काम) desire (क्रोध) (and) anger (प्राक्) before (विमोक्षणात्) giving up (शरीर) the body (before death) (सः) that person (युक्तः) is engaged (is considered to be having deep faith in God) (सः) (and) that person (सुखी) happy (नरः) person.

## Note For 5.21

God said in Holy Quran “Certainly in the remembrance of God do hearts find peace”. (Holy Quran 13:28)

## 5.24

### How to get Heaven? :-

यः अन्तः-सुखः अन्तः-आरामः तथा अन्तः-ज्योतिः एव यः।

सः योगी ब्रह्म-निर्वाणम् ब्रह्म-भूतः अधिगच्छति ॥२४॥

One who is happy within the self. Comfortable within the self. As well as one who illumined inside by light of knowledge. He (is) certainly worshiper. In future he will get (blessing of) God, and bliss full place of God (heaven).

(यः) one who is (अन्तःसुख) happy within the self (अन्तः आरामः) comfortable within the self (तथा) as well as (यः) one who is (अन्तः ज्योतिः) illumined inside by light of knowledge (सः) he (is) (एव) certainly (योगी) worshiper (भूतः) in future (अधिगच्छति) he will (attain) get (ब्रह्म) God and (ब्रह्म निर्वाणम्) bliss full place of God (heaven).

## 5.25

लभन्ते ब्रह्म-निर्वाणम् ऋषयः क्षीण-कल्मषाः  
छिन्न द्वैधाः यत-आत्मानः सर्वभूत हिते रताः ॥२५॥

Pious person whose sins have been purged. Whose doubts have been removed. Whose mind is in control. Who rejoice in welfare work of all living entities, gets the blissful place (heaven) of God.

(ऋषयः) Pious (क्षीण कल्मषाः) whose sins have been purged (छिन्न द्वैधाः) whose doubts have been removed (यत् आत्मानः) whose minds are in controls (रताः) who rejoice (हिते) in welfare work (सर्वभूत) of all living entities (लभन्ते) gets (ब्रह्म निर्वाणम्) blissful place (heaven) of God.

### Reward of karam yogi and karam sanyasi :-

## 5.26

काम क्रोध विमुक्तानाम् यतीनाम् यत-चेतसाम्।  
अभितः ब्रह्म-निर्वाणम् वर्तते विदित-आत्मनाम् ॥२६॥

(The person) Who recognized God.

(विदित) Who recognized (आत्मनाम्) God (विमुक्तानाम्) who is liberated from (काम क्रोध) desire and anger (यतीनाम्) saintly

**Note For 5.25:** God said in holy quran that "Those who have faith in Our revelations and have submitted themselves to Our will, will be told, "Enter Paradise with your spouses in delight. Golden dishes and cups will be passed among them. All that the souls may desire and that may delight their eyes will be available therein. You will live therein forever. This is the Paradise which you have received as your inheritance by virtue of what you have done. You will have abundant fruits therein to consume". The criminals will live forever in the torment of hell. Their torment will not be relieved and they will despair of escaping. We had not done any injustice to them but they had wronged themselves. They will cry out, "Guard, let your Lord destroy us". The angelic guard will say, "You will have to stay. We brought you the truth but most of you disliked it".

(Holy Quran Surah Az Zukhruf No. 43, Verse No. 69-78 Translation by Muhammad Sarwar-www.quranx.com)

Who is liberated from desire and anger. Saintly person who controlled his mind from every side, there is heaven of God (for him).

person (यत चेतसाम्) who controlled his mind (अभितः) from every side (वर्तते) there is (ब्रह्म निर्वाणम्) heaven of God (for him).

## 5.27/5.28

स्पर्शान् कृत्वा बहिः बाह्यान् चक्षुः च एव अन्तरे भ्रुवोः ।  
प्राण-अपानौ समौ कृत्वा नास-अभ्यन्तर चारिणौ ॥२७॥  
यत इन्द्रिय मनः बुद्धिः मुनिः मोक्ष परायणः ।  
विगत इच्छा भय क्रोधः यः सदा मुक्त एव सः ॥२८॥

Keeping (shutting) out external source of enjoyment, and eyes (gaze/fixd) between eyebrows, and equalising flow of incoming and outgoing (breath) in the nostrils. Controlling the senses, mind and intellect. (One who do this) (is a) sage, who is destined for forgiveness of God (and will be) free from lust, fear, anger also. Certainly he will be liberated (in hereafter) permanently (from punishment in hell).

(कृत्वा) Keeping (shutting) (बहिः) out (बाह्यान्) external (स्पर्शान्) source of enjoyment (च) and (चक्षुः) eyes (gaze fixed) (अन्तरे) between (भ्रुवोः) eyebrows and (समौ कृत्वा) equalising (चारिणौ) flow of (प्राण-अपानौ) incoming and outgoing (breath) (नास-अभ्यन्तर) in the nostrils (यः) controlling (इन्द्रिय) the senses (मनः) mind (बुद्धिः) intellect (one who do this) (मुनिः) (is a) sage (यः) who (परायणः) is destined for (मोक्ष) forgiveness of God (विगत) (and will be) free from (इच्छा) lust (भय) fear (क्रोधः) anger (also) (एव) certainly (स) he will (मुक्तः) liberated (in hereafter) (सदा) permanently (from punishment in hell).

## 5.29

भोक्तारम् यन्न तपसाम् सर्वलोक महा-ईश्वरम् ।  
सुहृदम् सर्व भूतानाम् ज्ञात्वा माम् शान्तिम् ऋच्छति ॥२९॥

One who believes Me (as the God) for whom all sacrifices, austerities (are done). Who believe Me) the supreme lord of all the world, merciful (to) all the living beings, (such a person) attains peaceful (place and that is, heaven).

(ज्ञात्वा) one who believes (माम्) Me (as the God) (भोक्तारम्) for whom (यन्न) sacrifices (तपसाम्) austerities (are done) (महा ईश्वर) the supreme lord (सर्व लोक) of all the world (सुहृदम्) merciful (to) (सर्व भूतानाम्) all the living beings (such a person) (ऋच्छति) attains (शान्तिम्) peaceful (place, and that is heaven).

## Note for 5.29

God say in holy Quran, "And your God is one God. There is no God but He. He is the Beneficent and Merciful" (Holy Quran 2:163)

## Chapter-6

### Dhyan Yog

अनाश्रितः कर्मफलं कार्यं कर्म करोति यः ।  
स सन्न्यासी च योगी च न निरग्निर्यो चाक्रियः ॥1॥

यं सन्न्यासमिति प्राहुर्योगं तं विद्धि पाण्डव ।  
न ह्यसन्न्यस्तसङ्कल्पो योगी भवति कश्चन ॥2॥

आरुरुक्षोर्मुनेर्योगं कर्म कारणमुच्यते ।  
योगारूढस्य तस्यैव शमः कारणमुच्यते ॥3॥

यदा हि नेन्द्रियार्थेषु न कर्मस्वनुषज्जते ।  
सर्वसङ्कल्पसन्न्यासी योगारूढस्तदोच्यते ॥4॥

उद्धरेदात्मनाऽत्मानं नात्मानमवसादयेत् ।  
आत्मैव ह्यात्मनो बन्धुरात्मैव रिपुरात्मनः ॥5॥

बन्धुरात्मात्मनस्तस्य येनात्मैवात्मना जितः ।  
अनात्मनस्तु शत्रुत्वे वर्तेतात्मैव शत्रुवत् ॥6॥

जितात्मनः प्रशान्तस्य परमात्मा समाहितः ।  
शीतोष्णसुखदुःखेषु तथा मानापमानयोः ॥7॥

ज्ञानविज्ञानतृप्तात्मा कूटस्थो विजितेन्द्रियः ।  
युक्त इत्युच्यते योगी समलोष्टाश्मकांचनः ॥8॥

सुहृन्मित्रार्युदासीनमध्यस्थद्वेष्यबन्धुषु ।  
साधुष्वपि च पापेषु समबुद्धिर्विशिष्यते ॥9॥

योगी युञ्जीत सततमात्मानं रहसि स्थितः ।  
एकाकी यतचित्तात्मा निराशीरपरिग्रहः ॥10॥

शुचौ देशे प्रतिष्ठाप्य स्थिरमासनमात्मनः ।  
नात्युच्छ्रितं नातिनीचं चैलाजिनकुशोत्तरम् ॥11॥

तत्रैकाग्रं मनः कृत्वा यतचित्तेन्द्रियक्रियः ।  
उपविश्यासने युञ्ज्याद्योगमात्मविशुद्धये ॥12॥

तत्रैकाग्रं मनः कृत्वा यतचित्तेन्द्रियक्रियः ।  
उपविश्यासने युञ्ज्याद्योगमात्मविशुद्धये ॥13॥

प्रशान्तात्मा विगतभीर्ब्रह्मचारिव्रते स्थितः ।  
मनः संयम्य मच्चित्तो युक्त आसीत मत्परः ॥14॥

युञ्जन्नेवं सदात्मानं योगी नियतमानसः ।  
शान्तिं निर्वाणपरमां मत्संस्थामधिगच्छति ॥15॥

नात्यश्रतस्तु योगोऽस्ति न चैकान्तमनश्नतः ।  
न चाति स्वप्नशीलस्य जाग्रतो नैव चार्जुन ॥16॥

युक्ताहारविहारस्य युक्तचेष्टस्य कर्मसु ।  
युक्तस्वप्नावबोधस्य योगो भवति दुःखहा ॥17॥

यदा विनियतं चित्तमात्मन्येवावतिष्ठते ।  
निःस्पृहः सर्वकामेभ्यो युक्त इत्युच्यते तदा ॥18॥

यथा दीपो निवातस्थो नेङ्गते सोपमा स्मृता ।  
योगिनो यतचित्तस्य युञ्जतो योगमात्मनः ॥19॥

यत्रोपरमते चित्तं निरुद्धं योगसेवया ।  
यत्र चैवात्मनात्मानं पश्यन्नात्मनि तुष्यति ॥20॥



सुखमात्यन्तिकं यत्तद्बुद्धिग्राह्यमतीन्द्रियम् ।  
वेत्ति यत्र न चैवायं स्थितश्चलति तत्त्वतः ॥21॥

यं लब्ध्वा चापरं लाभं मन्यते नाधिकं ततः ।  
यस्मिन्स्थितो न दुःखेन गुरुणापि विचाल्यते ॥22॥

तं विद्याद् दुःखसंयोगवियोगं योगसञ्ज्ञितम् ।  
स निश्चयेन योक्तव्यो योगोऽनिर्विण्णचेतसा ॥23॥

सङ्कल्पप्रभवान्कामास्त्यक्त्वा सर्वानशेषतः ।  
मनसैवेन्द्रियग्रामं विनियम्य समन्ततः ॥24॥

शनैः शनैरुपरमेद्बुद्ध्या धृतिगृहीतया ।  
आत्मसंस्थं मनः कृत्वा न किञ्चिदपि चिन्तयेत् ॥25॥

यतो यतो निश्चरति मनश्चञ्चलमस्थिरम् ।  
ततस्ततो नियम्यैतदात्मन्येव वशं नयेत् ॥26॥

प्रशान्तमनसं ह्येनं योगिनं सुखमुत्तमम् ।  
उपैति शांतेरजसं ब्रह्मभूतमकल्मषम् ॥27॥

युञ्जन्नेवं सदात्मानं योगी विगतकल्मषः ।  
सुखेन ब्रह्मसंस्पर्शमत्यन्तं सुखमश्नुते ॥28॥

सर्वभूतस्थमात्मानं सर्वभूतानि चात्मनि ।  
ईक्षते योगयुक्तात्मा सर्वत्र समदर्शनः ॥29॥

यो मां पश्यति सर्वत्र सर्वं च मयि पश्यति ।  
तस्याहं न प्रणश्यामि स च मे न प्रणश्यति ॥30॥

सर्वभूतस्थितं यो मां भजत्येकत्वमास्थितः ।  
सर्वथा वर्तमानोऽपि स योगी मयि वर्तते ॥31॥

आत्मौपम्येन सर्वत्र समं पश्यति योऽर्जुन ।  
सुखं वा यदि वा दुःखं स योगी परमो मतः ॥32॥

अर्जुन उवाच  
योऽयं योगस्त्वया प्रोक्तः साम्येन मधुसूदन ।  
एतस्याहं न पश्यामि चञ्चलत्वात्स्थितिं स्थिराम् ॥33॥

चञ्चलं हि मनः कृष्ण प्रमाथि बलवद्दृढम् ।  
तस्याहं निग्रहं मन्ये वायोरिव सुदुष्करम् ॥34॥

श्रीभगवानुवाच  
असंशयं महाबाहो मनो दुर्निग्रहं चलम् ।  
अभ्यासेन तु कौन्तेय वैराग्येण च गृह्यते ॥35॥  
असंयतात्मना योगो दुष्प्राप इति मे मतिः ।  
वश्यात्मना तु यतता शक्योऽवाप्तुमुपायतः ॥36॥

अर्जुन उवाच  
अयतिः श्रद्धयोपेतो योगाच्चलितमानसः ।  
अप्राप्य योगसंसिद्धिं कां गतिं कृष्ण गच्छति ॥37॥

कच्चिन्नोभयविभ्रष्टश्छिन्नाभ्रमिव नश्यति ।  
अप्रतिष्ठो महाबाहो विमूढो ब्रह्मणः पथि ॥38॥

एतन्मे संशयं कृष्ण छेतुमर्हस्यशेषतः ।  
त्वदन्यः संशयस्यास्य छेत्ता न ह्युपपद्यते ॥39॥

श्रीभगवानुवाच  
पार्थ नैवेह नामुत्र विनाशस्तस्य विद्यते ।  
न हि कल्याणकृत्कश्चिद्दुर्गतिं तात गच्छति ॥40॥

प्राप्य पुण्यकृतां लोकानुषित्वा शाश्वतीः समाः ।  
शुचीनां श्रीमतां गेहे योगभ्रष्टोऽभिजायते ॥41॥

अथवा योगिनामेव कुले भवति धीमताम् ।  
एतद्धि दुर्लभतरं लोके जन्म यदीदृशम् ॥42॥

तत्र तं बुद्धिसंयोगं लभते पौर्वदेहिकम् ।  
यतते च ततो भूयः संसिद्धौ कुरुनन्दन ॥43॥

पूर्वाभ्यासेन तेनैव ह्यवशोऽपि सः ।  
जिज्ञासुरपि योगस्य शब्दब्रह्मातिवर्तते ॥44॥

प्रयत्नाद्यतमानस्तु योगी संशुद्धक्लिबषः ।  
अनेकजन्मसंसिद्धस्ततो यात परां गतिम् ॥45॥

तपस्विभ्योऽधिको योगी ज्ञानिभ्योऽपि मतोऽधिकः  
कर्मिभ्यश्चाधिको योगी तस्माद्योगी भवार्जुन ॥46॥

योगिनामपि सर्वेषां मद्गतेनान्तरात्मना ।  
श्रद्धावान्भजते यो मां स मे युक्ततमो मतः ॥47॥

## Chapter-6

### Dhyan Yog

#### Introduction :-

● Along with the body we human being have soul, spirit, life and divine wisdom. Spirit, life and divine wisdom are directly from God, hence they are always divine and pious in nature. But soul has got three natures: Sattvic, Rajasic and Tamsic. Those who's soul is Sattvic or Ateet (which is better than Sattvic) will only enter heaven. Others will go to hell. (as per their faith in God and sins committed).

God says in Holy Quran that one who purifies the soul will succeed. And one who degrades his soul will be ruined. (Holy Quran 91:7-10).

Read note no. N-2 to understand Spirit, Soul and divine wisdom. This note is at the end of this book.

● Our "Soul" with Rajasic or Tamsic nature and our desire to live life as per our own wishes is biggest hurdle in discharging the compulsory religious duties. By meditation and prayer we can control our wishes and improve our Rajasic and Tamsic nature. This chapter is about meditation and various type of prayer. Hence if we became perfect in meditation and prayer, our "Soul" will be in control, and for us 'Karam yog' and 'Karam sanyas' will become easy.

Soul is programmed with various types of wishes and nature. Hence it is also called as our mind, heart or self. Read Note No.2 for more

information.

#### Summery of Shlok :-

Importance of each shlok or what Shlok is emphasising, is described in the following lines.

- Shlok No. 6:1. This shlok defines who a sanyasi is.
- Shlok No. 6:2 defines importance of sanyas.
- Shlok No. 6:3 says practicing patience has more merit than good activities (noble deed).
- Shlok No. 6:4 says practicing sanyas (giving up) expectation gives highest merit.
- Shlok No. 6:5 and 6:6 is information about self.
- Shlok No. 6:7 gives importance of conquering self.
- Shlok No. 6:8 says one who lives as per divine knowledge. One who has controlled the self, is an enlightened person.
- Shlok No. 6:9 is about featured of the enlightened person.
- Shlok No. 6:10 - 6:15 explains procedure of meditation.
- Shlok No. 6:16 is about requirement of meditation and prayer.
- Shlok No. 6:17 explains about real prayer and solution of miseries.

- Shlok No. 6:18 says about definition of perfect worshiper.
- Shlok No. 6:19 says about advantage of becoming perfect worshiper.
- Shlok No. 6:20 explains how meditation protects from bad deeds.
- Shlok No. 6:21 explains results of perfect meditation.
- Shlok No. 6:22 explains positive effect of meditation.
- Shlok No. 6:23 is about advantage of meditation and prayer.
- Shlok No. 6:24, 6:25, 6:26 is about instruction of God for mankind.
- Shlok No. 6:27 and 6:28 explains benefit of being a perfect worshiper.
- Shlok No. 6:29, 6:30, 6:31 says how our views and thought change, because of enlightenment, which we get due to meditation.
- Shlok No. 6:32 describes feature of perfect worshiper.
- Shlok No. 6:33 is about practical difficulty in doing meditation.
- Shlok No. 6:34, 6:35 is about acknowledging difficulties and explaining way of controlling self.
- Shlok No. 6:36 describes advantage of controlling mind and self.
- In Shlok No. 6:37, 6:38, 6:39 Arjun asked about those who are not able to do meditation and prayer perfectly.
- Shlok No. 6:41 says that God gives imperfect worshiper also high return due to his good intention.
- Shlok No. 6:42 says that always

giving high return due to good intention is not common, but rare. What commonly happens is described in shlok No. 6:45.

- Shlok No. 6:43 and 6:44 describe reason of giving good return to imperfect worshiper.
- Shlok No. 6:45 says that imperfect worshiper go to hell temporarily, as per his sin. On completing punishment he gets heaven.
- In Shlok No. 6:47 God says that worshiper of highest status is that who has deep faith in God and remains engaged with mind and soul in thinking about God.

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## Chapter-6

### Signs of true Sanyasi :-

#### 6.1

श्री भगवान उवाच

अनाश्रितः कर्म-फलम् कार्यम् कर्म करोति यः ।

सः संन्यासी च योगी च न निः अग्निः न च अक्रियः ॥१॥

God said : One who without relying upon results of action, performs (selflessly good) deeds (as) obligatory duty. That person (who do selfless service) (is a) karam yogi and karam sanyasi. And not (that person who remains) without (food cooked on) fire. Also not (that person) also who is without activities.

श्री भगवान उवाच God said: (यः) one who (अनाश्रितः) without relying upon (कर्म फलम्) results of action (करोति) performs (कर्म) (good) deeds (as) (कार्यम्) obligatory duty (सः) that person (who do selfless service) (is) (योगी) karam yogi and karam sanyasi (च) and (न) not (that person who remains) (निह) without (food cooked on) (अग्नि) fire (च) also (न) not (that person) (अक्रियः) one who is without activities.

#### 6.2

यम् संन्यासम् इति प्राहुः योगम् तम् विद्धि पाण्डव ।

न हि असंन्यस्त सद् कल्पः योगी भवति कश्चन ॥२॥

What is called as giving up (or selfless service), know this is prayer of God. O Arjun, certainly no one can become a true worshiper without firm determination to do selfless service.

(यम्) what is (प्राहुः) called as (संन्यासम्) giving up (or selfless service) (विद्धि) know (तम्) this is (योगम्) prayer of God (पाण्डव) O Arjun (हि) certainly (न) no one (भवति) can become (योगी) a true worshiper (असंन्यस्ते सडकल्प) without firm determination to do selfless service.

#### 6.3

आरुरुक्षोः मुनेः योगम् कर्म कारणम् उच्यते ।

योग आरुढस्य तस्य एव शमः कारणम् उच्यते ॥३॥

God says that, pious man. because of doing noble deed which connect him to God, he attains first stage (of spirituality). God says that, because of having patience, having control on sexual desire, and doing selfless

(उच्यते) God says that (मुनेः) pious man (कारणम्) because of (कर्म) doing noble deed (योगम्) which connect him to God (आरुरुक्षोः) he attains first stage (of spirituality) (उच्यते) God says that (कारणम्) because of (शमः) having patience, having control on sexual

### (Verse of holy Quran similar to Shlok No. 6:2)

We shall increase the harvest of those who seek a good harvest in the life hereafter. However, those who want to have their harvest in this life will be given it, but will have no share in the hereafter.

(Holy Quran Surah Ash Shura No. 42, Verse No. 20 Translation by Muhammad Sarwar-www.quranx.com)

(That mean who do selfless service to have blessing and comfortable life after death, will achieve it. And who do service to society but intension is to enjoy result of their service in this life only. Than they will not get blessing and heaven after death.)

You can never have extended virtue and righteousness unless you spend part of what you dearly love for the cause of God. God knows very well whatever you spend for His cause. (Holy Quran 3:92)

service, that pious man certainly attains the higher spiritual position.

desire and doing selfless serviced (तस्य) that pious man (एव) certainly (योग आरुढस्य) attains the higher spiritual position.

## 6.4

यदा हि न इन्द्रिय-अर्थेषु न कर्मसु अनुषजते।  
सर्व-सङ्कल्प संन्यासी योग-आरुढः तदा उच्यते ॥४॥

God says, when karam sanyasi resolved not to use desired things, and not (to do) all undesired activities. At that stage certainly (that pious man is at) higher spiritual position.

(उच्यते) God says (यदा) when (संन्यासी) karam sanyasi (सङ्कल्प) resolved (न) not to (अर्थेषु) use (इन्द्रिय) desired things and (न) not (to do) (सर्व) all (अनुषजते) undesired (कर्मसु) activities (तदा) at that stage (हि) certainly (योग आरुढः) (that pious man is at) higher spiritual position.

### Importance of controlling soul / self / intellect :-

## 6.5

उद्धरेत् आत्मना आत्मानम् न आत्मानम् अवसादयेत्।  
आत्मा एव हि आत्मनः बन्धुः आत्मा एव रिपुः आत्मनः ॥५॥

Indeed human being (should) elevate his soul. Human being should not degrade (his soul) (as) soul (is) friend of human being as well as soul (is) enemy of human being.

(Read Note No. N-2 to understand soul/self/ mind/intellect.)

(हि) Indeed (आत्मानम्) human being (should) (उद्धरेत्) elevate (आत्मन) his soul (आत्मानम्) human being (न) should not (अवसादयेत्) degrade (his soul) (आत्मा) (As) soul (is) (बन्धुः) friend of (आत्मनः) human being (एव) as well as (आत्मा) soul (is) (रिपुः) enemy (आत्मन) of human being.

## 6.6

बन्धुः आत्मा आत्मनः तस्य येन आत्मा एव आत्मना जितः।  
अनात्मनः तु शत्रुत्वे वर्तेत आत्मा एव शत्रु-वत् ॥६॥

The person by whom the Soul is conquered, for him Soul become friend. But the same Soul of the person, (which remains) unconquered that remains enemy and certainly (acts) like an enemy.

(आत्मनः) The person (येन) by whom (आत्मा) the Soul (जितः) was conquered (तस्य) of him (आत्मा) Soul (बन्धुः) become friend (तु) But (आत्मा एव) the same Soul (आत्मना) of the person (अनात्मनः) with unconquered (वर्तेत) remains (शत्रुत्वे) enemy (एव) and certainly (शत्रु वत्) (acts) like an enemy.

## Note For 6.5

God made the Soul and inspired it to understand what is right and wrong for it. He (human being) who purifies (Soul) will indeed be successful, and he who corrupts it is sure to fail. (Holy Quran 91:9-10)

## 6.7

जित-आत्मनः प्रशान्तस्य परम-आत्मा समाहितः ।  
शीत उष्ण सुख दुःखेषु तथा मान अपमानयोः ॥७॥

One who has conquered Soul remains peaceful and remains steadfast in (worship of) great God, in cold, (and in) heat, happiness, (and in) distress. Also in honor, and dishonor.

(जित-आत्मा) One who has conquered soul (प्रशान्तस्य) remains peaceful (समाहित) and remains steadfast in (worship of) (परम् आत्मा) great God (शीत) in cold (उष्ण) (and in) heat (सुख) happiness (दुःखेषु) (and in) distress (तथा) also (मान) in honor (अपमानयोः) and dishonor.

## 6.8

ज्ञान विज्ञान तुष आत्मा कूट-स्थः विजित-इन्द्रियः ।  
युक्तः इति उच्यते योगी सम लोष्ट् अश्म काञ्चनः ॥८॥

This way (one who is) firmly established on knowledge and wisdom. (One who has) conquered the senses. (One who is with) satisfied Soul. One (who looks equally to) pebbles, stone, gold, is said to be enlightened worshiper.

(इति) This way (one who is) (कूटस्थः) firmly established on (ज्ञान) knowledge (विज्ञान) wisdom (विजित इन्द्रियः) (one who has) conquered the senses (तुष आत्मा) (one who is with) satisfied SOUL (सम) one (who looks equally to) (लोष्ट्) pebbles (अश्म) stone (काञ्चनः) gold (उच्यते) is said to be (युक्तः) enlightened (योगी) worshiper.

## 6.9

सु-हृत् मित्र अरि उदासीन मध्यस्थ द्वेष्य बन्धुषु ।  
साधुषु अपि च पापेषु सम-बुद्धिः विशिष्यते ॥९॥

(Such pious man) equally treats friends (and) enemies. (Remains) neutral and (give judgement) mediate (with) impartial intellect (between) the enemies (and) relatives, (between) pious as well as the sinners. (Such pious person is) superior.

(Such pious man) (सुहृत्) equally treat to (मित्र) friends (अरि) (and) enemies (उदासीन) (remain) neutral (च) and (मध्यस्थ) (give judgement) mediate (सम बुद्धिः) (with) impartial intellect (between) (द्वेष्य) the enemies (बन्धुषु) (and) relatives (साधुषु) (between) pious (अपि) as well as (पापेषु) the sinners (विशिष्यते) (such pious person is) superior.

### Procedure of Meditation :-

## 6.10

(By Meditation soul could be controlled)

योगी युजीत सततम् आत्मानम् रहसि स्थितः ।  
एकाकी यत-चित्त-आत्मा निराशीः अपरिग्रहः ॥१०॥

The worshiper (who) does not attached to materialistic world and is free from feelings of possessions,

(योगी) The worshiper (who) (निराशीः) does not attach to materialistic world (अपरिग्रहः) and is free from feelings of possessions (सततम्) (should) always (go to) (रहसि) a secluded place (isolated place) (स्थितः) (and should) sit (एकाकी) alone (and engage) (आत्मानम्) himself

(should) always (go to) a secluded place (isolated place) (and should) sit alone (and engage) himself from body, mind and soul in meditation.

(यत्-चित्त-आत्मा) from body, mind and soul (युञ्जीत) in meditation.

## 6.11

शुचौ देशे प्रतिष्ठाप्य स्थिरम् आसनम् आत्मनः।  
न अति उच्छ्रितम् न अति नीचम् चैल-अजिन कुश उत्तरम् ॥११॥

(Worshiper should) firmly place himself on a clean land (place), (which is) neither too high and nor too low. (On such land spread) kusa grass and covered it with a soft cloth or deer skin, and sit (on it).

(योगी) worshiper (should) (स्थिरम्) firmly (प्रतिष्ठाप्य) place (आत्मनः) him self (शुचौ) on a clean (देशे) land (place) (which is) (न) neither (अति) too (उच्छ्रितम्) high (न) and nor (अति) too (नीचम्) low (on such land spread) (कुश) kusa grass (उत्तरम्) and cover it with (चैल अजिन) a soft cloth or deer skin (आसनम्) and sit (on it).

## 6.12

तत्र एक-अग्रम् मनः कृत्वा यत्-चित्त इन्द्रिय क्रियः।  
उपविश्य आसने युञ्ज्यात् योगम् आत्म विशुद्धये ॥१२॥

After that (to fix your) mind (in remembrance) of one God, do control (your) mind, senses (and), activity. Sit (on your) seat (firmly and) should do prayer (for) purifying of (your) Soul.

(तत्र) After that (to fix your) (मनः) mind (in remembrance) of (एक) one (अग्रम्) God (कृत्वा) do (यत्) control (your) (चित्त) mind (इन्द्रिय) senses (क्रियः) (and) activity (उपविश्य) sit (on your) (आसने) seat (firmly and) (युञ्ज्यात्) should do (योगम्) prayer (for) (विशुद्धये) purifying of (आत्म) (your) soul.

## 6.13

समम् काय शिरः शीवम् धारयन् अचलम् स्थिरः।  
सम्प्रेक्ष्य नासिका अग्रम् स्वम् दिशः च अनवलोकयन् ॥१३॥

(For mediation) hold body, head and neck straight, unmoving and still. Looking at your own tip of nose, and don't look on all the sides.

(For mediation) (धारयन्) hold (काय) body (शिरः) head (शीवम्) and neck (समम्) straight (अच लम्) unmoving (स्थिर) and still (सम्प्रेक्ष्य) looking (स्वम्) at your own (अग्रम्) tip (नासिका) of nose (च) and (अनवलोकयन्) don't look on (दिशः) all the sides.

## 6.14

प्रशान्त आत्मा विगत-भीः ब्रह्मचारि-व्रते स्थितः।  
मनः संयम्य मत् चित्तः युक्तः आसीत् मत् परः ॥१४॥

(With) unagitated and fearless mind, fixing (in heart an) vow

(With) (प्रशान्त) unagitated (विगत भीः) and fearless (आत्मा) mind (स्थितः) fixing (in heart an) (व्रते) vow (ब्रह्म चारि) to spend life as per divine guidance (संयम्य) control (your) (मनः) mind (and) (आसीत्) sit (चित्तः)



(commitment) to spend life as per divine guidance. Control (your) mind (and) sit for meditation, and consider Me (the God) the ultimate goal.

युक्तः) for meditation and consider (मत्) Me (the God) (परः) the ultimate goal.

## 6.15

युञ्जन् एवम् सदा आत्मानम् योगी नियत-मानसः ।  
शान्तिम् निर्वाण-परमाम् मत्-संस्थाम् अधिगच्छति ॥१५॥

This way, worshiper (who) himself by constantly controlling his mind worships (Me), (then he) does attain My (God's) heaven (of) great (peace and) pleasure.

(एवम्) This way (योगी) worshiper (who) (आत्मानम्) himself (सदा) by constantly (नियत) controlling (मानसः) his mind (युञ्जन्) worships (Me) (then he) (अधिगच्छति) does attain (मत्) My (God's) (संस्थाम्) heaven (of) (परमाम्) great (निर्वाण) (peace) pleasure.

Note :- (निर्वाण) has more than 50 meanings. Some of them are peace, happiness and complete pleasure. (www.spokensanskrit.org)

## 6.16

न अति अश्नतः तु योगः अस्ति न च एकान्तम् अनश्नतः ।  
न च अति स्वप्न-शीलस्य जग्रातः न एव च अर्जुन ॥१६॥

O Arjun, however it is a fact that prayer neither (can be done by) one who eats too much, and (not by one who) abstaining (avoid) from eating at all. And neither by one who sleeps too much, nor by one who does not sleep enough.

(अर्जुन) O Arjun (तु) however (एव) it is a fact that (योगः) prayer (न) neither (can be done by) (अश्नतः) one who eats (अति) too much (च) and (not by one who) (अनश्नतः) abstaining (avoid) from eating (एकान्तम्) at all (च) and (न) neither by (स्वप्न शीलस्य) one who sleeps (अति) too much (न) nor by (जग्रातः) one who does not sleep enough.

### Solution of all Misereries :-

## 6.17

युक्त आहार विहारस्य युक्त चेष्टस्य कर्मसु ।  
युक्त स्वप्न-अवबोधस्य योगः भवति दुःख-हा ॥१७॥

Eating and spending life as per divine instruction. Activities and struggle as per divine instruction. Dreaming and wakefulness as per divine instruction. (This is what real) prayer is, (and) solution of all misereries.

युक्त आहार विहारस्य eating and spending life as per divine instruction

युक्त चेष्टस्य कर्मसु activities and struggle as per divine instruction

युक्त स्वप्न अवबोधस्य dreaming and wakefulness as per divine instruction

योग भवति (this is what real) prayer is

दुःख हा (and) solution of all misereries

**Advantage of Meditation :-****6.18**

यदा विनियतम् चित्तम् आत्मनि एव अवतिष्ठते  
निस्पृहः सर्व कामेभ्यः युक्त इति उच्यते तदा ॥१८॥

When (human beings) give up desire for all (kind of) material sense gratification (enjoyment), (and) stay particularly disciplined in (following) God, then (such person) is said to be engaged in perfect prayer or (enlightened)

(यदा) When (human beings) (निस्पृहः) give up desire for (सर्व) all (kind of) (कामेभ्यः) material sense gratification (and) (अवतिष्ठते) stay (विनियतम्) particularly disciplined in (आत्मनि) (following) God (त दा) then (उच्यते) (such person) is said to be (युक्तः) engaged in perfect prayer or (enlightened)

**6.19**

यथा दीपः निवात-स्थः न इड्गते सा उपमा स्मृता ।  
योगिनः यत-चित्तस्य युजतः योगम् आत्मनः ॥१९॥

God reminds that, the way in which lamp placed in windless place does not flicker. In (same) way the worshiper (whose) mind is in control, (and) who's (self) soul steadily remains engaged in worship of God, (do not flicker from) prayer of God.

(स्मृता) God reminds that (यथा) the way in which (दीपः) lamp (स्थः) placed in (निवात) windless place (न) does not (इड्गते) flicker (सा) in (same) (उपमा) way (योगिनः) the worshiper (whose) (चित्तस्य) mind (यत) is in control (and) (आत्मनः) (and) who's soul (युजतः) steadily remains engaged in worship of God (योगम्) (do not flicker from) prayer of God.

**6.20**

यत्र उपरमते चित्तम् निरुद्धम् योग-सेवया ।  
यत्र च एव आत्मना आत्मानम् पश्यन् आत्मनि तुष्यति ॥२०॥

Certainly, when (in the condition of concentration and in worship of God) human beings feel the presence of the supreme God by himself, and become satisfied (peaceful). And in this condition because of inner joy, and his mind being connected to God, this condition becomes reason for restraining him from bad deeds.

(एव) Certainly (यत्र) when (in the condition of concentration and in worship of God) (आत्मना) human beings (पश्यन्) feel the presence of (आत्मनम्) the supreme God (आत्मनि) by himself (तुष्यति) and become satisfied (peaceful) (च) and (यत्र) in this condition (उपरमते) because of inner joy (चित्तम्) and his mind (योग) being connected to God (सेवया) this condition becomes reason for (निरुद्धम्) restraining him from bad deeds.

## 6.21

सुखम् आत्यन्तिकम् यत् तत् बुद्धि ग्राह्यम् अतीन्द्रियम् ।  
वैति यत्र न च एव अयम् स्थितः चलति तत्त्वतः ॥२१॥

Certainly, that (worshiper) who intellectually remains away from pleasure (enjoyment) of senses, and experiences peace. In that state (he) never (deviates) moves away from establishing (remembrance of God) (and) truthfulness.

(एव) Certainly (तत्) that (worshiper) (यत्) who (बुद्धि) intellectually (ग्राह्यम्) remains (अतीन्द्रियम्) away from pleasure of senses and (वैति) experiences (सुखम्) peace (यत्र) in that state (he) (न) never (चलति) (deviates) moves away from (स्थितः) establishing (remembrance of God) (तत्त्वतः) (and) truthfulness.

## 6.22

यम् लब्ध्वा च अपरम् लाभम् मन्यते न अधिकम् ततः ।  
यस्मिन् स्थितः न दुःखेन गुरुणा अपि विचाल्यते ॥२२॥

Then after having blessing of God, (worshiper) never consider any other thing more beneficent than that. After having that (blessing, worshiper) don't get shaken (in) in situation of great miseries.

(यम्) Then after (लब्ध्वा) having blessing of God (worshiper) (न) never (मन्यते) consider (अपरम्) any other thing (अधिकम्) more (लाभम्) beneficent (ततः) than that. (स्थितः) After having (यस्मिन्) that (blessing, worshiper) (न) don't (विचाल्यते) get shaken (in) (गुरुणा अपि) in situation of great (दुःखेन) miseries.

**Important instructions for karam yog and karam sanyasi :-**

## 6:23

सः निश्चयेन योक्तव्यः योगः अनिर्विण्ण-चेतसा ।  
तम् विद्यात् दुःख-संयोग वियोगम् योग-संज्ञितम् ॥२३॥

Therefore you should know prayer of God with full concentration save (make free from) suffering from sorrow. That prayer should be practiced with firm determination, (and) with an undeviating mind.

(तम्) Therefore (विद्यात्) you should know (योग-संज्ञितम्) prayer of God with full concentration (वियोगम्) save (make free from) (दुःख संयोग) suffering from sorrow. (सः) that (योगः) prayer (योक्तव्यः) should be practiced (निश्चयेन) with firm determination (अनिर्विण्ण चेतसा) with an undeviating mind.

## 6:24

सडकल्प प्रभवान् कामान् त्यक्त्वा सर्वान् अशेषतः ।  
मनसा एव इन्द्रिय-ग्रामम् विनियम्य समन्ततः ॥२४॥

Certainly, restrain five parts of body which receive sense, from all sides, consciously. (And) resolve totally to give up all (desire of enjoyments which) born of (self) nature of human being which craves to enjoy.

(एव) Certainly (विनियम्य) restrain (इन्द्रिय ग्रामम्) five parts of body which receive sense (समन्ततः) from all sides (मनसाः) consciously (सडकल्प) (and) resolve (अशेषतः) totally (त्यक्त्वा) to give up (सर्वान्) all (desire of enjoyments which) (प्रभवान्) born of (कामान्) (self) nature of human being which craves to enjoy.

**Note: 24** (Muhammad), tell the believing men to cast down their eyes and guard their carnal desires; this will make them more pure. God is certainly aware of what they do. ( Sureh Al- Noor, Ayat no. 30 )

## 6:25

शनैः शनैः उपरमेत् बुद्धया धृति-गृहीतया।  
आत्म-संस्थम् मनः कृत्वा न किञ्चित् अपि चिन्तयेत् ॥२५॥

Withdraw mind (from unnecessary thought), don't think of any creature or deity. Do establish (remembrance) of God slowly slowly in your intellect (consciences) with firm resolution and regularity.

(उपरमेत) Withdraw (मनः) mind (from unnecessary thought) (न) don't (चिन्तयेत्) think of (किञ्चित्) any creature or deity (कृत्वा) do (संस्थम्) establish (आत्म) (remembrance) of God (शनैः शनैः) slowly slowly (बुद्धया) in your intellect (consciences) (धृतिगृहीतया) with firm resolution and regularity.

## 6:26

यतः यतः निश्चलति मनः चञ्चलम् अस्थिरम्।  
ततः ततः नियम्य एतत् आत्मनि एव वशम् नयेत् ॥२६॥

Whenever restless mind does not remain steady (in remembrance of God) and wanders. Then this (mind) should be restrained (as per divine teaching). Certainly it should be given in control of God.

(यतः यतः) Whenever (चञ्चलम्) restless (मनः) mind (अस्थिरम्) does not remain steady (in remembrance of God and) (निश्चलति) and wanders (ततः ततः) Then (एतत्) this (mind) (नियम्या) should be restrained (as per divine teaching) (एव) certainly (नयेत्) it should be (वशम्) given in control of (आत्मनि) God.

## 6.27

प्रशान्त मनसम् हि एनम् योगिनम् सुखम् उत्तमम्।  
उपैति शान्त-रजसम् ब्रह्म-भूतम् अकल्मषम् ॥२७॥

Certainly, worshiper (of) God, by controlling his bad nature, get rid of his past sins. After this worshiper attains peaceful mind and highest happiness.

(हौ) Certainly (भूतम्) worshiper (of) (ब्रह्म) God (शान्त) by controlling his (रजसम्) bad nature (अकल्मषम्) get rid of his past sins (एनम्) after this (योगिनम्) worshiper (उपैति) attains (प्रशान्त) peaceful (मनसम्) mind and (उत्तमम्) highest (सुखम्) happiness.

## 6:28

युञ्जन् एवम् सदा आत्मानम् योगी विगत कल्मषः।  
सुखेन ब्रह्म-संस्पर्शम् अत्यन्तम् सुखम् अश्नुते ॥२८॥

In this way, worshiper (who) always (engages) himself (in) such prayers and meditation, feels the presence and blessing of God, (And because of

(एवम्) In this way (योगी) worshiper (who) (सदा) always (आत्मानम्) (engages) himself (in) (युञ्जन्) such prayers and meditation (ब्रह्म-संस्पर्शम्) feels the presence and blessing of God, (and because of which he) (विगत) (becomes)

which he) (becomes) free from sins, (and becomes) peaceful (in this life and after death he) attains the highest peace and pleasure, (that is heaven).

free from (कल्मषः) sins (सुखेन) (and becomes) peaceful (in this life and after death he) (अस्तुते) attains (अत्यन्तम्) the highest (सुखम्) peace and pleasure, (that is heaven).

## 6:29

सर्व-भूत-स्थम् आत्मानम् सर्व भूतानि च आत्मनि  
ईक्षते योग-युक्त-आत्मा सर्वत्र सम-दर्शनः ॥२९॥

Human being who is engaged in such prayer which connects him to God, sees himself depends on all creatures, and all living beings (depends on) God. (This way) everywhere he sees same picture.

(आत्मा) Human being (युक्त) who is engaged in (योग) such prayer which connect him to God (ईक्षते) sees (आत्मानम्) himself (स्थम्) depends on (सर्व) all (भूत) creatures (च) and (सर्व) all (भूतानि) living beings (depends on) (आत्मनि) God (सर्वत्र) (this way) everywhere (सम दर्शनः) he sees same picture.

**Improvement in way of thinking due to meditation :-**

## 6.30

यः माम् पश्यति सर्वत्र सर्वम् च मयि पश्यति।  
तस्य अहम् न प्रणश्यामि सः च मे न प्रणश्यति ॥३०॥

One who sees everything (created) by Me, (he) sees Me everywhere. (Then) for him I (am) never lost (away from him), and that person (is also) never lost (away for) Me.

(यः) One who (पश्यति) sees (सर्वम्) everything (मयि) (created) by Me (पश्यति) (He) see (माम्) Me (सर्वत्र) everywhere (तस्य) (then) for him (अहम्) I (am) (न) never (प्रणश्यामि) lost (away from him) (च) and (सः) that person (is also) (न) never (प्रणश्यति) lost (away for) (मे) Me.

**Note For 6.28 :** The pious ones will be in a secure place amid gardens and springs, clothed in fine silk and rich brocade, sitting face to face with one another. We shall unite them to maidens with big black and white lovely eyes. They will be offered all kinds of fruits, in peace and security. They will not experience any death other than that which they have already been through. God will protect them from the torment of hell as a favor from your Lord. (Muhammad), this is certainly the greatest triumph. And We have made this Qur'an easy in your language, for them to understand.

(Holy Quran Surah Ad Dukhan No. 44, Verse No. 51-57 Translation by Muhammad Sarwar & Verse No. 58 Translation by Amhad Khan-www.quranx.com)

**Note For 6.29:** It is mention in holy Quran that, “God, it is He who created for you all that is on earth. Then He rose over (Istawa) towards the heaven and made them seven heavens and He is the All-Knower of everything.” (Holy Quran 6:29)

### 6.31

सर्व-भूत-स्थितम् यः माम् भजति एकत्वम् आस्थितः।  
सर्वथा वर्तमानः अपि सः योगी मयि वर्तते ॥३१॥

One who (sees) sustenance and existence of all living beings, (and) accept (that they) exist or survive (because of) one ( God, that is) Me. That worshiper although serves all living beings, (but) he does all work for Me.

(यः) One who (sees) (स्थितम्) sustenance and existence of (सर्व भूत) all living beings (and) (भजति) accept (that they are) (आस्थितः) exist or survive (because of) (एकत्वम्) one ( God that is) (माम्) Me (सः) that (योगी) worshiper (अपि) although (वर्तमानः) serves (सर्वथा) all living being (but) (वर्तते) he does all work for (मयि) Me.

### 6.32

आत्म औपम्येन सर्वत्र समम् पश्यति यः अर्जुन।  
सुखम् वा यदि वा दुःखम् सः योगी परमः मतः ॥३२॥

O Arjun, if one who equally sees (feel) in happiness or in sorrow of all (living being) similar to himself. (I) consider such person as worshiper of highest (status).

(अर्जुन) O Arjun (यदि) if (यः) one who (समम्) equally (पश्यति) sees (feel) (सुखम्) in happiness (वा) or (दुःखम्) in sorrow (सर्वत्र) of all (living being) (आत्म औपम्येन) similar to himself (मतः) (I) consider (सः) such person as (योगी) worshiper (परमः) of highest (status).

#### Practical difficulties in meditation :-

### 6.33

अर्जुन उवाच  
यः अयम् योगः त्वया प्रोक्तः साम्येन मधुसूदन।  
एतस्य अहम् न पश्यामि चञ्चलत्वात् स्थितिम् स्थिराम् ॥३३॥

Arjun said, O Krishna, this right way of prayer (which) was described by you. Because of restlessness situation (of mind), I see (it do) not (remain)

(अर्जुन उवाच) Arjun said (मधुसूदन) O Krishna (यः अयम्) This (साम्येन) right way of (योगः) prayer (which) was (प्रोक्तः) described (त्वया) by you (चञ्चलत्वात् स्थितिम्) Because of restlessness situation (of mind) (अहम्) I (पश्यामि) see (it do) (न) not (स्थिराम्) (remain) steady (एतस्य) on it.

### 6.34

चञ्चलम् हि मनः कृष्ण प्रमाथि बल-वत् दृढम्।  
तस्य अहम् निग्रहम् मन्ये वायोः इव सु-दुष्करम् ॥३४॥

O Krishna, mind (Self) is certainly restless, agitating, strong (and)

(कृष्ण) O Krishna (मनः) mind (self) is (हि) certainly (चञ्चलम्) restless (प्रमाथि) agitating (बलवत्) strong (and) (दृढम्) obstinate (अहम्) I (मन्ये) think (निग्रहम्)

**Note For 6.32** Prophet Mohammed (pbuh) said “None of you will be considered as believer of God unless you love for your brother what you love for yourself.” (Bukhari – Muslim)

obstinate. I think controlling (mind/Self) is as difficult (as) (controlling the) wind.

controlling (mind) is (इव) as (सु-दुष्करम्) difficult (as) (वायोः) (controlling the) wind.

#### Solution of Difficulties:-

### 6.35

श्री भगवान् उवाच  
असंशयम् महाबाहो मनः दुर्निग्रहम् चलम्।  
अभ्यासेन तु कौन्तेय वैराग्येण च गृह्यते ॥३५॥

God said, O mighty armed Arjun, undoubtedly (it is) difficult to restrain restless mind (Self). But O son of Kunti, by practice and control of senses (detachment), it can be

(श्री भगवान् उवाच) God said (महाबाहो) O mighty armed Arjun (असंशयम्) undoubtedly (दुर्निग्रहम्) (it is) difficult to restrain (चलम्) restless (मनः) mind (self) (तु) but (कौन्तेय) O son of Kunti (अभ्यासेन) by practice (च) and (वैराग्येण) control of senses (detachment) (गृह्यते) it can be controlled.

### 6.36

असंयत आत्मना योगः दुष्प्रापः इति मे मतिः।  
वश्य आत्मना तु यतता शक्यः अवाप्तुम् उपायतः ॥३६॥

Because of uncontrolled mind it is difficult to get connected to God. But by controlling mind (and thought) (and) strive (to control mind) by right means (or as per our own capability), then it is possible to achieve (concentration in worship of God).

(असंयत) Because of uncontrolled (आत्मना) mind (दुष्प्राप) it is difficult to (योगः) get connected to God (तु) But (वश्य आत्मना) by controlling mind (and thought) (यतता) (and) strive (to control mind) (उपायतः) by right means (or as per our own capability) (शक्यः) then it is possible (अवाप्तुम्) to achieve (concentration in worship of God) (इति) (this is) (मे) my (मति) instructions.

#### Fate of imperfect worshiper:-

### 6.37

अर्जुन उवाच  
अयतिः श्रद्धया उपेतः योगात् चलित मानसः।  
अप्राप्य योग-संसिद्धिम् काम् गतिम् कृष्ण गच्छति ॥३७॥

Arjun said, lax or casual person who has faith in God and remain engaged in worship of God (but because of) restless mind failing to attain the highest perfection in prayer, O Krishna which destination (he) goes?

(अर्जुन उवाच) Arjun said (अयतिः) lax or casual person who (श्रद्धया) has faith in God (उपेतः) and remain engaged in (योगात्) worship of God (चलित मानसः) (but because of) restless mind (अप्राप्य) failing to attain (योग संसिद्धिम्) the highest perfection in prayer (कृष्ण) O Krishna (काम्) which (गतिम्) destination (गच्छति) (he) goes?

### 6.38

कचित् न उभय विभ्रष्टः छिन्न अभ्रम् इव नश्यति ।  
अप्रतिष्ठः महा-बाहो विमूढः ब्रह्मणः पथि ॥३८॥

O Krishna, does not a bewildered (confused pious man) (because of) not firmly following path of God (get) misled, and like scattered cloud perishes in both (that is this world and hereafter) ?

(महाबाहो) O Krishna (कञ्जित्) does not a (विमूढः) bewildered (confused pious man) (अप्रतिष्ठः) (because of) not firmly following (पथि) path of (ब्रह्मणः) God (विभ्रष्टः) (get) misled and (इव) like (छिन्न उभ्रम्) scattered cloud (and) (नश्यति) perishes ( उभय) in both (that is this world and hereafter) ?

### 6.39

एतत् मे संशयम् कृष्ण छेत्तुम् अर्हसि अशेषतः ।  
त्वत् अन्यः संशयस्य छेत्ता न हि उपपद्यते ॥३९॥

O Krishna, this is my doubt. Certainly (I do) not find anyone other than you to remove (my) doubts. (Hence) you are requested to dispel it completely.

(कृष्ण) O Krishna (एतत्) this is (मे) My (संशयम्) doubt (हि) certainly (न) (I do) not (उपपद्यते) find (अन्यः) anyone other (त्वत्) than you (छेत्ता) to remove (संशयस्य) (my) doubts (अर्हसि) (hence) you are requested (छेत्तुम्) to dispel it (अशेषतः) completely.

### 6.40

पार्थ न एव इह न अमुत्र विनाशः तस्य विद्यते ।  
न हि कल्याण-कृत् कश्चित् दुर्गतिम् तात गच्छति ॥४०॥

God said, My friend (Arjun), certainly anyone who strives for noble deed never goes to evil destination (Hell). Certainly, O Arjuna neither in this world, nor in the next world, (hereafter) exist destruction (for) him.

(श्री भगवान् उवाच) God said (तात) My friend (Arjun) (हि) certainly (कश्चित्) anyone (कल्याण कृत्) who strives for noble deed (न) never (गच्छति) goes to (दुर्गतिम्) evil destination (Hell) (एव) certainly (पार्थ) O Arjuna, the son of partha (न) neither (इह) in this world (न) nor (अमुत्र) in the next world (hereafter) (विद्यते) exist (विनाश) destruction (for) (तस्य) him.

### 6.41

प्राप्य पुण्य-कृताम् लोकान् उषित्वा शाश्वतीः समाः ।  
शुचीनाम् श्री-मताम् गेहे योग-भ्रष्टः अभिजायते ॥४१॥

The unsuccessful worshiper (Arjun) attains same eternal place (heaven),

(योग-भ्रष्टः) The unsuccessful worshiper (Arjun) (प्राप्य) attains (समाः) same (शाश्वती) eternal (उषित्वा) place (heaven) (पुण्य कृताम्) (because of) the noble deed (which

**Note For 6.40:** God says in holy quran, Whoever does righteousness, whether male or female, while he is a believer (also) -We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do.

(Holy Quran Surah An Nahl No. 16, Verse No. 97, Translation by Sahi International-www.quranx.com)



(because of) the noble deed (which he did in) this world, (and) gets new life in house of pious (and) noble people (in heaven).

he did in) (लोकान्) this world (and) (अभिजायते) gets new life in (मेहे) house of (शुचीनाम्) pious (and) (श्री मताम्) noble people (in heaven).

## 6.42

अथवा योगिनाम् एव कुले भवति धी-मताम्।  
एतत् हि दुर्लभ-तरम् लोके जन्म यत् ईदृशम् ॥४२॥

Or get new life in (heaven in) family of people with divine wisdom and (in) wise people. No doubt this is very rare (in heaven). That is getting new life (in pious people) in this way.

(अथा) Or (भवति) get new life in (कुले) family of (योगिनाम्) people with divine wisdom (एव) and (धी मताम्) (in) wise people. (हि) No doubt (यत्) (like) this is (दुर्लभ तरम्) very rare (case) (लोके) in world (यत्) that is (जन्म) getting new life (in pious people) (ईदृशम्) in this way.

## 6.43

तत्र तम् बुद्धि-संयोगम् लभते पौर्व-देहिकम्।  
यतते च ततः भूयः संसिद्धौ कुरुनन्दन ॥४३॥

O Arjun, (People get heaven even with imperfect deed because) there (in) that previous life on earth (he) attained deep faith in God, and he again (and again) strives for perfection.

(कुरुनन्दन) O Arjun, (People get heaven even with imperfect deed because) (तत्र) there (तम्) (in) that (पौर्व देहिकम्) previous life on earth (लभते) (he) attained (बुद्धि संयोगम्) deep faith in God (च) and (ततः) he (भूयः) again (and again) (यतते) strives (संसिद्धौ) for perfection.

## 6.44

पूर्वं अभ्यासेन तेन एव हियते हि अवशः अपि सः।  
जिज्ञासुः अपि योगस्य शब्द-ब्रह्म अतिवर्तते ॥४४॥

(Person gets heaven even with imperfect deed because) before death by himself certainly he was attracted

(Person gets heaven even with imperfect deed because) (पूर्वं) before death (अवशः) by himself (हि) certainly (तेन) he was (हियते) attracted (toward) (अभ्यासेन) reading of the holy vedas (अपि)

## Note For 6.41

God says in holy Quran. "To those who believed in God and their children also believed in God (but if they earned less blessing) we shall unite those children to their parent (in heaven), and not reduce blessing of parents also. (Holy Quran 52:21)

That means if a worshiper had perfect faith in God, and struggled also in life to do noble deed, but remained imperfect God will raise his status, and accommodate him in heaven, in company of his near and dear relatives or friends who were perfect.

(toward) reading of the holy vedas. Even that person was struggling (for) worship of God. Certainly (he) progressed in reciting names of God.

even (सः) that person was (जिज्ञासुः) struggling (for) (योगस्य) worship of God (एव) certainly (अतिवर्तत) (he) progressed in (शब्द ब्रह्म) reciting names of God.

## 6.45

प्रयत्नात् यतमानः तु योगी संशुद्ध किल्बिषः ।  
अनेक जन्म संसिद्धः ततः याति पराम् गतिम् ॥४५॥

(But if the worshiper had too less blessings in his account, then) such worshiper (who was) trying hard with great effort (to follow divine laws on this earth) after many new lives and death (in hell), get purified perfectly from all sins. Then (he) attains the highest goal of life (heaven).

(तु) Such (योगी) worshiper (यतमानः) (who was) trying hard (प्रयत्नात्) with great effort (to follow divine laws on this earth) (अनेक) after many (जन्म) new life (and death in hell) (संशुद्ध) gets purified (संसिद्धः) perfectly from (किल्बिषः) all sins (ततः) then (he) (याति) attains (परम्) the highest (गतिम्) goal of life (heaven).

### Status of meditating worshiper :-

## 6.46

तपस्विभ्यः अधिकः योगी ज्ञानिभ्यः अपि मतः अधिकः ।  
कर्मिभ्य च अधिकः योगी तस्मात् योगी भव अर्जुन ॥४६॥

Worshiper is superior than the monk. Even (he is) considered superior (than) scholar. And worshiper is superior than the ritualistic performer. Therefore become a worshiper, (who's heart is connected to God) O Arjun.

(योगी) Worshiper is (अधिकः) superior (तपस्विभ्यः) than the monk (अपि) even (मतः) (he is) considered (अधिकः) superior (than) (ज्ञानिभ्यः) scholar (च) and (योगी) worshiper is (अधिकः) superior (कर्मिभ्यः) than the ritualistic performer (तस्मात्) therefore (भव) become (योगी) a worshiper (who's heart is connected to God) (अर्जुन) O Arjun.

## 6.47

योगिनाम् अपि सर्वेषाम् मत्-गतेन अन्तः-आत्मना ।  
श्रद्धावान् भजते यः माम् सः मे युक्त-तमः मतः ॥४७॥

I (God) consider the highest worshiper in all worshiper to that (person) who has deep faith in Me worship (Me) from mind and soul remain absorbed in Me (God).

(मे) I (God) (मतः) consider (युक्ततमः) the highest worshiper (सर्वेषाम्) in all (योगिनाम्) worshiper (सः) to that (person) (यः) who (श्रद्धावान्) has deep faith in Me (भजते) worship (Me) (अन्तः आत्मना) from mind and soul (मत् गतेन) remain absorbed in Me (God).

**Note 6:46:** (Remember karam yogi is that worshiper who fulfil all persona compulsory religions duty perfectly and karam sanyasi is that person who fulfil all duties related to welfare of human being society perfectly. Both duties are compulsory for each human being.)

## Chapter No. 7

# Jnana Vijnana Yog

श्रीभगवानुवाच  
मय्यासक्तमनाः पार्थ योगं युञ्जन्मदाश्रयः ।  
असंशयं समग्रं मां यथा ज्ञास्यसि तच्छृणु ॥1॥

ज्ञानं तेऽहं सविज्ञानमिदं वक्ष्याम्यशेषतः ।  
यज्ज्ञात्वा नेह भूयोऽन्यज्ज्ञातव्यमवशिष्यते ॥2॥

मनुष्याणां सहस्रेषु कश्चिद्यतति सिद्धये ।  
यततामपि सिद्धानां कश्चिन्मां वेत्ति तत्त्वतः ॥3॥

भूमिरापोऽनलो वायुः खं मनो बुद्धिरेव च ।  
अहङ्कार इतीयं मे भिन्ना प्रकृतिरष्टधा ॥4॥

अपरेयमितस्त्वन्यां प्रकृतिं विद्धि मे पराम् ।  
जीवभूतां महाबाहो ययेदं धार्यते जगत् ॥5॥

एतद्योनीनि भूतानि सर्वाणीत्युपधारय ।  
अहं कृत्स्नस्य जगतः प्रभवः प्रलयस्तथा ॥6॥

मत्तः परतरं नान्यत्किञ्चिदस्ति धनञ्जय ।  
मयि सर्वमिदं प्रोतं सूत्रे मणिगणा इव ॥7॥

श्रीभगवानुवाच  
रसोऽहमप्सु कौन्तेय प्रभास्मि शशिसूर्ययोः ।  
प्रणवः सर्ववेदेषु शब्दः खे पौरुषं नृषु ॥8॥

पुण्यो गन्धः पृथिव्यां च तेजश्चास्मि विभावसौ ।  
जीवनं सर्वभूतेषु तपश्चास्मि तपस्विषु ॥9॥

बीजं मां सर्वभूतानां विद्धि पार्थ सनातनम् ।  
बुद्धिर्बुद्धिमतामस्मि तेजस्तेजस्विनामहम् ॥10॥

बलं बलवतां चाहं कामरागविवर्जितम् ।  
धर्माविरुद्धो भूतेषु कामोऽस्मि भरतर्षभ ॥11॥

ये चैव सात्त्विका भावा राजसास्तामसाश्च ये ।  
मत्त एवेति तान्विद्धि न त्वहं तेषु ते मयि ॥12॥

त्रिभिर्गुणमयैर्भावैरेभिः सर्वमिदं जगत् ।  
मोहितं नाभिजानाति मामेभ्यः परमव्ययम् ॥13॥

दैवी ह्येषा गुणमयी मम माया दुरत्यया ।  
मामेव ये प्रपद्यन्ते मायामेतां तरन्ति ते ॥14॥

न मां दुष्कृतिनो मूढाः प्रपद्यन्ते नराधमाः ।  
माययापहृतज्ञाना आसुरं भावमाश्रिताः ॥15॥

चतुर्विधा भजन्ते मां जनाः सुकृतिनोऽर्जुन ।  
आर्तो जिज्ञासुरर्थार्थी ज्ञानी च भरतर्षभ ॥16॥

तेषां ज्ञानी नित्ययुक्त एकभक्तिर्विशिष्यते ।  
प्रियो हि ज्ञानिनोऽत्यर्थमहं स च मम प्रियः ॥17॥

उदाराः सर्व एवैते ज्ञानी त्वात्मैव मे मतम् ।  
आस्थितः स हि युक्तात्मा मामेवानुत्तमां गतिम् ॥18॥

बहूनां जन्मनामन्ते ज्ञानवान्मां प्रपद्यते ।  
वासुदेवः सर्वमिति स महात्मा सुदुर्लभः ॥19॥

कामैस्तैस्तैर्हृतज्ञानाः प्रपद्यन्तेऽन्यदेवताः ।  
तं तं नियममास्थाय प्रकृत्या नियताः स्वया ॥20॥

यो यो यां यां तनुं भक्तः श्रद्धयार्चितुमिच्छति ।  
तस्य तस्याचलां श्रद्धां तामेव विदधाम्यहम् ॥21॥

स तथा श्रद्धया युक्तस्तस्याराधनमीहते ।  
लभते च ततः कामान्मयैव विहितान्हि तान् ॥22॥

अन्तवत्तु फलं तेषां तद्भवत्यल्पमेधसाम् ।  
देवान्देवयजो यान्ति मद्भक्ता यान्ति मामपि ॥23॥

अव्यक्तं व्यक्तिमापन्नं मन्यन्ते मामबुद्धयः ।  
परं भावमजानन्तो ममाव्ययमनुत्तमम् ॥24॥

नाहं प्रकाशः सर्वस्य योगमायासमावृतः ।  
मूढोऽयं नाभिजानाति लोको मामजमव्ययम् ॥25॥

वेदाहं समतीतानि वर्तमानानि चार्जुन ।  
भविष्याणि च भूतानि मां तु वेद न कश्चन ॥26॥

इच्छाद्वेषसमुत्थेन द्वन्द्वमोहेन भारत ।  
सर्वभूतानि सम्मोहं सर्गे यान्ति परन्तप ॥27॥

येषां त्वन्तगतं पापं जनानां पुण्यकर्मणाम् ।  
ते द्वन्द्वमोहनिर्मुक्ता भजन्ते मां दृढव्रताः ॥28॥

जरामरणमोक्षाय मामाश्रित्य यतन्ति ये ।  
ते ब्रह्म तद्विदुः कृत्स्नमध्यात्मं कर्म चाखिलम् ॥29॥

साधिभूताधिदैवं मां साधियज्ञं च ये विदुः ।  
प्रयाणकालेऽपि च मां ते विदुर्युक्तचेतसः ॥30॥

## Chapter No. 7

# Jnana Vijnana Yog

### Introduction:-

● In religion, two things are necessary. First is our faith and second, our act as per religious laws. In previous chapter it is said that by doing meditation we control our Soul(self). By controlling Soul(self) it becomes easy to perform Karam yog or activities which are related to us personally, regarding prayers and noble deeds etc. When we become perfect in doing karam yog, it becomes easy to perform karam sanyas, that is selfless service to society. Above mentioned things we were taught in chapter no. 6. Now from chapter no. 7 to 13, basic teaching of this divine book is to purify our faith in God. Because a correct faith in God is must to succeed in the life which we will spend after death in parlok.

● This chapter introduces the concept of life after death in shlok no. 7.5. It is said that life after death is more important than this world. But to succeed there one has to believe in God.

● This chapter is about God. God introduces himself, then describes which type of people recognize and worship Him. And at the end of chapter advantage of worshipping God is described.

### Summery of Shlok :-

● In the following lines we will

describe the summary of each shlok or basic teaching of that shlok. Before reading each shlok if you remember the lesson in that shlok, you can understand this chapter very easily.

1. Shlok No. 7:1 describes the way of knowing God.

2. Shlok No. 7:2 describes the importance of knowledge about God.

3. Shlok No 7:3 says the meditation (which was described in previous chapter) very few people able to do it. And out of them only few succeed in realizing God.

4. In Shlok No. 7:4 God enlists eight things by which He created this universe.

5. In Shlok No. 7:5 God says, beyond this universe which He created by eight elements, there is another thing or fact or world. And that is HEREAFTER, or life after death. And that is more important than this world.

6. Shlok No. 7:6 says all human beings depends on these two. That is, this world and life after death (hereafter).

7. From Shlok No. 7:7 to 7:12 God introduces Himself.

8. In Shlok No. 7:13 God says human being could not raise above three basic tendencies (Sattvic, Rajasic, Tamas) hence could not recognize God.

9. Shlok No. 7:14 says, to succeed exam of God in this world, help of God is extremely important

God.

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10. Shlok No. 7:15 says wrong people do not take help of God. Hence their knowledge also does not help them.

11. Shlok No. 7:16 says four types of people wish to know about God.

12. Shlok No. 7:17 says out of four only the scholar remains engaged in worship of God.

13. Shlok No. 7:18 says scholar is best among four, because he always remains engaged in worship of God.

14. Shlok No. 7:19 says Holy personality like Shri Krishna rarely takes birth in mankind.

15. Shlok No. 7:20 describes how people start worshiping Devtas

16. Shlok No. 7:21 describes reaction of God for such people

17. Shlok No. 7:22 says whatever human being receives is supplied by God only.

18. Shlok No. 7:23 says that these who don't worship God, they will faces destruction.

19. Shlok No. 7:24 describes misconception of people about God.

20. Shlok No. 7:25 describes reason of misconception about God.

21. Shlok No. 7:26 says God knows everything, but no one knows about God.

22. Shlok No. 7:27 describes reason of tension, fear in human being

Shlok No. 7:28, 7:29 and 7:30 describes advantage of believing in

## Chapter-7

### Jñana Vijñana Yog

#### 7.1

श्री भगवान् उवाच  
मयि आसक्त-मनाः पार्थ योगम् युञ्जन् मत् -आश्रयः ।  
असंशयम् समग्रम् माम् यथा ज्ञास्यसि तत् शृणु ॥१॥

God said, O Arjun! with the mind absorbed in Me, meditating by which you set connected to me (and) taking My shelter. The way in which you can know Me completely free from doubt,

(श्री भगवान् उवाच) God said (पार्थ) O Arjun! (आसक्त मनाः) with the mind attached (मयि) to Me (योगम् युञ्जन्) meditating by which you get connected to Me (and) (मत् आश्रयः) taking My shelter (यथा) the way in which (ज्ञास्यसि) you can know (माम्) Me (समग्रम्) completely (असंशयम्) free from doubt (तत्) that (शृणु) listen (from Me).

#### Importance of knowledge about God and hereafter :-

#### 7.2

ज्ञानम् ते अहम् स विज्ञानम् इदम् वक्ष्यामि अशेषतः ।  
यत् ज्ञात्वा न इह भूयः अन्यत् ज्ञातव्यम् अवशिष्यते ॥२॥

I shall reveal to you this complete knowledge with wisdom, knowing which, in this world (you will) not need anything else to know further.

(अहम्) I (वक्ष्यामि) shall reveal (ते) to you (इदम्) this (अशेषतः) complete (ज्ञानम्) knowledge (स) with (विज्ञानम्) wisdom (ज्ञात्वा) having known (यत्) which (इह) in the world (न) (you will) not (अवशिष्यते) need (अन्यत्) anything else (ज्ञातव्यम्) to know (भूयः) further.

#### 7.3

मनुष्याणाम् सहस्रेषु कश्चित् यतति सिद्धये ।  
यतींम् अपि सिद्धानाम् कश्चित् माम् वेत्ति तत्त्वतः ॥३॥

Out of many thousands human beings only some people strive for perfect concentration and remembrance of God. Certainly of those who strive to achieve perfect concentration in God, only some of them realise My truth.

(सहस्रेषु) Out of many thousands (मनुष्याणाम्) human beings (कश्चित्) only some people (यतति) strive (सिद्धये) for perfect concentration and remembrance of God (अपि) certainly (यतताम्) of these who strive (सिद्धानाम्) to archive perfect concentration in God (कश्चित्) only some of them (वेत्ति) realise (माम्) My (तत्त्वतः) truth.

#### Know eight materials of construction of the universe :-

#### 7.4

भूमिः आपः अनलः वायुः खम् मनः बुद्धिः एव च ।  
अहंकारः इति इयम् मे भिन्ना प्रकृतिः अष्टधा ॥४॥

Certainly, earth, water, fire, air, space, self, intellect, and ego (wish for superiority). All these eight (are) My different substances of creation.

(एव) Certainly (भूमिः) earth (आप) water (अनलः) fire (वायुः) air (खम्) space (मनः) self (बुद्धिः) intellect (च) and (अहंकार) ego (wish for superiority) (इयम्) all these (अष्टधा) eight (मे) (are) Mine (भिन्ना) different (प्रकृतिः) substance of creation.

**Most important creation of God is hereafter :-****7.5**

अपरा इयम् इतः तु अन्याम् प्रकृतिम् विद्धि मे पराम् ।  
जीव-भूताम् महा-बाहो यया इदम् धार्यति जगत् ॥५॥

But (try to) understand My supreme creation, (and that is) another (life after death or hereafter), beside this inferior (materialistic world). O Arjun, on which depends this material world (and) all living beings.

(That means our life after death is more important than our life on this planet earth).

(तु) But (विद्धि) (try to) understand (मे) My (परम्) supreme (प्रकृतिम्) creation (and that is) (अन्याम्) another (life after death or hereafter) (इतः) beside (इयम्) this (अपरा) inferior (materialistic world) (महाबाहो) O Arjuna (यया) on which (धार्यति) depends (इदम्) this (जगत्) material world (and) (जीव भूताम्) all living beings.

**7.6**

एतत् योनीनि भूतानि सर्वाणि इति उपधारय ।  
अहम् कृत्स्नस्य जगतः प्रभवः प्रलयः तथा ॥६॥

This way, (the success of) all the race of human beings depends these two (this world and hereafter), and I (am the doer of) beginning and end (of) entire world (or creation).

(इति) This way (the success of) (सर्वाणि) all (योनीनि भूतानि) the race of human beings (उपधारय) depends on (एतत्) these two (this world and hereafter) (तथा) and (अहम्) I (am the doer of) (प्रभवः) beginning (and) (प्रलयः) end (of) (कृत्स्नस्य) entire (जगतः) world (or creation).

**Introduction to God :-****7.7**

मत्तः पर-तरम् न अन्यत् किञ्चित् अस्ति धनञ्जय ।  
मयि सर्वम् इदम् प्रोतम् सूत्रे मणि-गणाः इव ॥७॥

O Arjun, there is no one else superior to Me. The way (in which) beads of necklace strung on a thread, this entire (world) (depends on) Me.

(धनञ्जय) O Arjun (अस्ति) there is (न) no (अन्यत् किञ्चित्) one else (पर-तरम्) superior (मत्तः) to Me (इव) the way (in which) (मयि गणाः) beads of necklace (प्रोतम्) strung on a (सूत्रे) thread (सर्वम्) this entire (world) (मयी) (depends on) Me.

**(Notes for Sloke No. 7:5)**

That means this inferior world has been created only because there is a immortal life after death. In this world human beings are tested and divided in different grades. And in life after death, they will be placed according to their grades.

God said in the the holy Quran,

“And the life of this world is nothing but play and amusement. Surely the Home of the Hereafter is best for those who fear God. Will you not understand?” (Holy Quran 6: 32)

That means main life of human being begins after death. This world is only to struggle to earn a better and comfortable place in life after death.



## 7.8

न च मत्-स्थानि भूतानि पश्य मे योगम् ऐश्वरम् ।  
भूत-भृत् न च भूतस्थः मम आत्मा भूत-भावनः ॥१॥

All creatures neither exist in Me, nor (I) exist in creatures. Just see great power related to (Me). I am the creator of all creation and sustainer of all living entities.

(भूतानि) All creatures (न) neither (स्थानि) exist in (मत्) Me (च) and (न) nor (भूत भृत्) (I) exist in creatures (पश्य) just see (ऐश्वरम्) great power (योगम्) related to (Me) (मम आत्मा) I am (भूत भावनः) the creator of all creation (च) and (भूत भृत्) sustainer of all living entities.

## 7.9

पुण्यः गन्धः पृथिव्याम् च तेजः च अस्मि विभावसौ ।  
जीवनम् सर्वं भूतेषु तपः च अस्मि तपस्विषु ॥१॥

(God says that) I am the pure fragrance of the earth, and brilliance in the fire, and life of all beings. And I am the penance (hardship in prayer) of the ascetics (worshiper).

(God says that) (अस्मि) I am (पुण्यः) (the) pure (गन्धः) fragrance (पृथिव्याम्) of the earth (च) and (तेजः) brilliance (विभावसौ) in the fire (च) and (जीवनम्) life of (सर्वं) all (भूतेषु) beings (च) and (अस्मि) I am (तपः) penance (hardship in prayer) (तपस्विषु) of the ascetics.

## 7.10

बीजम् माम् सर्व-भूतानाम् विद्धि पार्थ सनातनम् ।  
बुद्धिः बुद्धि-मताम् अस्मि तेजः तेजस्विनाम् अहम् ॥१॥

O Arjun, the son of partha, know (that) I am seed of all living beings. (I) am the intellect of the intelligent people. I (am) splendor (light) of the splendid. (shining things)

(पार्थ) O Arjuna, the son of partha (विद्धि) know (that) (माम्) I am (बीजम्) seed (सर्वं भूतानाम्) of all living beings (अस्मि) (I) am (बुद्धिः) intellect (बुद्धि-मताम्) of the intelligent people (अहम्) I (am) (तेजः) splendor (तेजस्विनाम्) of the splendid.

## 7.11

बलम् बल-वताम् च अहम् काम राग विवर्जितम् ।  
धर्म-अविरुद्धः भूतेषु कामः अस्मि भरत-ऋषभ ॥१॥

O Arjun, the best of the bharats, I (am) the strength of powerful people, (which is) devoid of desire, and anger (lust). (I) am the desire of living beings, (which do) not conflict with law of religion.

(भरत ऋषभ) O Arjun, the best of the bharats (अहम्) I (am) the (बलम्) strength of (बलवताम्) powerful people (विवर्जितम्) (which is) devoid (काम) desire (च) and (राग) anger (lust) (अस्मि) (I) am (कामः) desire of (भूतेषु) living beings (which do) (धर्म-अविरुद्ध) not conflict with law of religion.

**Why people do not recognise God :-**

## 7.12

ये च एव सात्त्विकाः भावाः राजसाः तामसाः च ये ।  
मत्तः एव इति तान् विद्धि न तु अहम् तेषु ते मयि ॥१॥

Certainly, nature or Tendencies of

(एव) Certainly (भावाः) nature or Tendencies of (सात्त्विकाः) Goodness (राजसाः) nature of passion (च) and (तामसा)

Goodness, (nature of) passion, and (nature of) ignorance, these are (created by) Me. But you should understand it this way that, I am not (like) them (human beings). And they (human beings) (are not like) Me.

ignorance (ये) these are (मतः) (created by) Me (तु) But (तान्) you (विद्धि) understand it (इति) this way that (अहम्) I am (न) not (like) (तेषु) them (human beings) (च) and (ते) they (human beings) (मयि) (not like) Me.

### 7.13

त्रिभिः गुण-मयैः भावैः एभिः सर्वम् इदम् जगत्।  
मोहितम् न अभिजानाति माम् एभ्यः परम् अव्ययम् ॥१३॥

All these people of world got deluded by getting entangled in these three natures created (by Me). (Because of this they) could not recognise Me the immortal God beyond these (three natures).

(सर्वम्) All (इदम्) these (जगत्) people of world (मोहितम्) got deluded (मयैः) by getting entangled (एभिः) in these (त्रिभिः) three (गुण) natures (भावैः) created (by Me) (न) (because of this they) could not (अभिजानाति) recognise (माम्) Me (अव्ययम्) the immortal God (परम्) beyond (एभ्यः) these (three natures).

**Three types of nature are for taking exam of human beings :-**

### 7.14

दैवी हि एषा गुण-मयी मम माया दुरत्यया।  
माम् एव ये प्रपद्यन्ते मायाम् एताम् तरन्ति ते ॥१४॥

Certainly it is difficult to pass exam (based on) these (three) divine (or natural) tendencies or nature (created by) Me. Certainly (those) who (take) (My) support they cross over this exam.

(हि) Certainly (दुरत्यया) it is difficult to pass (माया) exam (based on) (एषा) these (three) (दैवी) divine (or natural) (गुण) tendencies or nature (मायी) (created by) Me (एव) certainly (ये) (those) who (take) (मम) (My) (प्रपद्यन्ते) support (ते) they (तरन्ति) cross over (एताम्) this (मायाम्) exam.

### 7.15

न माम् दुष्कृतिनः मूढाः प्रपद्यन्ते नर-अधमाः।  
मायया अपहृतज्ञानाः आसुरम् भावम् आश्रिताः ॥१५॥

The evil-doers, the ignorant, and

(दुष्कृतिनः) The evil doers (मूढाः) the ignorant (नर अधमाः) and human beings who are going to fall (in hell) (न) do

**Note For 7.14:** God says in holy Quran; We shall test you through fear, hunger, loss of life, property, and crops. (Muhammad), give glad news to the people who have patience.

(Holy Quran Surah Al Baqarah No. 2, Verse No. 155, Translation by Muhammad Sarwar-[www.quranx.com](http://www.quranx.com))

**Note For 7.14:** God also says that, “O you who believe (in God) seek help (of God) by patience and prayer. Indeed, God is with the patient. (Holy Quran 2:153)

human beings who are going to fall (in hell) do not take My shelter (do not seek My help, because of which). (Devil from people who) adopt demonic nature, has hijacked the divine knowledge (of mankind which is required for passing) the divine exam of God.

Note :- (To understand shlok no. 7.15, kindly read Note no. N-19 regarding Devil)

**Who believes in God? :-**

## 7.16

चुं: विद्या: भजन्ते माम् जना: सु-कृतिन: अर्जुन।  
आर्त: जिज्ञासु: अर्थ-अर्थी ज्ञानी च भरत-ऋषभ॥१६॥

O Arjun, descendant of Bharata. (Only) four kinds of pious human-being believe in Me. 1) In trouble (distressed). 2) The inquisitive (Those who have thirst for knowledge). 3) One who desire material gain, 4) (and the) Scholar.

## 7.17

तेषाम् ज्ञानी नित्य-युक्त: एक भक्ति: विशिष्यते।  
प्रिय: हि ज्ञानिन: अत्यर्थम् अहम् स: च मम प्रिय: ॥१७॥

Out of them the scholar who has full knowledge, always remains engaged in worship of one God. (He is) special (excellent). Because to the scholar person who has knowledge I am too much dear (to him), and he (also) is dear to Me.

## 7.18

उदारा: सर्वे एव एते ज्ञानी तु आत्मा एव मे मतम्।  
आस्थित: स: हि युक्त-आत्मा माम् एव अनुत्तमाम् गतिम् ॥१८॥

Certainly, all (the four are) noble. But scholar (has) (noble) nature. Because

not (take) (माम्) My (प्रपद्यन्ते) shelter (do not seek My help, because of which) (आश्रिता:) Devil via people who accept (आसुरम्) demonic (भावम्) nature (उपहृत) has hijacked the (ज्ञाना:) divine knowledge (मायया:) (of mankind which is required for passing) the divine exam of God.

(अर्जुन) Arjun (भरत ऋषभ) descendant of Bharata (चतु: विद्या:) (only) four kinds of (सु-कृतिन:) pious (जना:) human beings (भजन्ते) believe in (माम्) Me (अति) In trouble (distressed) (जिज्ञासु:) the inquisitive (Those who have thirst for knowledge) (अर्थ अर्थी) one who desires material gain (ज्ञानी) scholar.

(तेषाम्) Out of them (ज्ञानी) the scholar who has full knowledge (नित्य युक्त:) always remains engaged in (भक्ति:) worship of (एक) one God (विशिष्यते) (he is) special (excellent) (हि) Because (ज्ञानिन:) to the scholar person who has knowledge (अहम्) I am (अत्यर्थम्) too much (प्रिय:) dear (to him) (च) and (स:) he (also) (प्रिय:) is dear (मम) to Me.

(एव) Certainly (सर्वे) all (the four are) (उदारा:) noble (तु) but (ज्ञानी) scholar (has) (आत्मा) (noble) nature (एते) Because (स:) he (एव) certainly (आस्थित:) firmly

**Note For 7.17:** Holy quran says that “God has also created people, beasts, and cattle of various colors. Only God's knowledgeable servants fear Him. God is Majestic and All-pardoning.

(Holy Quran Surah Al Fatir No. 35, Verse No. 28, Translation by Muhammad Sarwar-www.quranx.com)

he is also firmly established in (following) My commandment, and always remains engaged in My worship, (and pleasing Me). Certainly (which should be) the highest Goal of life (of any human being).

established in (following) (मतम्) My commandment (युक्त आत्मा) and always remains engaged in My worship (and pleasing Me) (एव) certainly (which should be) (अनुत्तमम्) the highest (गतिम्) Goal of life (of any human being).

## 7.19

बहुनाम् जन्मनाम् अन्ते ज्ञान-वान् माम् प्रपद्यते ।  
वासुदेवः सर्वम् इति सः महा-आत्मा सु-दुर्लभः ॥१९॥

Great divine personality (like) Shri Krishna is extremely rare (among) many religious scholars, who takes birth on earth (and who do) all deeds are as per My (God's) command, till death.

(महा आत्मा) great divine personality (like) (वासुदेवः) Shri Krishna (सु-दुर्लभः) is extremely rare (बहुनाम्) (among) many (ज्ञान-वान्) religious scholars (जन्मनाम्) who takes birth on earth, (and who do) (सर्वम्) all deeds (माम् प्रपद्यते) as per My (God's) command (अन्ते) till death.

### Reason of worship of Deities :-

## 7.20

कामैः तैः तैः हत ज्ञानाः प्रपद्यन्ते अन्य देवताः ।  
तम् तम् नियमम् आस्थाय प्रकृत्या नियताः स्वया ॥२०॥

(Because of) desire (to follow our own wishes) various people lose religious knowledge. (Then they) surrender (to) other devtas (instead of God). (Then) these people by themselves (make) procedure or regulation (of) following or worshiping (of those devtas) (similar to what) God has made rules and regulation (of His worship).

(कौमे) (Because of) desire (to follow our own wishes) (तैः) various people (हत) lose (ज्ञाना) religious knowledge (प्रपद्यन्ते) (then they) surrender (to) (अन्य) other (देवता) devtas (instead of God) (तम् तम्) (then) these people (स्वया) by themselves (नियमम्) (make) procedure or regulation (of) (आस्थाय) following or worshiping (of those devtas) (प्रकृत्या नियता) (similar to what) God has made regulation (of His worship).

**Note For 7.20:** God says in holy quran, "(Muhammad), ask them, "Can any of your idols create something (cause it to die), and then bring it back to life again?" Say, "Only God can originate the creation and bring it to life again. Where have you strayed?"

(Holy Quran Surah Yunus No. 10, Verse No. 34 Translation by Muhammad Sarwar-www.quranx.com)

**Note For 7.21:** God says in holy quran, "A sickness exists in their hearts to which God adds more sickness. Besides this, they will suffer a painful punishment as a result of the lie which they speak."

(Holy Quran Surah Al Baqarah No. 2, Verse No. 10, Translation by Muhammad Sarwar-www.quranx.com)

## 7.21

यः यः याम् याम् तनुम् भक्तः श्रद्धया अर्चितुम् इच्छति ।  
तस्य तस्य अचलाम् श्रद्धाम् ताम् एव विदधामि अहम् ॥२१॥

In whoever worshiper desires (to have) faith, (and) worship whichever devtas, (then) certainly I (The God) makes steady or strong faith (of) that worshiper (on those) devta.

(यः यः) In whoever (भक्तः) worshiper (इच्छति) desires (to have) (श्रद्धया) faith, (and) (अर्चितुम्) (and) worship (याम् याम्) whichever (तनुम्) devtas, (एव) (then) certainly (अहम्) I (The God) (विदधामि) makes (अचलाम्) steady or strong faith (of) (तस्य तस्य) that worshiper (ताम्) (on those) devta.

## 7.22

सः तया श्रद्धा युक्तः तस्य आराधनम् ईहते ।  
लभते च ततः कामान् मया एव विहितान् हि तान् ॥२२॥

That (person) with full faith in that (Devta), worships that Devta with expectation (of material gain), and he gets the desired things from that (Devta). (But) certainly (it is a fact that) (all desired thing are) given by Me only to Him.

(सः) That (person) (श्रद्धया युक्तः) with full faith in (तया) in that (Devta) (आराधनम्) worships (तस्य) that Devta (ईहते) with expectation (of material gain) (च) and (लभते) he gets (कामान्) desired things (ततः) from that (Devta) (एव) (but) certainly (it is a fact that) (विहितान्) (all desired thing are) given by (मया) Me (only) (तान्) to Him.

## 7.23

अन्त-वत् तु पलम् तेषाम् तत् भवति अल्प-मेधसाम् ।  
देवान् देव-यज्ञः यान्ति मत् भक्ताः यान्ति माम् अपि ॥२३॥

(After deaths) My worshiper (worshiper of God) will come

(मत् भक्ताः) (After deaths) My worshiper (worshiper of God) (यान्ति) will come (माम् अपि) certainly to Me (and) (देव-यज्ञः) worshiper of Devtas (यान्ति) will go (देवान्)

**Note For 7.22:** On the day (of Qayamat) when the unbelievers and whatever they had been worshiping besides God will be resurrected (made alive), He (God) will ask the idols, "Did you mislead My servants or did they themselves go astray from the right path?". They (idols) will reply, "Lord, You alone deserve all glory! We were not supposed to choose any guardian (God) other than you. Since you have given prosperity to these people and their fathers, hence they forgot Your guidance and, thus, became subject to perdition."

(Holy Quran Surah Al Furqan No. 25, Verse No. 17-18, Translation by Muhammad Sarwar-[www.quranx.com](http://www.quranx.com))

**Note For 7.23:** (Muhammad), tell them, "Seek help from those whom you consider equal to God. They are not able to remove or change your hardships". Those whom they worship seek to find intercessors for themselves with God. (They try to find out which of the intercessors) are closer to God. They have hope for His mercy and fear of His punishment; the punishment of your Lord is awesome.

(Holy Quran Surah Bani Israil No. 17, Verse No. 56-57, Translation by Muhammad Sarwar-[www.quranx.com](http://www.quranx.com))

certainly to Me (and) worshipers of Devtas will go to Devtas. But destruction will occur to that low intelligence person (worshiper), and returns of his deed also will be destroyed.

to Devtas (ते) But (अन्त-वत्) destruction (भवति) will occur (तत्) that (कल्पमेघसाम्) low intelligence person (worshiper) (फलम् तेषाम्) and returns of his deed also will be destroyed.

### Mistake committed by ignorant people :-

## 7.24

अव्यक्तम् व्यक्तिम् आपन्नम् मन्यन्ते माम् अनुद्भयः ।  
परम् भावम् अजानन्तः मम अव्ययम् अनुत्तमम् ॥२४॥

Not understanding My supreme nature (which is) imperishable, and the finest one. People with less intelligence, think of Me (who is) formless, to have assumed a personality (visible form).

(अजानन्तः) Not understanding (मम) My (परम्) supreme (भावम्) nature (which is) (अव्ययम्) imperishable (अनुत्तमम्) and the finest one (अनुद्भयः) people with less intelligence (मन्यन्ते) think (माम्) of Me (अव्यक्तम्) (who is) formless (आपन्नम्) to have assumed (व्यक्तिम्) a personality (visible form).

## 7.25

न अहम् प्रकाशः सर्वस्य योग-माया समावृतः ।  
मूढः अयम् न अभिजानाति लोकः माम् अजम् अव्ययम् ॥२५॥

(God says) I do not (show My) light to everyone. (My) invisibility in this world is related to taking exam of human being. Ignorant people don't know this fact, (about) Me (who is) unborn (and) immortal.

(God says) (अहम्) I (न) do not (show My) (प्रकाशः) light to (सर्वस्य) everyone (समावृतः) (My) invisibility (लोकः) in this world (योग माया) is related to taking exam of human being (मूढः) ignorant people (न) don't (अभिजानाति) know (अयम्) this fact (about) (माम्) Me (who is) (अजम्) unborn (अव्ययम्) (and) immortal.

## 7.26

वेदं अहम् समतीतानि वर्तमानानि च अर्जुन ।  
भविष्याणि च भूतानि माम् त वेदं न कश्चन ॥२६॥

O Arjun, I know all living being who (were in) past, (who) are present, and (who will take birth in) future. But no one knows Me.

(अर्जुन) O Arjun (अहम्) I (वेदं) know (भूतानि) all living being who (समतीतानि) (were in) past (वर्तमानानि) who are present (च) and (भविष्याणि) (who will take birth in) future (तु) But (न कश्चन) no one (वेदं) knows (माम्) Me.

### Reason of Tension in life :-

## 7.27

इच्छा द्वेष समुत्थेन द्वन्द्व मोहेन भारत ।  
सर्वं भूतानि सम्मोहम् सर्गे यान्ति परन्तप ॥२७॥

O Arjun (because of) confusion (and) illusion, desire, hatred (aversion)

(भारत) O Arjun (द्वन्द्व) (because of) confusion (मोहेन) (and) illusion (इच्छा) desire (द्वेष) hatred (aversion) (समुत्थेन) arises (in heart of mind) (परन्तप) O

arises (in heart of mind). O Prantap (Arjun) from birth (and) all human-being acquire illusion.

That means because of illusion that this world is immortal everyone wishes for material gain, and hate failure. And generally people have this illusion since childhood. In actual this would is mortal and hereafter is immortal.)

Prantap (Arjun) (सर्गे) from birth (and) (सर्व भूतानि) all human-being (यान्ति) acquire (सम्मोहम्) illusion.

### Advantage of having faith in God :-

## 7.28

येषाम् तु अन्त-गतम् पापम् जनानाम् पुण्य कर्मणाम् ।  
ते द्रुन्द मोह निर्मुक्ताः भजन्ते माम् दृढ-व्रताः ॥२८॥

But (one who) worship Me with determination, and those human beings (whose) sin completely get destroyed by pious activities, they get freed from illusion and Dualities (desire or hatred of good or bad thing or time).

(तु) But (भजन्ते) (one who) believes worship (माम्) Me (दृढव्रताः) with determination (येषाम्) and of those (जनानाम्) human beings (whose) (पापम्) sin (अन्त गतम्) completely get destroyed by (पुण्य) pious (कर्मणाम्) activities (ते) they (निर्मुक्ताः) get freed from (मोह) illusion (and) (द्रुन्द) Dualities (desire or hatred of good or bad thing or time).

## 7.29

जरा मरण मोक्षाय माम् आश्रित्य यतन्ति ये ।  
ते ब्रह्म तत् विदुः कुत्सम् अध्यात्मम् कर्म च अखिलम् ॥२९॥

Those who (take) my shelter, they realise the truth of God. (Then they) struggle completely in every activity for God. (Such people) get freedom from old age and death.

(That means they get heaven, where there is no old age and death.)

(ये) (Those) Who (take) (माम्) My (आश्रित्य) shelter, (ते) they (विदुः) realise the (तत्) truth of (ब्रह्म) God (यतन्ति) (then they) struggle (अखिलम्) completely (कुत्सम्) in every (कर्म) deed (अध्यात्मम्) for God. (such people) (मोक्षाय) become free from (जरा) old age and (मरण) death.

## 7.30

स-अधिभूत अधिदेवम् माम् स-अधियज्ञम् च ये विदुः ।  
प्रयाण काले अपि च माम् ते विदुः युक्त-चेतसः ॥३०॥

Those who know Me (as) God of all human beings. God of all Devtas (Deities). God who accepts all noble deeds or God who sends all divine knowledge. Their mind has full faith in Me. Such people (in difficult time like) death also knows Me (as their God, which is necessary for success after death as per shloke no. 8.13).

(ये) Those who (विदुः) knows (माम्) Me (as) (स-अधिभूत) God of all human beings, (अधिदेवम्) God of all Devtas (Deities), (स-अधियज्ञम्) God who accepts all noble deed or God who sends all divine knowledge. (युक्त चेतसः) their mind has full faith in God (ते) such people (in difficult times like) (प्रयाण) death also (विदुः) know (माम्) Me (as their God, which is necessary for success after death as per shloke no. 8.13).

## Chapter No. 8

### Akshar Brahma Yug

अर्जुन उवाच  
किं तद्ब्रह्म किमध्यात्मं किं पुरुषोत्तम।  
अधिभूतं च किं प्रोक्तमधिदैवं किमुच्यते ॥1॥

अधियज्ञः कथं कोऽत्र देहेऽस्मिन्मधुसूदन।  
प्रयाणकाले च कथं ज्ञेयोऽसि नियतात्मभिः ॥2॥

श्रीभगवानुवाच  
अक्षरं ब्रह्म परमं स्वभावोऽध्यात्ममुच्यते।  
भूतभावोद्भवकरो विसर्गः कर्मसंज्ञितः ॥3॥

अधिभूतं क्षरो भावः पुरुषश्चाधिदैवतम्।  
अधियज्ञोऽहमेवात्र देहे देहभृतां वर ॥4॥

अंतकाले च मामेव स्मरन्मुक्त्वा कलेवरम्।  
यः प्रयाति स मद्भावं याति नास्त्यत्र संशयः ॥5॥

यं यं वापि स्मरन्भावं त्यजत्यन्ते कलेवरम्।  
तं तमेवेति कौन्तेय सदा तद्भावभावितः ॥6॥

तस्मात्सर्वेषु कालेषु मामनुस्मर युद्ध च।  
मय्यर्पितमनोबुद्धिर्मां वैष्वस्यसंशयम् ॥7॥

अभ्यासयोगयुक्तेन चेतसा नान्यगामिना।  
परमं पुरुषं दिव्यं याति पार्थानुचिन्तयन् ॥8॥

कविं पुराणमनुशासितार-मणोरणीयांसमनुस्मरेद्यः।  
सर्वस्य धातारमचिन्त्यरूप-मादित्यवर्णं तमसः  
परस्तात् ॥9॥

प्रयाण काले मनसाचलेन भक्त्या युक्तो योगबलेन  
चैव।  
भ्रुवोर्मध्ये प्राणमावेश्य सम्यक्- स तं परं पुरुषमुपैति  
दिव्यम् ॥10॥

यदक्षरं वेदविदो वदन्ति विशन्ति यद्यतयो  
वीतरागाः।  
यदिच्छन्तो ब्रह्मचर्यं चरन्ति तत्ते पदं संग्रहेण  
प्रवक्ष्ये ॥11॥

सर्वद्वाराणि संयम्य मनो हृदि निरुध्य च।  
मूर्ध्न्याध्यायात्मनः प्राणमास्थितो योगधारणाम्  
॥12॥

ओमित्येकाक्षरं ब्रह्म व्याहरन्मामनुस्मरन्।  
यः प्रयाति त्यजन्देहं स याति परमां गतिम् ॥13॥

अनन्यचेताः सततं यो मां स्मरति नित्यशः।  
तस्याहं सुलभः पार्थ नित्ययुक्तस्य योगिनीः ॥14॥

मामुपेत्य पुनर्जन्म दुःखालयमशाश्वतम्।  
नाप्नुवन्ति महात्मानः संसिद्धिं परमां गताः ॥15॥

आब्रह्मभुवनाल्लोकाः पुनरावर्तिनोऽर्जुन।  
मामुपेत्य तु कौन्तेय पुनर्जन्म न विद्यते ॥16॥

सहस्रयुगपर्यन्तमहर्षद्ब्रह्मणो विदुः।  
रात्रिं युगसहस्रान्तां तेऽहोरात्रविदो जनाः ॥17॥

अव्यक्तादव्यक्तयः सर्वाः प्रभवन्त्यहरागमे।  
रात्र्यागमे प्रलीयन्ते तत्रैवाव्यक्तसंज्ञके ॥18॥

भूतग्रामः स एवायं भूत्वा भूत्वा प्रलीयते।  
रात्र्यागमेऽवशः पार्थ प्रभवत्यहरागमे ॥19॥

परस्तस्मात्तु भावोऽन्योऽव्यक्तोऽव्यक्तात्सनातनः।  
यः स सर्वेषु भूतेषु नश्यत्सु न विनश्यति ॥20॥



अव्यक्तोऽक्षर इत्युक्तस्तमाहुः परमां गतिम् ।  
यं प्राप्य न निवर्तन्ते तद्धाम परमं मम ॥21॥

पुरुषः स परः पार्थ भक्त्या लभ्यस्त्वनन्यया ।  
यस्यान्तः स्थानि भूतानि येन सर्वमिदं ततम् ॥22॥

यत्र काले त्वनावृत्तिमावृत्तिं चैव योगिनः ।  
प्रयाता यान्ति तं कालं वक्ष्यामि भरतर्षभ ॥23॥

अग्निर्ज्योतिरहः शुक्लः षण्मासा उत्तरायणम् ।  
तत्र प्रयाता गच्छन्ति ब्रह्म ब्रह्मविदो जनाः ॥24॥

धूमो रात्रिस्तथा कृष्ण षण्मासा दक्षिणायनम् ।  
तत्र चान्द्रमसं ज्योतिर्योगी प्राप्य निवर्तते ॥25॥

शुक्ल कृष्णे गती ह्येते जगतः शाश्वते मते ।  
एकया यात्यनावृत्तिं मन्ययावर्तते पुनः ॥26॥

नैते सृती पार्थ जानन्योगी मुह्यति कश्चन ।  
तस्मात्सर्वेषु कालेषु योगयुक्तो भवार्जुन ॥27॥

वेदेषु यज्ञेषु तपःसु चैव दानेषु यत्पुण्यफलं  
प्रदिष्टम् ।  
अत्येत तत्सर्वमिदं विदित्वा योगी परं स्थानमुपैति  
चाद्यम् ॥28॥

## Chapter No. 8

### Akshar Brahma Yug

#### Introduction:

Previous chapter introduced concept of Hereafter that is life after death. To live in heaven after death we should have clear and firm faith in God, we should live a pious life, and at the time of death we should remember only name of God. This chapter teaches us how to become successful in life after death by above mentioned acts.

This chapter is about

1. God
2. Our act which at the time of death is necessary to get heaven.
3. The lifestyle which is necessary to remember God at the time of death.
4. Introduction of heaven and requirement of our deed for of getting heaven.
5. Introduction of hereafter.(Life after death in parlok)
6. Path of heaven and hell.
7. Description of good deeds which are required to get heaven and blessing of God.

#### Summary of shlok:-

- In shlok No. 8:1, 8:2 Arjun asks about God, self (soul) and how God could be remembered at the time of death.
- In shlok No. 8:3, 8:4 God introduces himself and answer question of Arjun.
- In shlok No. 8:5 God says, one who remember me throughout life, will remember me at the time of death.
- In shlok No. 8:6 God says, in whatever condition human being spends life, in same condition he will die.
- Shlok No. 8:7 says, In every moment of life God should be remembered
- Shlok No. 8:8 says, one who doesn't do Sangam, worship God as per Holy Vedas, and constantly think about God, gets God's blessing.
- Shlok No. 8:9, 8:10 describes features of true worshiper, and those whose mind does not wonder at the time of death.

- Shlok No. 8:11 introduces the heaven.
- Shlok No. 8:12 and 8:13 describes the requirement of getting heaven.
- Shlok No. 8:15, 8:16 says that accommodation in heaven is forever.
- Shlok No. 8:17 says that giving life and death on earth is a regular procedure of God.
- In shlok No. 8:18 and 8:19 it is said that as the life period start, creature become visible or come alive. At the end of period, they die or become invisible. (And this process is temporary).
- Shlok No. 8:20 says that beyond this life cycle on earth, there is another thing. That is life after death or hereafter. Which is permanent.
- In Shlok No. 8:21 God says that hereafter is ultimate goal, from where no one comes back.
- Shlok No. 8:22 says that only by unalloyed worship of God, He can be pleased. Which is necessary for success in hereafter.
- Shlok No. 8:23 describes path by which People will go to heaven or hell.
- Shlok No. 8:24 says that path of heaven is illuminated.
- Shlok No. 8:25 says that path of hell is dark.
- Shlok No. 8:26 confirms that same description is also given in Holy Vedas.
- In Shlok No. 8:27 God say that those who have knowledge of hereafter, and path of heaven and hell, never get confused. (In religious matters)
- In Shlok No. 8:28 God says, study Holy Vedas, worship God, give charity. Worshiper who will do these noble acts will receive more blessings of God in heaven.

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## Chapter-8

### Akshar Brahma Yog

#### Introduction of God :-

### 8.1

किम् तत् ब्रह्म किम् अध्यात्मम् किम् कर्म पुरुष-उत्तम।  
अधि-भूतम् च किम् प्रोक्तम् अधि-देवम् किम् उच्यते ॥१॥

Arjun said, who is that brahma (God). What is individual soul (self). What is karma (of) the supreme entity (God). And who is called lord of all creature. Who is called the lord of devatas (Angles)?

(अर्जुन उवाच) Arjun said (किम्) who is (तत्) that (ब्रह्म) brahma (God) (किम्) what is (अध्यात्मम्) individual soul (self) (किम्) what is (कर्म) karma (पुरुष उत्तम) (of) the supreme entity (God) (च) and (किम्) who (प्रोक्तम्) is called (अधि भूतम्) lord of all creature (किम्) who (उच्यते) is called (अधि देवम्) the lord of devatas (Angles)?

### 8.2

अधियज्ञः कथम् कः अत्र देहे अस्मिन् मधुसूदन।  
प्रयाण-काले च कथम् ज्ञेयः असि नियत-आत्मभिः ॥२॥

(Who is) The lord (for whom) prayers are performed and O Krishna, who (is present) here (in this world) in this body. At the time of death by controlling mind (self) how He (God) can be known (remembered)?

(अधि) The lord (यज्ञः) (For whom) prayers are performed (च) and (मधुसूदन) O Krishna (कः) who (is present) (अत्र) here (in this world) (अस्मिन्) in this (देहे) body (प्रयाण काले) at the time of death (नियत) by controlling (आत्मभिः) mind (self) (कथम्) how (ज्ञेयः असि) He (God) can be known (remembered).

#### Note For 8.3

क्षर means destruction अक्षर mean indestructible. God is indestructible. अक्षर also means words. One name of God is Om. It is just two words. So अक्षर means God who is indestructible, and whose name is OM. (संस्कृत-हिन्दी शब्दार्थ कोश पं. ईश्वरचंद्र पेज नं. ८)

Translation of shlok by Swami-Mukudananda :-

The blessed Lord said: The Supreme Indestructible Entity is called Brahman; one's own self is called adhyatma. Actions pertaining to the material personality of living beings, and its development are called karma, or fruitive activities.

Commentary by Swami-Mukudananda :-

Shree Krishna says that the Supreme is called Brahman, (In the vedas, God is referred to by many Names and Brahman is one of them). It is beyond space, time, and the chain of cause and effect. These are the characteristics of the material realm, while Brahman is transcendental to the material plane. It is unaffected by the changes in the universe, and is imperishable. Hence, It is described as akshram. In the Brihadaranyak Upanishad 3.8.8 Brahman has been described in the same manner: "learned people speak of Brahman as Akshar (indestructible). It is also

(Read balance matter next page) →

### 8.3

अक्षरम् ब्रह्म परमम् स्वभावः अध्यात्मम् उच्यते।  
भूत-भाव-उद्भव-करः विसर्गः कर्म सञ्चितः ॥३॥

God said, the supreme, indestructible (entity) is called Brahma or God. Every human being has a nature (or personality which) is called the soul (self). After creating creature, assigning a function to individual creature is karam. (or deed of God for managing the universe).

(श्री भगवान् उवाच) God said (परमम्) the supreme (अक्षरम्) indestructible (उच्यते) is called (ब्रह्म) Brahma or God. (स्व) Every human-being (भावः) has nature (or personality, which) (सञ्चितः) is called (अध्यात्मम्) the soul (self) (उद्भव) after creating (भुत) creature (विसर्गः) assigning (कर्म) a function to individual creature is (कर्म) is karam. (of managing the universe by God).

### 8.4

अधिभूतम् क्षरः भावः पुरुषः च अधिदैवतम्।  
अधियज्ञः अहम् एव अत्र देहे-भूताम् वर ॥४॥

O the best, among those who have bodies, (Arjun) nature (of) human being is destructible. In this body I (the God rules, who is) lord of all creatures. lord of all devtas (Angels), and the Lord, for whom prayers are performed.

(वर) O the best (देह-भूतम्) among those who have bodies (भावः) nature (of) (पुरुषः) human being (क्षरः) destructible (अत्र) in this (देहे) body (अहम्) I (the God rule, who is) (अधिभूतम्) lord of all creatures (अधिदैवतम्) lord of all devtas (Angles) (अधियज्ञः) the Lord, for whom prayers are performed.

**How to become eligible for heaven :-**

### 8.5

अन्त-काले च माम् एव स्मरन् मुक्त्वा कलेवरम्।  
यः प्रयाति सः मत्-भावम् याति न अस्ति अत्र संशयः ॥५॥

And (from beginning of life till) end of life, he who truly remembers Me, while quitting (the body), he achieved the nature (which obeys) Me. There is no doubt (assuming) in this (way).

(च) and (from beginning of life till) (अन्त काले) end of life (यः) he who (एव) truly (स्मरन्) remembers (माम्) Me (मुक्त्वा प्रयाति) while quitting (कलेवरम्) (the body) (सः) he (याति) achieved (भावम्) the nature (मत्) (which obeys) Me (अस्ति) there is (न) no (संशय) doubt (अत्र) (assuming) in this (way).

### 8.6

यम् यम् वा अपि स्मरन् भावम् त्यजति अन्ते कलेवरम्  
तम् तम् एव एति कौन्तेय सदा तत् भाव भावितः ॥६॥

O son of Kunti, at the time of death,

(कौन्तेय) O son of Kunti (अन्ते) at the time of death (त्यजति) while giving up (कलेवरम्) the body (यम्-यम्) whichever (भावम्)

Remaining page matter (Note For 8.3)

designated as Param (Supreme) because It possesses qualities beyond those possessed by Maya and the souls.”

The path of spirituality is called adhyatma, and science of the soul is also called adhyatma. But here the word has been used for one's own self, which includes the soul, body, mind, and intellect.

while giving up the body, whichever nature of personality of (devtas) or (things that human being) remembers, certainly (he) gets that (devtas or things). (Because in span of life he remained) engaged always in getting favour of that (devata or creature).

nature or personality of (devtas) (वा अपि) or (things human being) (स्मरन्) remembers (एव) certainly (एति) (he) gets (तम् तम्) that (devtas or things) (Because) (भावित्) (he remained) engaged (सदा) always (भाव) getting favour of (तत्) that (devata or creature).

## 8.7

तस्मात् सर्वेषु कालेषु माम् अनुस्मर युध्य च।  
मयि अर्पित मनः बुद्धिः माम् एव एष्यसि असंशयः ॥७॥

Therefore every moment (of life) remember Me. Fight (struggle) to surrender mind, intellect to Me. This way certainly you will get Me.

(तस्मात्) Therefore (सर्वेषु) every (कालेषु) moment (of life) (अनुस्मर) remember (माम्) Me (युद्ध) fight (struggle) (अर्पित) to surrender (मनः) mind (बुद्धिः) intellect (मयि) to me (असंशयः) this way (एव) certainly (एष्यसि) you will get (माम्) Me.

## 8.8

अभ्यास-योग युक्तेन चेतसा न अन्य गामिनः।  
परमम् पुरुषम् दिव्यम् याति पार्थ अनुचिन्तयन् ॥८॥

O Son of Partha (Arjun), without deviating mind and intellect to any other deity or thing. Worshiping as per vedas. Constantly thinking (about God), achieve or get (blessing of) the supreme divine entity (God).

(पार्थ) O Son of Partha (Arjun) (न) without (गामिनः) deviating (चेतसा) mind and intellect (अन्य) to any other deity or thing (योग) worshiping (अभ्यास) as per vedas (अनुचिन्तयन्) constantly thinking (about God) (याति) achieve or get (blessing of) (प्रमम्) the supreme (दिव्यम्) divine (पुरुषम्) entity (God).

**Note For 8.6:-** Prophet Mohammed (pbuh) said “Whatever way of life a person adopts consciously. In same condition he will die.” (Hadees)  
That means if a person adopt an un-religious way of life, and thinks that at old age he will become religious. This will not happen. At the time of death that person will remain un-religious only.

**Note for 8.7:** And I did not create the jinn and mankind except to worship Me. (Holy Quran Surah Adh Dhariyat No. 51, Verse No. 56, Translation by Sahi International-[www.quranx.com](http://www.quranx.com))

Hadees similar to Shlok No. 8.8

Prophet Mohammed (pbuh) said, “After entering heaven human being will not regret anything, except the time which he spent on earth without remembering God.” (Hadees)

**Note no. 8.9** He is the Originator of the heavens and the earth. He has made you and the cattle in pairs and has multiplied you by His creation. There is certainly nothing like Him. He is All-hearing and All-aware. ( Sureh Ash Shura, Ayat no. 11 )

## 8.9

कविम् पुराणम् अनुशासितारम् अणोः अणीयांसम् अनुस्मरेत् यः।  
सर्वस्य धातारम् अचिन्त्य रूपम् आदित्य-वर्णम् तमसः परस्तात् ॥९॥

(The person) who always think of (God as) creator of everything. The first one (From eternity). The controller (of universe). Subtler than the subtlest (omnipresent). Maintainer of everything. Whose form cannot be conceived (understood). Luminous like the Sun, beyond all darkness of ignorance. (or beyond any defect)

Note :- Only that person will succeed who will remember only God at the time of death.

(यः) (the person) who (अनुस्मरेत्) always think of (God as) (कविम्) creator of everything (पुराणम्) the first one (From eternity) (अनुशासितारम्) the controller (of universe) (अणोः अणीयांसम्) subtler than the subtlest (omnipresent) (सर्वस्य धातारम्) maintainer of everything (रूपम्) whose form (अचिन्त्य) cannot be conceived (understood) (आदित्य वर्णम्) luminous like the sun (तमस परस्तात्) beyond all darkness of ignorance. (or beyond any defect)

### Importance of Remembering God at the time of death:-

## 8.10

प्रयाण-काले मनसा अचलेन भक्त्या युक्तः योग-बलेन च एव।  
श्रुवोः मध्ये प्राणम् आवेश्य सम्यक् सः तम् परम् पुरुषम् उपैति  
दिव्यम् ॥१०॥

(The pious person who) by power of deep faith and prayer, establishes completely the life air (thoughts) between the two eyebrows, (and remains) engaged (throughout life in) worship of God. At the time of death (who) does not allow mind to wander. Certainly he gets (blessing of) that supreme divine entity (God).

(The pious person who) (योग बलेन) by power of deep faith and prayer (आवेश्य) establishes (सम्यक्) completely (प्राणम्) the life air (thoughts) (मध्ये) between (श्रुवोः) the two eyebrows (युक्तः) (and remains) engaged (throughout life in) (भक्त्या) in worship of God (प्रयाण काले) at the time of death (मनसा अचलेन) (who) does not allow mind to wander (एव) certainly (सः) he (उपैति) gets (blessing of) (तम्) that (परम्) supreme (दिव्यम्) divine (पुरुषम्) entity (God).

## 8.11

यत् अक्षरम् वेद-विदः वदन्ति विशन्ति यत् यतयः वीत-रागाः।  
यत् इच्छन्तः ब्रह्मचर्यम् चरन्ति तत् ते पदम् सङ्ग्रहेण प्रवक्ष्ये  
॥११॥

(The heaven) to enter in which scholar recite names of imperishable God. Great ascetics give up attachment or anger. For which (people) practice way of life described by God. I shall explain to your briefly that great place (Heaven).

(The heaven) (विशन्ति) to enter (यत्) in which (वेद विदः) scholar (वदन्ति) recite names of (अक्षरम्) imperishable God (यतयः) great ascetics (वीत रागाः) give up attachment or anger (यत्) for which (people) (चरन्ति) practice (ब्रह्मचर्यम्) way of life described by God (प्रवक्ष्ये) I shall explain (ते) to your (सङ्ग्रहेण) briefly (तत् पदम्) that great place (Heaven).

How to get heaven?:-

## 8.12

सर्व-द्वाराणि संयम्य मनः हृदि निरुध्य च।  
मूर्ध्नि आधाय आत्मनः प्राणम् आस्थितः योग-धारणाम् ॥१२॥

(To get heaven one has to do following things)

Control all the gates (of body). confine all wishes in heart (not running after them to fulfill them), and (engaging) self (soul) in meditation. Establishing concentration between eyebrows. Unite the consciousness with God. (worship God with full concentration).

(To get heaven one has to do following things) (संयम्य) control (सर्व द्वाराणि) all the gates (of body) (निरुध्य) confine (मनः) all wishes (हृदि) in heart (not running after them to fulfill them) (च) and (आत्मनः) (engaging) self (soul) in (प्राणम्) meditation (and) (आधाय) establishing (concentration) (मूर्ध्नि) in the head (between eyebrows) (आस्थितः योग धारणाम्) unite the consciousness with God. (worship God with full concentration).

## 8.13

ॐ इति एक-अक्षरम् ब्रह्म व्याहरन् माम् अनुस्मरन्।  
यः प्रयाति त्यजन् देहम् सः याति परमाम् गतिम् ॥१३॥

Anyone who, while quitting away body (dying) remember Me, (and) recite "Om, the one indestructible God." he achieves supreme goal (Heaven of God).

(यः) Anyone who (प्रयाति त्यजन् देहम्) (while) quitting away body (dying) (अनुस्मरन्) remember (माम्) Me (and) (व्याहरन्) recite (ॐ) Om (एक अक्षरम् ब्रह्म) the one indestructible God (सः) he (यः) achieves (परमाम्) supreme (गतिम्) goal/destination. (Heaven of God).

## नोट ८.१३

पैगंबर मुहम्मद (स.) ने कहा मरते समय जिस व्यक्ती के अन्तिम शब्द होंगे "ईश्वर एक है। उसके अतिरिक्त दुसरा कोई प्रार्थना योग्य नहीं" तो उसका स्वर्ग में जाना निश्चित है। अरबी में यह शब्द इस प्रकार कहे जाते हैं "ला इलाहा इल लल लाह" (हदीस अहमद-२१५२९-अबु दाउद-३११६)

इस का अर्थ इस प्रकार है।

ला=नही है

(नोट ८.१३ का शेष भाग)

इलाहा=प्रार्थना के योग्य

इल=अतिरिक्त

लल-लाह=ईश्वर के

"ॐ एक अक्षरम् ब्रह्मा" का अर्थ इस प्रकार है।

ॐ ईश्वर (के नाम से आरम्भ करता हूँ) (श्लोक १७:२३ के अनुसार ॐ ईश्वर का नाम है।)

एक=एक है

अक्षरम्=अविनाशी

ब्रह्मा=ईश्वर

(अक्षरम् शब्द यह श्लोक नं. ८.११, ११.१८, ११.३७, १२.१, १२.३, १२.४, में आया है और कुल मिलाकर इसका अर्थ है ईश्वर के अतिरिक्त प्रार्थना के योग्य कोई नहीं।)



## 8.14

अनन्य-चेताः सततम् यः माम् स्मरति नित्यशः।  
तस्य अहम् सु-लभः पार्थ नित्य युक्तस्य योगिनः ॥१३॥

O Arjuna, one who without thinking about anyone else, patiently always (remain engaged in) My remembrance for him I am very easy to achieve. (Because he is a) worshiper (who) regularly (remains) engaged (in My prayer).

(पार्थ) O Arjuna (यः) one who (अनन्य चेताः) without thinking about anyone else (नित्यशः) patiently (सततम्) always (माम् स्मरति) (remain engaged in) My remembrance (तस्य) for him (अहम्) I am (सु-लभः) very easy to achieve (योगिनः) (because he is a) worshiper (who) (नित्य) regularly (युक्तस्य) (remains) engaged (in my prayer).

## 8.15

माम् उपेत्य पुनः जन्म दुःख आलयम् अशाश्वतम्।  
न आप्नुवन्ति महा-आत्मानः संसिद्धिम् परमाम् गताः ॥१४॥

This way after achieving Me (earning My blessing) great souls do not take birth again in temporary place of miseries (hell). (But) attain ultimate aim of life (favour of God or heaven) (because of their) perfect (prayer).

(This way) (उपेत्य) after achieving (माम्) Me (earning My blessing) (महा आत्मानः) great souls (न) do not (पुनः जन्म) take birth again (दुःख आलयम् अशाश्वतम्) in temporary place of miseries (hell) (आप्नुवन्ति) (But) attain (परमाम्) ultimate (गताः) aim of life (favour of God or heaven) (संसिद्धिम्) (because of their) perfect (prayer).

## 8.16

आ-ब्रह्म-भुवनात् लोकाः पुनः आवर्तिनः अर्जुन।  
माम् उपेत्य तु कौन्तेय पुनः जन्म न विद्यते ॥१५॥

O Arjun, (whatever) worlds (are) around the place of God (around heaven), there is cycle of life and death. But O Arjun, after achieving Me there is no birth again (and again)

(अर्जुन) O Arjun (लोकाः) (whatever) worlds (are) (आ ब्रह्म भुवनात्) around the place of God (around heaven) (पुनः आवर्तिनः) there is cycle of life and death (तु) But (कौन्तेय) O Arjun (उपेत्य) after achieving (माम्) Me (विद्यते) there is (न) no (जन्म) birth (पुनः) again.

**Note :-** Heaven is a raised and vast place. And around this heaven there are 84 lacs deep hell, (like trench around a fort). And whoever will go to heaven has to pass over hell. In hell people die again due to punishment and given new life again and again to complete period and amount of punishment.

## 8.17

सहस्र युग पर्यन्तम् अहः यत् ब्रह्मणः विदुः।  
रात्रिम् युग सहस्रान्ताम् ते अहः-रात्र विदः जनाः ॥१६॥

A day (of) God is equal to a thousand years (of human beings). (One) night (of God) (is also) one thousand (year of human beings). One who knows this, those people (knows) (truly) the) nights and days (of God).

(अह) a day (of) (ब्रह्मणः) God (पर्यन्तम्) is equal to (सहस्र युग) a thousand years (of human beings) (रात्रिम्) (one) night (of God) (युग सहस्रान्ताम्) (is also) one thousand (year of human beings) (यत्) one who (विदुः) know this (ते) those (जनाः) people (विदः) knows (truly) the) (अहः रात्र) nights and days (of God).

## 8.18

अव्यक्तात् व्यक्तयः सर्वाः प्रभवन्ति अहः-आगमे ।  
रात्रि-आगमे प्रलीयन्ते तत्र एव अव्यक्त संज्ञके ॥ १ ८ ॥

As the day begins (soul/self) which is invisible (become) visible (in) all (creature), (and life is) visible (everywhere). Certainly (similarly) when night arrives (soul/self) which is called not visible, dies (withdrawn).

(अहः आगमे) As the day begins (अव्यक्तात्) (soul) which is) invisible (व्यक्तयः) (become) visible (in) (सर्वाः) all (creature) (प्रभवन्ति) (and life is) visible (everywhere) (एव) certainly (similarly) (रात्री आगमे) when night arrives (संज्ञके) (soul) which is (अव्यक्त) not visible (प्रलीयन्ते) dies (withdrawn).

## 8.19

भूत-ग्रामः सः एव अयम् भूत्वा भूत्वा प्रलीयते ।  
रात्रि आगमे अवशः पार्थ प्रभवति अहः आगमे ॥ १ ९ ॥

(they) die on the arrival of night automatically they come alive on the arrival of day. O Arjun certainly these are repeated creations of all these living beings (By Me).

(प्रलीयते) (they) die (आगमे) on the arrival (रात्री) of night (अवशः) automatically (प्रभवति) they come alive (आगमे) on the arrival (अहः) of day (पार्थ) O Arjun (एव) certainly (अयम्) these are (भूत्वा भूत्वा) repeated creations of (सः) all these (भूत्वा ग्रामः) living beings (By Me).

### Notes for Shlok No. 8.17

God says in Holy Quran, As per your calculation one day of God is equal to your one thousand years (of human being). (Holy Quran- Sure-haj, Ayat-47)

Hazrat Abu-Saeed khudri says, one day I was sitting in company of poor migrants (new Muslims who migrated from other cities to Madina city) and one of the companion of Prophet (pbuh) was reciting Holy Quran. That time prophet Mohammed (pbuh) came and greeted us, and stood very close to us and asked, what are you doing? We said "one of us is reciting Quran, and we all are listening and understanding it". Prophet Mohammed (pbuh) said, "all Praise are for God, who created such (pious) people among my followers, among which God asked me to stay." Then Prophet sat among us, and said, "have good news that you will have complete illumination (light or Noor) on the day of judgment (parlay). (Light is necessary to travel the path of heaven) and you will enter heaven half day before rich people, and half day is equal to 500 years. (Abu-Dawood).

One who truly believe that life after death is immortal, he will struggle to do good deed. That means belief of immortal life after death changes life of a person. But one who knows that one day of a God is of thousand years, and some prayers and way of life will allow him to enter heaven a day before other people. Then on micro level he will struggle to make his good deed perfect. So that he is not delayed in entering heaven, even for a day or, more. Hence along with heaven a day and night of 1000 years is specifically described by God.

### (Notes for Sloke No. 8:19)

Holy Quran says "It is God who takes away men's soul upon their death and the soul of the living being also during their sleep. Then He withholds those soul for whom He has decided death, and send back the soul of others for a limited period till their death. There are certainly signs in this, for those who reflect (think/ analyses) (Holy Quran 39:42)

(That means daily in sleep our soul is withdrawn from our body, and returned on waking up. At the time of our death this will be permanently withdrawn.)

**Description of Hereafter :-****8.20**

परः तस्मात् तु भावः अन्यः अव्यक्तः अव्यक्तात् सनातनः ।  
यः सः सर्वेषु नश्यत्सु न विनश्यति ॥२०॥

But beyond (repeated creation of all creatures) (there is one more) another (life after death or hereafter) which is more invisible than invisible. That which do not get destroyed (even after) destruction of all creatures.

(Read Note no.20 to understand hereafter.)

(तु) But (परः) beyond (repeated creation of all creatures) (भावः) (there is one more) creation (and that is) (अन्यः) another (life after death or hereafter) which is (अव्यक्तः) more invisible than (अव्य) invisible (यः सः) that which (न) do not (विनश्यति) get destroyed (नश्यत्सु) (even after) destruction of (सर्वेषु) all (भुतेषु) creatures.

**8.21**

अव्यक्तः अक्षरः इति उक्तः तम् आहुः परमाम् गतिम्  
यम् प्राप्य न निवर्तन्ते तत् धाम परमम् मम ॥२१॥

To that (hereafter or life after death) (God) says as ultimate destination. (God also) says to this (hereafter as) invisible and imperishable. Getting which no one comes back (in this world). That supreme abode or place is Mine (is of God).

(तम्) To that (hereafter or life after death) (आहुः) (God) says as (परमाम्) ultimate (गतिम्) destination (उक्तः) (God also) says (इति) to this (as) (अव्यक्तः) invisible and (अक्षरः) imperishable (प्राप्य) getting (यम्) which (न) no one (निवर्तन्ते) comes back (तत्) that (परमम्) supreme (धाम) abode or place is (मम) Mine.

**Recognise God clearly :-****8.22**

पुरुषः सः परः पार्थ भवत्या लभ्यः तु अनन्यया  
यस्य अन्तः-स्थानि भूतानि येन सर्वम् इदम् ततम् ॥२२॥

He (The God to whom we will face in hereafter is) beyond being humans. O

(सः) He (The God to whom we will face in hereafter is) (परः) beyond (पुरुषः) being humans (पार्थ) O Arjun (लभ्यः) (he could be pleased) achieved (भक्त्या) (by His)

8.20: God says in Holy Quran “Have they not seen how God begins the creation and then turns it back? This is not difficult at all for God. (Muhammad), say to them, travel through the land and see how He has begun the creation and how He will invent the next life. God has power over all things. He punishes or grants mercy to whomever He wants and to Him you will all return”.

(Holy Quran Al Ankabut No. 29, Verse No. 19-21, Translation by Muhammad Sarwar-

8.21: God says in Holy Quran “Every soul will experience the agony of death and to Me you will all return. We shall give mansions in Paradise wherein streams flow to the righteously striving believers and therein they will live forever. How blessed is the reward of the hard working people who have exercised patience and who have had trust in their Lord”.

(Holy Quran Al Ankabut No. 29, Verse No. 57-59, Translation by Muhammad Sarwar-  
www.quranx.com)

Arjun (he could be pleased) achieved (by His) worship. But unalloyed (without mixing his worship with worship of any other deity). (He is the God) by whom all creation pervade (And He is the God by) whom end of universe will be established.

worship (तु) But (अनन्यया) unalloyed (without mixing His worship with worship of any other deity) (येन) (He is the God) by whom (सर्वम्) all (भूतानि) creation (ततम्) pervade (यस्य) (And He is the God by) whom (अन्तः) end of universe (स्थानि) will be established.

### Description of process of entry in heaven and hell :-

## 8.23

यत्र काले तु अनावृत्तिम् आवृत्तिम् च एव योगिनः ।  
प्रयाताः यान्ति तम् कालम् वक्ष्यामि भरत-ऋषभ ॥२३॥

And the time at which after death the worshiper will attain heaven or hell, O Arjun, I shall describe (you) that moment (also).

(तु) And (काले) the time (यत्र) at which (प्रयाताः) after death (योगिनः) the worshiper (यान्ति) attains (अनावृत्तिम्) heaven or (आवृत्तिम्) hell (भरत ऋषभ) O Arjun (वक्ष्यामि) I shall describe (you) (तम्) that (कालम्) moment.

## 8.24

अग्निः ज्योतिः अहः शुक्लः षट्-मासाः उत्तर-अयणम् ।  
तत्र प्रयाताः गच्छन्ति ब्रह्म ब्रह्म-विदः जनाः ॥२४॥

Human being who knows the God (and believes and worships him), after death will go (heaven of God) by the path of light. There (will be) illumination and light (as we have in) day time of six months, when the sun passes on the northern side of the earth.

(जू) Human beings (ब्रह्म विदः) who knows the God (and believes and worships him) (प्रयाताः) after death (गच्छन्ति) will go (ब्रह्म) (to heaven of) God (शुक्लः) by the path of light (तत्र) there (अग्निः ज्योतिः) illumination and light (अहः) (as we have in) day (षट् मासाः) six months (उत्तर अयणम्) when the sun passes on the northern side of the earth.

### Verse of holy Quran similar to Shlok No. 8.24

When pious men and women get permission to enter heaven, and while they will be going towards heaven, that scene is described in quran as follow “ On the day (of parlay) you (O prophet) shall see the believers (of God), both men and women with their light streaming on before them and on their right hands (and you shall hear a voice saying to them) Glad tidings for you today! You shall enter gardens with rivers flowing through them, where in you shall forever dwell. That is the supreme triumph. (Holy Quran 57:12)

8.24: (Swear) by the heaven which containing pathways. (Explanation: This verse of Quran proves that sky do have path ways).  
(Holy Quran Surah Adh Dhariyat No. 51, Verse No. 7)

## 8.25

धूमः रात्रिः तथा कृष्णः षट्-मासाः दक्षिण-अयणम् ।  
तत्र चान्द्र-मसम् ज्योतिः योगी प्राप्य निवर्तते ॥२५॥

The worshiper (who will) achieve Hell (place of repeated birth), will travel the dark path. There (it seems as) sun is passing on the southern side of earth for six months. (Because of which there is) smoke, night and the dim light of Moon.

(योगी) The worshiper (प्राप्य) (who will) achieve (निवर्तते) Hell (place of repeated birth) (कृष्णः) will travel the dark path (तत्र) there (it seems as) (दक्षिण अयणम्) sun is passing on the southern side of earth for (षट् मासाः) six months (because of which there is) (धूमः) smoke (रात्रिः) night (चान्द्र मसम् ज्योतिः) the dim light of Moon.

## 8.26

शुक्ल कृष्णे गती हि एते जगतः शाश्वते मते ।  
एकया याति अनावृत्तिम् अन्यया आवर्तते पुनः ॥२६॥

In holy vedas (also) two paths (to travel) from this world (to another) are described by Me (and these paths are) illuminated and dark. (Out of these two) one goes to heaven (place of no return) and another (goes to) Hell (place where people are again and again given life when their body get destroyed because of punishment.)

Note :- (Holy Quran chapter no. 51 verse no.7 says there are paths in the sky.)

(शाश्वते) In holy vedas (also) (एते) two (गती) paths (to travel) (जगतः) from this world (to another) (मते) are described by Me (शुक्ल कृष्णे) (and those paths are) illuminated and dark (एक्य) (out of these two) one (याति) goes to (अनावृत्तिम्) heaven (place of no return) (अन्यया) and another (goes to) (आवर्तते पुनः) Hell (place where people are again and again given life when their body get destroyed because of punishment.)

## 8.27

न एते सुती पार्थ जानन् योगी मुह्यति कश्चन  
तस्मात् सर्वेषु कालेषु योग-युक्तः भव अर्जुन ॥२७॥

O Parth, worshiper who knows these two paths, never ever get confused. Therefore, O Arjun, always remain engaged in worship of God.

(पार्थ) O Parth (योगी) worshiper (जानन्) who knows (एते) these two (सुती) paths (न) never (कश्चन) ever (मुह्यति) get confused (तस्मात्) therefore (अर्जुन) O Arjun, (सर्वेषु कालेषु) always (भव) remain (युक्तः) engaged (योग) in worship of God.

**Note no. 26** On the Day of Judgment you will see the believers with their light shining in front of them and to their right. They will be told, "Paradise wherein streams flow is the glad news for you today. You will live therein forever. This is the greatest triumph". ( Sureh Al Hadid, Ayat no. 12 )

## 8.28

Divine teaching in Nutshell :-

वेदेषु यज्ञेषु तपःसु च एव दानेषु यत् पुण्य-फलम् प्रदिष्टम्  
अत्येति तत् सर्वम् इदम् विदित्वा योगी परम् स्थानम् उपैति च  
आद्यम् ॥२८॥

Study of holy Vedas, worship of God, hard struggle in path of God, and certainly giving charities. Worshiper (have been) told (about) unending (great) returns of these noble deeds. (Worshiper) knows all of them. In supreme abode (heaven) Worshiper will receive it, and in original form. (along with much more blessing)

(वेदेषु) Study of holy Vedas (यज्ञेषु) worship of God (तपःसु) hard struggle in path of God (च) and (एव) certainly (दानेषु) giving charities (योगी) worshiper (प्रदिष्टम्) (have been) told (about) (अत्येति) unending (great) (फलम्) returns of (यत्) these (पुण्य) noble deeds (विदित्वा) (worshiper) knows (तत् सर्वम्) all of them (परम् स्थानम्) in supreme abode (heaven) (उपैति च आद्यम्) worshiper will receive it and in original form.

8.28: God says in Holy Quran “Have as much fear of God as best as you can. Listen to the Messenger, obey him, and spend for your own sake good things for the cause of God. Those who control their greed will have everlasting happiness. If you give a virtuous loan to God, He will pay back double and forgive your sins. God is the Most Appreciating and the Most Forbearing. He knows the unseen and the seen. He is the Majestic and All-wise”.

(Holy Quran At Taghabun No. 64, Verse No. 16-18, Translation by Muhammad Sarwar-  
www.quranx.com)

## Chapter-9 Raja Vidyaa Yog

श्रीभगवानुवाच  
इदं तु ते गुह्यतमं प्रवक्ष्याम्यनसूयवे ।  
ज्ञानं विज्ञानसहितं यज्ज्ञात्वा मोक्षयसेऽशुभात् ॥1॥

राजविद्या राजगुह्यं पवित्रमिदमुत्तमम् ।  
प्रत्यक्षावगमं धर्म्यं सुसुखं कर्तुमव्ययम् ॥2॥

अश्रद्धाः पुरुषा धर्मस्यास्य परन्तप ।  
अप्राप्य मां निवर्तन्ते मृत्युसंसारवर्त्मनि ॥3॥

मया ततमिदं सर्वं जगदव्यक्तमूर्तिना ।  
मत्स्थानि सर्वभूतानि न चाहं तेष्ववस्थितः ॥4॥

न च मत्स्थानि भूतानि पश्य मे योगमैश्वरम् ।  
भूतभृन्न च भूतस्थो ममात्मा भूतभावनः ॥5॥

यथाकाशस्थितो नित्यं वायुः सर्वत्रगो महान् ।  
तथा सर्वाणि भूतानि मत्स्थानीत्युपधारय ॥6॥

सर्वभूतानि कौन्तेय प्रकृतिं यान्ति मामिकाम् ।  
कल्पक्षये पुनस्तानि कल्पादौ विसृजाम्यहम् ॥7॥

प्रकृतिं स्वामवष्टभ्य विसृजामि पुनः पुनः ।  
भूतग्राममिमं कृत्स्नमवशं प्रकृतेर्वशात् ॥8॥

न च मां तानि कर्माणि निबध्नन्ति धनञ्जय ।  
उदासीनवदासीनमसक्तं तेषु कर्मसु ॥9॥

मयाध्यक्षेण प्रकृतिः स्यूते सचराचरं ।  
हेतुनानेन कौन्तेय जगद्विपरिवर्तते ॥10॥

अवजानन्ति मां मूढा मानुषीं तनुमाश्रितम् ।  
परं भावमजानन्तो मम भूतमहेश्वरम् ॥11॥

मोघाशा मोघकर्माणो मोघज्ञाना विचेतसः ।  
राक्षसीमासुरीं चैव प्रकृतिं मोहिनीं श्रिताः ॥12॥

महात्मानस्तु मां पार्थ दैवीं प्रकृतिमाश्रिताः ।  
भजन्त्यनन्यमनसो ज्ञात्वा भूतादिमव्ययम् ॥13॥

सततं कीर्तयन्तो मां यतन्तश्च दृढव्रताः ।  
नमस्यन्तश्च मां भक्त्या नित्ययुक्ता उपासते ॥14॥

ज्ञानयज्ञेन चाप्यन्ते यजन्तो मामुपासते ।  
एकत्वेन पृथक्त्वेन बहुधा विश्वतोमुखम् ॥15॥

अहं क्रतुरहं यज्ञः स्वधाहमहमौषधम् ।  
मंत्रोऽहमहमेवाज्यमहमग्निरहं हुतम् ॥16॥

पिताहमस्य जगतो माता धाता पितामहः ।  
वेद्यं पवित्रमोङ्कार ऋक्साम यजुरेव च ॥17॥

गतिर्भर्ता प्रभुः साक्षी निवासः शरणं सुहृत् ।  
प्रभवः प्रलयः स्थानं निधानं बीजमव्ययम् ॥18॥

तपाम्यहमहं वर्षं निगृह्णाम्युत्सृजामि च ।  
अमृतं चैव मृत्युश्च सदसच्चाहमर्जुन ॥19॥

त्रैविद्या मां सोमपाः पूतपापायज्ञैरिष्ट्वा स्वर्गतिं  
प्रार्थयन्ते ।

ते पुण्यमासाद्य सुरेन्द्रलोकमश्नन्ति दिव्यान्दिवि  
देवभोगान् ॥20॥

ते तं भुक्त्वा स्वर्गलोकं विशालं क्षीणे पुण्य मर्त्यलोकं  
विशान्ति।  
एवं त्रयीधर्ममनुप्रपन्ना गतागतं कामकामा लभन्ते  
॥21॥

अनन्याश्चिन्तयन्तो मां ये जनाः पर्युपासते।  
तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम् ॥22॥

येऽप्यन्यदेवता भक्ता यजन्ते श्रद्धयान्विताः।  
तेऽपि मामेव कौन्तेय यजन्त्यविधिपूर्वकम् ॥23॥

अहं हि सर्वयज्ञानां भोक्ता च प्रभुरेव च।  
न तु मामभिजानन्ति तत्त्वेनातश्च्यवन्ति ते ॥24॥

यान्ति देवव्रता देवान्पितृन्यान्ति पितृव्रताः।  
भूतानि यान्ति भूतेज्या यान्ति मद्याजिनोऽपि माम्  
॥25॥

पत्रं पुष्पं फलं तोयं यो मे भक्त्या प्रयच्छति।  
तदहं भक्त्युपहृतमश्रामि प्रयतात्मनः ॥26॥

यत्करोषि यदश्नासि यज्जुहोषि ददासि यत्।  
यत्तपस्यसि कौन्तेय तत्कुरुष्व मदर्पणम् ॥27॥

शुभाशुभफलैरेवं मोक्ष्यसे कर्मबन्धनैः।  
सन्न्यासयोगमुक्तात्मा विमुक्तो मामुपैष्यसि ॥28॥

समोऽहं सर्वभूतेषु न मे द्वेष्योऽस्ति न प्रियः।  
ये भजन्ति तु मां भक्त्या मयि ते तेषु चाप्यहम् ॥29॥

अपि चेत्सुदुराचारो भजते मामनन्यभाक्।  
साधुरेव स मन्तव्यः सम्यग्व्यवसितो हि सः ॥30॥

क्षिप्रं भवति धर्मात्मा शश्वच्छान्तिं निगच्छति।  
कौन्तेय प्रतिजानीहि न मे भक्तः प्रणश्यति ॥31॥

मां हि पार्थ व्यपाश्रित्य येऽपि स्यु पापयोनयः।  
स्त्रियो वैश्यास्तथा शूद्रास्तेऽपि यान्ति परां गतिम्  
॥32॥

किं पुनर्ब्राह्मणाः पुण्या भक्ता राजर्षयस्तथा।  
अनित्यमसुखं लोकमिमं प्राप्य भजस्व माम् ॥33॥

मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु।  
मामेवैष्यसि युक्त्वैवमात्मानं मत्परायणः ॥34॥



## Chapter-9 Raja Vidyaa Yog

### Introduction:

- One of the main conditions to succeed in life after death is to have clear faith in one God. Main message in this chapter is related to clarification of misconception of those people who worship Deities.
- Shlok No. 16 of adheyay 2 as follow
- (Human beings and this world which is) Temporary (and will not exist one day) But we could see their existence. (God, hereafter, hell and heaven which are) fact (but) we could not see there existence. But these two are not same. Certainly truth about all these (above mentioned facts) and their concluding position only visionary scholars could see.
- Sat (God, life after death) only visionary scholars could see. But merciful God is describing them in this chapter No. 9, so that common people also could get the information about them and believe them.
- Hence in this chapters God described these SAT in various ways so that we can understand their importance, believe them, and change our life to become successful in hereafter.

Summary and basic teachings of sloks of this adheyay are describes as follows,

Summary of Shloks:

- Shlok No. 9:1 and 9:2 gives

introduction of divine knowledge of religion.

- Shlok No. 9:3 describes the disadvantage of not believing in religion.
- From Shlok No. 9:4 to 9:6 God introduces himself as creator and sustainer.
- On day of parlay (Qiyamat) God will raise all human beings again, and take the account of their deeds. And as per their deed human being will go to hell or heaven.

Shlok No. 9:7 to 9:10 God says He has created this universe, and this is a continuous process. Hence on the day of parlay He can raise people again. That raising again is within His capacity.

- Shlok No. 9:11 and 9:12 describes how ignorant people insult God, and what will be fate of ignorant people.
- Shlok No. 9:13 and 9:14 is about praises of noble people.
- Shlok No. 9:15 describe two types of people. One who believes in God and other who believes in deities.
- From Shlok No. 9:16 to 9:19, God clarifies the misconception of those who worship deities.
- Shlok No. 9:20 describes the reward of believer of God (first group of people)

- From Shlok No. 9:21 introduction of hell and heaven begins. This Shlok describes the fate of pious and sinful people.
- In Shlok No. 9:22 God gives assurance to pious people.
- Shlok No. 9:23 describes fact about those who worship false deities.
- Shlok No. 9:24 is about fate of ignorant people. (They fall down in to hell)
- In Shlok No. 9:25 also God describes fate of various types of people
- In Shlok No. 9:26 God appreciates those worshiper who have clear heart.
- In sloke No. 9:27 and 9:28 God gave instruction to mankind.
- In Shlok No. 9:29 God says He is impartial to all creatures. But loves those who believe in Him.
- Shlok No. 9:30 and 9:31 describe fate of a sinner who believes in God.
- Shlok No. 9:32 and 9:33 says that whoever believes and worships God will get heaven.

In Shlok No. 9:34 God gives very important instruction to mankind.

## Raja Vidya Yog

### Teachings of this book are revealed by God :-

#### 9.1

इदम् तु गुह्य तमम् प्रवक्ष्यामि अनसूयवे।  
ज्ञानम् विज्ञान सहितम् यत् ज्ञात्वा मोक्ष्यसे अशुभात् ॥१॥

God said, indeed you are (O Arjun) non-envious, (hence) I am speaking the most confidential knowledge with divine wisdom, knowing which you will be released from miseries of life.

(श्री भगवान् उवाच) God said (तु) indeed (ते) you (O Arjun) (अनसूयवे) (are) non-envious (hence) (प्रवक्ष्यामि) I am speaking (to you) (गुह्यतमम्) the most confidential (ज्ञानम्) knowledge (सहितम्) with (विज्ञान) divine wisdom (ज्ञात्वा) knowing (यत्) which (मोक्ष्यसे) you will be released (अशुभात्) (from) miseries of life.

#### 9.2

राज-विद्या राज-गुह्यम् पवित्रम् इदम् उत्तमम्।  
प्रत्यक्ष अवगमम् धर्म्यम् सु-सुखम् कर्तुम् अव्ययम् ॥२॥

The knowledge of this very peaceful religion the king of education, most profound secret, extremely pious. This (religious knowledge is) directly revealed by the highest, the immortal, (and) the executor (God).

(धर्म्यम् सु-सुखम्) The knowledge of this very peaceful religion (राज विद्या) (is) the king of education (राज गुह्यम्) most profound secret (पवित्रम्) extremely pious (इदम्) this (religious knowledge is) (प्रत्यक्ष) directly (अव्ययम्) revealed by (उत्तमम्) the highest (अव्ययम्) the immortal (कर्तुम्) the executor (God).

### Fate of Non-religious people :-

#### 9.3

अश्रद्धाः पुरुषाः धर्मस्य अस्य परन्तप।  
अप्राप्य माम् निवर्तन्ते मृत्युः संसार वर्त्मनि ॥३॥

O parantap (Arjun), those people who don't believe in this religion. They don't get My blessing. (They) come back on the path of the world of death (to hell, where people repeatedly die because of punishment.)

(परन्तप) O parantap (Arjun) (पुरुषाः) those people (अश्रद्धाः) who don't believe (अस्य) in this (धर्मस्य) religion (अप्राप्य माम्) They don't get My blessing (निवर्तन्ते) (They) come back (वर्त्मनि) on the path of (मृत्युः संसार) the world of death. (to hell, where people repeatedly die because of punishment.)

**Note for 9.3:** Your Lord has said, "Pray to Me for I shall answer you prayers. Those who are too proud to worship Me will soon go to hell in disgrace".

(Holy Quran Al Ghafir No. 40, Verse No. 60, Translation by Muhammad Sarwar-www.quranx.com)

**Clarification of misunderstanding :-****9.4**

मया ततम् इदम् सर्वम् जगत् अव्यक्त-मूर्तिना  
मत्-स्थानि सर्व-भूतानि न च अहम् तेषु अवस्थितः ॥३॥

Because of Me (who is in) invisible form, this whole universe is pervaded. All living entities exist (sustained) (because of) Me, and I do not depend on them.

(मया) Because of Me (अव्यक्त मूर्तिना) (who is in) invisible form (इदम्) this (सर्वम्) whole (जगत्) universe (ततम्) sustained (सर्व भूतानि) all living entities (स्थानि) exist (sustained) (मत्) (because of) Me (च) and (अहम्) I (न) do not (अवस्थितः) depend (तेषु) on them.

**9.5**

न च मत्-स्थानि भूतानि पश्य मे योगम् ऐश्वरम्।  
भूत-भृत् न च भूतस्थः मम आत्मा भूत-भावनः ॥४॥

All creatures neither exist in Me, and nor (I) exist in creatures. Just see great power related to (Me). I am the creator of all creation, and sustainer of all living entities.

(भूतानि) All creatures (न) neither (स्थानि) exist in (मत्) Me (च) and (न) nor (भूतस्थ) (I) exist in creatures (पश्य) just see (ऐश्वरम्) great power (योगम्) related to (Me) (मम आत्मा) I am (भूत भावनः) creator of all creation (च) and (भूत भृत्) sustainer of all living entities.

**9.6**

यथा आकाश-स्थितः नित्यम् वायुः सर्वत्र-गः महान्  
तु सर्वाणि भूतानि मत्-स्थानि इति उपधारय ॥६॥

Just as the air (which) always and everywhere stays in sky, (and has) great (importance for survival of living beings). similarly (and) in the same way, understand that all creatures depends on Me.

(यथा) Just as (वायुः) the air (which) (नित्यम्) always (सर्वत्र गः) and everywhere (आकाश स्थितः) stays in sky (महान्) (and has) great (importance for survival of living beings) (तथा) similarly (and) (इति) in the same way (उपधारय) understand that (सर्वाणि भूतानि) all creatures (मत् स्थानि) depends on Me.

**Description of becoming alive on the day of parlay :-****9.7**

सर्वभूतानि कौन्तेय प्रकृतिम् यान्ति मामिकाम्।  
कल्प-क्षये पुनः तानि कल्प-आदौ विभृजामि अहम् ॥७॥

O son of Kunti (Arjun), at the beginning of creation of universe I

(कौन्तेय) O son of Kunti (Arjun) (कल्प आदौ) at the beginning of creation of universe (अहम्) I (विभृजामि) created (तानि) all those (human beings) (कल्प क्षये) and

**नोट ९.६** जिस प्रकार Solar watch सोलार घड़ी सूर्य के प्रकाश से सक्रिय हो जाती है और काम करती है। इसी प्रकार ब्रह्माण्ड की हर वस्तु ईश्वर के तेज के एक अंश से सक्रिय और जीवित है। जैसे सोलार घड़ी की सुईयाँ सूर्य के प्रकाश से उर्जा पाकर चलती हैं। इसी प्रकार हमारा हृदय ईश्वर के तेज से उर्जा पाकर धड़कता है। इस विषय को अच्छी तरह समझने के लिए नोट नं. N-1 पढ़िए।

created all those (human beings). And at the end of this universe (parlay or Qiyamat), all living beings will be raised again (by) My power of nature (My divine power).

at the end of this universe (सर्वे भूतानि) all living beings (यान्ति) will be raised (पुनः) again (मामिकाम्) (by) My (प्रकृतिम्) power of nature (My divine power).

## 9.8

प्रकृतिम् स्वाम् अबष्टभ्य विसुजामि पुनः पुनः ।  
भूत-ग्रामम् इमम् कृत्स्नम् अवशम् प्रकृतेः वशात् ॥८॥

With help of My personal creative power I create again and again all kinds of creatures. Surely I will create all these (again on parlay or Quiyamat). (Because it is) under control of My creative power.

(अबष्टभ्य) With help of (स्वाम्) My personal (प्रकृतिम्) creative power (विसुजामि) I create (पुनः पुनः) again and again (भूत ग्रामम्) all kinds of creatures (अवशम्) surely (कृत्स्नम्) I will create (इमम्) all these (again on dooms day) (वशात्) (Because it is) under control of (प्रकृतेः) My power of creation.

**नोट ९.७** स्वामी प्रभुपाद जी ने श्लोक नं. ९.७ के अनुवाद में यान्ति का अर्थ to enter प्रवेश करना लिखा है। स्वामी राम सुखदास जी ने साधक-संजीवनी में श्लोक नं. ९.७ के अनुवाद में यान्ति का अर्थ “प्राप्त होना” लिखा है। श्लोक नं. १५.८ से १५.१० का अर्थ है कि प्रलय के समय ईश्वर सभी मनुष्यों के शरीर को फिर उत्पन्न करेगा और आत्मा शरीर में प्रवेश करेगी। इस कारण इस श्लोक नं. ९.७ में हमने यान्ति का अर्थ आत्मा का शरीर में प्रवेश करना। या आत्मा का शरीर को प्राप्त करना या, मनुष्या का फिर जीवित होना या ईश्वर द्वारा प्रलय के दिन मनुष्य का दुबारा उठाया जाना लिया है।

**नोट ९.७** प्रलय के दिन ईश्वर सभी मनुष्यों को फिर जीवित करेगा। इस विषय में पवित्र कुरआन में बहुत से आयतें हैं। उनमें से एक निम्नलिखित है।

“(ईश्वर में श्रद्धा न रखने वाले) कहते थे, क्या जब हम मरकर मिट्टी हो जाएँगे और हड्डियों का पंजर रह जाएँगे तो फिर उठा खड़े किए जाएँगे? और क्या हमारे बाप-दादा भी उठाए जाएँगे जो पहले गुजर चुके हैं? हे पैगम्बर, इन लोगों से कहों, निःसंदेह अगले और पिछले सब एक दिन (प्रलय के दिन) जरूर इकट्ठे किए जानेवाले हैं। जिसका समय निश्चित किया जा चुका है।” (अर्थात् प्रलय का समय निश्चित है और उस दिन सारे लोग जीवित किए जाएँगे।) (सूरह अल वाकिया-५६, आयत-४७-५०)

**नोट ९.८** पवित्र कुरआन में ईश्वर ने कहा, “क्या (इन्कार करनेवाले) मनुष्य ने नहीं देखा की हमने उसे वीर्य से पैदा किया? फिर क्या देखते हैं की वह प्रत्यक्ष विरोधी झगड़ालू बन गया। और उसने हमपर फबती कसी (अलोचना की) और अपने जन्म को भूल गया। कहता है, कौन हड्डियों में जान डालेगा, जबकी वे जीर्ण-शीर्ण हो चुकी होंगी? कह दो, उनमें वही जान डालेगा जिसने उनको पहली बार पैदा किया। वह तो सब प्रकार को पैदा करना जानता है। वही है जिसने तुम्हारे लिए हरे-भरे वृक्ष से आग पैदा कर दीया। तो लगे हो तुम उससे जलाने। क्या जिसने आकाशों और धरती को पैदा किया उसे इसकी सामर्थ्य नहीं की उन जैसों को पैदा कर दे? क्यों नहीं, जबकी वह महान सृष्टा, अत्यन्त ज्ञानवान है। उसका मामला तो बस यह है की जब वह किसी चीज़ (के पैदा करने) का इरादा करता है तो उससे कहता है, हो जा! और वह हो जाती है। अतः महिमा है उसकी, जिसके हाथ में हर चीज़ का पूरा अधिकार है। और उसीकी ओर तुम लौटकर जाओगे।” (पवित्र कुरआन सूरह-३६, आयत-७७-८३)

## 9.9

न च माम् तानि कर्माणि निबन्धन्ति धनञ्जय ।  
उदासीन-वत् आसीनम् असक्तम् तेषु कर्मसु ॥९॥

O conqueror of wealth (Arjun), all those activities (of creation) do not bind (tire) Me. And unbiased, unattached, (I am) engaged in these activities.

(धनञ्जय) O conqueror of wealth (Arjun) (तानि) all those (कर्माणि) activities (of creation) (न) do not (निबन्धन्ति) bind (tire) (माम्) Me (च) and (उदासीन वत्) unbiased (असक्तम्) unattached (असीनम्) (I am) engaged (तेषु) in these (कर्मसु) activities.

## 9.10

मया अध्यक्षेण प्रकृतिः सृयते स चर-अचरम् ।  
हेतुना अनेन कौन्तेय जगत् विपरिवर्तते ॥१०॥

O son of Kunti (Arjun), (Because of) my management (control/direction), (and) creative power, all these living and non living come into existence. Because of this reason this universe is working.

(कौन्तेय) O son of Kunti (Arjun) (मया) (Because of) my (अध्यक्षेण) management (control/direction) (and) (प्रकृतिः) creative power (स) all these (चर अचरम्) living and non living (सृयते) come into existence (हेतुना) Because of this reason (अनेन) this (जगत्) universe is (विपरिवर्तते) working.

### Misconcept of ignorant people :-

## 9.11

अवजानन्ति माम् मूढाः मानुषीम् तनुम् आश्रितम् ।  
परम् भावम् अजानन्तः मम भूत महा-ईश्वरम् ॥११॥

Foolish people do not consider Me (as) Supreme lord of all creatures and Supreme creator. (They) insult Me (by) assuming (Me) (as) a human being (who have) (some) form.

(मूढा) Foolish people (अजानन्तः) do not consider (माम्) Me (as) (महा ईश्वरम्) Supreme lord of (भूत) all creature (परम् भावम्) Supreme creator (अवजानन्ति) (they) insult (माम्) Me (आश्रितम्) (by) assuming (Me) (मानुषीम्) (as) a human being (who have) (तनुम्) (some) form.

## 9.12

*Fate of ignorant people :-*

मोघ आशाः मोघ-कर्माणः मोघ-ज्ञानाः विचेतसः ।  
राक्षसीम् आसुरीम् च एव प्रकृतिम् मोहिनीम् श्रिताः ॥१२॥

(For such foolish people there is) No hope (of success in hereafter). All their good deeds become useless. Their knowledge is of no use (because of such) incorrect belief (that God does have form). Certainly (such people take) shelter (or assume) demonic, satanic, bewildering nature.

(For such foolish people there is) (मोघ आशा) No hope (of success in hereafter) (मोघ कर्माणः) all their good deeds become useless (मोघ ज्ञानाः) the knowledge is of no use (विचेतसः) (because of such) incorrect belief (that God does have form) (एव) certainly (श्रिताः) (such people take) shelter (or assume) (राक्षसीम्) demonic (आसुरीम्) satanic (मोहिनीम्) bewildering (प्रकृतिम्) nature.

**Note no. 9.9** Everyone in the heavens and the earth depends on Him. His task in preserving His creation is continuous. ( Sureh Ar Rahman, Ayat no. 29 )

## 9.13

### Features of Pious people :-

महा-आत्मनः तु माम् पार्थदेवीम् प्रकृतिम् आश्रिताः ।  
भजन्ति अनन्य मनसः ज्ञात्वा भूत आदिम् अव्ययम् ॥१३॥

But, O son of Partha (Arjun), the noble people take shelter (or believe in) My divine nature (of formless, omnipresent, immortal, supreme God). (They) worship (Me) without deviation of the mind (for worship of another deity). (They) know (Me as) immortal, and the origin of all creature.

(तु) But (पार्थ) O son of Partha (Arjun) (महा आत्मनः) the noble people (आश्रिताः) take shelter (or believe in) (माम्) My (देवीम् प्रकृतिम्) divine nature (of formless, omnipresent, immortal, supreme God) (भजन्ति) (they) worship (Me) (अनन्य मनसः) without deviation of the mind (for worship of another deity) (ज्ञात्वा) (they) know (Me as) (अव्ययम्) immortal (भूत आदिम्) the origin of all creature.

## 9.14

सततम् कीर्तयन्तः माम् यतन्तः च दृढ-व्रताः ।  
नमस्यन्तः च माम् भवत्या नित्य-युक्ताः उपासते ॥१४॥

(The noble people who) constantly engaged in My worship, (they) always sing My glories, and strive hard with determination (to follow) My (commandments), and (they) humbly bow down (prostrate and) worship Me.

(The noble people who) (नित्य युक्ताः) constantly engaged in (माम्) My (उपासते) worship (They) (सततम्) always (कीर्तयन्तः) sing My glories (च) and (यतन्तः) strive hard (दृढ व्रताः) with determination (to follow) (माम्) My (commandments) (च) and (they) (नमस्यन्तः) humbly bow down (prostrate and) (भक्त्या) worship (माम्) Me.

### Classification of Human beings :-

## 9.15

ज्ञान-यत्नेन च अपि अन्ये यजन्तः माम् उपासते ।  
एकत्वेन पृथक्त्वेन बहुधा विश्वतः मुखम् ॥१५॥

(There are two kinds of people in the world) (first one are those who) worship as per divine guidance and, certainly, (second are those who) worship others. (First group) worships Me, as one God. (Second group worships) various different forms (and things) of world.

(There are two kinds of people in the world)(ज्ञान यत्नेन) (first those who) worship as per divine guidance (च) and (अपि) certainly (अन्ये यजन्तः) (second are those who) worship others (माम् उपासते) (first group) worships Me (एकत्वेन) as one God (other group worships) (बहुधा) various (पृथक्त्वेन) different (मुखम्) forms (and things) (विश्वतः) of world.

## 9.16

### God clarifying misconception of ignorant people who worship others :-

अहम् क्रतुः अहम् यज्ञः स्वधा अहम् औषधम् ।  
मन्त्रः अहम् एव आज्यम् अहम् अग्निः अहम् हुतम् ॥१६॥

I am the lord (your God). It is Me, for

(अहम् क्रतुः) I am the lord (your God)

(अहम् यज्ञः) It is Me, for whom you do sacrifice

whom you do sacrifice (yagya). The things offered in yagya are created by Me. It is I, who puts healing effort in medicine. It is I who puts spiritual effect in Mantras. It is I, who created fire (by which you perform yagya). Certainly, it is I, who created Ghee (which you put in fire). Various things which you put in fire at the time of yagya, those things are also given to you by Me only.

(स्वधा अहम्) The things offered in yagya are created by Me

(अहम् औषधम्) It is I, who put healing effect in those things which you give for treatment (of spiritual or physical problem.)

(मन्त्रः अहम्) it is I, who put spiritual effect in Mantras

(अहम् अग्निः) It is I, who created fire (by which you perform yagya)

(एव) certainly

(अहम् आज्यम्) it is I, who created Ghee (which you put in fire)

(अहम् हुतम्) various things which you put in fire at the time of yagya. Those things are also given to you by Me.

## 9.17

पिता अहम् अस्य जगतः माता धाता पितामहः।  
वेद्यम् पवित्रम् उँकारः ऋक् साम यजुः एव च ॥१७॥

I am like your father, (because of whom you took birth.) I am like mother who gives sustenance to this universe, (or because of whom this world survives.) I am creator of your father, about whom you should have knowledge. I am immortal God (Om) who purifies you from your sins. And certainly, Rigveda, Sam veda, and Yajur veda are revealed by Me.

(पिता अहम्) I am like your father, (because of whom you took birth.)

(अस्य जगतः माता धाता) I am like mother, who gives sustenance to this universe, (or because of whom this world survives.)

(पितामहः वेद्यम्) I am creator of your father, about whom you should have knowledge

(पवित्रम् उँकारः) I am immortal God (Om) who purifies you from your sins

(च) and

(एव) certainly

(ऋक्, साम, यजुः ) Rigveda, Sam veda and Yajur veda are revealed by Me.

**Note 9.16:** He is the Everlasting and the only Lord. So worship Him and be devoted to His religion. It is only God, the Lord of the Universe who deserves all praise.

(Holy Quran Surah Al Ghafir No. 40, Verse No. 65, Translation by Muhammad Sarwar-[www.quranx.com](http://www.quranx.com))



## 9.18

गतिः भर्ता प्रभुः साक्षी निवासः शरणम् सुहृत् ।  
प्रभवः प्रलयः स्थानम् निधानम् बीजम् अव्ययम् ॥१८॥

I am the real Goal of your life. I am your sustainer. I am your real lord. Whatever sin or noble deed you do, I am witness of it. I am the only shelter where you can live safely. I am friend (your well wisher) who looks after you. I am the creator of this universe. I will cause end of this universe. The land on which you live in this life is created Me. The place at which you will rest after death is also created by Me. I am immortal (imperishable). I am the originator (seed) of this mortal universe.

(गति) I am the real Goal of your life  
(भर्ता) I am your sustainer  
(प्रभुः) I am your real lord  
(साक्षी) whatever sin or noble deed you do, I am witness of it,  
(निवास शरणम्) I am the only shelter where you can live safely  
(सुहृत्) I am friend (your well wisher) who looks after you  
(प्रभवः) I am the creator of this universe  
(प्रलयः) I will cause end of this universe  
(स्थानम्) the land on which you live in this life is created by Me  
(निधानम्) The place at which you will rest after death is also created by Me  
(अव्ययम्) I am immortal (imperishable)  
(बीजम्) I am the originator (seed) of this mortal universe.

## 9.19

तपामि अहम् वर्षम् निगृह्णामि उत्सृजामि च ।  
अमृतम् च एव मृत्युः च सत् असत् च अहम् अर्जुन ॥१९॥

I am lord of heat (of sun to whom you worship). It is I, who generate rain (from heat of sun). It is I who sends the rain, and it is I who holds it. (Rain deity has no control on it). And I am the lord of heaven, where there is no death, and also I am the lord of Hell (which is a place of repeated death). And, O Arjun, I am the lord of this temporary world in which you live, and also lord of the hereafter, the real world where you will live forever.

(तपामि अहम्) I am lord of heat (of Sun to whom you worship)  
(अहम् वर्षम्) It is I, who generate rain (from heat of sun).  
(निगृह्णामि उत्सृजामि) It is I who sends the rain, and it is I who holds it. (Rain deity has no control on it)  
(च) and  
(अमृतम्) I am the lord of heaven where there is no death.  
(च एव मृत्युः) and also I am the lord of Hell (which is place of repeated death).  
(च-सत्-असत्-च-अहम्-अर्जुन) and, O Arjun, I am the lord of

**Note 9.18:** (Muhammad), say, "O Lord, Owner of the Kingdom, You give authority to whomever You want and take it away from whomever You want. You give honor to whomever You want and humiliate whomever You want. In Your hands is all virtue and You have power over all things.  
(Holy Quran Surah Al Imran No. 3, Verse No. 26, Translation by Muhammad Sarwar-www.quranx.com)

This temporary world in which you live and lord of the hereafter, the real world where you will live forever.

## 9.20

### Fate of pious people :-

त्रै-विद्याः माम् सोम-पाः पूत पापाः यज्ञैः इष्ट्वा स्व-गतिम् प्रार्थयन्ते।  
ते पुण्यम् आसाद्य सुर-इन्द्र लोकम् अदन्ति दिव्यान् दिवि देव-भोगान्।

(The first group of pious people, who believe in one formless God, they) As per teaching of holy vedas supplicate for soma juice. And to reach the highest goal of heaven, they perform good deeds and worship Me. They get purified from sins. As a result of their good deeds (they get) heaven, the world of great angels, where they enjoy divine pleasure by using things given to them by the angels.

(The first group of pious people who believe in one formless God, they) (त्रै-विद्याः) As per teaching of holy vedas (प्रार्थयन्ते) supplicate for (सोम पाः) soma juice (गतिम्) and to reach the highest goal of (स्वः) heaven (यज्ञैः इष्ट्वा) they perform good deeds and worship (माम्) Me (पूत) They get purified from (पापः) sins (पुण्यम् आसाद्य) as a result of their good deeds (दिवि) (they get) heaven (लोकम्) the world of (सुर इन्द्र) great angels (अदन्ति) where they enjoy (दिव्यान्) divine pleasure (भोगान्) by using things (देव) given to them by the angels.

## 9.21

### Fate of those who earned less blessings :-

ते तम् भुक्त्वा स्वर्ग-लोकम् विशालम् क्षीणे पुण्ये मर्त्य-लोकम् विशन्ति।  
एवम् त्रयी धर्मम् अनुप्रपन्नाः गत-आगतम् काम-कामाः लभन्ते ॥२१॥

Due to shortage of noble deeds (pious people also) fall down in world of death (hell) after that these people who follow the law of these vedas enjoy (pleasure of) that vast heaven.

(क्षीणे) due to shortage of (पुण्ये) noble deeds (विशन्ति) (pious people also) fall down (मर्त्य लोकम्) in world of death (hell) (एवम्) after that (ते) these people (त्रयी धर्मम् अनुप्रपन्नाः) who follow the law of these vedas (भुक्त्वा) enjoy (pleasure of) (तम्) that (विशालम्) vast (स्वर्ग-लोकम्) heaven (काम कामाः) those who remain engaged in enjoying things of lust and greed

**Note 9.20:** The garden, which is promised to the pious, is like one in which there are streams of unpolluted water, streams of milk of unchangeable taste, streams of delicious wine, and streams of crystal clear honey. Therein they will have all kinds of fruits and forgiveness from their Lord. On the other hand (can these people be considered like), those who will live forever in hell fire and will drink boiling water which will rip their intestines to bits?

(Holy Quran Surah Muhammad No. 47, Verse No. 15, Translation by Muhammad Sarwar-[www.quranx.com](http://www.quranx.com))

Those who remain engaged in enjoying things of lust and greed get (hell) where they come into existence after every destruction (of their body due to punishment).

(लभन्ते) get (hell) (गत आगतम्) where they come into existence after every destruction (of their body due to punishment).

## 9.22

### Divine insurance :-

अनन्याः चिन्तयन्तः माम् ये जनाः पर्युपासते ।  
तेषाम् नित्य अभियुक्तानाम् योग क्षेमम् वहामि अहम् ॥२२॥

Those people (who) properly worship Me, without thinking about any other deity I take the responsibility of protection of such (people, who) always absorbed in (My) worship.

(ये) Those (जनाः) people (who) (पर्युपासते) properly worship (माम्) Me (अनन्या चिन्तयन्तः) without thinking about any other deity (अहम्) I (वहामि) take the responsibility of (क्षेमम्) protection of (तेषाम्) such (people who) (नित्य) always (अभियुक्तानाम्) absorbed in (योग) (My) worship.

## 9.23

### Reason of worshipping Deities :-

ये अपि अन्य देवता भक्ताः यजन्ते श्रद्धया अन्विताः ।  
ते अपि माम् एव कौन्तेय यजन्ति अविधि-पूर्वकम् ॥२३॥

O son of Kunti, worshiper of other deities who have faith in them (and) also worship them, they also certainly (wish to) worship to Me (but due to lack of knowledge they do it in) prohibited way.

(कौन्तेय) O son of Kunti (Arjun) (भक्ताः) worshiper of (अन्य) other (देवता) deities (ये) who (श्रद्धया) have faith in them (अपि) (and) also (यजन्ते) worship them (ते) they (अपि) also (एव) certainly (यजन्ति) (wish to) worship (माम्) Me (अविधि पूर्वक) (but due to lack of knowledge they do it in) prohibited way.

## 9.24

### Fate of deity worshiper :-

अहम् हि सर्व यज्ञानाम् भोक्ता च प्रभुः एव च ।  
न तु माम् अभिजानन्ति तत्त्वेन अतः च्यवन्ति ते ॥२४॥

Surely I am the Lord for whom all prayers are performed. But who don't know this fact, they because (of their ignorance) fall down (in to hell).

(हि) Surely (अहम्) I am the (प्रभु) Lord (भोक्ता) for whom (सर्व) all (यज्ञानाम्) prayers are performed (तु) But (न) who don't (अभिजानन्ति) know this (तत्त्वेन) fact (ते) they (अतः) because (of their ignorance) (च्यवन्ति) fall down (in hell).

**Note for 9.22:** God will make a way (out of difficulty) for one who has fear of Him and will provide him with sustenance in a way that he will not even notice. God is Sufficient for the needs of whoever trusts in Him. He has full access to whatever He wants. He has prescribed a due measure for everything.

(Holy Quran Surah At Talaq No. 65, Verse No. 3, Translation by Muhammad Sarwar-www.quranx.com)

## 9.25

यान्ति देव-व्रताः देवान् पितॄन् यान्ति पितृ-व्रताः ।  
भूतानि यान्ति भूत-इज्याः यान्ति मत् याजिनः अपि माम् ॥२५॥

(After death) worshiper of Devtas (deities) will go to the Devtas (deities). Worshipers of ancestors will go to the ancestors. Those who pleases creature (sun, snake, earth etc.) will go to the creatures. But those who worship Me, will go to My (heaven).

(After death) (देव व्रताः) worshiper of Devtas (deities) (यान्ति) will go (देवान्) to the Devtas (deities) (पितृ व्रताः) worshipers of ancestors (यान्ति) will go (पितॄन्) to the ancestors (भूत इज्याः) Those who pleases creature (sun, snake, earth etc.) (यान्ति) will go (भूतानि) to the creatures (अपि) But (याजिनः) those who worship (माम्) Me (यान्ति) will go to (मत्) My (heaven).

## 9.26

Noble person is VIP :-

पत्रम् पुष्पम् फलम् तोयम् यः मे भक्त्या प्रयच्छति ।  
तत् अहम् भक्ति-उपहृतम् अह्नामि प्रयत-आत्मनः ॥२६॥

The worshiper who keeps his heart clean, with emotion of devotion (even insignificant things) he offers (to please Me), such as a leaf, a flower, fruit, and water, that I accept it. (because of cleanliness of his heart and emotion of devotion or attitude of following My commandment)

(भक्त्या) The worshiper (प्रयत आत्मनः) who keeps his heart clean (भक्ति उपहृतम्) with emotion of devotion (प्रयच्छति) (even insignificant things he) (मे) offers (to please) Me (यः) such as (पत्रम्) a leaf (पुष्पम्) a flower (फलम्) fruit (तोयम्) water (तत्) that (अहम्) I (अह्नामि) accept it. (because of cleanliness of heart, and emotion of devotion or attitude of following My commandment)

## 9.27

Instruction for karam yog :-

यत् करोषि यत् अह्नासि यत् जुहोषि ददासि यत् ।  
यत् तपस्यसि कौन्तेय तत् कुरुष्व मत् अर्पणम् ॥२७॥

O Son of Kunti (Arjun) whatever you do, whatever you eat, whatever you offer whatever you donate, whatever austerities that (you) do, dedicate (only) to Me.

(कौन्तेय) O Son of Kunti (Arjun) (यत्) whatever (करोषि) you do (यत्) whatever (अह्नासि) you eat (यत्) whatever (जुहोषि) you offer (यत्) whatever (ददासि) you donate (यत्) whatever (तपस्यसि) austerities (तत्) that (कुरुष्व) (you) do (अर्पणम्) dedicate (only) (मत्) to Me.

## 9.28

शुभ अशुभ फलैः एवम् मोक्ष्यसे कर्म बन्धनैः ।  
संन्यास योग युक्त-आत्मा विमुक्तः माम् उपैष्यसि ॥२८॥

Do prayer selflessly, keep your soul engaged (in My remembrance). (this is the path of) freedom (from) auspicious and inauspicious results of your deed. and also you will be released from compulsory religion duties (you will be able to fulfill it) and you will get Me also.

(संन्यास योग) Do prayer selflessly (युक्त आत्म) keep your soul engaged (in My remembrance) (विमुक्तः) (this is the path of) freedom (from) (शुभ अशुभ फलैः) auspicious and inauspicious results of your deed. (एवम्) and also (मोक्ष्यसे कर्म बन्धनैः) you will be released from compulsory religion duties (you will be able to fulfill it) (माम् उपैष्यसि) and you will get Me also.

**For God all living entities are equal:-****9.29**

समः अहम् सर्व-भूतेषु न मे द्रेष्यः अस्ति न प्रियः।  
ये भजन्ति तु माम् भक्त्या मयि ते तेषु च अपि अहम् ॥२९॥

(For) Me all living entities are equal. Neither to Me (anyone) hateful nor (My) beloved. But those who believe (and) worship Me, such a person is for Me, and I am also for him.

(अहम्) (For) Me (सर्व भूतेषु) all living entities are (समः) equal (न) neither (मे) to Me (द्रेष्यः) (anyone) hateful (न) nor (प्रियः) beloved (तु) but (ये) those who (भजन्ति) believe (and) (भक्त्या) worship (माम्) Me (ते) such a person (मयि) is for Me (च) and (अहम्) I am (अपि) also for (तेषु) for him.

**9.30****Believers are beloved of God :-**

अपि चेत् सु-दुराचारः भजते माम् अनन्य-भाक्  
साधुः एव सः मन्तव्यः सम्यक् व्यवसितः हि सः ॥३०॥

Even if a person who committed too much sins, believe in Me, without worshipping another deity. Certainly he should be considered as a noble person. Certainly he is of perfect faith (and believes in God).

(अपि) Ever (चेत्) if (सु दुराचारः) a person who committed too much sins (भजते) believe in (माम्) Me (अनन्य भाक्) without worshipping another deity (एव) certainly (सः) he (मन्तव्य) should be considered as (साधुः) a noble person (हि) certainly (स) he is of (सम्यक्) perfect (व्यवसितः) faith (and believes in God).

**9.31**

क्षिप्रम् भवति धर्म-आत्मा शश्वत्-शान्तिम् निगच्छति  
कौन्तेय प्रतिजानीहि न मे भक्तः प्रणश्यति ॥३१॥

Very soon (He will) become a righteous person. (After death he will) attain lasting peace. O son of Kunti (Arjun) declare (it) (know it very clearly) My worshiper never perishes.

(क्षिप्रम्) Very soon (भवति) (He will) become (धर्म आत्मा) a righteous person (निगच्छति) (after death he will) attain (शश्वत् शान्तिम्) lasting peace (कौन्तेय) O son of Kunti (Arjun) (प्रतिजानीहि) declare (it) (know it very clearly) (मे) My (भक्तः) worshiper (न) never (प्रणश्यति) perishes.

**9.32****Lower cost people can also enter in heaven :-**

माम् हि पार्थ व्यपाश्रित्य ये अपि स्युः पाप-योनयः।  
स्त्रियः वैश्याः तथा शूद्राः ते अपि यान्ति पराम् गतिम् ॥३२॥

O Arjun, whoever takes shelter of Mine, certainly they all go to the supreme destination (heaven). (Even if they) are born of a lower family, women, mercantile people, also lower caste people.

(पार्थ) O Arjun, (ये अपि) whoever (व्यपाश्रित्य) takes shelter (माम्) of Mine (हि) certainly (ते) they (अपि) all (यान्ति) go (पराम्) to the supreme (गतिम्) destination (heaven) (स्युः) (even if they) are (पाप योनयः) born of a lower family (स्त्रियः) women (वैश्याः) mercantile people (तथा) also (शूद्राः) lower caste people.

**Note no. 9.32** All righteously believing male or female will be granted a blessed happy life and will receive their due reward and more. ( Sureh Al Nahl, Ayat no. 97 )

## 9.33

### A profitable business :-

किम् पुनः ब्राह्मणाः पुण्याः भक्ताः राज-ऋषयः तथा  
अनित्यम् असुखम् लोकम् इमम् प्राप्य भजस्व माम् ॥३३॥

(When even sinner and shudra can get My heaven), how much more brahmans, righteous people, worshiper, and saintly kings (will get). Hence (what you will) gain (by earning) this world, (which is) full of miseries and in temporary. (Hence to get heaven) get engaged in my worship.

When even sinner and shudra can get my heaven) (किम्) how much (पुनः) more (ब्राह्मणाः) brahmans (पुण्याः) righteous people (भक्ताः) worshiper (तथा) and (राज-ऋषयः) saintly kings (will get) (इमम्) hence (प्राप्य) (what you will) gain (by earning) (लोकम्) this world (which is)(असुखम्) full of miseries and (अनित्यम्) is temporary (Hence to get heaven) (माम्) get engaged in my worship.

## 9.34

मत्-मनाः भव मत् भक्तः मत् याजी माम् नमस्कुरु ।  
माम् एव एष्यसि युक्तत्वा एवम् आत्मानम् मत्-परायणः ॥३४॥  
Keep Me in your heart. Become My slave. Worship Me. Prostrate to Me. No doubt this way, by worshipping Me with your soul, with My help you will get Me.

(मत् मनाः) Keep Me in your heart (भव-मत्-भक्तः) become My slave (मत् याजी) worship Me (माम् नमस्कुरु) prostrate to Me (एव) no doubt (एवम्) this way (युक्तत्वा) by worshipping Me (आत्मानम्) with your soul (मत् परायणः) with my help (एष्यसि) you will get (माम्) Me.

Note :- Note the word मत् परायणः that means “with my help”. Always remember this fact, that on basis of our noble deed we cannot enter heaven. We can enter heaven or become successful only with grace and help of God. And this is the reason why we should not expect return of any good deed. Because they are of no use to us. The main thing for success is support and blessing of God.

**Note no. 9.34** (Muhammad), tell my servants who have committed injustice to themselves, "Do not despair of the mercy of God. God certainly forgives all sins. He is All-forgiving and All-merciful." Turn in repentance to your Lord and submit to His will before you are afflicted with the torment after which you can receive no help. ( Sureh Al Zumar, Ayat no. 53-54 )

## Chapter-10

### Vibhuti Yog

श्रीभगवानुवाच  
भूय एव महाबाहो शृणु मे परमं वचः ।  
यत्तेऽहं प्रीयमाणाय वक्ष्यामि हितकाम्यया ॥11॥

न मे विदुः सुरगणाः प्रभवं न महर्षयः ।  
अहमादिर्हि देवानां महर्षीणां च सर्वशः ॥2॥

यो मामजमनादिं च वेत्ति लोकमहेश्वरम् ।  
असम्मूढः स मर्त्येषु सर्वापायैः प्रमुच्यते ॥3॥

बुद्धिर्ज्ञानमसम्मोहः क्षमा सत्यं दमः शमः ।  
सुखं दुःखं भवोऽभावो भयं चाभयमेव च ॥4॥

अहिंसा समता तुष्टिस्तपो दानं यशोऽयशः ।  
भवन्ति भावा भूतानां मत्त एव पृथग्विधाः ॥5॥

महर्षयः सप्त पूर्वे चत्वारो मनवस्तथा ।  
मद्द्रावा मानसा जाता येषां लोक इमाः प्रजाः ॥6॥

एतां विभूतिं योगं च मम यो वेत्ति तत्त्वतः ।  
सोऽविकम्पेन योगेन युज्यते नात्र संशयः ॥7॥

अहं सर्वस्य प्रभवो मत्तः सर्वं प्रवर्तते ।  
इति मत्वा भजन्ते मां बुधा भावसमन्विताः ॥8॥

मच्चित्ता मद्गतप्राणा बोधयन्तः परस्परम् ।  
कथयन्तश्च मां नित्यं तुष्यन्ति च रमन्ति च ॥9॥

तेषां सततयुक्तानां भजतां प्रीतिपूर्वकम् ।  
ददामि बद्धियोगं तं येन मामुपयान्ति ते ॥10॥

तेषामेवानुकम्पार्थमहमज्ञानजं तमः ।  
नाशयाम्यात्मभावस्थो ज्ञानदीपेन भास्वता ॥11॥

अर्जुन उवाच  
परं ब्रह्म परं धाम पवित्रं परमं भवान् ।  
पुरुषं शाश्वतं दिव्यमादिदेवमजं विभुम् ॥12॥

आहुस्त्वामृषयः सर्वे देवर्षिर्नारदस्तथा ।  
असितो देवलो व्यासः स्वयं चैव ब्रवीषि मे ॥13॥

सर्वमेतदृतं मन्ये यन्मां वदसि केशव ।  
न हि ते भगवन्व्यक्तिं विदुर्देवा न दानवाः ॥14॥

स्वयमेवात्मनात्मानं वेत्थ त्वं पुरुषोत्तम ।  
भूतभावन भूतेश देवदेव जगत्पते ॥15॥

वक्तुमर्हस्यशेषेण दिव्या ह्यात्मविभूतयः ।  
याभिर्विभूतिभिर्लोकानिमांस्त्वं व्याप्य तिष्ठसि ॥16॥

कथं विद्यामहं योगिंस्त्वां सदा परिचिन्तयन् ।  
केषु केषु च भावेषु चिन्त्योऽसि भगवन्मया ॥17॥

विस्तरेणात्मनो योगं विभूतिं च जनार्दन ।  
भूयः कथय तृप्तिर्हि शृण्वतो नास्ति मेऽमृतम् ॥18॥

श्रीभगवानुवाच  
हन्त ते कथयिष्यामि दिव्या ह्यात्मविभूतयः ।  
प्राधान्यतः कुरुश्रेष्ठ नास्त्यन्तो विस्तरस्य मे ॥19॥

अहमात्मा गुडाकेश सर्वभूताशयस्थितः।  
अहमादिश्च मध्यं च भूतानामन्त एव च ॥20॥

आदित्यानामहं विष्णुर्ज्योतिषां रविरंशुमान्।  
मरीचिर्मरुतामस्मि नक्षत्राणामहं शशी ॥21॥

वेदानां सामवेदोऽस्मि देवानामस्मि वासवः।  
इन्द्रियाणां मनश्चास्मि भूतानामस्मि चेतना ॥22॥

रुद्राणां शङ्करश्चास्मि वितेशो यक्षरक्षसाम्।  
वसूनां पावकश्चास्मि मेरुः शिखरिणामहम् ॥23॥

पुरोधसां च मुख्यं मां विद्धि पार्थ बृहस्पतिम्।  
सेनानीनामहं स्कन्दः सरसामस्मि सागरः ॥24॥

महर्षीणां भृगुरहं गिरामस्येकमक्षरम्।  
यज्ञानां जपयज्ञोऽस्मि स्थावराणां हिमालयः ॥25॥

अश्वत्थः सर्ववृक्षाणां देवर्षीणां च नारदः।  
गन्धर्वाणां चित्ररथः सिद्धानां कपिलो मुनिः ॥26॥

उच्चैःश्रवसमश्चानां विद्धि माममृतोद्धवम्।  
एरावतं गजेन्द्राणां नराणां च नराधिपम् ॥27॥

आयुधानामहं वज्रं धेनूनामस्मि कामधुक्।  
प्रजनश्चास्मि कन्दर्पः सर्पाणामस्मि वासुकिः ॥28॥

अनन्तश्चास्मि नागानां वरुणो यादसामहम्।  
पितृणामर्थमा चास्मि यमः संयमतामहम् ॥29॥

प्रह्लादश्चास्मि दैत्यानां कालः कलयतामहम्।  
मृगाणां च मृगेन्द्रोऽहं वैनतेयश्च पक्षिणाम् ॥30॥

पवनः पवतामस्मि रामः शस्त्रभूतामहम्।  
झषाणां मकरश्चास्मि स्रोतसामस्मि जाह्नवी ॥31॥

सर्गाणामादिरन्तश्च मध्यं चैवाहमर्जुन।  
अध्यात्मविद्या विद्यानां वादः प्रवदतामहम् ॥32॥

अक्षराणामकारोऽस्मि द्रुद्रः सामासिकस्य च।  
अहमेवाक्षयः कालो धाताहं विश्वतोमुखः ॥33॥

मृत्युः सर्वहरश्चाहमुद्भवश्च भविष्यताम्।  
कीर्तिः श्रीर्वाक्च नारीणां स्मृतिर्मेधा धृतिः क्षमा  
॥34॥

बृहत्साम तथा साम्नां गायत्री छन्दसामहम्।  
मासानां मार्गशीर्षोऽहमृतूनां कुसुमाकरः ॥35॥

द्यूतं छलयतामस्मि तेजस्तेजस्विनामहम्।  
जयोऽस्मि व्यवसायोऽस्मि सत्त्वं सत्त्ववतामहम्  
॥36॥

वृष्णीनां वासुदेवोऽस्मि पाण्डवानां धनञ्जयः।  
मुनीनामप्यहं व्यासः कवीनामुशना कविः ॥37॥

दण्डो दमयतामस्मि नीतिरस्मि जिगीषताम्।  
मौनं चैवास्मि गुह्यानां ज्ञानं ज्ञानवतामहम् ॥38॥

यच्चापि सर्वभूतानां बीजं तदहमर्जुन।  
न तदस्ति विना यत्स्यान्मया भूतं चराचरम् ॥39॥

नान्तोऽस्ति मम दिव्यानां विभूतीनां परन्तप।  
एष तूद्देशतः प्रोक्तो विभूतेर्विस्तरो मया ॥40॥

यद्यद्विभूतिमत्सत्त्वं श्रीमदूर्जितमेव वा।  
तत्तदेवावगच्छ त्वं मम तेजोऽशसम्भवम् ॥41॥

अथवा बहुनैतेन किं ज्ञातेन तवार्जुन।  
विष्टभ्याहमिदं कृत्स्नमेकांशेन स्थितो जगत् ॥42॥



## Introduction of Adheyay No. 10

- How to Judge a great artist?

To judge a great artist we have to see and judge his art. Then only we can judge greatness of that artist. Similarly to feel the greatness of God we have to see His great creation.

- Previous chapter says, one who remembers God at the time of death gets heaven. This chapter teaches how to concentrate in creation of God to feel the greatness of God and to have deep faith in Him.

- In this chapter No. 10, God enlists His various majestic creation so that human beings could analyse, understand, feel, concentrate and become convinced about greatness of God.

Short introduction of each shlok is as follow

Summary of Shloks:

- Shlok No. 10:1 says Arjun is beloved of God
- In Shlok No. 10:2 God introduces Himself
- Shlok No. 10:3 is about advantage of knowing God.
- Shlok No. 10:4 – 10:5 describes different features and nature of human being which God has created in him. And this expresses greatness of God. For example even a super computer with high artificial intelligence cannot have emotions and feature which God created in human being.
- Shlok No. 10:6 says world populated from Manu. This is again a

greatness of God that human-beings re-produce another human being. A computer cannot re-produce a computer like itself.

- Shlok No. 10:7–10:8 says one who concentrates on above mentioned facts. Recognizes greatness of God and get engaged in His worship.

- Shlok No. 10:9, 10:10, 10:11 explain that a faithful worshiper remains engaged in prayer of God and preaches His greatness. By doing so he feels divine bliss in himself, gets divine consciousness and divine wisdom. So these slokes explain advantages of being a faithful worshiper.

- In Shlok No. 10:12, 10:13, Arjun praises God.

- In Shlok No. 10:16, 10:17, 10:18 Arjun requesting God to show him His masterpiece materialistic creation. So that he concentrates on them to feel greatness of God.

- In Shlok No. 10:19 God accepts Arjun's request.

- In Shlok No. 10:20 God introduces Himself.

- From Shlok No. 10:21, 10:40 God describes His (विभूते) special creation which express His greatness.

- In Shlok No. 10:41, 10:42, God says this universe is alive because of My one particle of light. (Fraction of My Light).

- Holy Quran says "Certainly in the creation of the heavens (sky and its content) and the earth, and in the

alternation of night and day, there are indeed signs (of God) for men of understanding. Those (wise man) who remember God in standing, sitting and lying down on their sides (position), and think deeply about the creation of the heavens and the earth. (They say) our Lord! You have not created (all) these without purpose, glory to You, Give us salvation from the torment of the fire (Holy Quran 3:190-191).

So it is sign of wise peoples that they think in creation of God, to recognize God.

- Those who think God has created this universe without a purpose will be punished in hell. (Summary of Holy Quran 38:2)
- So this chapter is to strengthen our faith and belief in God by analyzing His creation.

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## Chapter-10

### Vibhuti Yog

#### Introduction of God :-

### 10.1

भूयः एव महा-बाहो शृणु मे परमम् वचः ।  
यत् ते अहम् प्रीयमाणाय वक्ष्यामि हित-काम्यया ॥१॥

God said, O (Arjun) the mighty armed one, again listen to My divine teachings, which I will say (reveal) to you. Certainly you are my beloved worshiper, (and I am) desiring your welfare.

(श्री भगवान् उवाच) God said (महाबाहो) O (Arjun) the mighty armed one (भूयः) again (शृणु) listen (मे) to My (परमम् वच) divine teachings, (यत्) which (अहम्) I will (वक्ष्यामि) say (reveal) (ते) to you, (एव) certainly (प्रीयमाणाय) you are my beloved worshiper, (हित काम्यया) (and I am) desiring your welfare.

### 10.2

न मे विदुः सुर-गणाः प्रभवम् न महा-ऋषयः ।  
अहम् आदिः हि देवानाम् महा-त्रयीणाम् च सर्वशः ॥२॥

Certainly, I (am) the origin (initial), (hence I) know in all respect (everything) about devtas (angels), and great prophets. And My origin neither Angles know, nor the great prophets.

(हि) Certainly (अहम्) I (am) (आदि) the (initial) origin (विदुः) (hence I) know (सर्वश) in all respect (everything) (देवानाम्) about devtas (angels) (च) and (महा ऋषिणाम्) great prophets (च) and (मे) My (प्रभवम्) origin (न) neither (सुर-गणाः) Angles know (न) nor (महा-ऋषयः) the great prophets.

#### Advantage of believing God :-

### 10.3

यः माम् अजम् अनादिम् च वेत्ति लोक महा-ईश्वरम् ।  
असम्मूढः सः मर्त्येषु सर्व-पापैः प्रमुच्यते ॥३॥

One who knows (considers) Me unborn, beginning-less, the supreme lord of the universe. He is not a fool. (He will be) free from all sins after death.

(च) One who (वेत्ति) knows (considers) (माम्) Me (अजम्) unborn (अनादिम्) beginning-less (महा ईश्वरम्) the supreme lord (लोक) of the universe (सः) he is (असम्मूढः) not a fool (प्रमुच्यते) (He will be) free from (सर्व पापैः) all sins (मर्त्येषु) after death.

10.3: About God Holy Quran says “He is the First, the Last, the Manifest, and the Unseen and He knows all things”.

(Holy Quran Surah Al Hadid No. 57, Verse No. 3, Translation by Muhammad Sarwar-www.quranx.com)

## 10.4-5

**Presence of emotion in mankind expresses greatness of God :-**

बुद्धिः ज्ञानम् असम्मोहः क्षमा सत्यम् दमः शमः । सुखम् दुःखम्  
भवः अभावः भयम् च अभयम् एव च ॥३॥ अहिंसा समता तुष्टिः  
तपः दानम् यशः अयशः । भवन्ति भावाः भूतानाम् मत्तः एव  
पृथक्-विधाः॥४॥

Intelligence, (use of) knowledge, freedom from doubt and delusion, forgiveness, truthfulness, control over the senses, control of the mind (self-control), happiness, sorrow, birth, death, fear, courage, and certainly,

non-violence, doing justice, remaining satisfied, doing severe and deep meditation, charity, fame, (remaining patient in) humiliation. Certainly (these are) different types of natures created by Me.

(बुद्धि) Intelligence (ज्ञानम्) (use of) knowledge (असम्मोहः) freedom from doubt and delusion (क्षमा) forgiveness (सत्यम्) truthfulness (दमः) control over the senses (शम) control of the mind (self-control) (सुखम्) happiness (दुःखम्) sorrow (भवः) birth (अभावः) death (भयम्) fear (च) and (अभयम्) courage (च) and (एव) certainly.

(अहिंसा) non-violence (समता) doing justice (तुष्टिः) remaining satisfied (तपः) doing severe and deep meditation (दानम्) charity (यशः) fame (अयशः) (remaining patient in) humiliation (एव) certainly (are) (पृथक्) different (विधा) types of (भावाः) natures (भवन्ति) created (मतः) by Me.

## 10.6

**Capability of reproduction of living beings expresses greatness of God :-**

महा-ऋषयः सप्त पूर्वे चत्वारः मनवः तथा ।  
मत् भावाः मानसाः जाता येषाम् लोके इमाः प्रजाः ॥६॥

Seven great sages, and before (them) fourteen manus, thoughtfully (lived life) (as per) My desire (commandment). All these human beings of this world are born from them.

(सप्त) seven (महा ऋषयः) great sages (तथा) and (पूर्व) before (them) (चत्वारः) fourteen (मनवः) manus (मानसाः) thoughtfully (lived life) (मत्) (as per) My (भावाः) desire (commandment) (इमाः) all these (प्रजाः) human beings (लोके) of this world (जाताः) born (येषाम्) from them.

## 10.7

ए तां विभूतिं योगम् च मम यः वेत्ति तत्त्वतः ।  
सः अविकल्पेन योगेन युज्यते न अत्र संशयः ॥७॥

Those who meditate (think deeply) about all these glories (great creation of God, that means this human being and his different nature), (he) knows (recognises) Me. He (also) clearly understands the truth. (Then he) becomes engaged in My worship. (There is) no doubt (in) this (fact).

(यः) Those who (योगम्) meditate (think deeply) (एताम्) about all these (विभूतिम्) glories (great creation of human beings and his different nature) (वेत्ति) (he) knows (recognises) (मम) Me (सः) he (also) (अविकल्पेन) clearly understands (तत्त्वतः) the truth (युज्यते) (then he) becomes engaged (योगेन) in My worship (न) (there is) no (संशय) doubt (in) (अत्र) this (fact).

## 10.8

### Behavior of believers :-

अहम् सर्वस्य प्रभवः मत्तः सर्वम् प्रवर्तते।  
इति मत्वा भजन्ते माम् बुधाः भाव-समन्विताः ॥८॥

I (am) creator of all creation. Everything put in operation (by) Me. The wise people (who) understand Me in this way, worship (Me) with great attention.

(अहम्) I (am) (प्रभवः) creator of (सर्वस्य) all creation (सर्वम्) everything (प्रवर्तते) put in operation (मत्ते) (by) Me (बुधाः) the wise people (मत्वा) (who) understand (माम्) Me (इति) in this way (भजन्ते) worship (Me) (भाव समन्विताः) with great attention.

## 10.9

मत्-चित्ताः मत्-गत-प्राणाः बोधयन्तः परस्परम्।  
कथयन्तः च माम् नित्यम् तुष्यन्ति च रमन्ति च ॥९॥

Those who always keep Me in their mind. (Those who consider) Me as aim of their life. They also preach (about Me). They talk with one another about Me. (Such people) always (feel) satisfaction and divine bliss (in their life).

(मत् चित्ताः) Those who always keep Me in their mind (मत्) (those who consider) Me (गत) aim of (प्राणः) their life (बोधयन्तः) also preach (about Me) (कथयन्तः) they talk (परस्परम्) with one another (माम्) about Me (नित्यम्) (such people) always (feel) (तुष्यन्ति) satisfaction (च) and (रमन्ति) divine bliss (in their life).

**Note :-** From Manu this earth was again populated after great flood. Giving birth is also expression of God, as no robot can give birth to a robot or no super computer give birth to another computer.

## 10.10

### Divine wisdom :-

तेषाम् सतत-युक्तानाम् भजताम् प्रीति-पूर्वकम्।  
दुमि बुद्धि-योगम् तम् येन माम् उपयान्ति ते ॥१०॥

(Those who have faith in God) with love they always remain engaged in worship of God. (To such people) I give such divine consciousness by which they get Me.

(Those who have faith in God) (प्रीति पूर्वकम्) with love (सतत युक्तानाम्) they always remain engaged (भजताम्) in worship of God (दुमि) (to such people) I give (तम्) such (बुद्धि योगम्) divine consciousness (येन) by which (ते) they (उपयान्ति) get (माम्) Me.

## 10.11

तेषाम् एव अनुकम्पा-अर्थम् अहम् अज्ञान-जम् तमः।  
नाशयामि आत्म-भाव स्थः ज्ञान दीपेन भास्वता ॥११॥

For them, to show special mercy, I

(तेषाम्) for them (अनुकम्पा अर्थम्) to show special mercy (अहम्) I (स्थः) keep situated (आत्म भाव) within their hearts (ज्ञान दीपेन)

**10.10:** God strengthens the faith of the believers by the true Words in this world and in the life to come. He causes the unjust to go astray and does whatever He pleases.

(Holy Quran Surah Ibrahim No. 14, Verse No. 27, Translation by Muhammad Sarwar-www.quranx.com)

keep situated within their hearts a lamp of knowledge. (By) light of which I destroys darkness, which (the darkness) is born because of ignorance (in their heart).

lamp of knowledge (भास्वता) (by) light of which (नाशयामि) (I) destroys (तमः) darkness (अज्ञान जम्) which is born of ignorance (in their heart).

## 10.12-13

### Arjun praising God :-

अर्जुन उवाच  
परम् ब्रह्म परम् धाम पवित्रम् परमम् भवान् । पुरुषम् शाश्वतम्  
दिव्यम् आदि-देवम् अजम् विभुम् ॥१२॥ आहुः त्वाम् ऋषयः सर्वे  
देव-ऋषिः नारदः तथा । असितः देवलः व्यासः स्वयम् च एव  
ब्रवीषि मे ॥१३॥

Arjun said, (O God) You (are) Great God. Greatest shelter (for all creation). Supreme pious entity. (O God, you are) eternal personality and divine. You were existing before existence of Devtas. unborn omnipresent.

(Oh God) certainly all sages Dev-rishi-Narad also Asit, Deval, Vyas say to you (of having these features) and you yourself also declared (those your qualities to) (मे) to me.

Arjun said (O God) (भवान्) You (are) (परम्) Great (ब्रह्म) God (परम्) greatest (धाम) shelter (for all creator) (पवित्रम्) supreme pious entity (O God, you are) (पुरुषम् शाश्वतम्) eternal personality (दिव्यम्) divine (आदि देवम्) You were existing before existence of Devtas (अजम्) unborn (विभुम्) omnipresent.

(Oh God) (एव) certainly (सर्वे) all (ऋषयः) sages (देव ऋषी नारद) Dev-rishi-narad (तथा) also (असित देवलः व्यास) asit, Deval, Vyas (आहुः) say (त्वाम्) to you (of having these features) (च) and (स्वयम्) you yourself (एव) also (ब्रवीषि) declared (those your qualities to) (मे) to me.

## 10.14

सर्वम् एतत् ऋतम् मन्ये यत् माम् वदसि केशव ।  
न हि ते भगवन् व्यक्तिम् विदुः देवाः न दानवाः ॥१४॥

Whatever Shri Krishna telling me

(यत्) whatever (केशव) Shri Krishna (वदसि) is telling (माम्) me (about you) (सर्वम्) all (एतत्) those (मन्ये) I accept as (ऋतम्) truth

**Note 10.11:** Believers, listen to God and the Messengers when they call you to that which gives you life. Know that God is between a man and his heart and that before Him you will all be brought together.

(Holy Quran Surah Al Anfal No. 8, Verse No. 24, Translation by Muhammad Sarwar-www.quranx.com)

**Note 10.12:** God Himself testifies that He is the only Lord. The angels and the men of knowledge and justice testify that God is the only Lord, the Majestic, and All-wise.

(Holy Quran Surah Al Imran No. 3, Verse No. 18, Translation by Muhammad Sarwar-www.quranx.com)

**Note no. 10.13** God Himself testifies that He is the only Lord. The angels and the men of knowledge and justice testify that God is the only Lord, the Majestic, and All-wise. ( Suresh Al Imran, Ayat no. 18 )

(about you), all those I accept as truth. Certainly, O God, neither Devtas (Angels), nor demons can understand your personality (your Greatness).

(हि) certainly (भगवन्) O God (न) neither (देवाः) Devtas (Angels) (न) nor (दानवाः) demons (विदुः) can understand (ते) your (व्यक्तित्वम्) personality (your greatness).

## 10.15

स्वयम् एव आत्मना आत्मानम् वेत्थ त्वम् पुरुष-उत्तम।  
भूत-भावन भूत-ईश देव-देव जगत्-पते ॥१५॥

Certainly, (about) yourself, O God, (you) know yourself only. You (are) the supreme personality. The creator of all beings. The lord of all beings. The God of devtas. The lord of universe.

(एव) Certainly (आत्मानम्) (about) yourself (आत्मना) O God you (वेत्थ) know (स्वयम्) yourself (only) (त्वम्) you (are) (पुरुषः उत्तम) the supreme personality (भूत भावन) the creator of all beings (भूत ईश) the lord of all beings (देव-देव) the God of devtas (जगत् पते) the lord of universe.

## 10.16-17

**Arjun requesting God to show him His Majestic creations :-**

वक्तुम् अर्हसि अशेषेण दिव्याः हि आत्म विभूतयः।

याभिः विभूतिभिः लोकान् इमान् त्वम् व्याप्त तिष्ठसि ॥१६॥  
कथम् विद्याम् अहम् योगिन् त्वाम् सदा परिचिन्तयन्। केषु केषु च भावेषु चिन्त्यः असि भगवन् मया ॥१७॥

Creation whatever you have spread and established in these universe, please describe in detail your (these) divine creation. (So that I can concentrate on them and recognise you).

O My God, which variety of creature to be thought of by me? how shall I know to always remain connected to

(विभूतिभिः) Creation (याभिः) whatever (त्वम्) you have (व्याप्य) spread (तिष्ठसि) and established (इमान्) in these (लोकान्) universe, (अर्हसि) please (वक्तुम्) describe (अशेषेण) in detail (आत्मन) your (those) (दिव्या) divine (विभूतयः) creation (so that I can concentrate on them and recognise you).

(भगवन्) O My God (केषु केषु) which variety of (भावेषु) creature (चिन्त्यः असि) to be thought of (मया) by me? (कथम्) how (विद्याम् अहम्) shall I know to (सदा) always (योगिन्) remain connected (त्वाम्) to you (परिचिन्तयन्) by deeply thinking.

## 10.18

विस्तरेण आत्मनः योगम् विभूतिम् च जन-अर्दन।  
भूयः कथय तृप्तिः हि शृण्वतः न अस्ति मे अमृतम् ॥१८॥

O God, who looks after the people, (please) describe again in detail your creation and prayer. Certainly hearing

(जन-अर्दन) O God, who looks after the people (कथय) (please) describe (भूयः) again (विस्तरेण) in detail (आत्मनः) your (विभूतिम्) creation (च) and (योगम्) prayer (हि) certainly (शृण्वतः) hearing (अमृतम्)

(your word which are) nectar, I never (get) satiated (satisfied).

(your word which are) nectar (मे) I (न) never (get) (तृप्तिः) satiated (satisfied).

Note : Remember these sloke no. 10:18 and 10:19. In these shloks it is clearly mentioned that Arjun wanted to see the great creation of God. And not God himself. In next chapter he will wish to see God and his divine creation. In this chapter God enlisted him many materialistic creation and not divine or spiritual creation. When God says I am such and such thing it means look at these things and feel My greatness.

## 10.19

श्री भगवान् उवाच,  
हन्त ते कथयिष्यामि दिव्याः हि आत्म-विभूतमयः ।  
प्राधान्यतः कुरुश्रेष्ठ न अस्ति अन्तः विस्तरस्य मे ॥१९॥

God said, O best of the Kurus (Arjun), there is no limit of description of My creation. Yes (then also) I shall describe to you those which are principle, and my divine (supreme) creation.

God said, (कुरुश्रेष्ठ) O best of the Kurus (Arjun) (न अस्ति) there is no (अन्तः) limit of (मे) My (विस्तरस्य) description of creation (हन्त) yes (then also) (कथयिष्यामि) I shall describe (ते) to you (हि) certainly (प्राधान्यतः) which are principle and (दिव्याः आत्म विभूतयः) my divine creation.

## 10.20

### List of Supreme creations of God which express His Greatness :-

अहम् आत्मा गुडाकेश सर्व-भूत आशय-स्थितः ।  
अहम् आदिः च मध्यम् च भूतानाम् अन्तः एव च ॥२०॥

O Arjun, I am the soul of all living entities, seated in the heart, and certainly I am the beginning, middle (lifespan), and the end (death) of all living entities.

(गुडाकेश) O Arjun (अहम्) I am (आत्मा) the soul of (सर्व भूत) all living entities (आशय स्थितः) seated in the heart (च) and (एव) certainly (अहम्) I am (आदिः) the beginings (मध्यम्) middle (life span) (अन्तः) end (death) (भूतानाम्) of all living entities.

## 10.21

आदित्यानाम् अहम् विष्णुः ज्योतिषाम् रविः अंशुमान्  
मरीचिः मरुताम् अस्मि नक्षत्राणाम् अहम् शशी ॥२१॥

(Among) Those who took birth in initial (stage of creation) I am Vishnu. Amongst the luminous objects with radiance (I am the) sun. In desert I am mirage (illusion of water in desert). Amongst the stars I am the moon.

(आदित्यानाम्) (Among) Those who took birth in initial (stage of creation) (अहम्) I am (विष्णु) Vishnu (ज्योतिषाम्) amongst the luminous object with (अंशुमान्) radiance (रविः) (I am the) sun (मरुताम्) in desert (अस्मि) (I) am (मरीचीः) mirage (illusion of water in desert) (नक्षत्राणाम्) amongst the stars (अहम्) I (am) (शशी) the

**नोट १०.२०** इस श्लोक का अर्थ यह है की ईश्वर मानवजाती से कहते है की मनुष्य के अन्दर जो आत्मा है उसपर विचार करो कोई वैज्ञानिक मिट्टी की मूर्ती बनाकर उसमें आत्मा नहीं डाल सकता। आत्मा देखो मेरी कैसी महान रचना है। इसका अहसास करो तो मेरी महानता का तुम्हें एहसास होगा। इसी प्रकार मैंने जन्म जिवन और मृत्यु का जो चक्कर बनाया है यह भी मेरी महानता दर्शाती है।



## 10.22

वेदानाम् साम-वेदः अस्मि देवानाम् अस्मि वासवः ।  
इन्द्रियाणाम् मनः च अस्मि भूतानाम् अस्मि चेतना ॥२२॥

Amongst the vedas I am the Sama veda. Amongst Angels (Devatas) I am the heavenly king. Amongst the wishes (to enjoy) I am the self. And Amongst the living beings I am consciousness.

(वेदानाम्) Amongst the vedas (अस्मि) (I) am (साम-वेदः) the Sama veda (देवानाम्) Amongst Angels (Devatas) (अस्मि) (I) am (वासवः) the heavenly king (इन्द्रियाणाम्) amongst the wishes (to enjoy) (अस्मि) I am (मनः) the self (च) and (भूतानाम्) Amongst living the beings (अस्मि) I am (चेतना) consciousness.

**Note :** God says look at sun, Moon and Universe and feel my greatness. God also says, to Vishnu God created at initial period of creation. In initial period God created only supernatural entities.

**Note :** That means God wants to say “O Arjun I created the soul, I give birth to living entities, I sustain them and end their lives.” O Arjun, concentrate on these facts. You will realise that except Me no one else can do it, and hence you will get convinced about My greatness and various supreme features.

## 10.23

रुद्राणाम् शङ्करः च अस्मि वित्त-ईशः यक्ष-रक्षसाम् ।  
वसूनाम् पावकः च अस्मि मेरुः शिखरिणाम् अहम् ॥२३॥

Amongst the rudras I am the shankar, among water I am pawak purifying (water). I (am) protector of yaksh (who is) protector of devtas (angels), and amongst the mountains I am mountain Meru.

(रुद्राणाम्) Amongst the rudras (अस्मि) I am (शङ्करः) the shankar (वसूनाम्) among water (अस्मि) I am (पावकः) purifying (water) (अस्मि) I (am) (रक्षसाम्) protector of (यक्ष) yaksh (वित्त-ईशः) (who is) protector of devtas (angles) (च) and (शिखरिणाम्) amongst the mountains (अहम्) I am (मेरुः) mountain Meru.

## 10.24

पुरोधसाम् च मुख्यम् माम् विद्धि पार्थ ब्रह्मपतिम् ।  
सेनानीनाम् अहम् स्कन्दः सरसाम् अस्मि सागरः ॥२४॥

O The son of Partha (Arjun), considers Me Brihaspati, chief among Priset. I am king among army chiefs. I am the ocean amongst resources of water.

(Note : Army chief works under command of king, so king is superior to Army chief).

(पार्थ) O The son of Partha (Arjun) (विद्धि) considers (माम्) Me (ब्रह्मपतिम्) Brihaspati (पुरोधसाम् मुख्यम्) chiefs among Priset (अहम्) I am (स्कन्दः) king (सेनानीनाम्) among army chief (अस्मि) I am (सागरः) the ocean (सरसाम्) amongst resources of water.

## 10.25

महा-ऋषीणाम् भृगुः अहम् गिराम् अस्मि एकम् अक्षरम्  
यज्ञानाम् जप-यज्ञः अस्मि स्थावराणाम् हिमालयः ॥२५॥

Among the great rishies I am Bhrgh.  
Among words I am (words) OM,  
(which represents name of) one God.  
Among prayers (I am) repeated  
recitation of divine names of God.  
Amongst immovable things I am the  
mountain Himalaya.

(महा ऋषीणाम्) Among the great rishies  
(अहम्) I am (भृगु) Bhrgh (गिराम्) among  
words (अस्मि) I am (अक्षरम्) (words) OM  
(एकम्) (which represent name of) one  
God. (यज्ञानाम्) among prayers (जप-यज्ञः) (I  
am) repeated recitation of divine  
names of God. (स्थावराणाम्) amongst  
immovable things (अस्मि) I am (हिमालयः)  
the mountain Himalaya.

## 10.26

अश्वत्थः सर्व-वृक्षाणाम् देव-ऋषीणाम् च नारदः।  
गन्धर्वाणाम् चित्ररथः सिद्धानाम् कपिलः मुनिः ॥२६॥

Amongst all trees (I am) the banyan  
tree. Amongst sages in Angles (I am)  
Narad. Among the Gandharvas (I am)  
chitrah, and amongst siddhas I am  
sage Kapil.

(सर्व वृक्षाणाम्) Amongst all trees (अश्वत्थः) (I  
am) the banyan tree (देव ऋषीणाम्)  
Amongst sages in Angles (नारद) (I am)  
Narad (गन्धर्वाणां) Among the  
Gandharvas (चित्ररथः) (I am) chitrah,  
and (सिद्धानाम्) amongst siddhas (कपिलः  
मुनिः) I am sage Kapil.

## 10.27

उच्चैःश्रवसम् अश्वानाम् विद्धि माम् अमृत-उद्भवम्।  
ऐरावतम् गज-इन्द्राणाम् नराणाम् च नर-अधिपम् ॥२७॥

Know Me Uchchaih shravasam  
amongst those horses which were  
created in place of no death (heaven).  
(I am) airavata amongst all lordly  
elephants. And the king amongst  
human beings.

(विद्धि) Know (माम्) Me (उच्चैः श्रवसम्) Uchchaih  
shravasam (अश्वानाम्) amongst (उद्भवम्)  
those who were created in (अमृत) place  
of no death (heaven) (ऐरावतम्) (I am)  
airavata (amongst all lordly elephants)  
(गज-इन्द्राणाम्) (च) and (नर-अधिपम्) the king  
(नराणाम्) amongst human beings.

Note : God says, concentrate on bayaan tree, Narad Muni, Chitrah and Kapil munih,  
to realise My greatness.

## 10.28

आयुधानाम् अहम् वज्रम् धेनूनाम् अस्मि काम-धुक्।  
प्रजनः च अस्मि कन्दर्पः सर्पाणाम् अस्मि वासुकिः ॥२८॥

I am the vajra (thunderbolt), amongst  
weapons. Amongst cows I am  
kamdhenu. Amongst angel looking  
after birth of human beings, I am  
Kamdev. Amongst serpents I am  
Vasuki.

(अहम्) I am (वज्रम्) the vajra  
(thunderbolt) (आयुधानाम्) amongst  
weapons (धेनुनाम्) amongst cows (अस्मि) I  
am (काम-धुक्) kamdhenu (प्रजनः) (among)  
Angel looking after birth of human  
beings (अस्मि) I am (कन्दर्पः) Kamdev  
(सर्पाणाम्) amongst serpents (अस्मि) I am  
(वासुकिः) Vasuki.

## 10.29

अनन्तः च अस्मि नागानाम् वरुणः यादसाम् अहम् ।  
पितृणाम् अर्यमा च अस्मि यमः संयमताम् अहम् ॥२९॥

Amongst the snakes I am Anant, and amongst aquatics I am Varun. Amongst the departed ancestors (I am the) Aryama, and I am Yam (Angel of death) amongst the regulators of laws.

(नागानाम्) Amongst the snakes (अस्मि) I am (अनन्तः) Anant (च) and (यादसाम्) amongst aquatics (अहम्) I am (वरुणः) Varun (पितृणाम्) Amongst the departed ancestors (अर्यमा) (I am the) Aryama (च) and (अस्मि) I am (यमः) Yam (संयमताम्) Amongst the regulators of laws.

## 10.30

प्रल्हादः च अस्मि दैत्यानाम् कालः कलयताम् अहम् ।  
मृगाणाम् च मृग-इन्द्रः अहम् वैनतेयः च पक्षिणाम् ॥३०॥

Amongst angels, I am pralhad, and amongst those who keep records, I am era (time). And amongst animals, I am the lion, and amongst birds, I am falcon.

(दैत्यानाम्) Amongst angels (अस्मि) I am (प्रल्हादः) pralhad (च) and (कलयताम्) amongst those who keep records (अहम्) I am (कालः) era (time) (च) and (मृगाणाम्) Amongst animals (अहम्) I am (मृग-इन्द्रः) the lion (च) and (पक्षिणाम्) Amongst birds (अहम्) I am (वैनतेयः) falcon.

## 10.31

पवनः पवताम् अस्मि रामः शस्त्र-भुताम् अहम् ।  
झषाणाम् मकरः च अस्मि स्रोतसाम् अस्मि जाह्नवी ॥३१॥

Amongst purifiers, I am the wind. Amongst the wielders of weapons I am Ram. Amongst all water creatures I am crocodile. Amongst flowing rivers, I am the river Ganges.

(पवताम्) Amongst purifiers (अस्मि) I am (पवनः) the wind (शस्त्र भुताम्) amongst the wielders of weapons (अहम्) I am (रामः) Ram (झषाणाम्) amongst all water creatures (अस्मि) I am (मकरः) crocodile (स्रोतसाम्) amongst flowing rivers (अस्मि) I am (जाह्नवी) the river Ganges.

## 10.32

सर्गाणाम् आदिः अन्तः च मध्यम् च एव अहम् अर्जुन ।  
अध्यात्म-विद्या विद्यानाम् वादः प्रवदताम् अहम् ॥३२॥

O Arjun, I am the beginning, middle, and indeed end of all creation. Amongst all the sciences I am the spiritual knowledge. I am the logical conclusion of debates.

(अर्जुन) O Arjun, (अहम्) I (am the) (आदिः) beginning (creation) (मध्यम्) middle (च) and (एव) indeed (अन्तः) end of (सर्गाणाम्) of all creation. (विद्यानाम्) amongst all sciences (अध्यात्म विद्या) (I am) spiritual knowledge (अहम्) I am (वादः) the logical conclusion (प्रवदताम्) of debates.

## 10.33

अक्षराणाम् अ-कारः अस्मि द्रन्द्रः सामासिकस्य च ।  
अहम् एव अक्षयः कालः धाता अहम् विश्वतः-मुखः ॥३३॥

Amongst all letters I am the letter A. Amongst grammatical compounds I

(अक्षराणाम्) Amongst all letters (अस्मि) I am (अ-कारः) the letter A (सामासिकस्य) amongst grammatical compounds (अस्मि) I am (द्रन्द्रः) the dual word (एव) certainly (अहम्) I am (धात) creator in (अक्षयः) endless

am the dual word. Certainly I am the creator in endless time period. I am (that entity) who's faces are in all directions.

(कालः) time period (अहम्) I am (that entity) (धाता) creators (विश्वतः मुखः) who's faces are in all directions.

### 10.34

मृत्युः सर्व-हर च अहम् उद्भवः च भविष्याताम्।  
कीर्तिः श्रीः वाक् च नारीणाम् स्मृतिः मेधा धृतिः क्षमा ॥३४॥

I carry everyone (towards) death, And will create them (again) in future (in hereafter). Fame, peace, blessing and fine speech, (is because of Me) in women. Memory, intelligence, courage and forgiveness (is because of Me in them).

(अहम्) I (हरः) carry (सर्व) everyone (towards) (मृत्युः) death (च) and (उद्भवः) will create them (again) (भविष्याताम्) in future (hereafter) (कीर्ति) fame (श्री) peace and blessing (वाक्) fine speech (is because of Me) (नारीणाम्) in women (स्मृति) memory (मेधा) intelligence (धृतिः) courage (क्षमा) forgiveness (is because of Me in them).

### 10.35

बृहत्-साम तथा साम्नाम् गायत्री छन्दसाम् अहम्।  
मासानाम् मार्ग-शीर्षः अहम् ऋतूनाम् कुसुम-आकरः ॥३५॥

I am the brihatsama amongst the hymns of the Sama veda, and the Gayatri mantra amongst all poetic matters. In months I am month of guidance and blessing. Of all seasons I am the spring season.

(अहम्) I am (बृहत्-साम) the brihatsama (साम्नाम्) amongst the hymns of the Sama veda (तथा) and (गायत्री) the Gayatri mantra (छन्दसाम्) amongst all poetic matters (मासानाम्) in months (अहम्) I am (मार्ग शीर्षः) months of guidance and blessing (ऋतूनाम्) of all seasons (कुसुम आकारः) (I am) spring season.

**नोट १०.३५** श्लोक नं. १०.३५ में मार्गशीष महीने को ईश्वर ने अपनी महान रचना कहा है। इसका कारण समझने के लिए आप रमजान महीने को समझने का प्रयास करें।

जैसे मोटरकार कुछ निर्धारित समय तक चलने के बाद सर्विसिंग के लिए गैरज में भेजी जाती है। इसी प्रकार साल भर में एक बार एक महीना मनुष्य को शारीरिक और अध्यात्मिक सर्विसिंग की आवश्यकता है। और यह सर्विसिंग का महीना रमजान है।

मानवजाति को प्रेरित करने के लिए ईश्वर ने इस महिने में पुण्य का भाव बढ़ा दिया है। इस महिने जो एक पुण्य करेगा उसे ७० गुना अधिक पुण्य मिलेगा। इस कारण लोग इस महिने दान (जकात) बहुत देते हैं।

फिर इस महिने में उपवास को अनिवार्य किया गया है। और इसका कारण ईश्वर ने बताया की मनुष्य में अतिगुण (मुक्तकी गुण) जो सात्विक गुण से अधिक पवित्र है वह उत्पन्न हो। इसका वर्णन सूरे-अल-बकराह (२) आयत (१८३) में है।

फिर इसमें रात को तरावी की अतिरिक्त २० रकात नमाज पढ़ने को कहा है। इस से मनुष्य को तप का अनुभव होता है। पूरे दिन उपवास करने के बाद रात में एक घंटा खड़े होकर नमाज पढ़ना बहुत कठिन है। इस कठिनाई को सहन करने से मनुष्य तपस्वी हो जाता है।

जब मनुष्य एक महिने उपवास रखता है, रोज रात एक घंटा तरावी की नमाज पढ़ता है। तो महीने के अन्त में इद की नमाज के समय ईश्वर उस व्यक्ती को सब पापों से मुक्त कर देता है। इस प्रकार उपवास से शरीर भी स्वस्थ हो जाता है। और आत्मबल भी बढ़ता है। और मनुष्य पापों से भी मुक्त हो जाता है। और गुण भी पवित्रता की और बढ़ते हैं।

इस्लामी महिने चांद के अनुसार होते हैं। रमजान वर्ष का नवाँ (९) महीना है। सनातन धर्म में भी महिने चांद के अनुसार होते हैं और मार्गशीष यही नवाँ महीना है जो मानवजाति के लिए ईश्वर की ओर से एक महान उपहार है।

चाँद, सूर्य और तारों के कारण जो महीने, दिन या समय शुभ होता है वह धर्म के अनुसार किसी एक समुदाय के लिए नहीं बल्के सारी मानवजाति के लिए शुभ होता है। इस कारण यह मार्गशीष या रमजान का महिना सारे मानवजाति के लिए शुभ महिना है। इस महिने में तप, यज्ञ और दान अधिक करना चाहिए। दुसरे शब्दों में उपवास, ईश्वर की बहुत प्रार्थना और जकात देना चाहिए।

## 10.36

द्यूतम् छलयताम् अस्मि तेजःतेजस्विनाम् अहम्  
जयः अस्मि व्यवसायः अस्मि सत्त्वम् सत्त्व-वताम् अहम् ॥३६॥

I am the gambling of the cheaters. I am light of all shining things. I am the victory of adventurers (or of those who have firm resolution). I am the virtue (piousness) of the virtuous (pious) people.

(अस्मि) I am the (द्यूतम्) gambling (छलयताम्) of the cheaters (अहम्) I am (तेजः) light (तेजस्विनाम्) of all shining things (अस्मि) I am victory (व्यवसायः) of adventurer (or of those who have firm resolution) (अहम्) I am (सत्त्वम्) virtue (piousness) (सत्त्व-वताम्) of the virtuous (pious) people.

## 10.37

वृष्णीनाम् वासुदेवः अस्मि पाण्डवानाम् धनञ्जयः।  
मुनीनाम् अपि अहम् व्यासः कवीनाम् उशाना कविः ॥३७॥

I am Krishna amongst the descendants of Vrishni. (I am) Arjun amongst the Pandvas. I am Ved Vyas amongst the sages. Amongst the poets (I am) Usana poet.

Note :- This sloke indicates that Shri Krishna and Arjun are great creations of God.

(अस्मि) I am (वासुदेवः) Krishna (वृष्णीनाम्) amongst the descendants of Vrishni (धनञ्जयः) Arjun (पाण्डवानाम्) Amongst the Pandvas (अपि) also (अहम्) I am (व्यासः) Ved Vyas (मुनीनाम्) amongst the sages. (कवीनाम्) Amongst the poets (उशाना कविः) (I am) Usana poet.

## 10.38

दण्डः दमयताम् अस्मि नीतिः अस्मि जिगीषताम्।  
मौनम् च एव अस्मि गुह्यानाम् ज्ञानम् ज्ञान-वताम् अहम् ॥३८॥

Amongst means of preventing crime, I am punishment (based on justice). Amongst those who seek victory, I am their principle. And also amongst secrets I am silence. I am knowledge of the scholars.

(दमयताम्) Amongst means of preventing crime (अस्मि) I am (दण्डः) punishment (based on justice) (जिगीषताम्) Amongst those who seek victory (अस्मि) I am (नीतिः) those principle (च) and (एव) also (गुह्यानाम्) amongst secrets (अस्मि) I am (मौनम्) silence (अहम्) I am (ज्ञानम्) knowledge of (ज्ञान-वताम्) the scholars.

## 10.39

Conclusion :-

यत् च अपि सर्व-भूतानाम् बीजम् तत् अहम् अर्जुन।  
न तत् अस्ति विना यत् स्यात् मया भूतम् चर-अचरम् ॥३९॥

O Arjun, and whichever is generating seed of all living beings, that is (because of) My self. Living and non-living whichever creature (exists), that cannot exist without Me.

(अर्जुन) O Arjun (च) and (यत्) whichever is (बीजम्) generating seed of (सर्व भूतानाम्) all living beings (तत्) that is (अहम्) My self (चर अचरम्) living and non-living (things) (यत्) whichever (भूतम्) creature (exists) (तत्) that (न) cannot (स्यात्) exist (विना) without (मया) Me.

## 10.40

न अन्तः अस्ति मम दिव्यानाम् विभूतीनाम् परन्तप ।  
एषः तु उद्देशतः प्रोक्तः विभूतेः विस्तरः मया ॥१०॥

(There is) no end (of) My divine creation O Arjun. But (then also) as an example, all this (My) special creation (is) spoken (to you) in detail by Me.

(अस्ति) (There is) (न) no (अन्तः) end (of) (मम) My (दिव्यानाम्) divine (विभूतीनाम्) creation (परन्तप) O Arjun (तु) but (then also) (उद्देशतः) as an example (एषः) all this (विभूतेः) (My) special creation (प्रोक्तः) spoken (to you) (विस्तरः) in detail (मया) by Me.

## 10.41

**Source of life is because of a fragment of light of God :-**

यत् यत् विभूति मत् सत्त्वम् श्री-मत् उर्जितम् एव वा ।  
तत् तत् एव अवगच्छ त्वम् मम तेजः अंश सम्भवम् ॥११॥

Certainly whatever materialistic creation, glorious (energy) or peace, happiness considered to exist. Certainly you (should) know (it clearly that) all those are because of a small part of My light.

Certainly (यत् यत्) whatever (विभूति मत्) materialistic creation (उर्जितम्) glorious (energy) (वा) or (श्री मत्) peace, happiness (मत्) considered (सत्त्वम्) to exist. (एव) Certainly (त्वम्) you (should) (अवगच्छ) know (it clearly that) (तत् तत्) all those are (सम्भवम्) because of (अंश) a small part of (मम) My (तेजः) light.

## 10.42

अवा बहुना एतेन किम् ज्ञातेन तव अर्जुन ।  
विष्टभ्य अहम् इदम् कृत्स्नम् एक अंशेन स्थितः जगत् ॥१२॥

O Arjun or (but) in this way why you (need to) know (Me) (by thinking of) so many (things). I (have) established this universe (by My) one fraction (of light) and pervade and support (all creatures in) this (universe) (so concentrate only on Me).

(अर्जुन) O Arjun (अथवा) or (but) (एतेन) in this way (किम्) why (तव) you (ज्ञातेन) (need to) know (Me) (बहुना) (by thinking of) so many (things) (अहम्) I (have) (स्थितः) established (इदम्) this (जगत्) universe (एक) (by My) one (अंशेन) fraction (of light) (विष्टभ्य) and pervade and support (all creatures in) (इदम्) this (universe) (so concentrate only in Me).

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10.40: The alternation of the day and night and all that God has created in the heavens and earth are evidence (of the existence and greatness of God) for the pious people. (Holy Quran Surah Yunus No. 10, Verse No. 6)

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**Note for 10.42: God is the light of the heavens and the earth.**

(Holy Quran Surah An Nur No. 24, Verse No. 35 Translation by Muhammad Sarwar-www.quranx.com)

## अध्याय नं. ११

# विश्वरूप दर्शन योग

अर्जुन उवाच  
मदनुग्रहाय परमं गुह्यमध्यात्मसञ्ज्ञितम् ।  
यत्त्वयोक्तं वचस्तेन मोहोऽयं विगतो मम ॥1॥

भवाप्ययौ हि भूतानां श्रुतौ विस्तरशो मया ।  
त्वतः कमलपत्राक्ष माहात्म्यमपि चाव्ययम् ॥2॥

एवमेतद्यथात्थ त्वमात्मानं परमेश्वर ।  
द्रष्टुमिच्छामि ते रूपमैश्वरं पुरुषोत्तम ॥3॥

मन्यसे यदि तच्छक्यं मया द्रष्टुमिति प्रभो ।  
योगेश्वर ततो मे त्वं दर्शयात्मानमव्ययम् ॥4॥

श्रीभगवानुवाच  
पश्य मे पार्थ रूपाणि शतशोऽथ सहस्रशः ।  
नानाविधानि दिव्यानि नानावर्णाकृतीनि च ॥5॥

पश्यादित्यान्वसूत्रद्रानश्विनौ मरुतस्तथा ।  
बहून्यद्रष्टृपूर्वाणि पश्याश्चर्याणि भारत ॥6॥

इहैकस्थं जगत्कृत्स्नं पश्याद्य सचराचरम् ।  
मम देहे गुडाकेश यच्चान्यद्द्रष्टुमिच्छसि ॥7॥

न तु मां शक्यसे द्रष्टुमनेनैव स्वचक्षुषा ।  
दिव्यं ददामि ते चक्षुः पश्य मे योगमैश्वरम् ॥8॥

संजय उवाच  
एवमुक्त्वा ततो राजन्महायोगेश्वरो हरिः ।  
दर्शयामास पार्थाय परमं रूपमैश्वरम् ॥9॥

अनेकवक्त्रनयनमनेकान्द्रुतदर्शनम् ।  
अनेकदिव्याभरणं दिव्यानेकोद्यतायुधम् ॥10॥

दिव्यमाल्याम्बरधरं दिव्यगन्धानुलेपनम् ।  
सर्वाश्चर्यमयं देवमनन्तं विश्वतोमुखम् ॥11॥

दिवि सूर्यसहस्रस्य भवेद्युगपदुत्थिता ।  
यदि भाः सदृशी सा स्याद्भासस्तस्य महात्मनः ॥12॥

तत्रैकस्थं जगत्कृत्स्नं प्रविभक्तमनेकधा ।  
अपश्यद्देवदेवस्य शरीरं पाण्डवस्तदा ॥13॥

ततः स विस्मयाविष्टो हृष्टरोमा धनञ्जयः ।  
प्रणम्य शिरसा देवं कृताञ्जलिरभाषत ॥14॥

अर्जुन उवाच  
पश्यामि देवांस्तव देव देहे सर्वास्तथा  
भूतविशेषसङ्घान् ।  
ब्रह्माण्मीशं कमलासनस्थमृषींश्च सर्वानुरगांश्च  
दिव्यान् ॥15॥

अनेकबाहूदरवक्त्रनेत्रं पश्यामि त्वां सर्वतोऽनन्तरूपम् ।  
नान्तं न मध्यं न पुनस्तवादिपश्यामि विश्वेश्वर विश्वरूप  
॥16॥

किरीटिनं गदिनं चक्रिणं च तेजोराशिं सर्वतो  
दीप्तिमन्तम् ।

पश्यामि त्वां दुर्निरीक्ष्यं  
समन्ताद्दीप्तानलार्कद्युतिमप्रमेयम् ॥17॥

त्वमक्षरं परमं वेदितव्यं त्वमस्य विश्वस्य परं निधानम् ।  
त्वमव्ययः शाश्वतधर्मगोप्ता सनातनस्त्वं पुरुषो मतो मे  
॥18॥

अनादिमध्यान्तमनन्तवीर्यमनन्तबाहुं शशिसूर्यनेत्रम् ।  
पश्यामि त्वां दीप्तहुताशवक्त्रं स्वतेजसा विश्वमिदं  
तपन्तम् ॥19॥

द्यावापृथिव्योरिदमन्तरं हि व्याप्तं त्वयैकेन दिशश्च  
सर्वाः ।  
दृष्ट्वाद्भुतं रूपमुग्रं तवेदं लोकत्रयं प्रव्यथितं महात्मन्  
॥20॥

अमी हि त्वां सुरसङ्घा विशन्ति केचिद्धीताः  
प्राञ्जलयो गृणन्ति ।  
स्वस्तीत्युक्त्वा महर्षिसिद्धसङ्घाः स्तुवन्ति त्वां  
स्तुतिभिः पुष्कलाभिः ॥21॥

रुद्रादित्या वसवो ये च साध्याविश्वेऽश्विनौ  
मरुतश्चोष्मपाश्च ।  
गंधर्वयक्षासुरसिद्धसङ्घावीक्षन्ते त्वां विस्मिताश्चैव  
सर्वे ॥22॥

रूपं महते बहुवक्त्रनेत्रं महाबाहो बहुबाहूरूपादम् ।  
बहूदरं बहुदंष्ट्राकरालं दृष्ट्वा लोकाः  
प्रव्यथितास्तथाहम् ॥23॥

नभःस्पृशं दीप्तमनेकवर्णव्यात्ताननं दीप्तविशालनेत्रम् ।  
दृष्ट्वा हि त्वां प्रव्यथितान्तरात्मा धृतिं न विन्दामि शमं  
च विष्णो ॥24॥

दंष्ट्राकरालानि च ते मुखानि दृष्ट्वैव  
कालानलसन्निभानि ।  
दिशो न जाने न लभे च शर्म प्रसीद देवेश जगन्निवास  
॥25॥

अमी च त्वां धृतराष्ट्रस्य पुत्राः सर्वे  
सहैवावनिपालसंघैः ।  
भीष्मो द्रोणः सूतपुत्रस्तथासौ सहास्मदीयैरपि  
योधमुख्यैः ॥26॥

वक्त्राणि ते त्वरमाणा विशन्ति दंष्ट्राकरालानि  
भयानकानि ।  
केचिद्विलम्बा दशनान्तरेषु सन्दृश्यन्ते  
चूर्णितैरुत्तमाङ्गैः ॥27॥

यथा नदीनां बहवोऽम्बुवेगाः समुद्रमेवाभिमुखा  
द्रवन्ति ।  
तथा तवामी नरलोकवीरा विशन्ति  
वक्त्राण्यभिविज्वलन्ति ॥28॥

यथा प्रदीपं ज्वलनं पतंगा विशन्ति नाशाय समृद्धवेगाः  
तथैव नाशाय विशन्ति लोकास्तवापि वक्त्राणि  
समृद्धवेगाः ॥29॥

लेलिह्यसे प्रसमानः  
समन्ताल्लोकान्समग्रान्वदनैर्ज्वलद्भिः ।  
तेजोभिरापूर्य जगत्समग्रं भासस्तवोग्राः प्रतपन्ति  
विष्णो ॥30॥

आख्याहि मे को भवानुग्ररूपो नमोऽस्तु ते देववर  
प्रसीद ।  
विज्ञातुमिच्छामि भवन्तमाद्यं हि प्रजानामि तव  
प्रवृत्तिम् ॥31॥

श्रीभगवानुवाच  
कालोऽस्मि लोकक्षयकृत्प्रवृद्धोलोकान्समाहर्तुमिह  
प्रवृत्तः ।  
ऋतेऽपि त्वां न भविष्यन्ति सर्वे येऽवस्थिताः  
प्रत्यनीकेषु योधाः ॥32॥



तस्मात्त्वमुक्तिष्ठ यशो लभस्व जित्वा शत्रून्भुङ्क्व  
राज्यं समृद्धम्।  
मथैवैते निहताः पूर्वमेव निमित्तमात्रं भव सव्यसाचिन्  
॥33॥

द्रोणं च भीष्मं च जयद्रथं च कर्णं तथान्यानपि  
योधवीरान्।  
मया हतांस्त्वं जहि मा व्यथिष्ठा युध्यस्व जेतासि रणे  
सपत्नान् ॥34॥

संजय उवाच  
एतच्छ्रुत्वा वचनं केशवस्य कृतांजलिर्वेपमानः  
किरीटी।  
नमस्कृत्वा भूय एवाह कृष्णसंगद्वंदं भीतभीतः प्रणम्य  
॥35॥

अर्जुन उवाच  
स्थाने हृषीकेश तव प्रकीर्त्या जगत्प्रहृष्यत्यनुरज्यते च  
रक्षांसि भीतानि दिशो द्रवन्ति सर्वे नमस्यन्ति च  
सिद्धसङ्घाः ॥36॥

कस्माच्च ते न नमेरन्महात्मन् गरीयसे  
ब्रह्मणोऽप्यादिकर्त्रे।  
अनन्त देवेश जगन्निवास त्वमक्षरं सदसत्तत्परं यत्  
॥37॥

त्वमादिदेवः पुरुषः पुराणस्त्वमस्य विश्वस्य परं  
निधानम्।  
वेत्तासि वेद्यं च परं च धाम त्वया ततं विश्वमनन्तरूप।  
॥38॥

वायुर्यमोऽग्निर्वरुणः शशाङ्कः प्रजापतिस्त्वं  
प्रपितामहश्च।  
नमो नमस्तेऽस्तु सहस्रकृत्वः पुनश्च भूयोऽपि नमो  
नमस्ते ॥39॥

नमः पुरस्तादथ पृष्ठतस्ते नमोऽस्तु ते सर्वत एव सर्वा  
अनन्तवीर्यामितविक्रमस्त्वंसर्वं समाप्नोषि ततोऽसि  
सर्वः ॥40॥

सखेति मत्वा प्रसभं यदुक्तं हे कृष्ण हे यादव हे सखेति।  
अजानता महिमानं तवेदंमया प्रमादात्प्रणयेन वापि  
॥41॥

यच्चावहासार्थमसत्कृतोऽसि  
विहारशय्यासनभोजनेषु।  
एकोऽथवाप्यच्युत तत्समक्षंतत्क्षामये  
त्वामहमप्रमेयम् ॥42॥

पितासि लोकस्य चराचरस्य त्वमस्य पूज्यश्च  
गुरुर्गरीयान्।  
न त्वत्समोऽस्त्यभ्यधिकः  
कुतोऽन्योलोकत्रयेऽप्यप्रतिमप्रभाव ॥43॥

तस्मात्प्रणम्य प्रणिधाय कायंप्रसादये  
त्वामहमीशमीड्यम्।  
पितेव पुत्रस्य सखेव सख्युः प्रियः प्रियायार्हसि देव  
सोढुम् ॥44॥

अदृष्टपूर्वं हृषितोऽस्मि दृष्ट्वा भयेन च प्रव्यथितं मनो  
मे।  
तदेव मे दर्शय देवरूपंप्रसीद देवेश जगन्निवास ॥45॥

किरीटिनं गदिनं चक्रहस्तमिच्छामि त्वां द्रष्टुमहं  
तथैव।  
तेनैव रूपेण चतुर्भुजेनसहस्रबाहो भव विश्वमूर्ते ॥46॥

श्रीभगवानुवाच  
मया प्रसन्नेन तवार्जुनेदंरूपं परं दर्शितमात्मयोगात्।  
तेजोमयं विश्वमनन्तमाद्यंयन्मे त्वदन्येन न दृष्टपूर्वम्  
॥47॥

न वेदयज्ञाध्ययनैर्न दानैर्न च क्रियाभिर्न तपोभिरुग्रैः।  
एवं रूपः शक्य अहं नृलोके द्रष्टुं त्वदन्येन कुरुप्रवीर  
॥48॥

मा ते व्यथा मा च विमूढभावोदृष्ट्वा रूपं  
घोरमीदृङ्ममेदम्।  
व्यतेपभीः प्रीतमनाः पुनस्त्वंतदेव मे रूपमिदं प्रपश्य  
॥49॥

संजय उवाच  
इत्यर्जुनं वासुदेवस्तथोक्त्वा स्वकं रूपं दर्शयामास  
भूयः।  
आश्वासयामास च भीतमेनंभूत्वा पुनः  
सौम्यवपुर्महात्मा ॥50॥

अर्जुन उवाच  
दृष्ट्वेदं मानुषं रूपं तव सौम्यं जनार्दना  
इदानीमस्मि संवृत्तः सचेताः प्रकृतिं गतः ॥51॥

अर्जुन उवाच  
सुदुर्दर्शमिदं रूपं दृष्ट्वानसि यन्मम।  
देवा अप्यस्य रूपस्य नित्यं दर्शनकाङ्क्षिणः ॥52॥

नाहं वेदैर्न तपसा न दानेन न चेज्यया।  
शक्य एवं विधो द्रष्टुं दृष्ट्वानसि मां यथा ॥53॥

भक्त्या त्वनन्यया शक्य अहमेवंविधोऽर्जुन।  
ज्ञातुं द्रष्टुं च तत्त्वेन प्रवेष्टुं च परन्तप ॥54॥

मत्कर्मकृन्मत्परमो मद्भक्तः सङ्गवर्जितः।  
निर्वैरः सर्वभूतेषु यः स मामेति पाण्डव ॥55॥

## Introduction to Chapter No. 11

- This chapter is to create firm faith in hereafter, that is life after death in human beings.
- Life after death is very difficult to understand and believe. But without believing it no one can succeed. Hence all divine books very seriously preached about hereafter. This adheyay No. 11 is also one of such efforts.
- Arjun saw the world of “life after death” with his own eyes. And these observations become part of this divine book. So there should not be any doubt that another world does exist.
- Some atheist may claim that all these teachings are part of mythology, and all are imaginary, and there is no proof of its authenticity.

But it is not so. There is a proof that his book is message of God, and whatever is written are facts. And that proof is as follows;

Telescope discovered about 200 years ago. Before that no one was able to see even sun and moon clearly. After the invention of electronic Telescope we are able to see galaxies, and this discovery is only about 100 year old. Before that no one even could imagine the sky is full of rotating galaxies. But this Bhagwad Gita says Arjun saw comet and rotating galaxies. (In shlok No. 11.17) So if this book is mythology then how Arjun saw rotating galaxies?

This book is authentic. God is truth. Whatever God showed to Arjun is truth, that is why he was able to see galaxies Dwapara Yuga. So whoever reads this divine book has to believe that God, Angels, hell, heaven, and life after death do exist. And this is the purpose of this chapter in this Holy Book of Bhagwad Gita.

- When prophet Mohammad (pbuh) started preaching religion of God, people of Makkah bitterly opposed him. They confined his full tribe between two hills for 3 years. In 618 A.D, his beloved uncle and wife died, and it was great loss to Prophet Mohammad (pbuh). All the residents of Makkah city were his enemies, and no one was listening to him. Hence he used to remain silent and sad. To motivate him God arranged for his visit of heaven, where he met various Prophets and saw angels, heaven and other divine things etc. This boosted his morale. Arjun experienced some what similar type of experience, which boosted his belief and faith in God. Prophet (pbuh) physically visited heaven. but Arjun only saw them with help of special divine eye sight which was gifted by God.

So this chapter is to convince mankind that God, angels, hell and heavens are not imaginary things. They do exist and human being has to spend infinite period of time after death in that place. But in hell or heaven, which place he gets accommodation depend on his deeds

## Chapter-11

### Vishwarup Darahan Yog

#### 11:1

**Arjun request to see divine majestic creation of God.**

अर्जुन उवाच  
मत्-अनुग्रहाय परमम् गुह्यम् अधात्म संज्ञितम्।  
यत् त्वया उक्तम् वचः तेन मोहः अयम् विगतः मम॥१॥

Arjun said, to favour me, the supreme confidential (and) spiritual knowledge which (was) spoken (to me) by you. By those words my all those illusions (have been) removed.

(अर्जुन उवाच) Arjun said (मत् अनुग्रहाय) to favour me (परमम्) supreme (गुह्यम्) confidential (अध्यात्म संज्ञितम्) (and) spiritual knowledge (यत्) which (was) (उक्तम्) spoken (to me) (त्वया) by you (तेन) by that (वचः) words (मम) my (अयम्) all those (मोहः) illusion (विगतः) (has been) removed.

#### 11:2

भव अप्ययौ हि भूतानाम् श्रुतौ विस्तरशः मया।  
त्वत्तः कमल-पत्र-अक्ष माहात्म्यम् अपि च अन्ययम्॥२॥

O lotus-eyed one (Shri Krishna), certainly, details (about) birth (and) death of all living beings is heard by me (which was said by) you, (and) also (about) greatness and eternal (features of God).

(कमल-पत्र-अक्ष) O lotus-eyed one (Shri Krishna) (हि) certainly (विस्तरशः) details (about) (भव) birth (अप्ययौ) (and) death (भूतानाम्) of all living beings (श्रुतौ) is heard (मया) by me (त्वत्तः) (which was said) you (अपि) also (about) (माहात्म्यम्) greatness (च) and (अन्ययम्) eternal (features of God).

#### 11:3

एवम् एतत् यथा आत्थ त्वम् आत्मानाम् परम-ईश्वर  
द्रष्टुम् इच्छामि ते रूपम् ऐश्वर्यम् पुरुष-उत्तम॥३॥

O great person (Shri Krishna), just as you yourself have spoken this, (about Great materialistic creation of God to express) greatness of God. Like this (from) you I desire to see divine creation of God (also).

(उत्तम पुरुष) O great person (Shri Krishna) (यथा) just as (त्वम्) you (आत्मानाम्) yourself (आत्थ) have spoken (एतत्) this (about Great materialistic creation to express) greatness of (एश्वरम्) God. (एवम्) like this (ते) (from) you (इच्छामि) I desire (द्रष्टुम्) to see (रूपम्) divine creation of (ऐश्वर्यम्) God (also).

**Note 11.3 :-** Roopam word has made from word roop. www.shabdKosh.com says roop has got 45 meanings. In sloke no. 11:43 Arjun says God is अप्रतिम् that means God doesn't have a form. Hence for rupoom we will select those meanings which are not related to form of God. Some of the meanings of Roop are phenomenon, plan, capacity, style, mould, nature, design, pattern etc. As this roopam word in this sloke is related to God, hence we will select its meaning as divine creation. And in next few shloks (11.5, 11.6) God also shown Arjun it is divine creation only.

## 11:4

मन्यसे यदि तत् शक्यम् मया द्रष्टुम् इति प्रभो ।  
योग-ईश्वर ततः मे त्वम् दर्शय आत्मानाम् अव्ययम् ॥४॥

O yogeshwar, (Shri Krishna) if you think that by me (it is) Possible to see that God, (then) you yourself show to me that imperishable God.

(योग ईश्वर) O yogeshwar, (O Shri Krishna) (यदि) if (मन्यसे) you think (मया) by me (शक्यम्) (it is) Possible (द्रष्टुम्) to see (तत्) that (प्रभो) God (then) (त्वम्) you (आत्मानाम्) yourself (दर्शय) show (मे) to me (ततः) that (अव्ययम्) imperishable God.

## 11:5

**God exhibits Arjun majestic divine creation :-**

पश्य मे पार्थ रूपाणि शतशः अथ सहस्रशः ।  
नाना-विधानि दिव्यानि नाना वर्ण आकृतीनि च ॥५॥

God said, O son of partha, now see My majestic creation, in hundreds and in thousands of various type and various spiritual shapes, and colour.

(श्री भगवान् उवाच) God said (पार्थ) O son of partha (अथ) now (पश्य) see (मे) My (रूपाणि) majestic creation (शतशः) in hundreds (अथ) and (सहस्रशः) in thousands (नाना विधानि) of various type and (दिव्यानि नाना) various spiritual (वर्ण आकृतीनि च) shapes and colour.

## 11:6

पश्य आदित्यान् वसून् रुद्रान् अश्विनौ मरुतः तथा ।  
बहूनि अदृष्ट पूर्वाणि पश्य आश्चर्याणि भारत ॥६॥

O Arjun, look at Aditya (angel managing Sun), Vasun (the angel managing water), the fearful angel Rudra, the Angel of horses, Ashvinu. Marut, the Angel managing wind, and look at many more surprising (divine creations, which were) never seen before.

(भारत) O Arjun (पश्य) look at (आदित्यान्) Aditya (angel managing Sun) (वसून्) Vasun (the angel managing water) (रुद्रान्) the fearful angel Rudra (अश्विनौ) the Angel of horses, Ashvinu (मरुतः) Marut (the Angel managing wind) (तथा) and (पश्य) look at (बहूनि) many more (आश्चर्याणि) surprising (divine creations which were) (अदृष्ट) never seen (पूर्वाणि) before.

## 11:7

इह एक-स्थम् जगत् कुत्लम् पश्य अद्य स चर अचरम् ।  
मम देहे गुडाकेश यत् च अन्यत् द्रष्टुम् इच्छसि ॥७॥

O Arjun, now see here at one place, entire universe along with living and non-living, and whatever other thing you wish to see, (See them in) My effulgence (jyoti, light).

(गुडाकेश) O Arjun, (अद्य) now (पश्य) see (इह) here (एक स्थम्) at one place (कुत्लम्) entire (जगत्) universe (स) along with (चर-अचरम्) living and non-living (च) and (यत्) whatever (अन्यत्) other thing (इच्छसि) you wish (द्रष्टुम्) to see (मम देह) (see them in) My effulgence (jyoti, light).

## नोट ११.७

ईश्वरचंद्र ने अपने शब्दकोश में देह का अर्थ १.शरीर २.रूप ३.ज्योति ४. लगन का स्थान लिखा है। श्लोक नं. ११.४३ के अनुसार ईश्वर अप्रतिम है। इस कारण देह का अर्थ हम इस श्लोक में ज्योति या तेज लेंगे।

## 11:8

### God blesses Arjun divine eyesight :-

न तु माम् शक्यसे द्रष्टुम् अनेन एव स्व-चक्षुषा  
दिव्यम् ददामि ते चक्षुः पश्य मे योगम् ऐश्वरम् ॥८॥

But (it is) not possible to see Me with these your physical eyes. So I give you divine eyes, to see divine creation related to Me.

Note :- Arjun saw Angels managing various situations of earth. That means such angel a saint or noble person can see. To look directly in heaven one needs divine sight, hence God gifted Arjun divine eyes sight, to see His light.

(तु) but (न) (it is) not (चक्षुषा) possible (द्रष्टुम्) to see (माम्) Me (अनेन) with these (स्व चक्षुषा) your physical eyes (एव) so (ददामि) I give (ते) to you (दिव्यम्) divine (चक्षु) eyes (पश्य) to see (ऐश्वरम्) divine creation (योगम्) related to (मे) Me.

## 11:9

एवम् उक्त्वा ततः राजन् महा-योग-ईश्वर हरिः ।  
दर्शयामास पार्थाय परमम् रूपम् ऐश्वरम् ॥९॥

O king (Dhritrashtra), saying this, from place of great Krishna, who is yogeshwar, that God displayed Arjun (His) great divine majestic creation.

(राजन्) O king (Dhritrashtra) (एवम् उक्त्वा) saying this (आस) from place of (महा) great (हरी) Krishna (योग ईश्वरः) who is yogeshwar (ततः) that God (दर्शयाम्) displayed (पार्थाय) Arjun (परमम्) (His) great (ऐश्वरम्) divine (रूपम्) majestic creation.

## 11:10-11

### Description of Angels which Arjun saw :-

अनेक वक्त्र नयनम् अनेक अद्भुत दर्शनम् । अनेक दिव्य  
आभरणम् दिव्य अनेक उद्यत आयुधम् ॥१०॥

दिव्य माल्य अम्बर धरम् दिव्य गन्ध अनुलेपनम् । सर्व आश्चर्य-  
मयम् देवम् अनन्तम् विश्वतः-मुखम् ॥११॥

(Arjun is shown angles with) many faces many eyes. (It was a) wonderful scene. Many angels wearing divine ornaments, many wielding (carrying) divine weapons, (there were angels who were) wearing saffron garlands, smeared with divine fragrances. All wonderful, unlimited Angels looking in all directions.

(Arjun is shown angels with) (अनेक) many (वक्त्र) faces (अनेक) many (नयनम्) eyes (अद्भुत दर्शनम्) (it was a) wonderful scene (अनेक) many angels wearing (दिव्य) divine (आभरणम्) ornaments (अनेक) many (उद्यत) wielding (carrying) (दिव्य) divine (आयुधम्) weapons (there were angels. Who were) (धरम्) wearing (मालया अम्बर) saffron garlands (दिव्य गन्ध अनुलेपनम्) smeared with divine fragrances (सर्व आश्चर्य-मयम्) all wonderful (अनन्तम्) unlimited (देवम्) Angels (विश्वतः मुखम्) looking in all directions.

**Note no. 11.10** All praise belongs to God, the creator of the heavens and the earth who has made the angels Messengers of two or three or four wings. He increases the creation as He wills. God has power over all things. ( Sureh Al Fatir, Ayat no. 1 )

## 11:12

### Light of Almighty God :-

दिवि सूर्य सहस्रस्य भवेत् युगपत् उत्थिता  
यदि भाः सदृशी सा स्यात् भासः तस्य महात्मनः ॥१२॥

(Then Arjun saw effulgence (light) of God, it was as) if in the sky many thousand suns were present simultaneously. That light would be like splendor of that great God.

(That means Arjun saw light of God which was more than many thousand sun simultaneously shining in sky).

(Then Arjun saw effulgence (light) of God, it was as) (यदि) if (दिवि) in the sky (सहस्रस्य) many thousand (सूर्य) suns (युगपत्) simultaneously (भवेत्) were (अस्थिता) present (सा) that (भाः) light (स्यात्) would be (सदृशी) like (भासः) splendor of (तस्य) that (महात्मनः) great God.

## 11:13

### Arjun expresses his gratitude and praises God :-

तत्र एक-स्थम् जगत् कृत्स्नम् प्रविभक्तम् अनेकधा।  
अपश्यत् देव-देवस्य शरीरे पाण्डवः तदा ॥१३॥

At that time, Arjun could see there, at one place, entire universe getting divided (That is creation process of universe was going on) by internal power and constituent elements created by God of Angels. (supreme God).

(तदा) at that time (पाण्डवः) Arjun (अपश्यत्) could see (तत्र) there (एक-स्थम्) at one place (कृत्स्नम्) entire (जगत्) universe (प्रविभक्तम् अनेकधा) getting divided (that is creation process of universe was going on) (शरीरे) by internal power and constituent elements created by (देव देवस्य) God of angles. (supreme God).

## Note For 11:13 :- (Meaning of शरीर in Sanskrit in dictionary by ishwarchand is

संघटक तत्त्व = Constituent elements

दैहिक शक्ति = Internal power

We are using both the meanings in this shlok. And this is greatness of God that by one word He says many thing at a time)

**नोट नं. ११.१२** पैगंबर मूसा ने जो ईश्वर के तेज को देखा था, उसका वर्णन पवित्र कुरआन में इस प्रकार है, “और जब मूसा हमारे (ईश्वर के) निश्चित किए हुए समय पर (पर्वत के शिखर पर) पहुँचे और उसके ईश्वर ने उससे बातचित की तो वह (मूसा) कहने लगे, हे ईश्वर! मुझे (अपना जलवा) दिखा, मैं तुझे देखूँ। ईश्वर ने कहा तुम मुझे नहीं देख सकते, हाँ (उस) पर्वत की ओर देखो। यदि वह अपने स्थान पर स्थिर रहा, तो तुम मुझे देख लोगे। फिर जब ईश्वर (का तेज) पर्वत पर आलोकित हुआ तो उसे चकनाचूर कर दिया। और मूसा मूर्च्छित होकर गिर पड़े। जब होश आया तो कहा महिमा तेरी। मैं तेरे आगे तौबा करता हूँ और सबसे पहला इमान लाने वाला मैं हूँ।” (सूरे अल-आराफ -७ आयत - १४३)

एक और आयत इस प्रकार है:-

(हे यहूदी समुदाय) याद करो जब तुमने मूसा से कहा था कि हम तुम्हारे कहने का हरगिज़ विश्वास न करेंगे, जब तक कि अपनी आँखों से खुले तौर पर ईश्वर को न देख लें। उस समय तुम्हारे देखते-देखते एक जबरदस्त कड़के ने तुमको आलिया। तुम बेजान होकर गिर चुके थे, मगर फिर हमने तुम को जिंदा उठाया। शायद कि इस उपकार के बाद तुम शुकुगुजार बन जाओ। (सूरे अल-बकर-२ आयत -५५-५६)

(अर्थात् ईश्वर का तेज इतना अधिक शक्तिशाली है की मनुष्य उसको बरदाश्त (सहन) नहीं कर सकता है।)

## 11:14

ततः सः विस्मय-आविष्ट हृष्ट-रोमा धनञ्जयः ।  
प्रणम्य शिरसा देवम् कृत-अञ्जलिः अभाषत ॥१४॥

Arjun with surprise (and) full of happiness (and) with hair standing on ends, bowed down with head (to) that God, (and) said with folded hands.

(धनञ्जयः) Arjun (the conqueror of wealth) (सः विस्मय) with surprise (अविष्ट) full of happiness (हृष्ट रोमा) with hair standing on ends (प्रणम्य शिरसा) bowed down with head (ततः) (to) that (देवम्) God (अभाषत) (and) said (कृत-अञ्जलिः) with folded hands.

## 11:15

पश्यामि देवान् तव देव देहे सर्वान् तथा भूत विशेष-सङ्घान् ।  
ब्रह्माणम् ईशम् कमल-आसन-स्थम् ऋषीन् च सर्वान् उरगान् च  
दिव्यान् ॥१५॥

Arjun said, O Lord, I see (in) your (jyoti) effulgence all angels, and all creatures together. Specially Brahma (and) Shankar sitting on the lotus flower, and all divine serpents and sages.

(अर्जुन उवाच) Arjun said (देव) O Lord (पश्यामि) I see (तव) (in) your (देह) (jyoti) effulgence (सर्वान्) all (देवान्) angels (तथा) and (भूत) all creatures (विशेष सङ्घान्) together specially (ब्रह्माणम्) Brahma (ईशम्) Shankar (कमल आसम् स्थम्) sitting on the lotus flower (च) and (सर्वान्) all (दिव्यान्) divine (उरगान्) serpents (च) and (ऋषीन्) sages.

## 11:16

अनेक बाहु उदर वक्त्र नेत्रम् पश्यामि त्वाम् सर्वतः अनन्त-रूपम् ।  
न अन्तम् न मध्यम् न पुनः तव आदिम् पश्यामि विश्व-ईश्वर  
विश्वरूप ॥१६॥

O God of universe, who gave this universe an existence (form), I saw (angels with) so many hands, stomach, faces and eyes. (I saw) your infinite majestic creation in every direction. (O God) I see no end, no middle, and no repeated beginning of yours.

(विश्व ईश्वर) O God of universe (विश्वरूप) who gave this universe an existence (form) (पश्यामि) I saw (angels with) (अनेक) so many (बाहु उदर वक्त्र नेत्रम्) hands, stomach, faces and eyes (त्वाम्) (I saw) your (अनन्त रूपम्) infinite majestic creation (सर्वतः) in every direction (पश्यामि) (O God) I see (न) no (अनन्त) end (न) no (मध्यम्) middle (न) no (पुनः) repeated (आदिम्) beginning (तव) of yours.

**नोट ११.१५** पैगंबर मुहम्मद साहब (स.) जब धरती से स्वर्ग की यात्रा के लिए गए थे तो उन्होंने भी स्वर्ग में पैगंबर इबराही और पैगंबर आदम को देखा था।

अथर्वा वेद (पुरुषमेधा-१०-२-२६) में पैगंबर इब्राहीम को ब्रह्मा कहा है (ब्रह्मा यह एक पद है)। और शंकरजी और पैगंबर आदम में बहुत समानताएं हैं जो आप youtube पर इस लिंक पर देख लीजिए।

(<https://youtu.be/ff-J4R-Hkwy>) (Similarity between Shankarji & prophet Adam)

Note 11.5: Prophet Mohammed (Pbuh) when visited heaven, he also saw Prophet Abraham and Prophet Adam in heaven. In Atharva Veda (Purush Medha 10-2-26) there is description of sacrifices by Prophet Abraham, and he is called as Brahma (Brahma is a title, said for respected Angels and holy personalities).

There is a great similarity between Shankarji and Prophet Adam. This similarity either you can read in my book "Similarity between Shankarji and Prophet Adam", or you can see it on Youtube on following link...



## 11:17

किरीटिनम् गदिनम् चक्रिणम् च तेजःराशिम् सर्वतः दीप्ति-मन्तम् । पश्यामि त्वाम् दुर्निरीक्ष्यम् समन्तात् दीप्त-अनल अर्कं द्युतिम् अप्रमेयम् ॥१७॥

Shining (like) crown, club (comets) rotating discs (galaxies) (and) stars, everywhere. (O God I) see your infinite effulgence in all directions, (but which is) difficult to look upon, (like) blazing fire, (or) effulgence (light) of the sun.

(दीप्ति मन्तम्) Shining (like) (किरीटिनम्) crown, (गदिनम्) club (comets) (चक्रिणम्) rotating discs (Galaxies) (राशिम्) (and) stars (सर्वतः) everywhere (पश्यामि) (O God I) see (त्वाम्) your (अप्रमेयम्) infinite (तेजः) effulgence (समन्ताम्) in all directions (दुर्निरीक्ष्यम्) (but which is) difficult to look upon (दीप्त अनल) (like) blazing fire (द्युतिम्) (or) effulgence (light) (अर्क) of the sun.

## 11:18

### Arjun describing greatness of God :-

त्वम् अक्षरम् परमम् वेदितव्यम् त्वम् अस्य विश्वस्य परम् निधानम् त्वम् अव्ययः शाश्वत-धर्म-गोप्ता सनातनः त्वम् पुरुषः मतः मे ॥१८॥

(O God) you (are) the imperishable (immortal) God, greatest of all, worthy of being known. (O God), you (are) supreme, (and) support of this universe. (O God) you (are) protector of everlasting eternal divine religion (Shashwat Dharm). (O God) you (are) everlasting, the supreme divine entity. This is my faith.

(त्वम्) (O God) you are (अक्षरम्) the imperishable (immortal) God (परमम्) greatest of all (वेदितव्यम्) worthy of being known (त्वम्) (O God) you (are) (परम्) supreme (निधानम्) support of (अस्य) this (विश्वस्य) universe (त्वम्) (O God) you (are) (गोप्ता) protector of (अव्ययः) everlasting (शाश्वत धर्म) eternal divine religion (त्वम्) (O God) you (are) (सनातनः) everlasting (पुरुषः) the supreme divine entity (मतः मे) this is my faith (opinion).

## 11:19

अनादि मध्य अन्तम् अनन्त वीर्यम् अनन्त बाहुम् शशि सूर्य नेत्रम् । पश्यामि त्वाम् दीप्त हृताश-वक्त्रम् स्व-तेजसा विश्वम् इदम् तपन्तम् ॥१९॥

(O God) you are without beginning, middle, and end. (O God you have) infinite power, infinite arms (means to control universe). Moon and sun are like your eyes. (O God, I) see this universe getting heated up by your radiance, which is emanating from your blazing (shining) face.

(O God you are) (अनादि मध्य अन्तम्) without beginning middle and end (O God you have) (अनन्त वीर्यम्) infinite power (अनन्त बाहुम्) infinite arms (means to control universe) (शशि सूर्य नेत्रम्) moon and sun are like your eyes (पश्यामि) (O God, I) see (इदम्) this (विश्वम्) universe (तपन्तम्) getting heated up (स्व तेजसा) by your radiance (दीप्त हृताश वक्त्रम्) which is emanating from your blazing (shining) face.

**नोट ११.१७** इस श्लोक में अर्जुन का घुमती हुई आकाशगंगा देखने का वर्णन है। द्वापरयुग में अपनी आंखों से घुमती आकाशगंगा को देखना एक चमत्कार है। और इस पुस्तक का ईश्वर की ओर से अवतरीत होने का प्रमाण है।

**Note no. 11.18** Praise be to God. He has sent the Book to His servant and has made it a flawless guide (for human beings). so that he could warn them of His stern retribution, give the glad news of the best and everlasting reward to the righteously striving believers, wherein they shall remain forever, and admonish those who say that God has begotten a son. Neither they nor their fathers had any knowledge of such utterance (that God has begotten a son). Whatever they say about (this matter) is vicious blasphemy and plain lies. ( Sureh Al Kahf, Ayat no. 1-5 )

## 11:20

वौ आ-पृथिव्योः इदम् अन्तरम् हि व्यासम् त्वया एकेन दिशः च सर्वाः। दृष्ट्वा अद्भुतम् रूपम् इदम् तव उग्रम् लोक त्रयम् प्रव्यथितम् महा-आत्मन् ॥२०॥

O great God, from sky to earth, and and in-between, and in all directions, certainly your alone effulgence (light) pervades. Seeing your this wonderful state, (which is) intense (light), three worlds are trembling.

(महा आत्मन्) O great God (वौ आ पृथिव्योः) from sky to earth (इदम्) and (अन्तरम्) and in-between (च) and (सर्वाः) in all (दिशः) directions (हि) certainly (त्वया एकेन) your alone (व्यासम्) (effulgence/light) pervades (दृष्ट्वा) seeing (तव) your (इदम्) this (अद्भुतम्) wonderful (रूपम्) state (उग्रम्) (which is) intense (light) (लोक त्रयम्) three worlds are (प्रव्यथितम्) trembling.

## 11:21

अमी हि त्वाम् सुर-सङ्घाः विशन्ति केचित् भीताः प्राञ्जलयः गृणन्ति। स्वस्ति इति उक्त्वा महा-ऋषि सिद्ध-सङ्घाः स्तुवन्ति त्वाम् स्तुतिभिः पुष्कलाभिः ॥२१॥

Indeed, all those groups of angels (seeking) your shelter. Some in fear. (They are) offering prayer with folded hands, and seeking your protection. Great sages, and perfect beings (siddha), offering prayer (with) vedic hymns (and) praising You.

(हि) Indeed (अमी) all those (सुर-सङ्घाः) groups of angels (त्वाम्) (seeking) your (विशन्ति) shelter (केचित्) some (भीताः) in fear (गृणन्ति) (they are) offering prayer (प्राञ्जलयः) with folded hands (उक्त्वा) and seeking (स्वस्ति इति) your protection (महा ऋषि) great sages (सिद्ध सङ्घाः) and perfect beings (स्तुतिभिः) offering prayer (पुष्कलाभि) (with) vedic hymns (and) (स्तुवन्ति) praising (त्वाम्) you.

## 11:22

रुद्र आदित्याः वसवः ये च साध्याः विश्वे अश्विनौ मरुतः च उष्म-पाः च। गन्धर्व यक्ष असुर सिद्ध सङ्घाः वीक्षन्ते त्वाम् विस्मिताः च एव सर्वे ॥२२॥

(O God), certainly these Rudra, Adityas, vasavah and Sadhyas, Vishve, ashvinah, marutah, and the ancestors, and gandharv, yaksha, demons, (and) group of noble (perfect) people, all looking with wonder at your majestic effulgence.

(O God) (एव) certainly (ये) these (रुद्र, आदित्य, वसवः) Rudra, Adityas, vasavah (च) and (साध्याः, विश्वे, अश्विनौ, मरुतः) Sadhyas, Vishve, ashvinah, marutah (च) and (उष्म-पा) the ancestors (च) and (गन्धर्व, यक्ष, असुर, सिद्ध सङ्घा) gandharv, yaksha, demons, group of noble (perfect) people, (सर्वे) all (वीक्षन्ते) looking (विस्मिताः) with wonder (त्वाम्) at your (majestic effulgence).

11.21: Holy Quran praises God following words. The seven heavens, the earth, and whatever is between them all glorify Him. There is nothing that does not glorify Him and always praise him, but you do not understand their praise and glorification. He is All-forgiving and All-forgiving.

(Holy Quran Surah Bani Israil No. 17, Verse No. 44, Translation by Muhammad Sarwar)

11.22: And to Him belongs whoever is in the heavens and earth. All are to Him devoutly obedient.

(Holy Quran Surah Ar Rum No. 30, Verse No. 26, Translation by Sahi International-www.quranx.com)

**नोट ११.११** ईश्वर ने पवित्र कुरआन में कहा की यदि हमने इस कुरआन को किसी पर्वत पर भी उतार दिया होता तो तुम अवश्य देखते कि ईश्वर के भय से वह दबा और फटा जाता है। यह उदाहरण लोगों के लिए हम इसलिए देते हैं कि वे सोच-विचार करें।

ईश्वर वही है जिसके सिवा कोई पूज्य-प्रभु नहीं। जो बाते छूपी हुई है और जो सामने है सबको जानता है। वह बड़ा कृपाशील, अत्यंत दयावान है।

ईश्वर वही है जिसके सिवा कोई पूज्य नहीं है। बादशाह है, अत्यन्त पवित्र, सर्वथा सलामती, निश्चिन्ता प्रदान करनेवाला, संरक्षक, प्रभुत्वशाली, प्रभावशाली (टुटे हुए को जोड़नेवाला) अपनी महानता प्रकट करनेवाला। ईश्वर उस संगम (शिर्क) से महान और उच्च है जो वे लोग करते हैं।

ईश्वर वही है जो संरचना का प्रारूपक है। अस्तित्व प्रदान करनेवाला, रूप देनेवाला है। उसीके लिए अच्छे नाम है। जो चीज भी आकाशों और धरती में है, उसी के नाम का जाप कर रही है। और वह प्रभुत्वशाली तत्त्वदर्शी है। (सूरे अल हशर-५९, आयत-२२-२४)

## 11:23

### Arjun saw Yamraj (Angel of death) :-

Note:- (God) presents yam, Angel of death to Arjun, to encourage Arjun and predict death of most of his enemies. After looking at him Arjun says.

रुपम् महत् ते बहु वक्त्र नेत्रम् महा-बाहो बहु बाहु उरु पादम् ।  
बहु उरु बहु-दंष्टा करालम् दृष्ट्वा लोकाः प्रव्यथिताः तथा अहम्  
॥२३॥

(Arjun said) O mighty armed lord, seeing your magnificent form with many mouths, eyes, many arms, thighs, legs many stomachs and many terrifying teeth, all the worlds and I am afraid (terror stricken).

(Arjun said) (महाबाहो) O mighty armed lord (दृष्ट्वा) seeing (ते) your (रुपम् महत्) magnificent form with (बहु) many (वक्त्र नेत्रम्) mouths, eyes (बाहु) many (बाहु उरु पादम्) arms, thighs, legs (बहू उदरम्) many stomachs (बहु दंष्टा करालम्) many terrifying teeth (लोकाः) all the worlds (तथा) and (अहम्) I am (प्रव्यथिताः) afraid (terror stricken).

Note:- In shlok no.11:22 all were observing light of Almighty God, which was more than light of a thousand suns, and all were looking with surprise. But when they saw Yam, all got terrified. description of Yam starts with shlok no.11:23. Arjun in shlok no. 11:16 called God as (विश्व ईश्वर), but the new face he called Vishnu in shlok no. 11:24. It is clarified in shlok No. 11.32 That new face is of Yamraj (Angel of death).

## 11:24

नमः स्युग्रम् दीप्तम् अनेक वर्णम् व्यात्त आननम् दीप्त विशाल नेत्रम्  
द्रष्ट्वा हि त्वाम् प्रव्यथितः अन्तः आत्मा धृतिम् न विन्दामि शमम्  
च विष्णो ॥२४॥

O Vishnu, seeing your touching the sky mouth (which is) open, seeing your big blazing eyes, certainly my heart is fearful from inside, (and) not having steadiness and mental peace.

(विष्णो) O Vishnu (दृष्ट्वा) seeing (त्वाम्) your (नमः स्युग्रम्) touching the sky (आननम्) mouth (which is) (व्यात्त) open (दीप्त विशाल नेत्रम्) radiant and of many colors, seeing your big blazing eyes (हि) certainly (प्रव्यथितः अन्तः आत्मा) my heart is fearful from inside (न) (and) not (विन्दामि) having (धृतिम्) steadiness (च) (and) (शमम्) mental peace.

## 11:25

## Arjun describing fearful appearance of Yamraj :-

दंष्ट्रा करालानि च ते मुखानि दृष्ट्वा एव काल-अनल सन्नि-भानि  
दिशः न जाने न लभे च शर्म प्रसीद देव-ईश जगत्-निवास ॥२५॥

O lord of lords, the shelter of the universe. Seeing your terrible teeth, and mouth, indeed (it is) resembling the fire of death. (Because of this) neither (I) know direction, nor getting peace. Have mercy (on me).

(देव ईश) O lord of lords (जगत निवास) the shelter of the universe (दृष्ट्वा) seeing (ते) your (करालानि) terrible teeth (च) and (मुखानि) mouth (एव) indeed (सन्नि-भानि) (it is) resembling (काल अनल) the fire of death (because of this) (न) neither (जाने) (I) know (दिशः) direction (न) nor (लभे) getting (शर्म) peace (प्रसीद) have mercy (on me).

## 11:26-27

अमी च त्वाम् धृतराष्टस्य पुत्राः सर्वे सह एव अवनि-पाल सड्यैः ।  
भीष्मः द्रोणः सूत-पुत्रः तथा असौ सह अस्मदीयैः अपि योध-  
मुख्यैः ॥२६॥

वक्त्राणि ते त्वरमाणाः विशन्ति दंष्ट्रा करालानि भयानकानि ।  
केचित् विलग्नाः दशन-अन्तरेषु सन्दश्यन्ते चूर्णितैः उत्तम-अडैः  
॥२७॥

Your (power is) immeasurable. All sons of Dhritarashtra along with group of their allied kings, Bhishma, Dronacharya, Karna, and those from our side also, along with generals, entering with speed (in) your mouth with terrible teeth. Some (of them) getting stuck between the teeths, (and some) are seen (with) crushed heads.

(त्वाम्) Your (power is) (अमी) immeasurable (सर्वे) all (पुत्रा) sons of (धृतराष्टस्य) Dhritarashtra (सह) along with (सड्यैः) group of (अवनि पाल) their allied kings (भीष्मः द्रोणः सूत-पुत्रः) (Bhishma, Dronacharya, Sut putra) (तथा) and (असौ) those (अस्मदीयैः) from our side (अपि) also (सह) along with (योधमुख्यैः) generals.

(विशन्ति) entering (त्वरमाणाः) with speed (ते) (in) your (वक्त्राणि) mouth (with) (दृष्ट्वा करालानि) terrible teeths (केचित्) some (of them) (विलग्नाः) getting stuck (दशन अन्तरेषु) between the teeths (सदृश्यन्ते) (and some) are seen (चूर्णितैः) (with) crushed (उत्तम-अडैः) heads.

## 11:28-29

यथा नदीनाम् बहवः अम्बु-वेगाः समुद्रम् एव अभिमुखाः द्रवन्ति ।  
तु तव अमी नर-लोक-वीराः विशन्ति वक्त्राणि अभिविज्वलन्ति  
॥२८॥

यथा प्रदीप्तम् ज्वलनम् पतङ्गा विशन्ति नाशाय समुद्र-वेगाः ।  
तथा एव नाशाय विशन्ति लोकाः तव अपि वक्त्राणि समुद्र-वेगाः  
॥२९॥

The way in which many rivers and waves of water flow rapidly towards the ocean, in the same way (in) your unmeasurable blazing mouth, kings of human society entering.

(यथा) The way in which (नदीनाम् बहवः) many rivers (अम्बु वेगाः) and waves of water (द्रवन्ति) flow rapidly (अभिमुखाः) towards (समुद्रम्) the ocean (तथा) in the same way (ता) (in) your (अमी) immeasurable (अभिविज्वलन्ति) blazing (वक्त्राणि) mouth (नर लोक वीराः) kings of human society (are) (विशन्ति) entering. (यथा) the way in which (patangah) moths (विशन्ति) enter (प्रदीप्तम्) blazing (ज्वलनम्) fire (समुद्र वेगाः) with great speed

The way in which (insects) moths enter blazing fire with great speed to perished, similarly those people are also entering in your mouth with great speed to perish.

(नाशाय) to perish (तथा एव) similarly (लोकाः) those people (अपि) are also (विशन्ति) entering in (तव) your (वक्त्राणि) mouth (समृद्ध वेगाः) with great speed (नाशाय) to perish.

### 11:30

लेलिहसे ग्रसमानः समन्तात् लोकान् समग्रान् वदनैः ज्वलद्भिः ।  
तेजोभिः आपूर्य जगत् समग्रम् भासः तव उग्राः प्रतपन्ति विष्णो  
॥३०॥

O Vishnu, blazing fire of (your) mouth is licking, (and) devouring from all sides all the people of the world. All the universe is filled with scorching fierce blazing rays (of) your mouth).

(विष्णो) O Vishnu (ज्वलद्भिः) blazing fire of (वदनैः) (your) mouth is (लेलिहसे) licking (and) (ग्रसमानः) devouring (समन्तात्) from all sides (समग्रान्) all the people of (लोकान्) the world (समग्रान्) all (जगत्) the universe (आपूर्य) is filled with (प्रतपन्ति) scorching (उग्राः) fierce (तेजोभिः) blazing (भासः) rays (of) (तव) your (mouth).

### 11:31

आख्याहि मे कः भवान् उग्र-रूपः नमः अस्तु ते देव-वर प्रसीद ।  
विज्ञातुम् इच्छामि भवन्तम् आद्यम् न हि प्रजानामि तव प्रवृत्तिम्  
॥३१॥

Tell (me, who is) in fierce form, who (are) you? I bow to you. O superior than Angels, be merciful (to me). (You are the) primeval. I wish to know you. I could not understand your working.

(आख्याहि) tell (मे) (me) (उग्र रूपः) in fierce form (कः) who (are) (भवान्) you? (नमः अस्तु) I bow (ते) to you (देव वर) O superior than Angels (प्रसीद) be merciful (to me) (आद्यम्) (you are the) primeval (इच्छामि) I wish (विज्ञातुम्) to know (भवन्तम्) you (न) I could not (प्रजानामि) understand (तव) your (प्रवृत्तिम्) working.

### 11:32

#### Yamraj introduce Himself :-

कालः अस्मि लोक क्षय-कृत् प्रवृद्धः लोकान् समाहर्तुम् इह प्रवृत्तः  
ऋते अपि त्वाम् न भविष्यन्ति सर्वे ये अवस्थिताः प्रति-अनीकेषु  
योधाः ॥३२॥

The supreme entity said, I am (kal) Yam, source of destruction of the world. (I) destroy mighty (proudly) people, (to) protect this world. Even without you, all these warriors who are standing in the opposite army (will) not exist in future.

(श्री भगवान् उवाच) The supreme entity said (अस्मि) I am (कालः) Yam (क्षय-कृत्) source of destruction (लोकान्) of the world (समाहर्तुम्) (I) destroy (प्रवृद्धः) mighty (proudly) (लोकान्) people (प्रवृत्तः) (to) protect (इह) this world (अपि) even (ऋते) without (त्वाम्) you (सर्वे) all (ये) these (योधाः) warriors (अवस्थिताः) who are standing (प्रति-अनीकेषु) in the opposite army (न) (will) not exist (भविष्यन्ति) in future.

**11:32 Note:-** Dictionary of Ishwarchand mentioned many meanings of (kal) (कालः). Two of these are Time, and Yam (Angel of death). In this sloke only description of destruction is there, hence we select its meaning as Yam. Kal (कालः) do both things, destruction and construction. For example, from birth to age of 33, body of man grows. After 33 till old age its ages or deceases. So in a life cycle, along with Time (कालः) a human being faces both positive and negative phases. But when Yam comes, it means "THE END" Hence in this shlok we selected Yam as meaning of (कालः).

## 11:33

### Assurance of victory by Yamraj to Arjun :-

तस्मात् त्वम् उत्तिष्ठ यशः लभस्व जित्वा शत्रून् भुङ्क्ष्व राज्यम् समृद्धम्  
मया एव एते निहताः पूर्वम् एव निमित्त-मात्रम् भव सव्य-साचिन् ॥३३॥

Therefore, O Arjun (the one who can shoot arrows with both hands) you arise, and attain victory (over) enemy, (and) enjoy honor, prosperity (from) kingdom. (You) become only reason. Certainly (all) these will be killed by Me (only).

(तस्मात्) Therefore (सव्य-साचिन्) (O Arjun) the one who can shoot arrows with both hands (त्वम्) you (उत्तिष्ठ) arise (लभस्व) and attain (जित्वा) victory (over) (शत्रून्) enemy (भुङ्क्ष्व) (and) enjoy (यशः) honor (समृद्धम्) prosperity (राज्यम्) (from) kingdom (भव) (you) become (मात्रम्) only (निमित्त) reason (एव) certainly (एते) (all) these (निहताः पूर्वम्) will be killed (मया) by Me (only).

## 11:34

द्रोणम् च भीष्मम् च जयद्रथम् च कर्णम् तथा अन्यान् अपि योध-वीरान्।  
मया हतान् त्वम् जहि मा व्यथिष्ठाः युध्यस्व जेता असि रणे सपत्नान् ॥३४॥

Dronacharya and Bhishm and Jayadrath and Karn, (and) other brave warriors also will be killed by Me. You (only) slay (them). Don't be afraid (and) fight. You shall be victorious in battle (against) enemies.

(द्रोणम्) Dronacharya (च) and (भीष्मम्) Bhishm (च) and (जयद्रथम्) Jayadrath (च) and (कर्णम्) Karn (अन्यान्) other (योध वीरान्) brave warriors (तथा) also (हतान्) will be killed (मया) by Me (त्वम्) you (only) (जहि) slay (them) (मा व्यथिष्ठाः) don't be afraid (युध्यस्व) (and) fight (जेता असि) you shall be victorious (रणे) in battle (सपत्नान्) (against) enemies.

## 11:35

### Arjun again expresses gratitude to God :-

एतत् श्रुत्वा वचनम् केशवस्य कृत-अञ्जलिः वेपमानः किरीटी।  
नमस्कृत्वा भूयः एव आह कृष्णम् स-गुद्गदम् भीत-भीतः प्रणम्य ॥३५॥

Sanjay said, hearing these words from (place of) Shri Krishna, the crowned one (Arjun) (in) trembling (condition) with joined palms expressed his gratitude. Certainly overwhelmed (with fear and gratitude) (he) again bowed down (and) in soft voice and spoke to (God via) Krishna.

(संजय उवाच) Sanjay said (श्रुत्वा) hearing (एतत्) these (वचनम्) words (केशवस्य) from (place of) Shri Krishna (किरीटी) the crowned one (Arjun) (वेपमानः) (in) trembling (condition) (कृत-अञ्जलिः) with joined palms (नमस्कृत्वा) expressed his gratitude (एव) certainly (भीतः भीतः) overwhelmed (भूयः) (he) again (प्रणम्य) bowed down (and) (स-गुद्गदम्) in soft voice (आह) spoke (to God via) (कृष्णम्) Krishna.

## 11:36

स्थाने हृषीक-ईश तव प्रकीर्त्या जगत् प्रहृष्यति अनुरज्यते च ।  
रक्षांसि भीतानि दिशः द्रवन्ति सर्वे नमस्यन्ति च सिद्ध-सङ्घाः  
॥३६॥

Arjun said, O God (You revealed yourself) in place of Krishna. By the glories of yours, the entire world is filled with love and rejoicing. And the demons are fleeing fearfully in all directions. And all groups of perfect saints bow down (to you).

(अर्जुन उवाच) Arjun said (इश) O God (you revealed yourself) (स्थाने) in place of (हृषीकेश) Krishna (प्रकीर्त्या) by the glories (तव) yours (जगत्) the entire world (अनुरज्यते) is filled with love (प्रहृष्यति) and rejoicing (च) and (रक्षांसि) the demons (द्रवन्ति) are fleeing (भीतानि) fearfully (दिशः) in all directions (च) and (सर्वे) all (सिद्ध सङ्घा) groups of perfect saints (नमस्यन्ति) bow down (to you).

## 11:37

कस्मात् च ते न नेमरन् महा-आत्मन् गरीयसे ब्रह्मणः अपि आदि-कर्त्रे ।  
अनन्त देव-ईश जगत्-निवास त्वम् अक्षरम् सत असत् तत्-परम् यत् ॥३७॥

(O God), you are immortal God of this world, hereafter, (and) that which is beyond. (you are) Greater than (imagination). The original primeval creator than brahma. The timeless one. God of devtas (angels). Refuge of the universe. (Then) why Great personalities should not bow down to you.

(O God) (त्वम्) you are (अक्षरम्) immortal God of (असत्) this world (सत्) hereafter (तत् परम् यत्) (and) that which is beyond (गरीयसे) greater than (imagination) (आदि कर्त्रे) the original creator (अपि) than (ब्रह्मणः) brahma (अनन्त) the timeless one (देव ईश) God of devtas (angels) (जगत् निवास) refuge of the universe (कस्मात्) (then) why (महा आत्मन्) Great personalities (न) should not (नेमरन्) bow down (ते) to you.

## 11:38

त्वम् आदि-देवः पुरुषः पुराणः त्वम् अस्य विश्वस्य परम् निधानम्  
वेत्ता असि वेद्यम् च परम् च धाम त्वया ततम् विश्वम् अनन्त-रूप  
॥३८॥

(O God) You are God, who is before everyone. Earliest personality. You are supreme. Refuge of universe. (You) know everything. You are one who should be known. And the supreme

(O God) (त्वम्) you are (आदि देवः) God who is before everyone (पुराणः पुरुषः) earliest personality (त्वम्) you are (परम्) supreme (निधानम्) refuge of (विश्वस्य) universe (वेत्ता) (you) know everything (असि वेद्यम्) you are one who should be known (च) and (परम् धाम) the supreme abode (heaven is yours) (अनन्त) infinite

11.37: When you argued with Moses, saying that you were not going to believe him unless you could see God with your own eyes, so the thunderbolt took you while you were looking on. (Holy Quran Surah Al Baqarah No. 2, Verse No. 55)



abode (heaven is yours). Infinite creation which pervade the universe (is) by You.

(रूपम्) creation (तत्तम्) which pervade (विश्वस्य) the universe (त्वया) (is) by you.

## 11:39

वायुः यमः अग्निः वरुणः शश-अडकः प्रजापतिः त्वम् प्र-  
पितामहः च  
नमः नमः ते अस्तु सहस्र-कृत्वः पुनः च भूयः अपि नमः नमः ते  
॥३९॥

O Lord you are God of wind, angel of death, fire, water and angel of moon. O lord of masses, you (are) earlier than brahma. And (I express) my respect (salutation). Let there be my salutation to you a thousand times. Again and again my salutation to you. I bow down before you (O my lord.)

O Lord you are God of (वायुः) wind (यमः) angel of death (अग्निः) fire (वरुण) water (शश-अडकः) angel of moon. (प्रजापतिः) O lord of masses (त्वम्) you (are) (प्र) earlier than (पितामहः) brahma (च) and (नमः) (I express) my respect (salutation) (नमः-ते-अस्तु-सहस्र-कृत्वा) let there be my salutation to you a thousand times (पुनः च भूयः अपि नमः) again and again my salutation to you (नमः ते) I bow down before you, (O my lord.)

## 11:40

नमः परस्तात् अथ पुष्टतः ते नमः अस्तु ते सर्वतः एव सर्वं ।  
अनन्त-वीर्यं अमित-विक्रमः त्वम् सर्वम् समाप्नोषि ततः असि  
सर्वः ॥४०॥

(O God, I) offer my salutation to you from the front and from rear. (O God) I offer my salutation to you from all sides. (O God) you are everything (to me). (O God) (you have) infinite power, infinite valor and might. You have covered (you have control on) everything. Thus (for) me (you) are everything.

(O God, I) (नमः) offer my salutation (ते) to you (परस्तात्) from the front (अथ) and (पुष्टतः) from rear (नमः अस्तु) (O God) I offer my salutation (ते) to you (सर्वतः) from all sides (O God) (ते) you are (सर्वं) everything (to me) (O God) (you have) (अनन्त-वीर्यं) infinite power (अमित विक्रमः) infinite valor and might (त्वम्) (O God) you (समाप्नोषि) have covered (have control on) (सर्वम्) everything (ततः) thus (for me) (असि) (you) are (सर्वं) everything.

11.38: Holy Quran praises God following words. He only is the First and He only the Last, and He only is the Evident and He only the Concealed; and it is He Who knows all things.

(Holy Quran Surah Al Hadid No. 57, Verse No. 3, Translation by Amhad Khan-www.quranx.com)



## 11:41-42

### Arjun expresses his Apology :-

सखा इति मत्वा प्रसभम् यत् उक्तम् हे कृष्णा हे यादव हे सखा इति अजानता महिमानम् तव इदम् मया प्रमादात् प्रणयेन वा अपि ॥४१॥

यत् च अवहास-अर्थम् असत्-कृतः असि विहार शय्या आसन भोजनेषु।

एकः अथवा अपि अच्युत तत् समक्षम् तत् क्षामये त्वाम् अहम् अप्रमेयम् ॥४२॥

Thinking (Yogeshwar-Shri Krishna) as (my) friend, in hurry whatever I said (to him), such as O Krishna, O Yadav, O my dear friend. Not knowing greatness your yogeshwar, this (mistake committed) by me, or else (this happened because of my) foolishness or out of love.

While relaxing, laying down, sitting, eating, also in privacy, or in front of others, for joking, disrespectfully (I said) Krishna or whatever, for all that I beg forgiveness from you, O immeasurable.

## 11:43

पिता असि लोकस्य चर अचरस्य त्वम् अस्य पूज्यः च गुरुः गरीयान्।

न त्वत् -समः अस्ति अभ्यधिकः कुतः अन्यः लोक-त्रये अपि अप्रतिम प्रभाव ॥४३॥

(O God) you are the father (creator of) living and non-living (things) of this entire universe. You deserve to be worshiped and (you are) spiritual master. No one has glories (greatness) equal to you in the three worlds. who else could be greater (than you)? Certainly you don't have a form, and (you are) beyond imagination.

(मत्वा) Thinking (Yogeshwar-Shri Krishna) (इति) as (सखा) (my) friend (प्रसभम्) in hurry (यत्) whatever (उक्तम्) I said (to him) (इति) such as (हे कृष्णा) O Krishna (हे यादव) O Yadav (हे सखा) O my dear friend (अजानत) not knowing (महिमानम्) greatness (yogeshwar) (इदम्) this (mistake committed) (मया) by me (वा अपि) or else (this happened because of my) (प्रमादात्) foolishness (प्रणयेन) or out of love.

While (विहार) relaxing (शय्या) laying down (आसन) sitting (भोजनेषु) eating (अपि) also (एकः) in privacy (अथवा) or (तत्-समक्षम्) in front of others (अवहास अर्थम्) for joking (असत् कृतः) disrespectfully (अच्युत) (I said) Krishna (यत्) or whatever (तत्) for all that (अहम्) I (क्षामय) beg forgiveness (त्वाम्) from you (अप्रमेयम्) O immeasurable.

(O God) (असि) you are (पिता) the father (creator of) (चर) living (अचरस्य) non-living (things) (अस्य) of this (लोकस्य) entire universe (त्वम्) you (पूज्यः) deserve to be worshiped (च) and (गुरुः) spiritual master (न) no one (अस्ति) has (गरीयान्) glories (greatness) (समः) equal (त्वत्) to you (लोक त्रये) in the three worlds (कुतः) who (अन्यः) else (अभ्यधिकः) greater (you) (अपि) certainly (अप्रतिम प्रभाव) you don't have a form, and beyond imagination.

## 11:44

तस्मात् प्रणम्य प्रणिधाय कायम् प्रसादये त्वाम् अहम् ईशम् ईड्यम्  
पिता इव पुत्रस्य सखा इव सख्युः प्रियः प्रियायाः अर्हसि देव सोढुम्  
॥४३॥

O Most respected God, I bow down (my) body, and prostrate to you, to receive your blessing. Therefore (just) as father (tolerates mistake of) son, just as a friend (remain tolerant) with a friend, (just as) a lover (remain tolerant) with the beloved. you should, O God forgive (me).

(ईड्यम्) Most respected (ईशम्) God (अहम्) I (प्रणम्य) bow down (कायम्) (my) body (प्रणिधाय) and prostrate (to you) (प्रसादये त्वाम्) to receive your blessing. (तस्मात्) therefore (just) as (इव) father (tolerates mistake of) (पिता) son. (पुत्रस्य) just as (इव) a friend (remain tolerant) (सखाः) with a friend. (सख्युः) a lover (प्रियः) with the beloved. (अर्हसि) you should (देव) O God (सोढुम्) forgive (me).

## 11:45

**Arjun requests again to see majestic creation of God :-**

अदृष्ट-पूर्वम् हृषितः अस्मि दृष्ट्वा भयेन च प्रव्यथितम् मनः मे ।  
तत् एव मे दर्शय देव रूपम् प्रसीद देव-ईश जगत्-निवास ॥४५॥

I am happy by having seen that which has not been seen before. (After looking at Yamraj) my mind is also trembling because of fear. O God of devtas, refuge of the universe, please have mercy (on me) and show me (again) that (view of) divine majestic creation.

(अस्मि) I am (हृषितः) happy by (दृष्ट्वा) having seen (अदृष्ट पूर्वम्) that which has not been seen before. (After looking at Yamraj) (मे) my (मनः) mind (च) is also (प्रव्यथितम्) trembling (भयेन) because of fear. (देव ईश) O God of devtas (जगत् निवास) refuge of the universe (प्रसीद) please have mercy (on me) (दर्शय) show (मे) me (again) (तत्) that (view of) (देव रूपम्) divine majestic creation.

## 11:46

किरीटिनम् गदिनम् चक्रहस्तम् इच्छामि त्वाम् द्रष्टुम् अहम् तथा  
एव ।

तेन-एव रूपेण चतुःभुजेन सहस्र-बाहो भव विश्व-मूर्ते ॥४६॥

(O God) I wish to see your (majestic creation again), (such as) crown (stars), (comets) club, (galaxies) disc, and also your (other) majestic creation. Such as (Angels with) four arms, (Angels with) a thousand arms. O basic source of forms of (this) universe.

(O God) (अहम्) I (इच्छामि) wish to (द्रष्टुम्) see (त्वाम्) your (majestic creation again) (such as) (किरीटिनम्) crown (stars) (गदिनम्) (comets) club (चक्रहस्तम्) (galaxies) rotating disc (तथा) and (एव) also (तेन) your (रूपेण) majestic creation. (एव) such as (चतुर भुजेन) (angels with) four arms (सहस्र बाहो) (angels with) a thousand arms (भव) o basic source of (मूर्ते) forms of (विश्व) (this) universe.

## 11:47

### God turn-down request of Arjun :-

श्री भगवानुवाच मया प्रसन्नेन तव अर्जुन इदम् रूपम् परम्  
दर्शितम् आत्म-योगात्  
तेजःमयम् विश्वम् अनन्तम् आद्यम् यत् मे त्वत् अन्येन न दृष्ट-  
पूर्वम् ॥१७॥

(God said) O Arjun, to please you, these majestic creation shown by Me, (which are) related to Me, and are in form of effulgence/light (spreads in) universe, and unlimited. (And) which is My original or primeval (light). Before you no one else has seen it.

God said, (अर्जुन) O Arjun (प्रसन्नेन) to please (तव) you (इदम्) these (परम्) majestic (रूपम्) creation (दर्शितम्) shown (मया) by Me (आत्म योगात्) (which are) related to Me (तेजः मयम्) and are in form of effulgence/light (विश्वम्) (spreads in) universe (अनन्तम्) and unlimited. (यत्) (and) which is (मे) My (आद्यम्) original or primeval (light). (पूर्वम्) before (त्वत्) you (अन्येन न) no one else (दृष्ट) has seen it.

## 11:48

न वेद-यज्ञ अध्ययनैः न दानैः न च क्रियाभिः न तपोभिः उग्रैः ।  
एवम् रूपः शक्यः अहम् नृ-लोके द्रष्टुम् त्वत् अन्येन कुरु-प्रवीर  
॥१८॥

(observing My Tej or effulgence or light) is not possible at will of any human being). Neither (it is possible) by study of holy vedas, nor by giving charity. And neither (it is possible) by performing rituals, nor performing severe prayer (meditation). In this mortal world I (have made) possible to see these divine creation no one else, except you, O the best among Kuru-worrior. (Arjun)

(Observing My Tej or effulgence or light) is not possible at will of any human being) (न वेद यज्ञ अध्ययनैः) neither (it is possible) by study of holy vedas (न दानैः) nor by giving charity (न च क्रियाभिः) and neither (it is possible) by performing rituals (न तपोभिः उग्रैः) nor performing severe prayer (meditation) (नृ-लोके) in this mortal world (अहम्) I (have made) (शक्यः) possible (द्रष्टुम्) to see (एवम् रूपः) these divine creation (अन्येन) no one else one (त्वत्) except you (कुरु प्रवीर) O the best among Kuru-worrior. (Arjun)

## 11:49

मा ते व्यथा मा च विमूढ-भावः दृष्ट्वा रूपम् घोरम् ईदृक् मम इदम् ।  
व्यपेत-भीः प्रीत-मनाः पुनः त्वम् तत् एव मे रूपम् इदम् प्रपश्य  
॥१९॥

You should not be afraid, and you should not be confused on seeing my such terrible creation (Yamraj). Certainly be free from fear, (and with) cheerful mind you again look at my that majestic creations (Shri Krishna).

(मा-ते) you should not be (व्यथा) afraid (मा च) and you should not be (विमूढः भावः) confused (दृष्ट्वा) on seeing (मम) my (ईदृक्) such (घोरम्) terrible (रूपम्) creation (Yamraj) (एव) certainly (व्यपेत प्रति) be free from fear (प्रति मनाः) (and with) cheerful mind (त्वम्) you (पुनः) again (प्रपश्य) look at (मे) my (तत्) that (रूपम्) majestic creation (Shri Krishna).

## 11:50

इति अर्जुनम् वासुदेवः तथा उक्त्वा स्वकम् रूपम् दर्शयाम् आस भूयः।

आश्वासयाम् आस च भीतम् एनम् भूत्वा पुनः सौम्य वपुः महा-आत्मा ॥५०॥

And saying in this way, with his power, God displayed again his creation in place of Shri Krishna. In that way, to console frightened Arjun, body of friend, and great personality (Shri Krishna) appeared again.

(च) and (उक्त्वा) saying (इति) in this way (स्वकम्) with his power (God) (दर्शयामास) displayed (भूयः) again (रूपम्) his creation (सः) in place of (वासुदेव) Shri Krishna (तथा) in that way (आश्वासयाम् आस) to console (भीतम्) frightened (अर्जुनम्) Arjun (वपुः) body of (सौम्य) friend (महा-आत्मा) and great personality (Krishna) (भूत्वा) appeared (पुनः) again.

## 11:51

दृष्ट्वा इदम् मानुषम् रूपम् तव सौम्यम् जनार्दन।

इदानीम् अस्मि संवृत्तः स-चेताः प्रकृतिम् गतः ॥५१॥

Arjun said, O God, seeing my favorite, your this human creation (Shri Krishna), now I am settled. My mind returned to my own nature. (Normal condition)

(अर्जुन उवाच) Arjun said.

(जनार्दन) O God (दृष्ट्वा) seeing (सौम्यम्) my favorite (तव) your (इदम्) this (मनुष्यम्) human (रूपम्) creation (इदानीम्) now (अस्मि) I am (संवृत्तः) settled (स चेताः) my mind (गतः) returned to (प्रकृतिम्) my own nature.

## 11:52-53

श्री भगवान् उवाच सु-दुर्दर्शम् इदम् रूपम् दृष्ट्वान् असि यत् मम।

देवाः अपि रूपस्य नित्यम् दर्शन-काङ्क्षिणः ॥५२॥

न अहम् वेदैः न तपसा न दानेन न च इज्यया।

शक्यः एवम् विधः द्रष्टुम् दृष्ट्वान् असि माम् यथा ॥५३॥

God said, (it is) very difficult to see My creation (or Tej / light) in this (way) which you have seen. Devtas (Angels) also always wish to see this (my majestic) creations.) (or light or Tej).

Neither by study of vedas, nor by severe meditation. Neither by charity, also nor by worship, it is possible to see Me like this. The way in which you have seen My (majestic creation or light).

(श्री भगवान् उवाच) God said (सु-दुर्दर्श) (it is) very difficult to see (मम) My (रूपम्) creation (or Tej / light) (इदम्) in this (way) (यत्) which (दृष्ट्वान् अस्य) you have seen (देवा) Devtas (Angles) (अपि) also (नित्यम्) always (दर्शन काङ्क्षिणः) wish to see (अस्य रूपस्य) this (my majestic) creations. (or light / Tej)

(न वेदैः) Neither by study of vedas (न तपसा) nor by severe meditation (न दानेन) neither by charity (न च इज्यया) also not by worship (शक्यः) it is possible (एवम् विधः) like this (द्रष्टुम्) to see (अहम्) Me. (यथा) the way in which (द्रष्टुम् असि माम्) you have seen My (majestic creation or light).

## 11:54

### Important divine instructions :-

भक्त्या तु अनन्यया शक्यः अहम् एवम्-विधः अर्जुन ।  
ज्ञातुम् द्रष्टुम् च तत्त्वेन प्रवेष्टुम् च परन्तप ॥५४॥

O Arjun, but (those who don't) worship anyone else (except Me), (it is) possible (that) I enter in (their heart) like this. (That means faith and belief will become stronger in Me which you got after) seeing and knowing the truth (about Me), O scorcher of foes (Arjun).

Note:- That means who don't worship anyone else except one God, then God may bless him as strong faith in God as Arjun got after observing light of God and many divine personalities.

(अर्जुन) O Arjun (तु) but (those who don't) (भक्त्या) worship (अनन्यया) anyone else (except Me) (शक्यः) (it is) possible (that) (अहम्) I (प्रवेष्टुम्) enter in (their heart) (एवम्-विधः) like this (faith and belief which you got after) (द्रष्टुम्) seeing (my creation) (च) and (ज्ञातुम्) knowing the (तत्त्वेन) truth (about Me) (परन्तप) O scorcher of foes (Arjun).

## 11:55

मत्-कर्म-कृत् मत्-परमः मत्-भक्तः सङ्ग-वर्जितः ।  
निर्वैरः सर्व-भूतेषु यः सः माम् एति पाण्डव ॥५५॥

O Arjun, the son of pandu, one who performs all deeds only to please Me. Consider Me supreme. Worship only Me. Avoid combining together. Has no malice toward all living beings. He comes to Me (he gets My heaven).

**Note:-** Avoids combining together means. Avoiding prayer of other dieties along with prayer of one formless God.

(पाण्डवः) O Arjun, the son of pandu (यः) one who (मत् कर्म कृत्) performs all deeds only to please Me. (मत् परमः) consider Me the supreme (मत् भूतेषु) worship only Me (वर्जितः) avoids (सङ्ग) combining together (निर्वैरः) has no malice (सर्व भूतेषु) toward all living beings (सः) He (एति) comes (gets) (माम्) to Me.

## Chapter-12

# भक्ती योग

अर्जुन उवाच  
एवं सततयुक्ता ये भक्तास्त्वां पर्युपासते ।  
ये चाप्यक्षरमव्यक्तं तेषां के योगवित्तमाः ॥

श्रीभगवानुवाच  
मय्यावेश्य मनो ये मां नित्ययुक्ता उपासते ।  
श्रद्धया परयोपेतास्ते मे युक्ततमा मताः ॥

ये त्वक्षरमनिर्देश्यमव्यक्तं पर्युपासते ।  
सर्वत्रगमचिन्त्यं च कूटस्थमचलं ध्रुवम् ॥

सन्नियम्येन्द्रियग्रामं सर्वत्र समबुद्धयः ।  
ते प्राप्नुवन्ति मामेव सर्वभूतहिते रताः ॥

क्लेशोऽधिकतरस्तेषामव्यक्तासक्तचेतसाम् ।  
अव्यक्ता हि गतिर्दुःखं देहवद्भिरवाप्यते ॥

ये तु सर्वाणि कर्माणि मयि सन्नयस्य मत्पराः ।  
अनन्येनैव योगेन मां ध्यायन्त उपासते ॥

तेषामहं समुद्धर्ता मृत्युसंसारसागरात् ।  
भवामि नचिरात्पार्थ मय्यावेशितचेतसाम् ॥

मय्येव मन आधत्स्व मयि बुद्धिं निवेशय ।  
निवसिष्यसि मय्येव अत ऊर्ध्वं न संशयः ॥

अथ चित्तं समाधातुं न शक्नोषि मयि स्थिरम् ।  
अभ्यासयोगेन ततो मामिच्छाप्तुं धनञ्जय ॥

अभ्यासेऽप्यसमर्थोऽसि मत्कर्मपरमो भव ।  
मदर्थमपि कर्माणि कुर्वन्सिद्धिमवाप्स्यसि ॥

अथैतदप्यशक्तोऽसि कर्तुं मद्योगमाश्रितः ।  
सर्वकर्मफलत्यागं ततः कुरु यतात्मवान् ॥

श्रेयो हि ज्ञानमभ्यासाज्ज्ञानाद्ध्यानं विशिष्यते ।  
ध्यानात्कर्मफलत्यागस्त्यागाच्छान्तिरनन्तरम् ॥

अर्जुन उवाच  
अद्वेष्टा सर्वभूतानां मैत्रः करुण एव च ।  
निर्ममो निरहङ्कारः समदुःखसुखः क्षमी ॥

संतुष्टः सततं योगी यतात्मा दृढनिश्चयः ।  
मय्यर्पितमनोबुद्धिर्यो मद्भक्तः स मे प्रियः ॥

श्रीभगवानुवाच  
यस्मान्नोद्विजते लोको लोकान्नोद्विजते च यः ।  
हर्षामर्षभयोद्वेगैर्मुक्तो यः स च मे प्रियः ॥

अनपेक्षः शुचिर्दक्ष उदासीनो गतव्यथः ।  
सर्वारम्भपरित्यागी यो मद्भक्तः स मे प्रियः ॥

यो न हृष्यति न द्वेष्टि न शोचति न काङ्क्षति ।  
शुभाशुभपरित्यागी भक्तिमान्यः स मे प्रियः ॥

समः शत्रौ च मित्रे च तथा मानापमानयोः ।  
शीतोष्णसुखदुःखेषु समः सङ्गविवर्जितः ॥

तुल्यनिन्दास्तुतिमौनी सन्तुष्टो येन केनचित् ।  
अनिकेतः स्थिरमतिर्भक्तिमान्मे प्रियो नरः ॥

ये तु धर्म्यामृतमिदं यथोक्तं पर्युपासते ।  
श्रद्धाना मत्परमा भक्तास्तेऽतीव मे प्रियाः ॥

## Introduction of chapter No. 12

- God says in Bhagwat Gita adhyaye 9 shlok 23 that many human beings wish to worship God. But due to ignorance they do it in prohibited way.

- Main teaching in this chapter is clarification of misconception about God. And to guide worshiper for concentration on one formless God.

### Summary of shloks:

- In sloke No. 12:1 Arjun inquires that one who worships formless God, and others who worship God in some form. Out of two, who is right?

- In shlok No. 12:2 God says that worshipping God in some form is ignorance.

- In shlok No. 12:3 / 12:4 God says that those who worship formless God, control their senses, practice patience, and remain engaged in welfare work, and get blessing of God.

- In shlok No. 12:5 – 12:6 – 12:7 God says that indeed it is difficult to concentrate on an invisible God. But those who perform all deeds for God, avoid worshipping deities, and always try to please and pray God. To such person, God very soon make him free from sinful life.

- In shlok No. 12:8 to 12:12 God says that remain immersed in My remembrance. If it is not possible read the Holy Veda. If that is also not possible then do all good deeds prescribed by God. If that is also not possible then control yourself, and your senses. And do activities

selflessly. Religious knowledge is better. But meditation is better than only knowledge. But selfless service is better than mediation.

- From 12:13 – 12:19 God describes various features, natures, habit, attitude and behavior of human beings whom God loves.

- Sloke No. 2:20 is summary of this chapter.

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## Chapter-12

### 12:1

#### Worshiping God in some form is an ignorance :-

अर्जुन उवाच, एवम् सतत युक्ताः ये भक्ताः त्वाम् पर्युपासते ।  
ये च अपि अक्षरम् अव्यक्तम् तेषाम् के योगवित्-तमाः ॥१॥

(Arjun said,) (O God) those worshipers who always (remain) engaged (in) your worship like this, (That means they worship you, but consider you in some form). And those (who worship you, but as) the formless, (and) the imperishable, immortal God (whose name is Om). Of them (in these two), who is ignorant in knowledge (of) worship?

(अर्जुन उवाच) Arjun said (O God) (ये) those (भक्ताः) worshipers (who) (सतत) always (remain) (युक्ताः) engaged (in) (त्वाम्) your (पर्युपासते) worship (एवम्) like this (in some form) (च) and (अपि) also (ये) those (who worship you, but as) (अव्यक्तम्) the formless (and) (अक्षरम्) the imperishable, immortal God (who's name is Om) (तेषाम्) of them (in these two) (के) who is (तमाः) ignorant (वित्) in knowledge (of) (योग) worship?

### 12:2

मयि आवेश्य मनः ये माम् नित्य युक्ताः उपासते ।  
श्रद्धया परया उपेताः ते मे युक्त-तमाः मताः ॥२॥

God said, Those (who) establish Me in their heart, (and) always (remain) engaged (in) My worship, with faith (that I am dependent on someone and I am) living creature. Approaching Me (in this way), I consider they (are) engaged in darkness (sin, ignorance).

(श्री भगवान् उवाच) God said, (ये) Those (who) (आवेश्य) establish (मयि) Me (मनः) in their heart (नित्य युक्त) (and) always (remain) engaged (in) (माम्) My (उपासते) (My) worship (श्रद्धया) with faith (परया) (that I am dependent on someone and I am) living creature (उपेता) approaching (मे) Me (in this way) (मताः) I consider (ते) they (are) (युक्तः) engaged in (तमाः) darkness (sin, ignorance).

#### 12.1 Note :- तम = अन्धकार, अंधेरा, पाप, अज्ञान. (Ref. Nalanda vishal Shabd sagar

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वित = जानकार, ज्ञाता, चतुर, निपुण (Ref. Nalanda vishal Shabd sagar  
Page No. 1264)

#### 12.2 Note:- परया = Dependent upon another (Monier- williams- dictionary). (living being or creature)

उपेता = One who has approached. (Monier- williams- dictionary).

मे = To me, my, mine, of mine, unto me.

God is formless (अप्रतिम-as per sloke No.11:43) and (निर्गुण-). As per sloke No. 13.15 and invisible as per sloke No.12.3, so considering Him in some living form or creature is ignorance, and against teaching of Bhagwad Gita.



## 12.3

### How worshiper earns Heaven? :-

ये तु अक्षरम् अनिर्देश्यम् अव्यक्तम् पर्युपासते ।  
सर्वत्र-गम् अचिन्त्यम् च कूट-स्थम् अचलम् ध्रुवम् ॥३॥

But (those) who sit firmly like mountain. Their minds do not wander. (Concentrate at) tip of the nose, and worship (and consider Me as) the imperishable, (immortal), the indefinable, formless/invisible, omnipresent, the unthinkable.

(तु) But (ये) (those) who (कूट स्थम्) sit firmly like mountain (अचलम्) their mind do not wander (ध्रुवम्) (concentrate at) tip of the nose (पर्युपासते) worship and consider Me as (अक्षरम्) the imperishable (immortal) (अनिर्देश्यम्) the indefinable (अव्यक्तम्) formless/invisible (सर्वत्र गम्) omnipresent (अचिन्त्यम्) the unthinkable.

## 12.4

सन्नियम्य इन्द्रिय-ग्रामम् सर्वत्र सम-बुद्धयः ।  
ते प्राप्नुवन्ति माम् एव सर्व भूत-हिते रताः ॥४॥

Controlling all the senses, everywhere (and all the time). Equally disposed (don't have extreme emotion). Always engaged in welfare of living being. Certainly they achieve or receive or get My (blessing, favor, heaven).

(सन्नियम्य) Controlling (इन्द्रियग्रामम्) all the senses (सर्वत्र) everywhere (and all the time) (सम बुद्धयः) equally disposed (don't have extreme emotion) (सर्व) always (रताः) engaged (हिते) in welfare of (भूत) living being (एव) certainly (ते) they (प्राप्नुवन्ति) achieve or receive or get (माम्) my (blessing, favor, heaven).

## 12.5

### What to do when we cannot concentrate on formless God? :-

क्लेशः अधिकतरः तेषाम् अव्यक्त आसक्त चेतसाम् ।  
अव्यक्ता हि गतिः दुःखम् देह-वद्धिः अवाप्यते ॥५॥

Indeed concentrating mind on invisible (God) (is) full of difficulties, (for) those living creatures (human beings). Achieving (right) path of invisible God is exceedingly difficult.

(ही) indeed (आसक्त) Concentrating (चेतसाम्) mind (अव्यक्त) on invisible (God) (अधिकतरः) (is) full of (क्लेश) difficulties (तेषाम्) (for) those (देह वद्धिः) living creatures (human beings) (अवाप्यते) achieving (गतिः) (right) path (of) (अव्यक्ता) invisible God (दुःखम्) exceedingly difficult.

## 12.6

ये तु सर्वाणि कर्माणि मयि संन्यस्य मत-पराः ।  
अनन्येन एव योगेन माम् ध्यायन्तः उपासते ॥६॥

But (for those) who perform all deeds for Me, and give up worshipping of other deities, (and) regard Me as the supreme goal. (And perform) prayer keeping (Me) in mind. (For then it is not difficult).

(तु) But (ये) (for those) who (सर्वाणि कर्माणि) perform all deeds (मयि) for Me (एव) and (संन्यस्य) give up (योगेन) worshipping of (अनन्येन) other deities (मत पराः) (and) regard Me as the supreme goal (उपासते) (perform) prayer (ध्यायन्तः) keeping (Me) in mind.

## 12.7

तेषाम् अहम् समुद्धर्ता मृत्यु संसार सागरात् ।  
भवामि न चिरात् पार्थ मयि आवेशित चेतसाम् ॥७॥

O Arjun, of those whose mind is fixed upon Me, I don't keep them in this difficult condition for very long time. To them (to such people) I very soon free them from ocean of sinful life.

(पार्थ) O Arjun (चेतसाम्) of those whose mind is (आवेशित) fixed (मयि) upon Me (न चिरात्) no long time (I don't keep them in this difficult condition for very long time) (तेषाम्) to them (अहम्) I (समुद्धर्ता) very soon (भवामि) free them from (मृत्यु संसार सागरात्) ocean of sinful life.

## 12.8

मयि एव मनः आधत्स्व मयि बुद्धिम् निवेशय ।  
निवसिष्यसि मयि एव अतः उर्ध्वम् न संशयः ॥८॥

Establish only Me in your mind. Surrender your intellect to Me. Certainly thereafter (you will remain) immersed in My (remembrance). (There is) no doubt (about it).

(आधत्स्व) Establish (एव) only (मयि) Me (मनः) in your mind (निवेशय) surrender (बुद्धिम्) your intellect (मयि) to Me (एव) certainly (अतः-उर्ध्वम्) thereafter (निवसिष्यसि) (you will remain) immersed in (मयि) My (remembrance) (न) (there is) no (संशयः) doubt (about it).

## 12.9

अथ चित्तम् समाधातुम् न शक्नोषि मयि स्थिरम् ।  
अभ्यास-योगेन ततः माम् इच्छ आसुम् धनञ्जय ॥९॥

If it is not possible to fix (or concentrate) mind firmly on Me, O Arjun. Then with desire of reaching Me get in touch with study of holy Vedas.

(अथ) If (न शक्नोषि) it is not possible (समाधातुम्) to fix (or concentrate) (चित्तम्) mind (स्थिरम्) firmly (मयि) on Me (धनञ्जय) O Arjun (ततः) then (इच्छा) with desire of (आसुम्) reaching (माम्) Me (अभ्यास योगेन) get in touch with study of holy Vedas.

## 12.10

अभ्यासे अपि असमर्थः असि मत-कर्म परमः भव ।  
मत-अर्थम् अपि कर्माणि कुर्वन् सिद्धिं अवाप्स्यसि ॥१०॥

If you are unable to do study of holy Vedas, then (consider Me) supreme. The deed which I have described, be doer of those (deeds) for Me only. In this way, by performing deeds perfectly, you will receive (Me or My blessing).

(अपि) If (असि) you are (असमर्थः) unable to do (अभ्यासे) study of holy Vedas (परमः) then (consider Me) supreme (मत-कर्म) the deed which I have described (भव) be (मत-अर्थम्) doer of those (deed) for Me only (अपि) in this way (कुर्वन्) by performing (कर्माणि) deeds (सिद्धिम्) perfectly (अवाप्स्यसि) you will receive (Me or My blessing).

## 12.11

अथ एतत् अपि अशक्तः असि कर्तुम् मत् योगम् आश्रितः।  
सर्व-कर्म फल त्यागम् ततः कुरु यत-आत्मवान् ॥११॥

If you are in this way also unable to do My prayer taking (My) refuge, then do controls of yourself. Give up expectation of returns of your good deeds.

(Do good deed selflessly).

(अथ) If (असि) you are (एतत्) in this way (अपि) also (अशक्तः) unable (कर्तुम्) to do (मत्) My (योगम्) prayer (आश्रितः) taking (My) refuge, (ततः) then (कुरु) do (यत) control of (आत्मवान्) yourself (त्यागम्) give up (फल) expectation of returns (सर्व कर्म) of your good deeds.

## 12.12

श्रेयः हि ज्ञानम् अभ्यासात् ज्ञानात् ध्यानम् विशिष्यते।  
ध्यानात् कर्मफल-त्यागः त्यागात् शान्तिः अनन्तरम् ॥१२॥

Certainly study of religious knowledge is good. (But) meditation (analysis and concentrating on religious knowledge) is better than knowledge (only reading divine books). Giving up (of expectation of getting) returns of good deed is (better than) meditation, (because) thereafter (finally) (you will get) peace by giving up (of expectation

(हि) Certainly (अभ्यासात्) study of (ज्ञानम्) religious knowledge is (श्रेयः) good (but) (ध्यानम्) meditation (analysis and concentrating of religious knowledge is) (विशिष्यते) is better (ज्ञानात्) than knowledge (only reading divine books) (कर्म फल त्यागः) giving up returns of good deed is (better than) (ध्यानात्) meditation (understanding religious knowledge) (because) (अनन्तरम्) thereafter (finally) (शान्तिः) (you will get) peace (त्यागात्) by giving up (of expectation only).

## 12.13

अद्रेष्टा सर्व-भूतानाम् मैत्रः करुणः एव च।  
निर्ममः निरहंकारः सम दुःख सुखः क्षमी ॥१३॥

(God says, that person is dear to Me who is) certainly free from malice towards all living beings. (Who is) friendly, merciful and selfless. Free from egoism. Who remains patient in distress and happiness, and forgiving.

(God says, that person is dear to Me who is) (एव) certainly (अद्रेष्टा) free from malice (सर्व भूतानाम्) towards all living beings (मैत्रः) (who is) friendly (करुणः) merciful (च) and (निर्ममः) selfless (निरहंकार) free from egoism (सम दुःख सुखः) who remains patient in distress and happiness (क्षमी) forgiving.

## 12.14

सन्तुष्टः सततम् योगी यत-आत्मा दृढ-निश्चयः।  
मयि अर्पित मनः बुद्धिः यः मत् भक्तः सः मे प्रियः ॥१४॥

(सन्तुष्टः) (Who is) contented (सततम् योगी) always engaged in prayer (यत आत्मा) having self control (दृढ-निश्चयः) firm in

**Note 12.11:** Pray to your Lord humbly and privately. God does not love those who exceed the limits. (*Holy Quran Surah Al Araf No. 7, Verse No. 55*)

(Who is) contented, (and) always engaged in prayer. Having self control. Firm in conviction (commitment/decision). (Who) dedicated to Me his mind and intellect. (Who is only) My worshiper, he is very dear to Me.

conviction (commitment/decision) (मयि अर्पित) (who) dedicated to Me (मनः बुद्धिः) his mind and intellect (मत् भक्तः) (who is only) My worshiper (सः) he is (प्रियः) very dear (मे) to me.

## 12.15

यस्मात् न उद्विजते लोकः लोकात् न उद्विजते च यः  
हर्ष अमर्ष भय उद्वेगैः मुक्तः यः सः च मे प्रियः ॥१५॥

By whom people are not agitated (and who is) not (disturbed) from people. And who is free from pleasure, distress, fear, anxiety, he is also very dear to Me.

(यस्मात्) By whom (लोकः) people are (न) not (उद्विजते) agitated (and who is) (न) not (disturbed) (लोकात्) from people (च) and (य) who is (मुक्तः) free from (हर्ष) pleasure (अमर्ष) distress (भय) fear (उद्वेगैः) anxiety (सः च) he also (प्रियः) very dear (मे) to Me.

## 12.16

अनपेक्षः शुचिः दक्षः उदासीनः गत-व्यथः  
सर्व-आरम्भ परित्यागी यः मत् भक्तः सः मे प्रियः ॥१६॥

Having no expectation from human being. Pure (pious) honest, secular, free from all distress, gave up all useless works. Who worships only Me, he is very dear to Me.

(अनपेक्षः) Have no expectation from human beings (शुचिः) pure (pious) (दक्षः) honest (उदासीनः) secular (गत-व्यथः) free from all distress (सर्व) all (परित्यागी) gave up (आरम्भ) undertakings (यः) who (मत् भक्तः) worships only Me (सः) he is (प्रियः) very dear (मे) to me.

## 12.17

यः न हृष्यति न द्रेष्टि न शोचति न काङ्क्षति।  
शुभ अशुभ परित्यागी भक्ति-मान् यः सः मे प्रियः ॥१७॥

One who neither rejoice nor despair. Neither lament nor wish for gain. One

(यः) One who (न) neither (हृष्यति) rejoice (न) nor (द्रेष्टि) despair (न) neither (शोचति) lament (न) nor (काङ्क्षति) wish for gain (यः) one who (परित्यागी) gave up (belief

**Note For 12.16:-** Gave-up all undertaking, means those hobbies, or work which waste time and do not help for this life and life after death, is given-up. For example-playing cards or chess, gambling etc. They neither help constructively in this world nor in life after death.

As per Nalanda vishal sabd sagar page No. 156, one of the meaning of उदास is निरपेक्ष

**Note for Shlok 12.16:** A verse of holy quran for giving up unnecessary hobbies and works is as follows.

Successful indeed are the believers. Those who are humble in their prayer, those who turn away from all that is frivolous (senseless, lacking seriousness works). Those who pay the Zakat (Donation) and those who safeguard their chastity. (Holy Quran 23:1-5)

who gave up (belief of) auspicious and omen. (One who) feel honor in worshipping (Me). That person is very dear to Me.

of) (शुभ अशुभ) auspicious and omen (भक्ति मान्) (one who) feel honor in worshipping (मः) that person is (प्रियः) very dear (मे) to Me.

## 12.18

समः शत्रौ च मित्रे च तथा मान अपमानयोः ।  
शीत उष्ण सुख दुःखेषु समः सङ्गविवर्जितः ॥१८॥

(One who) is alike to an enemy, and to a friend. Also equipoised (remains patient in) honor and insult, in cold and heat, in joy and sorrow, free from association(sangam / shirk). (is very dear to Me)

(One who) is (समः) alike (शत्रौ) to an enemy (च) and (मित्र) to a friend (तथा) also (समः) equipoised (remains patient in) (मान अपमानयोः) honor and insult (शीत उष्ण) in cold and heat (सुख दुःखेषु) in joy and sorrow (विवर्जितः) free from (सङ्ग) association(sangam / shirk).

## 12.19

तुल्य निन्दा स्तुतिः मौनी सन्तुष्टः येन केनचित् ।  
अनिकेतः स्थिरः मतिः भक्तिमान् मे प्रियः नरः ॥१९॥

(One who remains) equipoised in criticism and praise. Remains silent in all conditions. Remains satisfied (content). not attached to any place firm intellect. Feel honor (in) worshipping (Me). (Such) person (is) very dear to Me.

(One who remains) (तुल्य) equipoised (निन्दा स्तुतिः) in criticism and praise (मौनी) remains silent (येन केनचित्) in all conditions (सन्तुष्ट) remains satisfied (content) (अनिकेतः) homeless (स्थिर) firm (मतिः) intellect (मान्) feel honor (भक्ति) (in) worshipping (Me) (नरः) (such) person (प्रियः) (is) very dear (मे) to Me.

## 12.20

### Summary of adheyay in Nutshell :-

ये तु धर्म अमृतम् इदम् यथा उक्तम् पर्युपासते ।  
श्रद्धधानाः मत परमाः भक्ताः ते अतीव मे प्रियाः ॥२०॥

Indeed one who has complete faith (in what is) said (about) religion, heaven and this world. Consider Me as the supreme God (and) worships (Me), he is extremely dear to Me.

(तु) Indeed (ये) one who (पर्युपासते) has complete (श्रद्धधानाः) faith (उक्तम्) (what is) said (about) (धर्म) religion (अमृतम्) heaven (इदम्) this world (मत परमाः) consider Me as the supreme God (भक्ताः) (and) worships (Me) (ते) he (अतीव) extremely (प्रियाः) dear (मे) to me.

**Note For 12.18 :-** (सङ्ग विवर्जितः) meaning of these words are “free from association.” And free from association means this person does not associate worship of one formless God, with worship of other deities.

**Note For 12.19 :-** (अनिकेतः) means homeless (अनिकेतः स्थिर मतिः) means he is not attached to any place and considers this whole world as land of God. And all places are equal and people are equal for him, and on basis of originality (native place) he does not hate anyone.

## Chapter-13

### Kshetra Kshetrajña Vibhag Yog

अर्जुन उवाच  
प्रकृतिं पुरुषं चैव क्षेत्रं क्षेत्रज्ञमेव च ।  
एतद्वेदितुमिच्छामि ज्ञानं ज्ञेयं च केशव ॥1॥

श्रीभगवानुवाच  
इदं शरीरं कौन्तेय क्षेत्रमित्यभिधीयते ।  
एतद्यो वेत्ति तं प्राहुः क्षेत्रज्ञ इति तद्विदः ॥2॥

श्रीभगवानुवाच  
क्षेत्रज्ञं चापि मां विद्धि सर्वक्षेत्रेषु भारत ।  
क्षेत्रक्षेत्रज्ञयोर्ज्ञानं यत्तज्ज्ञानं मतं मम ॥3॥

तत्क्षेत्रं यच्च यादृक्च यद्विकारि यतश्च यत् ।  
स च यो यत्प्रभावश्च तत्समासेन मे शृणु ॥4॥

ऋषिभिर्बहुधा गीतं छन्दोभिर्विधैः पृथक् ।  
ब्रह्मसूत्रपदैश्चैव हेतुमद्भिर्विनिश्चितैः ॥5॥

महाभूतान्यहङ्कारो बुद्धिरव्यक्तमेव च ।  
इन्द्रियाणि दशैकं च पञ्च चेन्द्रियगोचराः ॥6॥

इच्छा द्वेषः सुखं दुःखं सङ्घातश्चेतना धृतिः ।  
एतत्क्षेत्रं समासेन सविकारमुदाहृतम् ॥7॥

अमानित्वमदम्भित्वमहिंसा क्षान्तिरार्जवम् ।  
आचार्योपासनं शौचं स्थैर्यमात्मविनिग्रहः ॥8॥

इन्द्रियार्थेषु वैराग्यमनहङ्कार एव च ।  
जन्ममृत्युजराव्याधिदुःखदोषानुदर्शनम् ॥9॥

असक्तिरनभिष्वङ्गः पुत्रदारगृहादिषु ।  
नित्यं च समचित्तत्वमिष्टानिष्टोपपत्तिषु ॥10॥

मयि चानन्ययोगेन भक्तिरव्यभिचारिणी ।  
विविक्तदेशसेवित्वमरतिर्जनसंसदि ॥11॥

अध्यात्मज्ञाननित्यत्वं तत्त्वज्ञानार्थदर्शनम् ।  
एतज्ज्ञानमिति प्रोक्तमज्ञानं यदतोऽन्यथा ॥12॥

ज्ञेयं यत्तत्त्वप्रवक्ष्यामि यज्ज्ञात्वामृतमश्नुते ।  
अनादिमत्परं ब्रह्म न सत्तन्नासदुच्यते ॥13॥

सर्वतः पाणिपादं तत्सर्वतोऽक्षिशिरोमुखम् ।  
सर्वतः श्रुतिमल्लोके सर्वमावृत्य तिष्ठति ॥14॥

सर्वेन्द्रियगुणाभासं सर्वेन्द्रियविवर्जितम् ।  
असक्तं सर्वभृच्चैव निर्गुणं गुणभोक्तृ च ॥15॥

बहिरन्तश्च भूतानामचरं चरमेव च ।  
सूक्ष्मत्वात्तदविज्ञयं दूरस्थं चान्तिके च तत् ॥16॥

अविभक्तं च भूतेषु विभक्तमिव च स्थितम् ।  
भूतभर्तृ च तज्ज्ञेयं ग्रसिष्णु प्रभविष्णु च ॥17॥

ज्योतिषामपि तज्ज्योतिस्तमसः परमुच्यते ।  
ज्ञानं ज्ञेयं ज्ञानगम्यं हृदि सर्वस्य विष्ठितम् ॥18॥

इति क्षेत्रं तथा ज्ञानं ज्ञेयं चोक्तं समासतः ।  
मद्भक्त एतद्विज्ञाय मद्वावायोपपद्यते ॥19॥

श्रीभगवानुवाच  
प्रकृतिं पुरुषं चैव विद्ध्यनादी उभावपि।  
विकारांश्च गुणांश्चैव विद्धि प्रकृतिसम्भवान्॥20॥

श्रीभगवानुवाच  
कार्यकरणकर्तृत्वे हेतुः प्रकृतिरुच्यते।  
पुरुषः सुखदुःखानां भोक्तृत्वे हेतुरुच्यते॥21॥

पुरुषः प्रकृतिस्थो हि भुङ्क्ते प्रकृतिजान्गुणान्।  
कारणं गुणसंगोऽस्य सदसद्योनिजन्मसु॥22॥

उपद्रष्टानुमन्ता च भर्ता भोक्ता महेश्वरः।  
परमात्मैति चाप्युक्तो देहेऽस्मिन्पुरुषः परः॥23॥

य एवं वेत्ति पुरुषं प्रकृतिं च गुणैः सह।  
सर्वथा वर्तमानोऽपि न स भूयोऽभिजायते॥24॥

ध्यानेनात्मनि पश्यन्ति केचिदात्मानमात्मना।  
अन्ये साङ्ख्येन योगेन कर्मयोगेन चापरे॥25॥

अन्ये त्वेवमजानन्तः श्रुत्वान्येभ्य उपासते।  
तेऽपि चातितरन्त्येव मृत्युं श्रुतिपरायणाः॥26॥

यावत्सञ्जायते किञ्चित्सत्त्वं स्थावरजङ्गमम्।  
क्षेत्रक्षेत्रज्ञसंयोगात्तद्विद्धि भरतर्षभ॥27॥

समं सर्वेषु भूतेषु तिष्ठन्तं परमेश्वरम्।  
विनश्यत्स्वविनश्यन्तं यः पश्यति स पश्यति॥28॥

समं पश्यन्ति सर्वत्र समवस्थितमीश्वरम्।  
न हिनस्त्यात्मनात्मानं ततो याति परां गतिम्॥29॥

प्रकृत्यैव च कर्माणि क्रियमाणानि सर्वशः।  
यः पश्यति तथात्मानमकर्तारं स पश्यति॥30॥

यदा भूतपृथग्भावमेकस्थमनुपश्यति।  
तत एव च विस्तारं ब्रह्म सम्पद्यते तदा॥31॥

अनादित्वान्निर्गुणत्वात्परमात्मायमव्ययः।  
शरीरस्थोऽपि कौन्तेय न करोति न लिप्यते॥32॥

यथा सर्वगतं सौक्ष्म्यादाकाशं नोपलिप्यते।  
सर्वत्रावस्थितो देहे तथात्मा नोपलिप्यते॥33॥

यथा प्रकाशयत्येकः कृत्स्नं लोकमिमं रविः।  
क्षेत्रं क्षेत्री तथा कृत्स्नं प्रकाशयति भारत॥34॥

क्षेत्रक्षेत्रज्ञयोरेवमन्तरं ज्ञानचक्षुषा।  
भूतप्रकृतिमोक्षं च ये विदुर्यान्ति ते परम्॥35॥

## Introduction to chapter No. 13

- In chapter no.10 God described His creation of this materialistic world which expresses His greatness.
- In chapter no. 11 God described His divine or spiritual creation which expresses His greatness.
- God says in holy Quran “ We shall show them our signs on the horizons (around them) and in their souls, until it is clear to them that He (God) is the real ( Holy-Q, 41:53)
- Now in this chapter God is describing the human being, in which there is miracle of God. The emotion, desire and nature which God created in human beings and destiny which God created for human beings, that no robot can have. It is a miracle, and expresses greatness of God.
- Now most of the entrance exams are online type. In these exams you have a computer with internet connection. You are free to type your answer using Key-board of computer.

Human being is actually Soul. It has got this body along with various types of emotions and 5 types of sensory organs to give on-line exam.

Our conscience is like internet connection. So for us this body is our online computer with internet connection. This thing (our body) by which we have to give exam is not just something in material form only. But it has intelligence and emotion also, hence it is called a field.

And God is one who is taking our exam. This field is also designed by Him only.

**Summary of shloks of this chapters are as follows :**

In Shlok No. 13:1 Arjun wants to know many details. Basically all these details are necessary to understand the greatness of God.

- From Shlok No. 13:2 to 13:4 is the detail of this field and God. But what we should remember is that the designer of field himself will never come in form of field.

- In Shlok No. 13:5 God says that Brahm-Sutra described God perfectly.

- From Shlok No. 13:6-13:11 God described special feature of human body (field). It is basically various kinds of emotions, attitude and way of life.

A robot or super computer can have high memory, speed, storage etc etc. But whatever emotion and attitude God has design in human being that super-computer or robot cannot have. This express Greatness of God. Or His sign in human-being.

- In Shlok No. 13:12 God says that religious knowledge of this Sanatan dharm is only main knowledge other than this knowledge is ignorance. (Hence by science or philosophy something goes against this knowledge revealed by God then only this divine knowledge should be followed)

- From Shlok No. 13:13 to 13:18 God describes His such features which except God no one can have.



So if any human claims to be God then check the features describe in these six Shlok in him. No one can have even one of them. So how human being can claim to be God.

In Shlok No. 13:17 God says he is not divided and He himself does creation, sustenance and annihilation. (In society generally people believe that these are done by Brahma, Vishnu and Shankarji.)

- In Shlok No. 13:19 God says if a person understands human beings and God, then he will have perfect faith and belief as desired by God.
- In Shlok No. 13:20 God says, it is God who created destiny and human beings.
- In Shlok No. 13:21 God says, activity, reason of that activity, and who perform that activity, all are decided by destiny which God has created.
- In Shlok No. 13:23 God state His supreme position.
- In Shlok No. 13:24 God says that one who understands human being and, destiny correctly and understands that whatever happens is as per wish of God, then he will be successful in hereafter.(life after death)
- In Shlok No. 13:25-13:26 God says people should read the Holy Vedas, do good deeds or listen to divine knowledge and worship God and become successful.
- In Shlok No. 13:27 God says that whatever has come into existence is due to God and for human beings.
- In Shlok No. 13:28 - 13:29 God says that one who sees and believes

that this whole universe is created and sustained by God, only then he does not degrade his mind and self, and achieves heaven.

- In Shlok No. 13:30 - 13:31 God says that a person with divine vision can see that whatever is happening in this universe is by God only.
- Again in Shlok No. 13:32 - 13:33 and 13:34 God explains how universe is a live because of him.
- Shlok No. 13:35 is the summary of whole chapter of 13.

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## Chapter-13

### Kshetra Kshetrajña Vibhag Yog

Understanding God and His great creation human being, along with emotions :

#### 13.1

अर्जुन उवाच,  
प्रकृतिम् पुरुषम् च एव क्षेत्रम् क्षेत्र-ज्ञम् एव च ।  
एतत् वेदितुम् इच्छामि ज्ञानम् ज्ञेयम् च केशव ॥१॥

Arjun asked, O Krishna, I wish to know all these governing systems of God. The human being, and certainly, the field, the knower of the field, and also the knowledge, and the purpose of acquiring knowledge.

(अर्जुन उवाच) (Arjun asked) (केशव) O Krishna (इच्छामि) I wish (वेदितुम्) to know (एतत्) all these (प्रकृतिम्) governing systems of God (पुरुषम्) the human being (च) and (एव) certainly (क्षेत्रम्) the field (क्षेत्र-ज्ञम्) the knower of the field (एव च) and also (ज्ञानम्) the knowledge (च) and (ज्ञेयम्) the purpose of acquiring knowledge.

#### 13.2

इदम् शरीरम् कौन्तेय क्षेत्रम् इति अभिधीयते ।  
एतत् यः वेत्ति तम् प्राहुः क्षेत्र-ज्ञः इति तत् विदः ॥२॥

God said, O Arjun, as per those who know the truth, this body is termed as the field. This way, one who know this (field), that entity is called the knower of the field (or God).

(श्री भगवान उवाच) God said (कौन्तेय) O Arjun (इति) as per (विदः) those who know (तत्) the truth (इदम्) this (शरीरम्) body (अभिधीयते) is termed as (क्षेत्रम्) the field (इति) this way (यः) one who (वेत्ति) knows (एतत्) this (Fields)(तम्) that entity (प्राहुः) is called (क्षेत्र-ज्ञः) the knower of the field.

#### 13.3

क्षेत्र-ज्ञम् च अपि माम् विद्धि सर्व क्षेत्रेषु भारत ।  
क्षेत्र-ज्ञयोः ज्ञानम् यत् तत् ज्ञानम् मतम् मम ॥३॥

O Arjun, consider Me (as) (creator) of all the bodies (Fields), and also knower of all the bodies (Fields). The knowledge of (mine who has) (created) bodies, (and who has) knowledge of bodies, that is the (true) knowledge. (This is) My decision.

(भारत) O Arjun (विद्धि) consider (माम्) Me (as) (सर्व क्षेत्रेषु) (creator) of all the bodies (Fields) (च अपि) and also (क्षेत्र-ज्ञम्) knower of all the bodies (Fields)(ज्ञानम्) the knowledge of (mine who has) (क्षेत्र-ज्ञयोः) (created) bodies (and who has) knowledge of bodies (यत् तत्) that is the (ज्ञानम्) (true) knowledge (मम) (this is) My (मतम्) decision.

#### 13.4

तत् क्षेत्रम् यत् च यादृक् च यत् विकारि यतः च यत्  
सः च यः यत् प्रभावः च तत् समासेन मे शृणु ॥४॥

(God said), and what is that body, and what is its nature. From which (factors) changes take place in it, and what (changes) takes place. Who is he, that (who) influence it. Listen from Me, that (is also) in brief.

(God said) (तत् क्षेत्रम् यत् च) and what is that body, (यादृक् च यत्) and what is its nature, (विकारी यत् च यत्) from what (factors) changes take place in it, and what (changes) (सः च यः यतः प्रभावः) who is he that (who) influence it (च तत् समासेन मे शृणु) listen from Me, that (is also) in brief.

Intelligence and emotion of human being :-

(Which express greatness of God as no computer or robot can have it?)

### 13.5

ऋषिभिः बहुधा गीतम् छन्दोभिः विविधैः पृथक् ।  
ब्रह्म-सूत्र पदेः च एव हेतु-मद्भिः विनिश्चितैः ॥१॥

(About God) great sages have sung various hymns, in different ways, in many vedas, with the aim of benefit to mankind. In hymns of brahma-sutra it is described perfectly.

(About God) (ऋषिभिः) great sages has (गीतम्) sung (बहुधा) various (छन्दोभिः) hymns (पृथक्) in different ways (विविधैः) in many vedas (हेतु मद्भिः) with the aim of benefit to man-kind (ब्रह्म सूत्र पदेः) in hymns of brahma-sutra (विनिश्चितैः) it is described perfectly.

Note:- Brahma-sutra is as follow.

एकम् ब्रह्म द्वितीये नास्तेः नेह ना नास्ते किञ्चन.  
(There is) (एकम्) One (ब्रह्म) God (नास्ते)  
(there is) no (द्वितीये) second (नेह) never  
(ना) no (नास्ते किञ्चन) not a little bit.

God is one, there is no second one.  
there is no (other God). There is not a  
little bit (other God).

### 13.6

महा-भूतानि अहंकारः बुद्धिः अन्यक्तम् एव च ।  
इन्द्रियाणि दश-एकम् च पञ्च च इन्द्रिय-गो-चराः ॥६॥

(Main feature of human being (field) is that) certainly, he is superior to all creatures. He maintains his superiority. He is intelligent. He has many hidden features or characteristics, and he has eleven main wishes, and five organs of senses.

(Main feature of human being (field) is that) (एव) certainly (महा भूतानि) he is superior to all creatures (अहंकारः) he maintains his superiority (बुद्धिः) he is intelligent (अन्यक्तम्) he has many hidden features or characteristics (च) and (इन्द्रिय दश-एकम्) he has eleven main wishes (च) and (पञ्च च इन्द्रिय-गो-चराः) five organs of senses.

### 13.7

इच्छा द्वेषः सुखम् दुःखम् सङ्घातः चेतना धृतिः ।  
एतत् क्षेत्रम् समासेन स-विकारम् उदाहृतम् ॥७॥

Wishes to live with happiness. Hates to misery. (Ability to) think, (and to remain) patient. All these (ability of field) body, along with emotion, also are briefly (described here) with examples.

(इच्छा) Wishes (सङ्घातः) to live with (सुखम्) happiness (द्वेषः) hates to (दुःखम्) misery (चेतना) (ability to) think (धृतिः) (to remain) patient (एतत्) all these (क्षेत्रम्) (ability of field) body (स विकारम्) along with emotion also are (समासेन) briefly (described here) (उदाहृतम्) with examples.

## 13.8

अमानित्वम् अदम्भित्वम् अहिंसा क्षान्तिः आर्जवम्  
आचार्य-उपासनम् शौचम् स्थैर्यम् आत्म-विनिग्रहः ॥८॥

Humility, pricelessness, non-violence, tolerance, simplicity, approaching and following a true spiritual scholar, cleanliness, steadfastness, (and) self control.

(अमानित्वम्) Humility (अदम्भित्वम्) pridelessness (अहिंसा) non-violence (क्षान्ति) tolerance (आर्जवम्) simplicity (आचार्य उपासनम्) approaching and following a true spiritual scholar (शौचम्) cleanliness (स्थैर्यम्) steadfastness (आत्म विनिग्रहः) self control.

## 13.9

इन्द्रिय-अर्थेषु वैराग्यम् अनहंकारः एव च ।  
जन्म मृत्यु जरा व्याधि दुःख दोष अनुदर्शनम् ॥९॥

Giving up objects of the senses (things of enjoyment). Absence of egoism, and also always keeping in mind (reason and purpose of) birth, death, old age, sickness, distress and faults.

(वैराग्यम्) Giving up (इन्द्रिय अर्थेषु) objects of the senses (things of enjoyment) (अनहंकारः) absence of egoism (एव च) and also (अनुदर्शनम्) always keeping in mind (reason and purpose of) (जन्म) birth (मृत्यु) death (जरा) old age (व्याधि) sickness (दुःख) distress (दोष) faults.

## 13.10

असक्तिः अनभिष्वडः पुत्र दार गृह-आदिषु ।  
नित्यम् च सम-चित्तत्वम् इष्ट अनिष्ट उपपत्तिषु ॥१०॥

Absence of craving (for worldly material). Not deeply attached with son, spouse, household matters. And (if) faces (get involved in) desirable or undesirable situation, then always (adopts) balanced behavior (balanced mental attitude).

(अनभिष्वडः) Absence of craving (for worldly material) (असक्तिः) not deeply attached with (पुत्र) son (दार) spouse (गृह-आदिषु) household matters (च) and (if) (उपपत्तिषु) faces (get involved in) (इष्ट अनिष्ट) desirable or undesirable situation then (नित्यम्) always (adopts) (सम चित्तत्वम्) balanced behavior (balanced mental attitude).

## 13.11

मयि च अनन्य-योगेन भक्तिः अव्यभिचारिणी ।  
विविक्त देश सेवित्वम् अरतिः जन-संसदि ॥११॥

And constant unalloyed attachment and worship of Mine. Wish to (stay at) solitary place. Remaining away from assembly of general people.

(च) And (अव्यभिचारिणी) constant (अनन्य-योगेन भक्तिः) unalloyed attachment and worship (मयि) of Mine (सेवित्वम्) wish to (विविक्त देश) solitary place (अरति) remaining away from (जन संसदि) assembly of general people.

**Note for 13.8:** God says in holy quran, the home of the hereafter, which We have prepared for those who do not want to impose their superiority over the others in the land, nor commit evil therein. The happy end certainly belongs to the pious ones. (Holy Quran Surah Al Qasas No. 28, Verse No. 83)

**Merit of religious knowledge :-****13.12**

अध्यात्म ज्ञान नित्यत्वम् तत्त्वज्ञान अर्थ दर्शनम् ।  
एतत् ज्ञानम् इति प्रोक्तम् अज्ञानम् यत् अतः अन्यथा ॥ १ ॥ २ ॥

The spiritual entity (God) declares that the religious knowledge of this everlasting (sanatan dharam) is the real knowledge. For this aim all (above mentioned) knowledge is shown (to you). Hence other than this (knowledge) whatever (knowledge is there) all are ignorance.

(अध्यात्म) The spiritual entity (God) (प्रोक्तम्) declares that (ज्ञान) the religious knowledge of this (नित्यत्वम्) everlasting (sanatan dharam) (तत्त्वज्ञान) is the real knowledge (अर्थ) for this aim (एतत्) all (above mentioned) (ज्ञानम्) knowledge is (दर्शनम्) shown (to you) (इति) Hence (अतः अन्यथा) other than this (यत्) whatever (knowledge is there) (अज्ञानम्) all are ignorance.

**Special features of God which no one can have :-****13.13**

ज्ञेयम् यत् तत् प्रवक्ष्यामि यत् ज्ञात्वा अमृतम् अश्नुते ।  
अनादि मत् परम् ब्रह्म न सत् तत् न असत् उच्यते ॥ १ ॥ ३ ॥

Now I shall reveal about that Brahm. who ought to be known. Who is beginningless, (who is) neither spiritual nor materialistic. It is said that knowing whom, such place (heaven) where there is no death, is achieved. That (heaven) is My highest spiritual place.

(प्रवक्ष्यामि) now I shall reveal about (तत्) that (ब्रह्म) Brahm (यत्) who (ज्ञेयम्) ought to be known (अनादि) who is beginning less (न) (who is) neither (सत्) spiritual (न) nor (असत्) materialistic (उच्यते) it is said that (ज्ञात्वा) knowing (यत्) whom (अमृतम्) place where there is no death (heaven) (अश्नुते) is achieve (तत्) that (heaven) is (मत्) My (परम्) highest spiritual place.

**Note :-** Existence of God is neither like angel nor like human-being. His existence can not be explained.

**13.14**

सर्वतः पाणि पादम् तत् सर्वतः अक्षि शिरः मुखम् ।  
सर्वतः श्रुति-मत् लोके सर्वम् आवृत्य तिष्ठति ॥ १ ॥ ४ ॥

Everywhere are his hands, feet (everywhere he has control). Everywhere (are his) eyes, heads. Everywhere in universe he has ears (He is aware of everyplace of universe). All universe is His creation.

(सर्वतः) Everywhere (तत्) are his (पाणि) hands (पादम्) feet (सर्वतः) everywhere (are his) (अक्षि) eyes (शिरः) heads (मुखम्) face (सर्वतः) everywhere (लोके) in universe (श्रुति-मत्) (He has) ears (सर्वम्) all (आवृत्य) universe (तिष्ठति) (His) creation.

**13.14:** God said in holy quran, (Muhammad), We bear witness to all your affairs; whatever you recite from the Quran and whatever you (people) do. Nothing in the heavens or the earth is hidden from your Lord, even that which is as small as an atom's weight or greater or smaller. All is recorded in the glorious Book.

(Holy Quran Surah Yunus No. 10, Verse No. 61 Translation by Muhammad Sarwar-www.quranx.com)

## 13.15

सर्व इन्द्रिय गुण आभासम् सर्व इन्द्रिय विवर्जितम्।  
असक्तम् सर्वभृत् च एव निर्गुणम् गुण-भोक्तृ च ॥१५॥

All wishes and features (in human beings are) ignited or illuminated (or created by God. But he is) devoid of all wishes. He sustains all creatures, (but) He is not attached to anyone. Indeed (he is) creator of all features (in living being), but he is free from any features. (tendencies, emotions, characteristics).

(सर्व) All (इन्द्रिय गुण) wishes and features (in human beings are) (आभासम्) ignited or illuminated (or created by God. But he is) (विवर्जितम्) devoid of (सर्व) all (इन्द्रिय) wishes (सर्वभृत्) he sustains all creature (but) (असक्तम्) he is not attached to anyone (एव) indeed (he is) (गुण भोक्तृ) creator of all features (च) but (निर्गुणम्) he is free from any features.

**Merit of religious knowledge :-**

## 13.16

बहिः अन्तः च भूतानाम् अचरम् चरम् एव च।  
सूक्ष्मत्वाम् तत् अविज्ञेयम् दूर-स्थम् च अन्तिके च तत् ॥१६॥

He (is) outside, inside, of all living beings and all moving and nonmoving (things). He is subtle, incomprehensible. He (is at) far off place, and very near.

(तत्) He (is) (बहिः) outside (अन्तः) inside of (भूतानाम्) all living beings (च) and (अचरम् चरम्) all moving and nonmoving (things) (सूक्ष्मत्वाम्) he is subtle (अविज्ञेयम्) incomprehensible (तत्) he (is) (दूर) far off (स्थम्) place (च) and (अन्तिके) very near.

Note :- Read Note No.1 to understand about features of God.

## 13.17

अविभक्तम् च भूतेषु विभक्तम् इव च स्थितम्।  
भूत-भर्तृ च तत् ज्ञेयम् ग्रसिष्णु प्रभविष्णु च ॥१७॥

(God is) without division, and (He has created) all living beings, and divided (them in various categories and kept them stable. (does not allow them to get hybrid, extinct, or harmful to

(God is) (अविभक्तम्) without division (च) and (He has created) (भूतेषु) all living beings (च) and (विभक्तम् इव च स्थितम्) divided (them in various categories) and kept them stable (does not allow them to get hybrid, extinct, or harmful to nature, or others) (च) and (भूत भर्तृ) He

**13.16:** God says in holy quran, we swear that We have created the human being and We know what his soul whispers to him. We are closer to him than even his jugular vein.

### Verse of holy Quran similar to shlok no. 13.17

We have established for you gardens of date palm trees and vineyards with this water with many fruits for you to consume.

(Holy Quran Surah Al Mumiun No. 23, Verse No. 19)

nature, or others). And He sustains (provides food) to all living entities.(you should) know that He is the creator, and annihilator.

sustains (provides food) to all living entities (ज्ञेयम्) (you should) know that (तत्) He is (प्रभविष्णु) the creator (च) and (असिष्णु) annihilator.

### 13.18

ज्योतिषाम् अपि तत् ज्योतिः तमसः परम् उच्यते।  
ज्ञानम् ज्ञेयम् ज्ञान-गम्यम् हृदि सर्वस्य विहितम् ॥१८॥

God says that, He is also the light (knowledge of) luminous objects (scholars). (He is) beyond the darkness (ignorance). (He could not be understood without knowledge of divine scriptures). (He) could be known (by) knowledge only. (He) knows everything, because He is situated in the heart of everyone.

(उच्यते) God says that (तत्) He is (अपि) also (ज्योति) the light (knowledge of) (ज्योतिषाम्) (of) luminous objects (scholars) (परम्) (He is) beyond (तमसः) the darkness (ignorance) (He could not be understood without knowledge of divine scriptures) (ज्ञेयम्) (he) could be known (ज्ञानम्) (by) knowledge only (ज्ञान-गम्यम्) (he) knows everything because (विहितम्) he is situated (हृदि) in the heart of (सर्वस्य) everyone.

#### Merit of religious knowledge :-

### 13.19

इति क्षेत्रं तथा ज्ञानं ज्ञेयं चोक्तं समासतः।  
मत्-भक्तः एतत् विज्ञाय मत्भावाय उपपद्यते ॥१९॥

(O Arjun) Briefly (about) body, the knowledge, and one who should be known (God) was revealed (to you. God says that). After understanding all these My worshiper will be able to get or attain pious nature (faith/belief) desired by Me.

(समासतः) (O Arjun) briefly (about) (क्षेत्रम्) body (ज्ञानम्) the knowledge (तथा) and (ज्ञेयम्) one who should be known (God) (उक्तम्) was revealed (to you. God says that) (विज्ञाय) after understanding (एतत्) all these (मत्-भक्तः) My worshiper (उपपद्यते) will be able to get or attain (मत् भावाय) pious nature desired by Me.

#### Description about Destiny :-

### 13.20

प्रकृतिम् पुरुषम् च एव विद्धि अनादी उभौ अपि।  
विकारान् च गुणान् च एव विद्धि प्रकृति सम्भवान् ॥२०॥

Know, destiny and human being both are also (created by one who is)

(विद्धि) Know (प्रकृतिम्) Destiny (च) and (पुरुषम्) human beings (उभौ) both (एव अपि) are also (अनादी) (created by) (one who is) without beginning (God) (विद्धि) know (विकारान्) emotions (hate, love etc)

**13.20:** Holy quran says that, can the human being have whatever he wishes? All that is in the life to come after death and all that is in this life on earth belongs only to God.

(Holy Quran Surah An Najm No. 53, Verse No. 24-25)

(That means whatever human being will get will be as per decision of God.)

without beginning (God). Know emotion (hate, love etc), and nature (patience, humbleness etc) are also created by governing power or creative power of God.

and (गुणान्) features (patience, humbleness etc) (च एव) are also (सम्भवान्) is created by (प्रकृति) governing power or creative power of God.

### 13.21

कार्य कारण कर्तृत्वे हेतुः प्रकृतिः उच्यते ।  
पुरुषः सुख दुःखानाम् भोक्तृत्वे हेतुः उच्यते ॥२१॥

Deed (activity or karma), reason of performing that deeds (activity) and one who perform that deeds (activity) are because of destiny, (a system designed by God). Human being experiences whatever happiness and distress (in life is) because of (destiny).

(कार्य) Deed (karma or activity) (कारण) reason of performing that deed (कर्तृत्वे) and one who performs that deed (हेतुः) are because of (प्रकृतिः) destiny (a system designed by God) (पुरुष) human being (भोक्तृत्वे) experiences whatever (सुख दुःखानाम्) happiness and distress (in life is) (हेतुः) because of (destiny).

### 13.22

पुरुषः प्रकृतिस्थः हि भुङ्क्ते प्रकृति-जान् गुणान् ।  
कारणम् गुण-सङ्घः अस्य सत् असत् योनि जन्मसु ॥२२॥

Human beings who believe in destiny, experience that nature of human being, and opportunities or reason of something in life is created by nature (God). Human being takes birth along the nature of good or bad from sperm level.

(पुरुषः) Human beings (प्रकृतिस्थः) who believe in destiny (भुङ्क्ते) experiences that (गुणान्) nature of human being (कारणम्) and opportunities or reason of something in life is (प्रकृति जान्) created by nature (God) (अस्य) human being (जन्मसु) takes birth (गुण सङ्घः) along the nature of (सत् असत्) good or bad from (योनि) sperm level.

**13.21:** God asked Prophet Mohammad (Pbuh) to convey to people that, say, "Nothing will happen to us besides what God has decreed for us. He is our Guardian. In God alone do the believers trust."

(Holy Quran Surah Al Tawba No. 9, Verse No. 51, Translation by Muhammad Sarwar-www.guranx.com)

**Note 13.21 :-** Sanskrit-Hindi ShabdKosh by Pandit Ishwarchand on page no. 577 has given many meanings of प्रकृतिः. One of the meaning is माया, सृष्टी रचना में परमात्मा की इच्छा. In other words we can say it is wish or decision of God as per which this universe works or things happen in the universe. Destiny is also a condition of human beings which God has already decided. So when something as per decision of God happens which is related to the world, it will be called mother-nature (Prakruti प्रकृति). And if something happens as per decision of God in life to human being, that will be called as destiny.



**Fact about human being, destiny and control of God :-**

### 13.23

उपद्रष्टा अनुमन्ता च भर्ता भोक्ता महा-ईश्वरः ।  
परम् आत्मा इति च अपि उक्तः देहे अस्मिन् पुरुषः परः ॥२३॥

God says that (God is) at the highest level, (as compared to) this (world and) human being with body. He is also supreme God, superior (than) soul. (He is) witness (of everything which happens from first day to eternity), (He is God) with whose permission things happens. (God is). Sustainer of all living being, (And it is God) for whom all prayers are done.

(उक्तः) God says that (परः) (God is) at the highest level (as compared to) (अस्मिन्) this (world and) (पुरुषः) human being with (देहे) body (इति च अपि) He is also (महा-ईश्वरः) supreme God (परम् आत्मा) superior (than) soul (उपद्रष्टा) witness (of everything from first day to eternity) (अनुमन्ता) with whose permission things happens (भर्ता) sustainer of all living being (भोक्ता) for whom all prayers are done.

### 13.24

य एवम् वेत्ति पुरुषम् प्रकृतिम् च गुणैः सह ।  
सर्वथा वर्तमानः अपि न सः भूयः अभिजायते ॥२४॥

In this way, one who understands human being, destiny, and basic feature (nature, ability) of human being, along with what is happening around and every where (in the world). (That means situations are controlled and programmed by God). Then certainly he does not take birth again and again (in hell). (That means he succeeds and gets heaven).

(एवम्) In this way (यः) one who (वेत्ती) understands (पुरुषम्) human being (प्रकृतिम्) destiny (च) and (गुणैः) basic feature (nature, ability) of human being (सह) along with (वर्तमानः) what is happening around (सर्वथा) everywhere (that means situations are controlled and programmed by God) (अपि) then certainly (सः) he (न) does not (अभिजायते) take birth (भूयः) again and again (in hell). (That means he succeeds and gets heaven).

### 13.25

ध्यानेन आत्मनि पश्यन्ति केचित् आत्मानम् आत्मना ।  
अन्ये साङ्ख्येन योगेन कर्म-योगेन च अपरे ॥२५॥

Some people by themselves think deeply (meditate). Other people by getting in touch with knowledge of holy Vedas. Other people by doing

(केचित्) Some people (आत्मनि) by themselves (ध्यानेन) think deeply (meditate) (अन्ये) other people by (साङ्ख्येन योगेन) getting in touch with knowledge of holy Vedas (अपरे) other people by (कर्म योगेन) doing such noble

**13.22:** God says in holy quran, whatever hardships you face on earth and in your souls were written in the Book, before the creation of the souls. This is certainly easy for God.

(Holy Quran Surah Al Hadid No. 57, Verse No. 22, Translation by Muhammad Sarwar-  
www.quranx.com)

such noble deeds which connect them to God, (understand and) see (the truth about) God.

deed which connect them to God (पश्यन्ति) (understand and) see (the truth about) (आत्मानम्) **God**.

**Note for 13.23:-** परः means सबसे उपर, श्रेष्ठ (Nalanda dictionary page no. 795)

## 13.26

अन्ये तु एवम् अजानन्तः श्रुत्वा अन्येभ्यः उपासते  
ते अपि च अतितरन्ति एव मृत्युम् श्रुति-परायणाः ॥२६॥

But others who don't have spiritual knowledge by these (three ways), (they) hear (these knowledge) from others, and worship God. So those (who) listen and follow also, certainly cross over place of death (hell).

(तु) But (अन्ये) others (अजानन्तः) not having spiritual knowledge (एवम्) by these (three ways) (श्रुत्वा) hear (these knowledge) (अन्येभ्यः) from others (उपासते) and worship God (च) and (ते) those (who) (श्रुति) listen (परायणाः) and follow (अपि) also (एव) certainly (अतितरन्ति) cross over (मृत्युम्) place of death (hell).

## 13.27

यावत् सजायते किञ्चित् सत्त्वम् स्थावर जडमम् ।  
क्षेत्र क्षेत्र-ज्ञ संयोगात् तत् विद्धि भरत-ऋषभ ॥२७॥

Whatever comes into being (existence) in this universe, anything not moving (and) moving. Know it O Arjun, that (is due to) mutual relation between human being (and) God.

(यावत्) Whatever (सजायते) comes into being (existence) (सत्त्वम्) in these universe, (किञ्चित्) anything (स्थावर) not moving (जडमम्) (and) moving (विद्धि) know it (भरत-ऋषभ) O chief of the bhartas (Arjun) (तत्) that (is due to) (संयोगात्) mutual relation between (क्षेत्र) human being (क्षेत्र-ज्ञ) (and) one who knows human being (God).

## 13.28

समम् सर्वेषु भूतेषु तिष्ठन्तम् परम-ईश्वरम् ।  
विनश्यत्सु अविनश्यन्तम् यः पश्यति सः पश्यति ॥२८॥

One who see existence of all living beings on uniform (divine law of) great God, (that means he sees existence of) all living beings who will die one day (depending on) immortal God. (Then) he (has divine) vision.

(यः) One who (पश्यति) sees (तिष्ठन्तम्) existence of (सर्वेषु) all (भूतेषु) living beings (समम्) on uniform (divine law of) (परम ईश्वरम्) great God (that means he sees existence of) (विनश्यत्सु) all living beings who will die one day (depending on) (अविनश्यन्तम्) immortal God (सः) (then) he (पश्यति) (has divine) vision.

**Note 13.26 :-** God wanted to create human being, so he created this universe. God wants to feed human being, so he created this solar system and system of seasons. (Summer, monsoon, winter). When God want to punish human being, he sends storm, earthquake, draught etc. So whatever is happening in the universe is because of the human beings and as per orders of God.

### 13.29

समम् पश्यन् हि सर्वत्र समवस्थितम् ईश्वरम् ।  
न हिनस्ति आत्मना आत्मानम् ततः याति पराम् गतिम् ॥२९॥

(One who) sees uniform (divine law of) God equally present everywhere. Certainly, then (he) never degrades his mind and himself, and achieves the supreme destination (heaven).

(पश्यन्) (One who) sees (समम्) uniform (divine law of) (ईश्वरम्) God (समवस्थितम्) equally present (सर्वत्र) everywhere (हि) certainly (ततः) then (न) (he) never (हिनस्ति) degrades (आत्मना) his mind (आत्मानम्) and himself (याति) and achieves (परम्) the supreme (गतिम्) destination (heaven).

### 13.30

प्रकृत्या एव च कर्माणि क्रियमाणानि सर्वशः ।  
यः पश्यति तथा आत्मनम् अकर्तारम् सः पश्यति ॥३०॥

One who sees all activities being performed by destiny, or God's governing system, (nature), and (he realizes that) he himself did not do anything. Then certainly he has divine vision.

(यः) One who (पश्यति) see (सर्वशः) all (कर्माणि) activities (क्रियमाणानि) being performed by (प्रकृत्या) destiny or God's governing system (nature) (तथा) and (he realizes that) (आत्मनम्) he himself (अकर्तारम्) did not do anything (एव च) then certainly (सः) he has (पश्यति) divine vision.

### 13.31

यदा भूतपृथक् भावम् एक-स्थम् अनुपश्यति ।  
ततः एव च विस्तारम् ब्रह्म सम्पद्यते तदा ॥३१॥

When one sees different kinds of living entities, and expanding (universe), established by one God, he certainly understands and believes in God.

(यदा) When one (अनुपश्यति) sees (पृथक् भावम्) different kinds of (भूत) living entities (च) and (विस्तारम्) expanding (universe) (एक स्थम्) established by one God (तदा) then (ततः) he (एव) certainly (सम्पद्यते) attains (understand and believe in) (ब्रह्म) God.

**How God is life (Jaan, Pran) of each living thing :-**

### 13.32

अनादित्वात् निर्गुणत्वात् परम आत्मा अयम् अव्ययः ।  
शरीर-स्थः अपि कौन्तेय न करोति न लिप्यते ॥३२॥

O Arjun, this (God is) without beginning, without feature (qualities like human being), supreme soul, imperishable (immortal), He is in body, but neither do anything nor attaches to it.

(कौन्तेय) O son of Kunti (Arjun) (अयम्) this (God is) (अनादित्वात्) without beginning (निर्गुणत्वात्) without any feature (qualities like human being) (परम आत्मा) supreme soul (अव्यय) imperishable (immortal) (शरीर स्थः) he is in body (अपि) but (न) neither (करोति) does anything (न) nor (लिप्यते) attaches to it.

### 13.33

यथा सर्व-गतम् सूक्ष्म्यात् आकाशम् न उपलिप्यते ।  
सर्वत्र अवस्थितः देहे तथा आत्मा न उपलिप्यते ॥३३॥  
The way in which subtle space being present everywhere, but not attached to anyone, in same way (light/tej of) God is present everywhere in body, but not attached to anyone.

(यथा) The way in which (सूक्ष्म्यात् आकाशम्) subtle space (सर्व-गतम्) being present everywhere (न उपलिप्यते) but not attached to anyone (तथा) in the same way (आत्मा) (light/tej of) God (अवस्थितः) is present (सर्वत्र) everywhere in (देहे) body (न उपलिप्यते) but not attached to anyone.

### 13.34

यथा प्रकाशयति एकः कृत्स्नम् लोकम् इमम् रविः ।  
क्षेत्रम् क्षेत्री तथा कृत्स्नम् प्रकाशयति भारत ॥३४॥  
O Arjun, the way in which one sun illuminates (make alive) this entire world, in the same way one God illuminates (makes alive) entire (field) body.

(भारत) O bharta (Arjun) (तथा) the way in which (एकः) one (रविः) sun (प्रकाशयति) illuminates (makes alive) (इमम्) this (कृत्स्नम्) entire (लोकम्) world (तथा) in same way (क्षेत्री) one God (प्रकाशयति) illuminates (makes alive) (कृत्स्नम्) entire (क्षेत्रम्) (field) body.

**Knowledge and faith required to get heaven :-**

### 13.35

क्षेत्र क्षेत्र-ज्ञयोः एवम् अन्तरम् ज्ञान-चक्षुषा ।  
भूत प्रकृति मोक्षम् च ये विदुः यान्ति ते परम् ॥३५॥  
(Those) who know the difference between human-being (materialistic state of human being), knower of the body (that means God), by the eyes of knowledge, and also (understands) living entities, destiny or governing power of God or nature, and how to get forgiveness of God, they attain (get) the supreme (God and his heaven).

(ये) (Those) who (विदुः) know the (अन्तरम्) difference between (क्षेत्र) human being (or materialistic state of human being) (क्षेत्र-ज्ञयोः) knower of the body (that means God) (ज्ञान चक्षुषा) by the eyes of knowledge (एवम्) and also (understands) (भूत) living entities (प्रकृति) destiny or governing power of God or nature (मोक्षम्) and how to get forgiveness of God (ते) they (यान्ति) attain (परम्) the supreme (God and his heaven).

**Note :-** (A solar calculator work on energy of sun. So in actual Sun is present in solar calculator in some form. But that Sun neither does any calculation in solar calculator by itself nor it get attached to it. Similarly all living beings are alive because of light part of God. But God does not attach to anyone.)

Read Note No. N-1 to understand God and His features.

# Chapter-14

## Guna Traya Vibhag Yog

श्रीभगवानुवाच  
परं भूयः प्रवक्ष्यामि ज्ञानानं मानमुत्तमम् ।  
यज्ज्ञात्वा मुनयः सर्वे परां सिद्धिमितो गताः ॥1॥

इदं ज्ञानमुपाश्रित्य मम साधर्म्यमागताः ।  
सर्गेऽपि नोपजायन्ते प्रलये न व्यथन्ति च ॥2॥

मम योनिर्महद्ब्रह्म तस्मिन्गर्भं दधाम्यहम् ।  
सम्भवः सर्वभूतानां ततो भवति भारत ॥3॥

सर्वयोनिषु कौन्तेय मूर्तयः सम्भवन्ति याः ।  
तासां ब्रह्म महद्योनिरहं बीजप्रदः पिता ॥4॥

सत्त्वं रजस्तम इति गुणाः प्रकृतिसम्भवाः ।  
निबध्नन्ति महाबाहो देहे देहिनमव्ययम् ॥5॥

तत्र सत्त्वं निर्मलत्वात्प्रकाशकमनामयम् ।  
सुखसङ्गेन बध्नाति ज्ञानसङ्गेन चानघ ॥6॥

रजो रागात्मकं विद्धि तृष्णासङ्गसमुद्भवम् ।  
तन्निबध्नाति कौन्तेय कर्मसङ्गेन देहिनम् ॥7॥

तमस्त्वज्ञानजं विद्धि मोहनं सर्वदेहिनाम् ।  
प्रमादालस्यनिद्राभिस्तन्निबध्नाति भारत ॥8॥

सत्त्वं सुखे सञ्जयति रजः कर्मणि भारत ।  
ज्ञानमावृत्य तु तमः प्रमादे सञ्जयत्युत ॥9॥

रजस्तमश्चाभिभूय सत्त्वं भवति भारत ।  
रजः सत्त्वं तमश्चैव तमः सत्त्वं रजस्तथा ॥10॥

सर्वद्वारेषु देहेऽस्मिन्प्रकाश उपजायते ।  
ज्ञानं यदा तदा विद्याद्विवृद्धं सत्त्वमित्युत ॥11॥

लोभः प्रवृत्तिरारम्भः कर्मणामशमः स्पृहा ।  
रजस्येतानि जायन्ते विवृद्धे भरतर्षभ ॥12॥

अप्रकाशोऽप्रवृत्तिश्च प्रमादो मोह एव च ।  
तमस्येतानि जायन्ते विवृद्धे कुरुनन्दन ॥13॥

यदा सत्त्वे प्रवृद्धे तु प्रलयं याति देहभृत् ।  
तदोत्तमविदां लोकानमलान्प्रतिपद्यते ॥14॥

रजसि प्रलयं गत्वा कर्मसङ्गिषु जायते ।  
तथा प्रलीनस्तमसि मूढयोनिषु जायते ॥15॥

कर्मणः सुकृतस्याहुः सात्त्विकं निर्मलं फलम् ।  
रजसस्तु फलं दुःखमज्ञानं तमसः फलम् ॥16॥

सत्त्वात्सञ्जायते ज्ञानं रजसो लोभ एव च ।  
प्रमादमोहौ तमसो भवतोऽज्ञानमेव च ॥17॥

ऊर्ध्वं गच्छन्ति सत्त्वस्था मध्ये तिष्ठन्ति राजसाः ।  
जघन्यगुणवृत्तिस्था अधो गच्छन्ति तामसाः ॥18॥

नान्यं गुणेभ्यः कतरिं यदा द्रष्टानुपश्यति ।  
गुणेभ्यश्च परं वेत्ति मद्भावं सोऽधिगच्छति ॥19॥

गुणानेतानतीत्य त्रीन्देही देहसमुद्भवान् ।  
जन्ममृत्युजरादुःखैर्विमुक्तोऽमृतमश्नुते ॥20॥

अर्जुन उवाच  
कैर्लिङ्गैस्त्रीन्गुणानेतानतीतो भवति प्रभो ।  
किमाचारः कथं चैतांस्त्रीन्गुणानतिवर्तते ॥21॥

श्रीभगवानुवाच  
प्रकाशं च प्रवृत्तिं च मोहमेव च पाण्डव ।  
न द्वेष्टि सम्प्रवृत्तानि न निवृत्तानि काङ्क्षति ॥22॥

उदासीनवदासीनो गुणैर्यो न विचाल्यते ।  
गुणा वर्तन्त इत्येव योऽवतिष्ठति नेङ्गते ॥23॥

समदुःखसुखः स्वस्थः समलोष्टाशमकाञ्चनः ।  
तुल्यप्रियाप्रियो धीरस्तुल्यनिन्दात्मसंस्तुतिः ॥24॥

मानापमानयोस्तुल्यस्तुल्यो मित्रारिपक्षयोः ।  
सर्वारम्भपरित्यागी गुणातीतः सा उच्यते ॥25॥

मां च योऽव्यभिचारेण भक्तियोगेन सेवते ।  
स गुणान्समतीत्येतान्ब्रह्मभूयाय कल्पते ॥26॥

ब्रह्मणो हि प्रतिष्ठाहममृतस्याव्ययस्य च ।  
शाश्वतस्य च धर्मस्य सुखस्यैकान्तिकस्य च ॥27॥

## Introduction to chapter No. 14

1) Once Prophet Mohammad (pbuh) said to Abdullah ibne Umar “you consider yourself to be among the dead people”.

(Musnad immam Ahmed-bin-hambal)

- A dead person worries only about what will happen to him after that stage of death. That means whatever type of life he spent, if God starts taking account of his deeds, then what reply he will give to God etc. etc.
- So when a person assumes himself among the dead people, he will fully concentrate in pleasing God and some how get His forgiveness. And will try to spends his life hundred percent as per teachings of divine commandments.
- This state of mind is superior than the Satvic nature. Aim of this chapter No. 14 is that we should adopt this state of mind, which is called Ateet. (अतित)
- In this chapter no.14, in best possible way God first described three type of natures, that is Satvic, Rajasic and Tamasic. Then described features of each nature. Then in Shlok No. 14:20 gave advantage of deserting all three nature (Satvic, Rajasic, Tamasic).
- The person who deserts all the three natures is called (Ateet ). As per nalanda dictionary, one of the meaning of Ateet is dead person or someone who has already passed away. From Shlok No. 14:21 to 14:27 advantage of Ateet is described.

## Chapter-14

### Guna Traya Vibhag Yog

#### 14:1

Advantage of divine knowledge :-

(भगवान् उवाच) परम् भूयः प्रवक्ष्यामि ज्ञानानाम् ज्ञानम् उत्तमम् यत् ज्ञात्वा मुनयः सर्वे पराम् सिद्धिम् इतः गताः ॥१॥

God said, I shall explain (you) again the divine knowledge, (which is) supreme knowledge among all knowledges. Knowing which all saints attained highest perfection through this.

(श्री भगवान् उवाच) God said, (प्रवक्ष्यामि) I shall explain (you) (भूयः) again (परम्) divine knowledge (which is) (उत्तमम्) supreme (ज्ञानम्) knowledge (ज्ञानानाम्) among all knowledge (ज्ञात्वा) knowing (यत्) which (सर्वे) all (मुनयः) saints (गताः) attained (पराम्) highest (सिद्धिम्) perfection (इतः) through this.

#### 14:2

इदम् ज्ञानम् उपाश्रित्य मम साधर्म्यम् आगताः ।  
सर्गे अपि न उपजायन्ते प्रलये न व्यथन्ति च ॥२॥

(By) adopting this divine knowledge, (people) attain nature described by Me. (Then) neither in this world, nor on becoming alive on Day of Judgment (Qyamat) , he will face any misery.

(Note:- After death our body disintegrates either by burning or by burying. But on judgements day everyone will become alive again, and will give account of his deeds to God. This process of become alive on day of judgement is called उपजायन्ते प्रलये)

(उपाश्रित्य) (By) adopting (इदम्) this (ज्ञानम्) divine knowledge (आगताः) (people) attain (साधर्म्यम्) nature described by (मम) Me (न) (then) neither (सर्गे) in this world (न) nor (उपजायन्ते) on becoming alive (प्रलये) on Day of Judgment (Qyamat) (व्यथन्ति) he will face any misery.

(उपजना means to grow, take birth, (पैदा होना, उत्पन्न होना, उगना) Nalanda Vishal Shab sagar, Page No. 161)

#### 14:3

**Description of creation of living beings by God :-**

मम योनिः महत् ब्रह्म तस्मिन् गर्भम् दधामि अहम् ।  
सम्भवः सर्व-भूतानाम् ततः भवति भारत ॥३॥

O Arjun, I (am) the great God. (Who) created the womb. (And) the source of birth (also) is created by Me. I cultivate (egg and sperm cell) in that. In this way all living beings come into existence.

(भारत) O Arjun (अहम्) I (am) (महत् ब्रह्म) the great God (दधामि) (who) created (गर्भम्) the womb (योनि) (and) the source of birth (also) (सम्भव) is created by (मम) Me (तस्मिन्) (I cultivate egg and sperm cell) in that (ततः) in this way (सर्व भूतानाम्) all living beings (भवति) come into existence.



## 14:4

सर्व-योनिषु कौन्तेय मूर्तयः सम्भवन्ति याः।  
तासाम् ब्रह्म महत् योनिः अहम् बीजप्रदः पिता ॥४॥

O Arjun, I am the great God of all source of births, (from) which (different kinds of) forms (species) come into existence. And in all sources of birth (I am the) creator of basic cell, which germinates (to form species).

(कौन्तेय) O Arjun (अहम्) I am (ब्रह्म महत्) the great God of (सर्व योनिषु) all source of births (या) (from) which (मूर्तय) (different kinds of) forms (species) (सम्भवन्ति) come into existence (तासाम्) and in all (योनि) sources of birth (बीज प्रद पिता) (I am the) creator of basic cells which germinate (to form species).

## 14:5

सत्त्वम् रजः तमः इति गुणाः प्रकृति सम्भवाः।  
निबध्नन्ति महा-बाहो देहे देहिनम् अव्ययम् ॥५॥

O Arjun, nature of goodness, nature of passion, and nature of ignorance, these are (nature or) tendencies created by governing force of God. Immortal God has bound (them to the) bodies of human beings.

(महा-बाहो) O mighty armed one (Arjun) (सत्त्वम्) nature of goodness (रज) nature of passion (तम) nature of ignorance (इति) these are (गुणा) tendencies (सम्भवा) created by (प्रकृति) governing force of God (अव्ययम्) immortal God has (निबध्नन्ति) bound (them to the) (देहे) bodies of (देहिनम्) human beings.

## 14:6

### Characteristic of Sattvic nature :-

तत्र सत्त्वम् निर्मलत्वात् प्रकाशकम् अनामयम्।  
सुख सङ्गेन बध्नाति ज्ञान सङ्गेन च अनघ ॥६॥

Among these the tendency or nature of goodness (sattvic nature) purifies, illuminates, keeps person sinless. (This nature) binds (human beings) with divine knowledge, and attach (him with) peace, prosperity, and happiness.

(तत्र) Among these (सत्त्वम्) the tendency or nature of goodness (निर्मलत्वात्) purifies (प्रकाशकम्) illuminating (अनामयम्) keeps person sinless (बध्नाति) (this nature) binds (सङ्गेन) (person) with (ज्ञान) divine knowledge (च) and (सङ्गेन) attach (him with) (सुख) peace, prosperity, and happiness.

## 14:7

### Characteristic of Rajasic nature :-

रजो राग-आत्मकम् विद्धि तृष्णा सङ्ग समुद्भवम्।  
तत् निबध्नाति कौन्तेय कर्मसङ्गेन देहिनम् ॥७॥

Tendency of passion (produces) anger, hatred, injustice in mind. Know (because of this tendency) human being gets connected to lust. O Arjun that (lust) binds (human-being) with work activities.

(रजो) Tendency of passion (produces) (राग आत्मकम्) anger, hatred, injustice in mind (विद्धि) know (because of this tendency) (देहिनम्) human being (सङ्ग समुद्भवम्) gets connected to (तृष्णा) lust (कौन्तेय) o Arjun (तत्) that (lust) (निबध्नाति) binds (human being) (कर्म सङ्गेन) with work activities.

## 14:8

### Characteristic of Tamasic nature :-

तमः तु अज्ञान-जम् विद्धि मोहनम् सर्वदेहिनाम् ।  
प्रमाद आलस्य निद्राभिः तत् निबध्नाति भारत ॥८॥

But tendency of ignorance born of absence of knowledge. Know (it is) (the cause of) illusion of all human beings. O Arjun that (tendency) binds (human beings with) negligence, laziness, (and) sleep.

(तु) But (तम) tendency of ignorance (अज्ञान जम्) born of absence of knowledge (विद्धि) know (it is) (मोहनम्) (cause of) illusion of (सर्व देहिनाम्) all human beings (भारत) O son of bharta (Arjun) (तत्) that (tendency) (निबध्नाति) binds (human beings with) (प्रमाद) negligence (आलस्य) laziness (आलस्य) (and) (निद्राभि) sleep.

## 14:9

### Effect of nature on human beings :-

सत्त्वम् सुखे सञ्जयति रजः कर्मणि भारत ।  
ज्ञानम् आवृत्य तु तमः प्रमादे सञ्जयति उत ॥९॥

God says that, O Arjun, nature or tendency of goodness binds with happiness. Tendency of passion (binds with) work or activity. But tendency of ignorance covers the knowledge, and binds with madness, or negligence, or delusion.

(उत) God says that (भारत) O son of Bharta (Arjun) (सत्त्वम्) nature or tendency of goodness (सञ्जयति) binds with (सुखे) happiness (रज) tendency of passion (binds with) (कर्मणि) work /activity (तु) but (तम) tendency of ignorance (ज्ञानम् आवृत्य) cover the knowledge (सञ्जयति) and binds with (प्रमादे) madness or negligence or delusion.

## 14:10

रजः तमः च अभिभूय सत्त्वम् भवति भारत ।  
रजः सत्त्वम् तमः च एव तमः सत्त्वम् रजः तथा ॥१०॥

O Arjun, (sometime) tendency of goodness surpasses tendency of passion, and ignorance, (and) become prominent. Sometime passion surpasses goodness, and ignorance, and sometime ignorance surpasses goodness, and passion.

(भारत) O son of Bharta (Arjun) (सत्त्वम्) (sometime) tendency of goodness (अभिभूय) surpasses (रजः तमः च) tendency of passion and ignorance (भवति) (and) become prominent (रजः सत्त्वम् तमः) sometime passion surpasses goodness and ignorance (च एव) and sometime (तमः सत्त्वम् रज तथा) ignorance surpasses goodness, and passion.

## 14:11

### What happens when Sattvic nature dominates? :-

सर्व-द्वारेषु देहे अस्मिन् प्रकाशः उपजायते  
ज्ञानम् यदा तदा विद्यात् विवृद्धम् सत्त्वम् इति उत ॥११॥

God say that when illumination of knowledge develops in all the doors of this body, then know that tendency of goodness is increasing.

(इति उत) God say that (यदा) when (प्रकाश) illumination of (ज्ञानम्) knowledge (उपजायते) develops in (सर्व द्वारेषु) all the doors of (देहे अस्मिन्) this body (तदा) then (विद्यात्) know that (सत्त्वम्) tendency of goodness is (विवृद्धम्) increasing.

**What happen when Rajasic nature dominates? :-**

### 14:12

लोभः प्रवृत्तिः आरम्भः कर्मणाम् अशमः स्युहा ।  
रजसि एतानि जायन्ते विवृद्धे भरत-ऋषभ ॥१२॥

Increase in lust, good effort in activities, uncontrolled desires. All these get developed when there is an excess of tendency or nature of passion. O Arjun!

(लोभ प्रवृत्तिः) Increase in lust (आरम्भ कर्मणाम्) good efforts in activities (अशमस्युहा) uncontrolled desires (एतानि) all these (जायन्ते) develop (विवृद्धे) when there is an excess of (रजसि) tendency or nature of passion (भरत-ऋषभ) O chief of descendent of Bharta (Arjun).

### 14:13

**What happen when Tamasic nature dominates? :-**

अप्रकाशः अप्रवृत्तिः च प्रमादः मोहः एव च ।  
तमसि एतानि जायन्ते विवृद्धे कुरुनन्दन ॥१३॥

Ignorance, inactivity, inertia, negligence, and illusion, all these get developed. Certainly, when there is an excess of tendency of ignorance (Tamsic nature) O Arjun.

(अप्रकाश) Ignorance (अप्रवृत्ति) inactivity, inertia (प्रमाद) negligence (च) and (मोह) illusion (एतानि) all these (जायन्ते) (get) developed (एव च) certainly, when (विवृद्धे) there is an excess of (तमसि) tendency of ignorance (कुरुनन्दन) O the joy of the Kurus (Arjun).

At the time of death when only Sattvic nature will be dominated, then that person will get heaven :-

### 14:14

यदा सत्त्वे प्रवृद्धं तु प्रलयम् याति देह-भृत् ।  
तु उत्तम-विदाम् लोकान् अमलान् प्रतिपद्यते ॥१४॥

But when there is increase in nature of goodness (till) death reaches to the human beings. At that time (he) attains pure world (heaven) of the great sages.

(तु) But (यदा) when (प्रवृद्धे) there is increase (सत्त्वे) nature of goodness (प्रलयम्) (till) death (याति) reaches (देह-भृत्) to the human beings (तदा) at that time (प्रतिपद्यते) (he) attains (अमलान्) pure (लोकान्) world (heaven) (उत्तम विदाम्) of the great sages.

### 14:15

**People with Rajasic and Tamasic nature will enter hell :-**

रजसि प्रलयम् गत्वा कर्म-सङ्घिषु जायते ।  
तथा प्रलीनः तमसि मूढयोनिषु जायते ॥१५॥

After death people with tendency or nature of passion will be given new life (in hell) among the group of people whose work was a passion. Likewise

(प्रलयम्) after death (रजसि) people with tendency or nature of passion (जायते) will be given new life (in hell) (गत्वा कर्म सङ्घिषु) among the group of people whose work was a passion (तथा) likewise (प्रलीन) after death (तमसि) people

after death, people of ignorant nature will be given life (in hell) in group of (similar) ignorant peoples.

of ignorance nature (जायते) will be given life in hell (मूढ योनिषु) in group of (similar) ignorant peoples.

Note:- As per sloke no. (14:18) people of all these natures will go to hell. Out of them rajas and tamas nature people will have following fate

## 14:16

### Effect of nature on activities :-

कर्मणः सु-कृतस्य आहुः सात्त्विकम् निर्मलम् पलम्।  
रजसः तु पलम् दुःखम् अज्ञानम् तमसः पलम् ॥१६॥

God says that because of goodness nature, pious deed occurs, (and then) results (are also) pure. But results of (deed performed with) nature of passion is misery, and result of (deed performed with) ignorant nature is foolishness.

(आहु) God says that (सात्त्विकम्) because of goodness nature (सु कृतस्य) pious (कर्मण) deed occurs (फलम्) (and then) results (are also) (निर्मलम्) pure (तु) but (फलम्) result of (deed performed with) (रजस) nature of passion is (दुःखम्) misery (फलम्) and result of (deed performed with) (तमस) ignorant nature (अज्ञानम्) is foolishness.

## 14:17

### Effect of nature on way of thinking :-

सत्त्वात् सन्जायते ज्ञानम् रजसः लोभः एव च।  
प्रमाद मोहौ तमसः भवतः अज्ञानम् एव च ॥१७॥

From nature of goodness develops knowledge, and from nature of passion (develops) greed, and certainly from nature of ignorance develops negligence, illusion, and also foolishness.

(सत्त्वात्) From nature of goodness (सन्जायते) develops (ज्ञानम्) knowledge (च) and (रजस) from nature of passion (develops) (लोभ) greed (एव च) and certainly (तमस) (from) nature of ignorance (भवत) develops (प्रमाद) negligence (मोहौ) illusion (एव च) and also (अज्ञानम्) foolishness.

## 14:18

### Position of people in hell as per three tendencies :-

उर्ध्वम् गच्छन्ति सत्व-स्थाः मध्ये तिष्ठन्ति राजसाः।  
जघन्य गुण वृत्ति-स्थाः अधः गच्छन्ति तामसाः ॥१८॥

Dying persons as per tendencies (their natures) they go or (they are kept) in hell (in following way). Person with goodness tendency attains upward (side in hell). In middle dwell those having rajas tendencies. At the rearest (or lowest area occupied) by person with ignorant tendency.

(वृत्ति-स्था) Dying persons (गुण) as per tendencies (their nature) (गच्छन्ति) they go (they are kept) (अध) in hell (in following way) (सत्त्व स्था) person with goodness tendency (गच्छन्ति) attains (ऊर्ध्वम्) upward (side in hell) (मध्ये) in middle (तिष्ठन्ति) dwell (राजसा) those having rajas tendencies (जघन्य) at the rearest (or lowest area occupied) by (तामसा) person with ignorant tendency.

Note:- People of good nature also go to hell due to lack of faith in God and lack of noble deeds.

## 14:19

न अन्यम् गुणेभ्यः कर्तारम् यदा द्रष्टा अनुपश्यति ।  
गुणेभ्यः च परम् वेत्ति मत्-भावम् सः अधिगच्छति ॥१९॥

When a wise person (understands that) no (other force) performs (all these activities), except basic tendencies (nature) of people. (Then) he sees the truth. (He) knows (that there is a) supreme God (who has created these) tendencies and (then he) attains nature desired by Me.

(यदा) when (द्रष्टा) a wise person (understand that) (न) no (other force) (कर्तारम्) perform (all these activities) (अन्यम्) except (गुणेभ्यः) basic tendencies (nature) of people (स) (then) he (अनुपश्यति) sees the truth (वेत्ति) (he) knows (that there is a) (परम्) supreme God (who has created these) (गुणेभ्यः) tendencies (च) and (than he) (अधिगच्छति) attain (मत्-भावम्) nature desired by Me.

## 14:20

**Advantage of giving-up all the three natures :-**

गुणान् एतान् अतीत्य त्रीन् देही देह समुद्भवान् ।  
जन्म मृत्यु जरा दुःखैः विमुक्तः अमृतम् अश्नुते ॥२०॥

(One who) gives up all these three natures or tendencies (which are) created in body of human being, (then he becomes) free from sorrow of birth, death and old age, and attains place where there is no death (heaven).

(A teat nature or tendency is desired by God)

(अतित्य) (One who) gives up (एतान्) all these (त्रीन्) three (गुणान्) natures or tendencies (समुद्भवान्) (which are) created in (देह) body of (देही) human being (विमुक्त) (he become) free from (दुःखै) sorrow of (जन्म, मृत्यु, जरा) birth, death and old age (अश्नुते) attains (अमृतम्) place where there is no death (heaven).

- In Shlok No. 15:9 God says that all five senses will come alive and human being can enjoy these senses again.
- In Shlok No. 15:10 and 15:11 God describes the feature of learned people who could understand the doomsday or Qiyamat or parlay and how people will come alive.
- Shlok No. 9:23 says that those who worship various things, they don't deny the existence of God. In fact they believe in God and want to worship God only, but due to ignorance they do it in the wrong way. From Shlok No. 15:12 to 15:15 God is removing such mis-conceptions from them.
- People worship, sun, moon, earth and fire. In Shlok No. 5:12 God says that light in sun, moon and fire is because of Me. (Hence worship Me only, a formless God).
- People worship earth. God says in Shlok 15:13 that it is Me because of whom earth produces grain, and moon produces riping effect in fruits. (Hence worship Me only).
- In Shlok No. 15:14, 15:15 God says that, body is alive because of Me. Knowledge and memory is because of Me. Because of these things whatever you learn from Vedas, is Me only. As I am the author of all Vedas and know its true meaning. (And that basic meaning and teaching of Vedas is that you should worship Me alone).
- Another misconception in society is that people says Atma is Parmatma.
- God is clarifying this concept also in Sloke No. 15:16, 15:17 and 15:18.
- In Sloke No 15:16 God says there

are two types of thing in the universe  
1. mortal 2. immortal. All living things are mortal and the soul is immortal.

- In Shlok No. 15:17 God says that He Himself is superior than all things, superior than soul, He encompasses three worlds and supports them.
- In Shlok No. 15:18 God says that as He is superior than body as well as soul, Hence in this world and in Holy Vedas, He is described as supreme entity and praised one.
- In Shlok No. 15:19 God says, O Arjun, who consider Me in this way supreme entity, he actually has complete knowledge and he only can worship Me whole heartedly.
- In Shlok No. 15:20 God says that this is true knowledge, and after knowing it human being is able to do what he should actually do.

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## अध्याय- १५

# पुरुषोत्तम योग

श्रीभगवानुवाच  
ऊर्ध्वमूलमधः शाखमश्चत्थं प्राहुरव्ययम्।  
छन्दांसि यस्य पर्णानि यस्तं वेद स वेदवित् ॥1॥

अधश्चोर्ध्वं प्रसृतास्तस्य शाखा गुणप्रवृद्धा  
विषयप्रवालाः।  
अधश्च मूलान्यनुसन्ततानि कर्मानुबन्धीनि  
मनुष्यलोके ॥2॥

न रूपमस्येह तथोपलभ्यते नान्तो न चादिर्न च  
सम्प्रतिष्ठा।  
अश्वत्थमेनं सुविरूढमूल मसङ्गशस्त्रेण वृढेन  
छित्त्वा ॥3॥

ततः पदं तत्परिमार्गितव्यं यस्मिन्नाता न निवर्तन्ति  
भूयः।  
तमेव चाद्यं पुरुषं प्रपद्ये यतः प्रवृत्तिः प्रसृता  
पुराणी ॥4॥

निर्मानमोहा जितसङ्गदोषाअध्यात्मनित्या  
विनिवृत्तकामाः।  
द्वन्द्वैर्विमुक्ताः सुखदुःखसञ्ज्ञैर्गच्छन्त्यमूढाः  
पदमव्ययं तत् ॥5॥

न तद्भासयते सूर्यो न शशाङ्को न पावकः।  
यद्गत्वा न निवर्तन्ते तद्भाम परमं मम ॥6॥

श्रीभगवानुवाच  
ममैवांशो जीवलोके जीवभूतः सनातनः।  
मनः षष्ठानीन्द्रियाणि प्रकृतिस्थानि कर्षति ॥7॥

शरीरं यदवाप्नोति यच्चाप्युत्क्रामतीश्वरः।  
गृहीत्वैतानि संयाति वायुर्गन्धानिवाशयात् ॥8॥

श्रोत्रं चक्षुः स्पर्शनं च रसनं घ्राणमेव च।  
अधिष्ठाय मनश्चायं विषयानुपसेवते ॥9॥

उत्क्रामन्तं स्थितं वापि भुञ्जानं वा गुणान्वितम्।  
विमूढा नानुपश्यन्ति पश्यन्ति ज्ञानचक्षुषः ॥10॥

यतन्तो योगिनश्चैनं पश्यन्त्यात्मन्यवस्थितम्।  
यतन्तोऽप्यकृतात्मानो नैनं पश्यन्त्यचेतसः ॥11॥

यदादित्यगतं तेजो जगद्भासयतेऽखिलम्।  
यच्चन्द्रमसि यच्चाग्नौ तत्तेजो विद्धि  
मामकम् ॥12॥

गामाविश्य च भूतानि धारयाम्यहमोजसा।  
पुष्पामि चौषधीः सर्वाः सोमो भूत्वा  
रसात्मकः ॥13॥

अहं वैश्वानरो भूत्वा प्राणिनां देहमाश्रितः।  
प्राणापानसमायुक्तः पचाम्यन्नं चतुर्विधम् ॥14॥

सर्वस्य चाहं हृदि सन्निविष्टोमत्तः  
स्मृतिर्ज्ञानमपोहनं च।  
वेदैश्च सर्वैरहमेव वेद्योवेदान्तकृद्वेदविदेव चाहम्  
॥15॥

द्वाविमौ पुरुषौ लोके क्षरश्चाक्षर एव च।  
क्षरः सर्वाणि भूतानि कूटस्थोऽक्षर उच्यते ॥16॥  
उत्तमः पुरुषस्त्वन्यः परमात्मेत्युदाहृतः।

यो लोकत्रयमाविश्य बिभर्त्यव्यय ईश्वरः ॥17॥

यस्मात्क्षरमतीतोऽहमक्षरादपि चोत्तमः ।  
अतोऽस्मि लोके वेदे च प्रथितः  
पुरुषोत्तमः ॥18॥

यो मामेवमसम्मूढो जानाति पुरुषोत्तमम् ।  
स सर्वविद्भ्रजति मां सर्वभावेन भारत ॥19॥

इति गुह्यतमं शास्त्रमिदमुक्तं मयानघ ।  
एतद्बुद्ध्वा बुद्धिमान्स्यात्कृतकृत्यश्च  
भारता ॥20॥



## Introduction to chapter No. 15

- This chapter is again for purifying faith in God on higher level.
- In adheyay No. 14 what new thing we learned is the most desired attitude of human beings. And that is rising above Satvic nature and adopting Ateet natures.

This nature means although you are alive but consider yourself to be among death people, then concentrate fully for preparation of journey after death.

- This chapter helps us to prepare for the journey after death. When a person dies, his relatives burn him or bury him as per their religion. But that is not the end. God says in shlok no. 15.8 that He will raise all human beings again on the doomsday or day of Qiyamat or parlay. (This concept was written in previous chapter also in shlok no. 14.2)
- Then this chapter teaches us what belief we should have toward God so that we succeed in journey after death and get heaven.
- **Summary and teachings of shlok are as follows:**
- Teaching in shlok No. 15:1, 15:2, 15:3 is that soul gets peace in remembrance of God, and spending life as per Holy Vedas.
- This world and our materialistic life is mysterious like a banyan tree. As its secondary roots hold the branches to ground. Similarly our nature and wishes holds our mind and soul to this world. God says that cut this root which hold you with this world, by

firm faith in God.

- In Shlok No. 15:4, 15:5, 15:6 God describes the ultimate destination of human being, and that is heaven.
- In Shlok No. 15:4 God says one must search the heaven which is final destination of human beings, and which is created by God.
- In Shlok No. 15:5 God says that those human being who are without false pride, don't worship anyone except one God, always remain engaged in worship of God, and who have patience, will get heaven.
- In Shlok No. 15:6 God briefly described conditions of heaven. He says it is illuminated not by sun, moon and fire.
- Once a companion asked prophet Mohammad (pbuh) that in heaven can we visit our relatives and stay few days with them. Prophet Mohammad (pbuh) replied. There is no day and night in heaven. It will have (pleasant) light like what we have at evening. (Summary of Hadees)
- In Shlok No. 15:7 God says that the main power by which human beings are alive are soul which is from God, in-built six burning desires in him, and his destiny. All these are in hand of God, when God switches them off, human being dies.
- In Shlok No. 15:8 God says that the body which human being leave behind, God will again raise it. It is as easy for God as air easily transfers fragrance of flower from one place to other.

## Chapter-15

### Purushottam Yog

#### 15.1

उर्ध्व-मूलम् अधः शाखम् अश्वत्थम् प्राआहुः अन्ययम्  
छन्दांसि यस्य पर्णानि यः तम् वेद सः वेदवित् ॥१॥

God says that, (there is a) bayan tree (which is) said (to be) eternal, with its roots growing in upward direction, branches in downward direction. Its leaves are Vedic hymns. One who knows that, is the knower of the Vedas.

(श्री भगवान् उवाच) God says that, (अश्वत्थम्) (there is a) banyan tree (प्राहुः) (which is) said (to be) (अन्ययम्) eternal (उर्ध्व-मूलम्) with its root growing in upward direction (शाखम्) (and) branches in (अधः) downward direction (यस्य) its (पर्णानि) leaves are (छन्दांसि) Vedic hymns (यः) one who (वेद) knows (तम्) that (सः) he is (वेदवित्) the knower of the Vedas.

#### 15.2

अधः च उर्ध्वम् प्रसृताः तस्य शाखाः गुण प्रवृद्धाः विषय प्रवालाः ।  
अधः च मूलानि अनुसन्ततानि कर्म अनुबन्धीनि मनुष्या-लोके ॥२॥

Its (secondary) branches, (which represents) tendencies or nature extended upward and in downward (direction). Twigs (which represent) objects of enjoyment, develops in downward direction. And roots are deed, which and binds human beings in this world.

(तस्य) Its (शाखा) (secondary) branches (गुण) tendencies or nature (प्रसृताः) extended (उर्ध्वम्) upward (च) and (अधः) in downward (direction) (प्रवालाः) twigs (विषय) objects of enjoyment (प्रवृद्धाः) develops (अधः) in downward direction (च) and (मूलानि) roots (कर्म) (are) deeds (अनुसन्ततानि) keep on growing (अनुबन्धीनि) binds (मनुष्य-लोके) human beings in this world.

#### 15.3

न रूपम् अस्य इह तथा उपलभ्यते न अन्तः न च आदिः न च सम्प्रतिष्ठा  
अश्वत्थम् एनम् सु-विरुद्ध मूलम् असड-शस्त्रेण दृढेन छित्वा ॥३॥

This world (is like a) banyan tree. We can understand neither its form, nor beginning. And neither (we can understand its) end, and nor the foundation. Cut very strong roots of this (tree), strongly (holding) weapon of pure faith in one God.

(इह) This world (अश्वत्थम्) (is like) banyan tree (उपलभ्यते) we can understand (न) neither (अस्य) its (रूपम्) form (न) nor (आदिः) beginning (च) and (न) neither (we can understand its) (अन्तः) end (तथा) and (न) nor (सम्प्रतिष्ठा) the foundation (छित्वा) cut (सु-विरुद्ध) very strong (मूलम्) roots of (एनम्) this (tree) (दृढेन) strongly (holding) (शस्त्रेण) weapon of (असड्ग) not-mixing. (of faith in one God with other deity).

**15.2 Note:-** Secondary roots of banyan tree grow from branches toward the ground. It supports and hold branch firmly to ground. This represents attachment of human beings with this world.

**Note 15.3:** In case of old banyan tree, it grows in all directions and its branches are having additional roots. So some time it becomes so huge that we cannot identify its original tree. A single banyan tree in Acharya Jagdish chandra Bose Botanical garden, near Kolkata city has spread in 3.5 acres land, that is 156,000 sq.feet. This single tree looks like a jungle.

## 15.4

ततः पदम् तत् परिमार्गितव्यम् यस्मिन् गताः न निवर्तन्ति भूयः ।  
तम् एव च आद्यम् पुरुषम् प्रपद्ये यतः प्रवृत्तिः प्रसृता पुराणी ॥१॥

Thereafter, that place one must search out (after) going where no one comeback again. And then certainly (that person gets) shelter of God, (who is) before everyone (primeval). From whom this old (world) has originated, and expanded.

(तत्) Thereafter (तत्) that (पदम्) place (परिमार्गितव्यम्) one must search out (गता) (after) going (यस्मिन्) where (न) no one (निवर्तन्ति) comeback (भूयः) again (तम् एव च) and then certainly (that person gets) (प्रपद्ये) shelter of (पुरुषम्) God (who is) (आद्यम्) before everyone (original) (यत) from whom (पुराणी) this old (world) has (प्रवृत्तिः) originated (प्रसृता) and expanded.

## 15.5

### Description of Heaven :-

निर्मान मोहाः जित सङ्गो दोषाः अध्यात्म नित्याः विनिवृत्त कामाः ।  
द्रष्टै विमुक्ताः सुख-दुःख संज्ञैः गच्छन्ति अमृदाः पदम् अव्ययम्  
तत् ॥२॥

(One who is) without false pride, and illusion. Having conquered fault (like) association (worship of one God with other deities). Always engaged in worship of God. Freed from wish to enjoy senses. Liberated from the dualities, such as happiness and distress. That scholar attains eternal place (heaven).

(One who is) (नि) without (मान) false pride (मोहाः) illusion (जित) having conquered (दोषाः) fault (like) (सङ्ग) association (of worship of one God with other deities) (अध्यात्म नित्याः) always engaged in worship of God (विनिवृत्त कामाः) freed from wish to enjoy senses (विमुक्तः) liberated (द्रष्टै) from the dualities (संज्ञैः) such as (सुख दुःख) happiness and distress (तत्) that (अमृदाः) scholar (गच्छन्ति) attains (अव्ययम्) eternal (पदम्) place (heaven).

**15.3 Note :-** असङ्ग means not combining of two thing. In religion सङ्ग means combining belief and worship of one formless God along with worship of other deities. So असङ्ग mean pure faith in one God.

As per God it is unforgivable sin. Above shlok says that strongly hold belief of one formless God and follow Him. And basis of this strong belief removes emotion of attachment with this world.

## 15.6

न तत् भासयते सूर्यः न शशाङ्कः न पावकः ।  
यत् गत्वा न निवर्तन्ते तत् धाम परमम् मम ॥६॥

That (heaven is) neither illuminates (by) sun nor by moon. (It is also) not (illuminated by) fire. Going where no one comes back. That place is My supreme (place).

(तत्) That (heaven is) (न) neither (भासयते) illuminates (सूर्य) (by) sun (न) nor (शशाङ्कः) by moon (न) (it is also) not (illuminated by) (पावकः) fire (गत्वा) going (यत्) where (न) no one (निवर्तन्ते) comes back (तत्) that (धाम) place is (मम) My (परमम्) supreme (place).

**Secret of existence of living beings on the earth :-**

## 15.7

मम एव अंशः जीव-लोके जीवभूतः सनातनः ।  
मनः षष्ठानि इन्द्रियाणि प्रकृति स्थानि कर्षति ॥७॥

Certainly, living entities in this material world established (are alive due to) My eternal fragment part (fraction of light). This world is working (because of) self (soul), six senses (wishes) and destiny.

(एव) Certainly (जीव भूतः) living entities (जीव लोके) in this material world (स्थानि) established (are alive due to) (मम) My (सनातनः) eternal (अंशः) fragment part (fraction of light) (कर्षति) this world is working (because of) (मनः) self (soul) (स्थानि इन्द्रियाणि) six senses (wishes) and (प्रकृति) destiny.

**Note :-** Read Note No. N-17 to understand this shlok.

## 15.8

**On day of parlay all human beings will be raised again (come alive) :-**

शरीरम् यत् अवाप्नोति यत् च अपि उत्क्रामति ईश्वरः  
गृहीत्वा एतानि संयाति वायुः गन्धान् इव आशयात् ॥८॥

The body which (human being) gives up (at the time of death), certainly on day of Qiyamat (parlay) he gets (it again) that which (he left behind). These (bodies which) go away, God take (them to the place of judgment) like air transfers fragrance.

(शरीरम्) The body (यत्) which (human being) (उत्क्रामति) gives up (at the time of death) (अपि) certainly (अवाप्नोति) on day of Qiyamat (parlay) he gets (it again) (यत्) that which (he left behind) (एतानि) these (bodies which) (संयाति) goes away (ईश्वर) God (गृहीत्वा) take (it to the place of judgment) (इव) like (वायु) air (आशयात्) transfers (गन्धान्) fragrance.

## 15.9

श्रोत्रम् चक्षुः स्पर्शनम् च रसनम् घ्राणम् एव च ।  
अधिष्ठाय मनः च अयम् विषयान् उपसेवते ॥९॥

Ears, eyes, touch, also tongue (ability to taste), smelling power and mind.

(श्रोत्रम्) Ears (चक्षुः) eyes (स्पर्शनम्) touch (च) also (रसनम्) tongue (ability to taste) (घ्राणम्) smelling power (च) and (मनः) mind (एव) certainly (अयम्) these (अधिष्ठाय)

**15.9:** It is He who has given you life, He will make you die and will make you live again. Surely the human being is ungrateful.

(Holy Quran Surah Al Hajj No. 22, Verse No. 66, Translation by Muhammad Sarwar-www.quranx.com)

Certainly these again come alive. (Hence person can) enjoy objects of enjoyment.

again come alive (hence person can) (उपसेवते) enjoy (विषयान्) objects of enjoyment.

## 15.10

उत्क्रामन्तम् स्थितम् वा अपि भुजानम् वा गुण-अन्वितम्।  
विमूढाः न अनुपश्यन्ति पश्यन्ति ज्ञान-चक्षुषः ॥१०॥

After death revival of the body, or certainly revival of abilities (tendencies/ nature), or enjoyment (by organs), foolish persons (can) never understand. This could be only visualized by those who can see by knowledge.

(उत्क्रामन्तम्) After death (स्थितम्) revival of the body (वा) or (अपि) certainly (गुण अन्वितम्) revival of abilities (tendencies/nature) (वा) or (भुजानम्) enjoyment (by organs) (विमूढाः) foolish persons (न) (can) never (अनुपश्यन्ति) understand (पश्यन्ति) this could be only visualized by (ज्ञान चक्षुषः) those who can see by knowledge.

## 15.11

यतन्तः योगिनः च एनम् पश्यन्ति आत्मनि अवस्थितम्।  
यतन्तः अपि अकृत-आत्मानः न एनम् पश्यन्ति अचेतसः ॥११॥

(One who) struggles to do prayer. (One who) struggle to establish religion, and (one who) can look into himself, can see these things. Those who minds are not purified, such fools cannot see these things. (That is coming alive again on Day of Judgment).

(यतन्तः) (One who) struggles (योगिनः) to do prayer (यतन्तः) (one who) struggles (अवस्थितम्) to establish religion (च) and (आत्मनि) (one who) can look into himself (एनम् पश्यन्ति) can see these things (अकृत आत्मनः) Those who minds are not purified (अचेतसः) such fools (न) cannot (पश्यन्ति) see (एनम्) these things (that is coming alive again on Day of Judgment).

**Note :-** Read Note No. N-16 to understand parlay or Qiyamat.

## 15.12

**Recognise God the great creator and worship Him :-**

यत् आदित्य-गतम् तेजः जगत् भासयते अखिलम्।  
यत् चन्द्रमसि यत् च अग्नौ तत् तेजः विद्धि मामकम् ॥१२॥

To illuminate entire world light that (we get) from sun, (the light) which we get from moon, and (the light) which (we get from) fire, understand that (all these) light (are) Mine.

(भासयते) To illuminates (अखिलम्) entire (जगत्) world (तेज) light (यत्) that (we get) (आदित्य गतम्) from sun (यत्) (the light) which we get from (चन्द्रमसि) moon (च) and (यत्) (the light) which (we get from) (अग्नौ) fire (विद्धि) understand (तत्) that (all these) (तेजः) light (are) (मामकम्) Mine.

**Note no. 15.10** Those who do not favorably respond to the Messenger of God should know that they cannot challenge God on earth and will not have anyone as their guardian besides Him. Such people are in plain error". ( Sureh Al Ahqaf, Ayat no. 33 )

(That means God says that, so worship only to Me, and not to Sun, Moon and Fire.)

## 15.13

गाम् आविश्य च भूतानि धारयामि अहम् ओजसा ।  
पुष्पामि च औषधीः सर्वाः सोमः भूत्वा रस-आत्मकः ॥१३॥

I enter planet (earth), and sustain creatures (by My) energy, (and) nourish (them). (I) become moon, and supply the juice of life to all planets.

(अहम्) I (आविश्य) enter (गाम्) planet (earth) (च) and (धारयामि) sustain (भूतानि) creatures (ओजसा) (by My) energy (and) (पुष्पामि) nourish (then) (भूत्वा) become (सोमः) moon (च) and (रस-आत्मकः) supply the juice of life to (सर्वाः) all (औषधीः) planets.

(That means God says that, hence Worship Me and not the earth)

## 15.14

अहम् वैश्वानरः भूत्वा प्राणिनाम् देहम् आश्रितः  
प्राण अपान समायुक्तः पचामि अन्नम् चतुः-विधम् ॥१४॥

I stay in body of all living beings in form of fire of digestion. I control incoming and outgoing breath. I digest food of four kinds.

(अहम्) I (आश्रितः) stay (देहम्) in body of (प्राणिनाम्) all living beings (भूत्वा) in form of (वैश्वानरः) fire of digestion (प्राण अपान समायुक्तः) I control incoming and outgoing breath (पचामि) I digest (अन्नम्) food of (चतुः-विधम्) four kinds.

Note :- Read Note No-1 to understand God

## 15.15

सर्वस्य च अहम् हृदि सन्निविष्टः मत्तः स्मृतिः ज्ञानम् अपोहनम् च  
वेदैः च सर्वैः अहम् एव वेद्यः वेदान्त-कृत् वेदवित् एव च अहम् ॥१५॥

I am seated in heart of everyone. And memory, knowledge, and clarification of doubts is because of Me. And by all Vedas I alone to be known, and I am alone the author of the Vedas, and knower of the meaning of the Vedas.

(अहम्) I am (सन्निविष्टः) seated (हृदि) in heart of (सर्वस्य) everyone (च) and (स्मृतिः) memory (ज्ञानम्) knowledge (च) and (अपोहनम्) clarification of doubts (मत्तः) is because of Me (च) and (सर्वैः) by all (वेदैः) Vedas (अहम्) I (एव) alone (वेद्यः) to be known (एव च अहम्) and I am alone (वेदान्त-कृत्) the author of the Vedas (वेदवित्) and knower of the meaning of the Vedas.

(God want to say that using your intellect, memory and knowledge of vedas, know me clearly and worship to me alone.

## 15.16

द्वौ इमौ पुरुषौ लोके क्षरः च अक्षरः एव च ।  
क्षरः सर्वाणि भूतानि कूटस्थः अक्षरः उच्यते ॥१६॥

Certainly in this world there are two kinds of elements. The perishable (body), and the imperishable (soul). And God says that to all living beings (with) perishable (body), the immortal soul (keeps them) firmly stable.

(च) Certainly (लोके) in this world (इमौ) there are (द्वौ) two kinds of (पुरुषौ) elements (क्षरः) the perishable (body) (च) and (अक्षरः) the imperishable (soul) (च) and (उच्यते) God says that (सर्वाणि) to all (भूतानि) living beings (क्षरः) (with) perishable (body) (अक्षरः) the immortal soul (कूट) (keeps them) firmly (स्थः) stable.

## 15.17

उत्तमः पुरुषः तु अन्य परम आत्मा इति उदाहृतः  
यः लोकत्रयम् आविश्य विभितिं अन्यः ईश्वरः ॥१७॥

But God says that God (himself is that) entity (who is) superior (than) others. (He is) superior (than) soul. He is immortal. He encompasses three worlds, and supports them.

(तु) But (उदाहृतः) God says (इति) that (ईश्वरः) God (himself) (पुरुषः) (is that) entity (उत्तमः) (who is) superior (अन्यः) (than) others (परम) (He is) superior (आत्मा) soul (अन्यः) He is immortal (य) He (आविश्य) encompasses (लोकःत्रयम्) three worlds (विभितिं) and supports them.

## 15.18

यस्मात् क्षरम् अतीतः अहम् अक्षरात् अपि च उत्तमः।  
अतः अस्मि लोके वेदे च प्रथितः पुरुष-उत्तमः ॥१८॥

Because I am beyond mortal human body, and also superior than immortal soul. Therefore in this world and in holy Vedas, I am supreme entity, and praised one.

(यस्मात्) Because (अहम्) I am (अतीतः) beyond (क्षरम्) mortal human body (च) and (अपि) also (उत्तमः) superior than (अक्षरात्) immortal soul (अतः) therefore (लोके) in this world (च) and (वेदे) (in) holy Vedas (अस्मि) I am (पुरुष उत्तमः) supreme entity (च) and (प्रथितः) praised one.

Note : (God is immortal. God created soul as immortal. But God is superior than the soul, hence don't have faith that (inferior) soul will get absorbed in superior and supreme God)

## 15.19

**Actual knowledge is knowledge of recognising Great God :-**

यः माम् एवम् असम्मूढः जानाति पुरुष-उत्तमम्।  
सः सर्व-वित् भजति माम् सर्व-भावेन भारत ॥१९॥

O Arjun one who without a doubt knows Me as the supreme divine entity. Certainly he has complete knowledge, (he) worships Me with his whole being.

(भारत) O Arjun, the son of Bharata (यः) one who (असम्मूढः) without a doubt (जानाति) knows (माम्) Me (पुरुष उत्तमम्) as the supreme divine entity (एवम्) certainly (सः) he (सर्व वित्) has complete knowledge (भजति) (he) worships (माम्) Me (सर्व भावेन) with his whole being.

## 15.20

इति गुह्य-तमम् शास्त्रम् इदम् उक्तम् मया अनघ।  
एतत् बुद्ध्वा बुद्धिमान् स्यात् कृत-कृत्यः च भारत ॥२०॥

O Arjun, in this way, these most secret divine knowledge have been told (to you) by Me. O sinless, (by) understanding these (knowledge human being) become knowledgeable (learned one), and then he does what should be done.

(भारत) O Arjun the son of Bharata (इति) in this way (इदम्) these (गुह्यतमम्) the most secret (शास्त्रम्) divine knowledge (उक्तम्) has been told (to you) (मया) by Me (अनघ) O sinless (बुद्ध्वा) understanding (एतत्) this (बुद्धिमान् स्यात्) (human being) become knowledgeable (learned one) (च) and (कृत कृत्यः) then he does what should be done.

# Chapter-16

## Daivasura Sampad Vibhag Yog

श्रीभगवानुवाच  
अभयं सत्त्वसंशुद्धिर्ज्ञानयोगव्यवस्थितिः।  
दानं दमश्च यज्ञश्च स्वाध्यायस्तप आर्जवम्॥1॥

अहिंसा सत्यमक्रोधस्त्यागः शान्तिरपैशुनम्।  
दया भूतेष्वलोलुप्त्वं मार्दवं हीरचापलम्॥2॥

तेजः क्षमा धृतिः शौचमद्रोहोनातिमानिता।  
भवन्ति सम्पदं दैवीमभिजातस्य भारत॥3॥

दम्भो दर्पोऽभिमानश्च क्रोधः पारुष्यमेव च।  
अज्ञानं चाभिजातस्य पार्थ सम्पदमासुरीम्॥4॥

दैवी सम्पद्विमोक्षाय निबन्धायासुरी मता।  
मा शुचः सम्पदं दैवीमभिजातोऽसि पाण्डव॥5॥

द्वौ भूतसर्गौ लोकऽस्मिन्दैव आसुर एव च।  
दैवो विस्तरशः प्रोक्त आसुरं पार्थ मे श्रुणु॥6॥

प्रवृत्तिं च निवृत्तिं च जना न विदुरासुराः।  
न शौचं नापि चाचारो न सत्यं तेषु विद्यते॥7॥

असत्यमप्रतिष्ठं ते जगदाहुरनीश्वरम्।  
अपरस्परसम्भूतं किमन्यत्कामहैतुकम्॥8॥

एतां दृष्टिमवष्टभ्य नष्टात्मानोऽल्पबुद्धयः।  
प्रभवन्त्युग्रकर्माणः क्षयाय जगतोऽहिताः॥9॥

काममाश्रित्य दुष्पूरं दम्भमानमदान्विताः।  
मोहाद्गृहीत्वासद्ग्राहान्प्रवर्तन्तेऽशुचिप्रताः॥10॥

चिन्तामपरिमेयां च प्रलयान्तामुपाश्रिताः।  
कामोपभोगपरमा एतावदिति निश्चिताः॥11॥

आशापाशशतैर्बद्धाः कामक्रोधपरायणाः।  
ईहन्ते कामभोगार्थमन्यायेनार्थसञ्चयान्॥12॥

इदमद्य मया लब्धमिमं प्राप्स्ये मनोरथम्।  
इदमस्तीदमपि मे भविष्यति पुनर्धनम्॥13॥

असौ मया हतः शत्रुर्हनिष्ये चापरानपि।  
ईश्वरोऽहमहं भोगी सिद्धोऽहं बलवान्सुखी॥14॥

आढयोऽभिजनवानस्मि कोऽन्योऽस्ति सदृशो मया।  
यक्ष्ये दास्यामि मोदिष्य इत्यज्ञानविमोहिताः॥15॥

अनेकचित्तविभ्रान्ता मोहजालसमावृताः।  
प्रसक्ताः कामभोगेषु पतन्ति नरकेऽशुचौ॥16॥

आत्मसम्भाविताः स्तब्धा धनमानमदान्विताः।  
यजन्ते नामयज्ञैस्ते दम्भेनाविधिपूर्वकम्॥17॥

अहङ्कारं बलं दर्पं कामं क्रोधं च संश्रिताः।  
मामात्मपरदेहेषु प्रद्विषन्तोऽभ्यसूयकाः॥18॥



## Introduction to chapter No. 16

● In war of Mahabharat daily lakhs of soldiers were getting killed. But it is said that all the surviving people use to believe themselves to be immortal.

Same thing is happening in present era also. If you observe carefully the videos of cremation or condolence meetings of any filmstar or politician, large number of guest will come to express their heartfelt condolences. But their attitude will be that “This world is a permanent place, he himself is immortal, the expired person was unfortunate that he left early. This will not happen to anyone of them. And he or all of them are on perfectly right path”.

Even death of a relative or friend cannot shake or remove illusion of human beings, then simply reading of a religious book what fear it can develop in them. We human beings are very slow in accepting the truth.

In this divine book, Bhagwad Gita, God systematically explained that only soul is immortal, this body is going to perish. Then God explains the importance of divine knowledge, then about himself, and hereafter etc. But still we might be thinking that it is for someone else and not for us. We are perfect and on the right path. So ultimately God is revealing this chapter. It is a checklist of our character or behavior or our faith and belief. This chapter describes completely character and behavior of divine and demoniac nature people. So we should read each shlok and keep on concentrating on ourself. If we find even one demoniac nature or behavior in ourself, we need to

improve our self.

Summary of each shlok is as follows.

- From Shlok No. 16:1 to 16:3 God enlisted divine character and features which leads to success in this world and hereafter.
- From Shlok No. 16:4 to 16:20 God described Demoniac nature, features, and characteristics. Anyone of them can lead to hell, hence we should do our best to avoid them.
- Form Shlok No. 16:21, 16:22 and 16:23 God says that wish to follow our own desire, Anger, Lust (Greed), these three emotions which are also gates of hell. As these are not related to Rajas or Tamas nature, but inbuilt nature of all human beings. Hence along with demoniac character or nature, we should control our these three basic emotions also.
- Shlok No. 16:24 is summary of this chapter and very valuable divine instruction for mankind.

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# Chapter-16

## Daivasura Sampad Vibhag Yog

God says that, (following character and feature get developed in human beings by following divine laws of God).

### 16.1

अभयम् सत्त्व-संशुद्धिः ज्ञान योग व्यवस्थितिः।  
दानम् दमः च यत्नः च स्वाध्यायः तपः आर्जवम् ॥१॥

Fearlessness, purification of mind and soul, Linking up with God by knowledge. Becoming steadfast in prayers, Charity, Controlling the mind and senses, and performing noble deeds, and study of Vedic literature, Meditation (struggling hard for right cause), Adopting simplicity.

(अभयम्) fearlessness (सत्त्व संशुद्धिः) purification of mind and soul (ज्ञान योग) linking up with God by knowledge (व्यवस्थितिः) becoming steadfast in prayers (दानम्) charity (दमः) controlling the mind and senses (च) and (यत्न) performing noble deeds (च) and (स्वाध्यायः) study of Vedic literature (तपः) meditation (struggling hard for right cause) (आर्जवम्) adopting simplicity.

### 16.2

अहिंसा सत्यम् अक्रोधः त्यागः शान्तिः अपैशुनम्।  
दया भूतेषु अलोलुसवम् मार्दवम् ह्रीः अचापलम् ॥२॥

Adopting non-violence, always speaking truth, absence of anger, giving up any expectation for anything from human beings, struggling for peace, avoiding back-biting (fault-finding), having mercy on all living beings, giving up greed, becoming gentle, adopting modesty, fulfilling promises.

(अहिंसा) Adopting non-violence (सत्यम्) always speaking truth (अक्रोधः) absence of anger (त्यागः) giving up any expectation for anything from human beings (शान्तिः) struggling for peace (अपैशुनम्) avoiding back-biting (fault-finding) (दया भूतेषु) having mercy on all living beings (अलोलुसवम्) giving up greed (मार्दवम्) becoming gentle (ह्रीः) adopting modesty (अचापलम्) fulfilling promises.

**16.2:** Holy person Lukman advised many things to his son. Some of which are mentioned in Holy Quran. Few verses related to said advices are as follow. My son, be steadfast in prayer. Make others do good. Prevent them from doing evil. Be patient in hardship. Patience comes from faith and determination. Do not scornfully turn your face away from people. Do not walk around puffed-up with pride; God does not love arrogant and boastful people. Be moderate in your walking and your talking. The most unpleasant sound is the braying of donkeys."

(Holy Quran Surah Luqman No. 31, Verse No. 17-19 Translation by Muhammad Sarwar-  
www.quranx.com)

### 16.3

तेजः क्षमा धृतिः शौचम् अद्रोहः न अति-मानिता ।  
भवन्ति सम्पदम् दैवीम् अभिजातस्य भारत ॥३॥

Becoming healthy (having vigor), forgiving others remaining steadfast, remaining clean, neither envying nor having enmity towards anyone. O Arjun these are the qualities which get developed by following divine laws of God.

(तेजः) Becoming healthy (having vigor) (क्षमा) forgiving others (धृतिः) remaining steadfast (शौचम्) remaining clean (अद्रोहः) neither envying nor having enmity towards anyone. (न (अतिमानिता) not expecting honor from others (भारत) O Arjun (भवन्ति) these are the (सम्पदम्) qualities (अभिजातस्य) which get developed (दैवीम्) by following divine laws of God.

**Qualities and features developed by Devil :-**

### 16.4

दम्भः दर्पः अभिमानः च क्रोधः पारुष्यम् एव च  
अज्ञानम् च अभिजातस्य पार्थ सम्पदम् आसुरीम् ॥४॥

(God says that) O Arjun, certainly these Qualities are developed by devil. Committing fraud, arrogance, false pride, harshness, and ignorance.

(God says that) (पार्थ) O son of partha (Arjun) (एव) certainly (सम्पदम्) these Qualities are (अभिजातस्य) developed (आसुरीम्) by devil (दम्भः) Committing fraud (दर्पः) arrogance (अभिमानः) false pride (च) and (पारुष्यम्) harshness (च) and (अज्ञानम्) ignorance.

(Note: To understand Devil read note No.19)

### 16.5

दैवी सम्पत् विमोक्षाय निबन्धाय आसुरी मता ।  
मा शुचः सम्पदम् दैवीम् अभिजातः असि पाण्डव ॥५॥

It is My decision that divine qualities lead to freedom (from sin and miseries of life). Demonic (qualities) bind to (miseries of life, sin and to hell). O Arjun, (you) don't worry, (as) you are born with divine qualities.

(मता) It is My decision that (दैवी) divine (सम्पत्) qualities (विमोक्षाय) lead to freedom (from sin and miseries of life) (असि) demonic (qualities) (निबन्धाय) bind to (miseries of life, sin or to hell) (पाण्डव) O son of partha (मा शुचः) (you) don't worry (असि) (as) you are (अभिजातः) born with (दैवीम्) divine (सम्पदम्) qualities.

**Details of Demonic nature :-**

### 16.6

द्वौ भूत-सर्गौ लोके अस्मिन् दैवः आसुरः एव च ।  
दैवः विस्तरशः प्रोक्तः आसुरम् पार्थ मे शृणु ॥६॥

In this world, human beings have two natures, divine and demonic. Certainly, divine nature has been told (to you) in detail. O Arjun. Now listen about the demonic nature from Me.

(अस्मिन्) In this (लोके) world (भूत) human beings have (द्वौ) two (सर्गौ) natures (दैवः) divine (आसुरः) (and) demonic (shaitanic) (एव) certain (दैवः) divine nature (प्रोक्तः) has been told (to you) (विस्तरशः) in detail (पार्थ) O son of partha (Arjun) (शृणु) now listen about (आसुरम्) the demonic (shaitanic) nature (मे) from Me.

**Note No. 16.3** Whatever you have received is just a means of enjoyment for this life but the reward of God for the believers and those who trust in their Lord will be better and everlasting. (This reward will be for) those who keep away from major sins and indecency, who forgive when they are made angry, who have pledged their obedience to the Lord, who are steadfast in prayer, who conduct their affairs with consultation among themselves, who spend for the cause of God out of what We have given them, and those who, when suffering a great injustice, seek to defend themselves. The recompense for evil will be equivalent to the deed. He who pardons (the evil done to him) and reforms himself, will receive his reward from God. God certainly does not love the unjust. Those who successfully defend themselves after being wronged will not be questioned. Only those who do injustice to people and commit rebellion on earth for no reason will be questioned. They will suffer a painful torment. To exercise patience and forgive (the wrong done to one) is the proof of genuine determination. ( Sureh Ash Shura. Avat no. 36-43 )

## 16.7

प्रवृत्तिम् च निवृत्तिम् च जनाः न विदुः आसुराः ।  
न शौचम् न अपि च आचारः न सत्यम् तेषु विद्यते ॥७॥

People of demoniac qualities don't know (what is) good conduct, and (what is) bad conduct. Neither they know cleanliness nor good behavior. And in them there is no truth.

(ज्ञाः) People of (आसुराः) demoniac qualities (न विदुः) don't know (प्रवृत्तिम्) (what is) good conduct (च) and (निवृत्तिम्) (what is) bad conduct (न शौचम्) neither they know cleanliness (अपि) and (न आचारः) nor good behavior (च) and (तेषु) in them (विद्यते) there is (न) no (सत्यम्) truth.

## 16.8

असत्यम् अप्रतिष्ठम् ते जगत् आहुः अनीश्वरम् ।  
अपरस्परं सम्भूतम् किम्-अन्यत् काम-हेतुकम् ॥८॥

They say, this world is created without a purpose or reason. It is unreal, without any foundation. There is no God. Purpose of life is what except sexual gratification?, or fulfillment of wishes?

(ते) They (आहुः) say (जगत्) this world is (सम्भूतम्) created (अपरस्परं) without a purpose or reason (असत्यम्) it is unreal (अप्रतिष्ठम्) without any foundation (अनीश्वरम्) there is no God (हेतुकम्) purpose of life is (किम्) what (अन्यत्) except (काम) sexual gratification?, or fulfillment of wishes?

## 16.9

एताम् दृष्टिम् अवष्टभ्य नष्ट आत्मानः अल्प-बुद्धयः ।  
प्रभवन्ति उग्र-कर्माणः क्षयाय जगतः अहिताः ॥९॥

These fools by themselves holding such misdirected (destructive) views, arise as enemies (of world), and engage in such cruel activities (which threaten) the destruction of the world.

(अल्प बुद्धयः) These fools (आत्मानः) by themselves (अवष्टभ्य) holding (एताम्) such (नष्ट) misdirected (destructive) (दृष्टिम्) views (प्रभवन्ति) arise (अहिताः) as enemies (of world) (उग्र कर्माणः) and engage in such cruel activities (क्षयाय जगतः) (which threaten) the destruction of the world.

## 16.10

कामम् आश्रित्य दुष्कर्म दम्भ मान मद-अन्विताः ।  
मोहात् गृहीत्वा असत् ग्राहान् प्रवर्तन्ते अशुचि व्रताः ॥१०॥

Harboring (holding in mind) insatiable lust, absorbed in hypocrisy, false prestige, wrong views, adopting impure (wrong) resolve, illusioned. They progress in non-permanent materialist things and position.

(आश्रित्य) Harboring (holding in mind) (दुष्कर्म) insatiable (कामम्) lust (अन्विताः) absorbed in (दम्भ) hypocrisy (मान) false prestige (मद) wrong views (गृहीत्वा) adopting (अशुचि व्रता) impure (wrong) resolve (मोहात्) illusioned (प्रवर्तन्ते) they progress in (असत् ग्राहान्) non-permanent materialist things and position.

## 16.11

चिन्ताम् अपरिमेयाम् च प्रलय-अन्ताम् उपाश्रिताः ।  
काम-उपभोग परमाः एतावत् इति निश्चिताः ॥११॥

(Such people with demoniac nature)

(Such people with demoniac nature) (उपाश्रिताः) adopt (परमाः) the highest goal of life as (काम उपभोग) gratification of

adopt the highest goal of life as gratification of desires. (They) firmly decide that “still I have this much only” (so I need to earn more), then till the end of life their anxiety is immeasurable.

desires (निश्चिताः) (they) firmly decide that (एतावत् इति) I have this much only” (so I need to earn more) (च) then (प्रलय अन्ताम्) till the end of life (चिन्ताम् अपरिमेयान्) their anxiety is immeasurable.

## 16.12

आशा-पाश शतैः बद्धाः काम क्रोध परायणाः ।  
ईहन्ते काम भोग अर्थम् अन्यायेन अर्थ सन्त्रयान् ॥१३॥

(Such people with demoniac nature) get entangled in hundreds of network of hopes. They always mentality occupied with lust and anger. (They) strive for gratification of senses (sex), or accumulation of wealth, by illegal means.

(Such people with demoniac nature) (बद्धाः) get entangled in (शतैः) hundreds of (आशा पाश) network of hopes (परायणा) they always mentality occupied with (काम क्रोध) lust and anger (ईहन्ते) (they) strive (अर्थम्) for (भोग) gratification of (काम) senses (sex) or (सञ्चयान्) accumulation of (अर्थ) wealth (अन्यायेन) by illegal means.

## 16.13

इदम् अद्य मया लब्धम् इमम् प्राप्स्ये मनः रथम् ।  
इदम् अस्ति इदम् अपि मे भविष्यति पुनः धनम् ॥१३॥

(The demoniac person thinks that) (all) these things (which I) have today, all these (things) is gained by my intelligent mind and desire. So much is mine (at present), also this wealth again (will increase in) the future.

(The demoniac person thinks that) (इदम्) (all) these (लब्धम्) things (which I) have (अद्य) today (इमम्) all these (things) (प्राप्स्ये) are gained by (मया) my (मनः रथम्) intelligent mind and desire (इदम्) this (at present so much) (अस्ति) is (मे) mine (अपि) also (इदम्) this (धनम्) wealth (पुनः) again (भविष्यति) (will increase in) the future.

## 16.14

असौ मया हतः शत्रुः हनिष्ये च अपरान् अपि ।  
ईश्वरः अहम् भोगी सिद्ध अहम् बलवान् सुखी ॥१४॥

(A person with demoniac nature think that) that enemy has been killed by me, and to others also I shall kill. I am the lord. I am enjoying, and perfect. I am powerful and comfortable.

(A person with demoniac nature thinks that) (असौ) that (शत्रुः) enemy (हतः) has been killed (मया) by me (च) and (अपरान्) to others (अपि) also (हनिष्ये) I shall kill (ईश्वरः अहम्) I am the lord (अहम् भोगी सिद्धः) I am enjoying and perfect (अहम् बलवान् सुखी) I am powerful and comfortable.

**16.13:** God says in Holy Quran when the human being is afflicted with hardship, he cries out to us for help. When We grant him a favor, he says, "I knew that I deserved it." In fact, it is only a test for him, but most people do not know this.

(Holy Quran Surah Az Zumar No. 39, Verse No. 49, Translation by Muhammad Sarwar-www.quranx.com)

## 16.15

आढ्यः अभिजन-वान् अस्मि कः अन्यः अस्ति सदृशः मया ।  
यश्चे दास्यामि मोदिस्ये इति अज्ञान विमोहिताः ॥१५॥

(A person with demoniac nature) gets mislead by ignorance and (thinks in) this way. I am wealthy, surrounded by influential relatives. Who else is equal (to me). (Big) prayers are performed by me, and donations are given by me. I am enjoying.

(A person with demoniac nature) (विमोहिताः) get mislead (अज्ञान) by ignorance and (इति) (thinks in) this way (अस्मि) I am (आढ्यः) wealthy (अभिजन-वान्) surrounded by influential relatives (कः) who (अन्यः) else (अस्ति) is (सदृशः) equal (to me) (मया यश्चे दास्यामि) (big) prayers are performed by me and donations are given by me (मोदिस्ये) I am enjoying.

## 16.16

अनेक चित्त विभ्रान्ताः मोह जाल समावृताः ।  
प्रसक्ताः काम-भोगेषु पतन्ति नरके अशुचौ ॥१६॥

Confused by many (such) imaginations (or anxiety). Surrounded by a network of illusion. Addicted to sense gratification (luxurious life). (After death they) descend down to unclean hell.

(विभ्रान्ताः) Confused by (अनेक) many (such) (चित्त) imaginations (or anxiety) (समावृताः) surrounded by (जाल) a network of (मोह) illusion (प्रसक्ताः) addicted to (काम भोगेषु) sense gratification (luxurious life) (पतन्ति) (after death they) descend down to (अशुचौ) unclean (नरके) hell.

## 16.17

आत्म-सम्भाविताः स्तब्धाः धन-मान मद अन्विताः ।  
यजन्ते नाम यज्ञे ते दम्भेन अविधि-पूर्वकम् ॥१७॥

They think their wrong belief as truth. Their prayers are full of (exhibition of) wealth and false prestige, arrogance, shameless boldness. They organize prayers for namesake only, and as show off. (And they do it) with no regards to the rules of the scripture.

(आत्म सम्भाविताः) They think their wrong belief as truth (यज्ञेः) Their prayers (अन्विताः) are full of (exhibition of) (धन मान) wealth and false prestige (मद) arrogance (स्तब्धाः) shameless boldness (ते) they (यजन्ते) organize prayers (नाम) for namesake only (दम्भेन) and as showoff (अविधि पूर्वकम्) (and they do it) with no regards to the rules of the scripture.

## 16.18

अहङ्कारम् बलम् दर्पम् कामम् क्रोधम् च संक्षिताः ।  
माम् आत्म पर देहेषु प्रद्विषन्तः अभ्यसूयकाः ॥१८॥

Because of false ego, strength, arrogance, lust (desire), and anger, they envy (Me) (and) criticize Me, (who is) beyond soul (and) bodies.

(संक्षिताः) Covered by (because of) (अहङ्कारम्) false ego (बलम्) strength (दर्पम्) arrogance (कामम्) lust (desire) (च) and (क्रोधम्) anger (अभ्यसूयकाः) they envy (Me) (प्रद्विषन्तः) (and) criticize (माम्) Me (who is) (पर) beyond (आत्म) soul (देहेषु) (and) bodies.

**16.17:** Your Lord has said, "Pray to Me for I shall answer you prayers. Those who are too proud to worship Me will soon go to hell in disgrace".

(Holy Quran Al Ghafir No. 40, Verse No. 60, Translation by Muhammad Sarwar-www.quranx.com)

**Fate of people with demoniac nature :-****16.19**

तान् अहम् द्विषतः क्रूरान् संसारेषु नर-अधनाम् ।  
क्षिपामि अजस्रम् अशुभान् आसुरीषु एव योनिषु ॥१९॥

I throw (hurl) forever these hateful, cruel, meanest in human beings of the world, in inauspicious hell where races of demons are kept.

(अहम्) I (क्षिपामि) throw (hurl) (अजस्रम्) forever (तान्) these (द्विषतः) hateful (क्रूरान्) cruel (नर अधमान्) meanest in human being (संसारेषु) of the world (अशुभान्) inauspicioushell (आसुरीषु एव योनिषु) where races of demons are (kept).

**16.20**

आसुरीम् योनिम् आपन्नाः मूढाः जन्मनि जन्मनि ।  
माम् अप्राप्य एव कौन्तेय ततः यान्ति अधमाम् गतिम् ॥२०॥

These foolish (people) get (another life after death among) the races of demons (in hell). Even after getting new body many times in hell (they) go to further to lowest portion of hell. Therefore, O son of Kunti (Arjun) certainly they cannot achieve Me.

(मूढाः) These foolish (people) (आपन्ना) gets (another life after death among) (आसुरीम् योगिम्) the races of demons (in hell) (जन्मनि-जन्मनि) After getting new body many times (यान्ति) (they) go to (अधमाम् गतिम्) lowest portion of hell (ततः) therefore (कौन्तेय) O son of Kunti (Arjun) (एव) certainly (अप्राप्य) they cannot achieve (माम्) Me.

**Note 16:20:-** When a pious man is kept in hell for some crime. Due to punishment his body gets burnt or cut into pieces. So he gets a new body or life. Such few new life he receives because of punishment, as per the crime he committed. Then he gets freedom from hell and goes to heaven. But people with demoniac nature, life after life or forever they remain in hell, which is place of demons.

**Note 16.19:** (Those who prostrate themselves before God and those who do not) are two groups who dispute with each other about their Lord. For the unbelievers the garment of fire has already been prepared. Boiling water will be poured upon their heads. It will melt their skins and all that is in their bellies. They will be subdued by iron rods. Whenever in anguish they will try to come out of hell they will be returned therein to suffer the burning torment.

*(Holy Quran Surah Al Hajj No. 22, Verse No. 19-22, Translation by Muhammad Sarwar-www.quranx.com)*

**Note 16.20:** Those who have fear of God will benefit, And the most wicked will stay away from it, and suffer the heat of the great fire wherein they will neither live nor die. Lasting happiness will be for those who purify themselves, remember the name of the Lord, and pray to Him. However, (the disbelievers) prefer the worldly life even though the life hereafter will be better and will last forever. This is what is written in the ancient heavenly Books, the Scriptures of Abraham and Moses. *(Holy Quran Surah Al Ala No. 87, Verse No. 10-19, Translation by Muhammad Sarwar-www.quranx.com)*



**Anger, greed, and wish to follow our own desire are destructive motions :-**

## 16.21

त्रिविधम् नरकस्य इदम् द्वारम् नाशनम् आत्मनः।  
कामः क्रोधः तथा लोभः तस्मात् एतत् त्रयम् त्यजेत् ॥२१॥

Three kind (of emotions which is destructive to self or mankind (are) wish to follow our own desire, anger, as well as greed. These are (also) gates of hell. Therefore one must give up these three (emotions).

(त्रिविधम्) Three kinds (of emotions which are) (नाशनम्) destructive to (आत्मनः) self or mankind (are) (कामः) wish to follow our own desire (क्रोधः) anger (तथा) as well as (लोभः) greed (इदम्) these are (also) (द्वारम्) gates (नरकस्य) of hell (तस्मात्) therefore (त्यजेत्) one must give up (एतत्) these (त्रयम्) three (emotions).

## 16.22

एतैः विमुक्तः क्रीन्तेय तमः-द्वारैः त्रिभिः नरः।  
आचरति आत्मनः श्रेयः ततः याति पराम् गतिम् ॥२२॥

O Arjun, the person (who) gets freedom from these three gates of ignorance, improves his character, and gets shelter of God. Therefore he goes to the supreme destination (heaven).

(क्रीन्तेय) O son of Kunti (Arjun) (नरः) the person (who) (विमुक्तः) gets freedom (एतैः) from these (त्रिभिः) three (द्वारैः) gates of (तमः) ignorance (आचरति) and improves his character (श्रेयः) gets shelter of (आत्मनः) God (ततः) therefore (याति) he goes (परम् गतिम्) to the supreme destination (heaven).

## 16.23

यः शास्त्र-विधिम् उत्सृज्य वर्तते काम-कारतः।  
न सः सिद्धिम् अवाप्नोति न सुखम् न पराम् गतिम् ॥२३॥

One who acts under the influence of desire, (and) gives up laws of divine scriptures, he neither achieves perfection nor concentration in prayers, nor happiness (in life). nor (he achieve) supreme destination (heaven).

(यः) One who (वर्तते) acts (काम-कारतः) under the influence of desire (and) (उत्सृज्य) gives up (शास्त्र विधिम्) laws of divine scriptures (सः) he (न) neither (अवाप्नोति) achieves (सिद्धिम्) perfection nor concentration in prayers (न) nor (सुखम्) happiness (in life) (न) nor (परम् गतिम्) (he achieve) supreme destination (heaven).

**Most important Divine instruction :-**

## 16.24

तस्मात् शास्त्रम् प्रमाणम् ते कार्यं अकार्यं व्यवस्थितौ।  
ज्ञात्वा शास्त्र विधानं उक्तम् कर्म कर्तुम् इह अर्हसि ॥२४॥

Therefore, in determining you, (your) duty, (and) forbidden activities, (let) scriptures be your standard (authority). Understand scriptures,

(तस्मात्) Therefore (व्यवस्थितौ) in determining (ते) you (कार्यं) (your) duty (अकार्यं) (and) forbidden activities (शास्त्रम् प्रमाणम्) (let) scriptures be your standard (authority) (ज्ञात्वा शास्त्र) understand scriptures (विधानं) the regulations (उक्तम्) (and the) teachings

**Note no. 16.21** Certainly no one will bear the responsibility of the sins of another, nor can man achieve anything without hard labor. He will certainly see the result of his labor. and will be fully recompensed for his deeds. ( Sureh Al Najm, Ayat no. 38-41 )



the regulations, (and the) teachings,  
(and) do your duty in this world  
(appropriate) accordingly.

(कर्तुम्) (and) do (कर्म) your duty (इह) in  
this world (अर्हसि) (appropriate)  
accordingly.

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**Note 16:21 :** -Wish to follow our own desire, anger and great (lust), these are three emotions which are in-built in human nature and even a noble person (Sattvic nature) can have it, and these lead to hell. Hence special precaution should be taken to control them.

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**16.24:** God says in holy Quran certainly no one will bear the responsibility of the sins of another, nor can man achieve anything without hard labor. He will certainly see the result of his labor and will be fully recompensed for his deeds. (*Holy Quran Surah An Najm No. 53, Verse No. 38-41, Translation by Muhammad Sarwar-www.quranx.com*)

## Chapter-17

### Shraddha Traya Vibhag Yog

अर्जुन उवाच  
ये शास्त्रविधिमुत्सृज्य यजन्ते श्रद्धयान्विताः।  
तेषां निष्ठा तु का कृष्ण सत्त्वमाहो रजस्तमः॥1॥

श्रीभगवानुवाच  
त्रिविधा भवति श्रद्धा देहिनां सा स्वभावजा।  
सात्त्विकी राजसी चैव तामसी चेति तां शृणु॥2॥

सत्त्वानुरूपा सर्वस्य श्रद्धा भवति भारत।  
श्रद्धामयोऽयं पुरुषो यो यच्छ्रद्धः स एव सः॥3॥

यजन्ते सात्त्विका देवान्यक्षरक्षांसि राजसाः।  
प्रेतान्भूतगणांश्चान्ये जयन्ते तामसा जनाः॥4॥

अशास्त्रविहितं घोरं तप्यन्ते ये तपो जनाः।  
दम्भाहङ्कारसंयुक्ताः कामरागबलान्विताः॥5॥

कर्शयन्तः शरीरस्थं भूतग्राममचेतसः।  
मां चैवान्तःशरीरस्थं तान्विद्ध्यासुरनिश्चयान्॥6॥

आयुः सत्त्वबलारोग्यसुखप्रीतिविवर्धनाः।  
रस्याः स्निग्धाः स्थिरा हृद्या आहाराः  
सात्त्विकप्रियाः॥7॥

कट्वम्ललवणात्युष्णतीक्ष्णरूक्षविदाहिनः।  
आहारा राजसस्येष्टा दुःखशोकामयप्रदाः॥8॥

यातयामं गतरसं पूति पर्युषितं च यत्।  
उच्छिष्टमपि चामेध्यं भोजनं तामसप्रियम्॥9॥

अफलाकाङ्क्षिभिर्यज्ञो विधिदृष्टो य इज्यते।  
यष्टव्यमेवेति मनः समाधाय स सात्त्विकः॥10॥

अभिसन्धाय तु फलं दम्भार्थमपि चैव यत्।  
इज्यते भरतश्रेष्ठ तं यज्ञं विद्धि राजसम्॥11॥

विधिहीनमसृष्टान्नं मन्त्रहीनमदक्षिणम्।  
श्रद्धाविरहितं यज्ञं तामसं परिचक्षते॥12॥

देवद्विजगुरुप्राज्ञपूजनं शौचमार्जवम्।  
ब्रह्मचर्यमहिंसा च शारीरं तप उच्यते॥13॥

अनुद्वेगकरं वाक्यं सत्यं प्रियहितं च यत्।  
स्वाध्यायाभ्यसनं चैव वाङ्मयं तप उच्यते॥14॥

मनः प्रसादः सौम्यत्वं मौनमात्मविनिग्रहः।  
भावसंशुद्धिरित्येतत्तपो मानसमुच्यते॥15॥

श्रद्धया परया तमं तपस्तत्त्रिविधं नरैः।  
अफलाकाङ्क्षिभिर्युक्तैः सात्त्विकं परिचक्षते॥16॥

सत्कारमानपूजार्थं तपो दम्भेन चैव यत्।  
क्रियते तदिह प्रोक्तं राजसं चलमध्रुवम्॥17॥

मूढग्राहेणात्मनो यत्पीडया क्रियते तपः।  
परस्योत्सादनार्थं वा तत्तामसमुदाहृतम्॥18॥

दातव्यमिति यद्दानं दीयतेऽनुपकारिणे।  
देशे काले च पात्रे च तद्दानं सात्त्विकं स्मृतम्॥19॥

यत्तु प्रत्युपकारार्थं फलमुद्दिश्य वा पुनः।  
दीयते च परिक्लिष्टं तद्दानं राजसं स्मृतम्॥20॥

अदेशकाले यद्दानमपात्रेभ्यश्च दीयते।  
असत्कृतमवज्ञातं तत्तामसमुदाहृतम्॥21॥

ॐ तत्सदिति निर्देशो ब्रह्मणस्त्रिविधः स्मृतः।  
ब्राह्मणास्तेन वेदाश्च यज्ञाश्च विहिताः पुरा॥22॥

तस्मादोमित्युदाहृत्य यज्ञदानतपः क्रियाः।  
प्रवर्तन्ते विधानोक्तः सततं ब्रह्मवादिनाम्॥23॥

तदित्यनभिसन्दाय फलं यज्ञतपःक्रियाः।  
दानक्रियाश्चविधाःक्रियन्ते क्षकाङ्क्षिभिः॥24॥

सद्भावे साधुभावे च सदित्यतत्प्रयुज्यते।  
प्रशस्ते कर्मणि तथा सच्छब्दः पार्थ युज्यते॥25॥

यज्ञे तपसि दाने च स्थितिः सदिति चोच्यते।  
कर्म चैव तदर्थीयं सदित्यवाभिधीयते॥26॥

अश्रद्धया हुतं दत्तं तपस्तप्तं कृतं च यत्।  
असदित्युच्यते पार्थ न च तत्प्रेत्य नो इह॥27॥

## Introduction to chapter No. 17

- This chapter is again a checklist to check our self. Doubt clarification on a higher level, and preaching for a refined and pious life.
- There are so many smart people who says that we don't believe in divine scripture, But we are on right path. Shlok No. 17:28 says such people are wrong.
- So this chapter is for smart and learned people who are away from religion.
- **Summary of each shlok is as follow**
  - Arjun asks in shlok No. 17:1 that those who worship, but don't follow divine books, and laws in it, what is their fate?
  - God says in shlok No. 17:2 and 17:3 that these are three types of nature of human beings that is Satvic, Rajasic and Tamasic. But every human being takes birth with pure Satvic like nature in which he believes in God. After that whichever type of lifestyle he adopts or is trained by family or society, he becomes or gets converted to these natures.
  - In shlok No. 17:4 God describes people with three types of nature who worship to which entities.
  - In shlok No. 17:5 and 17:6 God says those who do not follow divine scriptures, due to hypocrisy, ego, lust, anger causes harm to those who follow divine scriptures and God. And such people should be considered as Demons.
  - From shlok No. 17:7 to 17:10 God describes the favorite foods of Sattvic, Rajasic and Tamasic nature people. we should concentrate on our liking and try to understand our nature and improve to Satvic.
  - From shlok No. 17:11 to 17:13 God describes the attitude and aim, by which we try to do good deeds. We should cross-check as per this list to ourselves and try to get converted to Satvic.
  - Tap (V[) is a hard struggle or our strong effort to control our senses and purify our self.
  - In shlok No. 17:14 God enlists a number of activities

which we should do to purify and control our body.

- In shlok No. 17:15 God enlists a number of activities which we should do to purify and control our speech.
- In shlok No. 17:16 God enlists a number of activities which we should do to purify and control our mind.
- In shlok No. 17:17 God again reminds features and characteristic of Satvic nature including hard struggle (Tap).
- In shlok No. 17:18 and 17:19 God enlists features and characteristic of Rajas and Tamasic nature which should be avoided.
- Everyone does charity but how people with Satvic, Rajasic and Tamasic nature do charity are described in shlok No. 17:20, 17:21 and 17:22.

Charity done with Satvic aim, emotion and way will only yield blessing.

## Chapter-17

### Shraddha Traya Vibhag Yog

#### 17.1

अर्जुन उवाच, ये शास्त्र-विधिम् उत्सृज्य यजन्ते श्रद्धया अन्विताः।  
तेषाम् निष्ठा तु का कृष्ण सत्त्वम् आहो रजः तमः ॥१॥  
Arjun said, one who disregards the laws of divine books, but worships with full faith. O Krishna, what (about) their faith? (Are they) (People with) good nature, or (with nature of) passion, (or with nature of) ignorance?

(अर्जुन उवाच) Arjun said (ये) one who (असृज्य) disregard (शास्त्र-विधिम्) the laws of divine books (तु) but (यजन्ते) worship (श्रद्धया अन्विताः) with full faith (कृष्ण) O Krishna (का) what (about) (तेषाम्) their (निष्ठा) faith? (Are they) (सत्त्वम्) (people with) good nature (आहो) or (रजः) (with nature of) passion (तमः) (or with nature of) ignorance.

**Faith in God is in-built nature of human being :-**

#### 17.2

श्री भगवान् उवाच त्रि-विधा भवति श्रद्धा देहिनाम् सा स्व-भाव-जा।  
सात्त्विकी राजसी च एव तामसी च इति ताम् शृणु ॥२॥

God said (the way in which) three natures created in human beings, (in same way) that faith in God is in nature (of human beings) by birth. Hear from Me nature of Goodness, nature of passion and certainly the nature of ignorance, along with that (faith in God is inbuilt nature of human beings).

(श्री भगवान् उवाच) God said (the way in which) (त्रि विधा) three natures (भवति) created in (देहिनाम्) human beings (सा) (in same way) that (श्रद्धा) faith in God (स्व-भाव) is in his nature (जा) by birth (शृणु) hear from Me (सात्त्विकी) nature of Goodness (राजसी) nature of passion. (चा) and (एव) certainly (तामसी) the nature of ignorance (इति) along with (ताम्) that (faith in God is inbuilt nature of human beings).

**How nature get changed? :-**

#### 17.3

सत्त्व-अनुरूपा सर्वस्य श्रद्धा भवति भारत।  
श्रद्धा मयः अयम् पुरुषः यः यत् श्रद्धः सः एव सः ॥३॥

O Arjun, faith of everyone is similar to truth (goodness) at the time of birth. Human beings in this (world or in his life) whatever type of faith he (keeps in his heart), he (will have) certainly same faith, (when) he (dies).

(भारत) O son of Bharat (Arjun) (श्रद्धा) faith (सर्वस्य) of everyone (भवति) is (अनुरूपा) similar to (सत्त्व) truth or goodness (at the time of birth) (पुरुषः) human beings (अयम्) in this (world or in his life) (मयः) whatever type of (श्रद्धा) faith (यः) he (keeps in his heart) (सः) he (will have) (एव) certainly (यत्) same (श्रद्धा) faith (सः) (when) he (dies).

**17.1:** God says about non- religious people that most of them do not follow anything except assumptions; indeed assumption does not serve the least purpose (in place) of the truth; indeed God knows their deeds.  
(Holy Quran Surah Yunus No. 10, Verse No. 36 Translation by Amhad Khan-www.quranx.com)

**Note no. 17.3** Children of Adam, did We not command you not to worship satan. He was your sworn enemy. Did We not command you to worship Me and tell you that this is the straight path?"  
( Sureh Yasin, Ayat no. 60-61 )

## 17.4

People select God or deity for worship as per their nature :-

यजन्ते सात्विकाः देवान् यक्ष-रक्षांसि राजसाः ।  
प्रेतान् भूत-गणान् च अन्ये यतन्ते तामसाः जनाः ॥१॥

People of Good nature worship God.  
People of passionate nature (worship)  
(Devtas) yaksh or demons. People of  
ignorance nature worship spirits of  
the dead, ghosts, and others.

(सात्विकः) People of Good nature (यजन्ते)  
worship (देवान्) God (राजसाः) people of  
passionate nature (यक्ष रक्षसि) (worship)  
yaksh and demons (तामसाः जनाः) people  
of ignorance nature (यजन्ते) worship  
(प्रेतान्) spirits of the dead (भूत-गणान्) ghosts  
(च) and (अन्ये) others.

**Note 17.4 :-** We translated देव as God, because in shlok no. 10.15, देव is said for God also.

**Those who disregard the laws of divine books are Demons :-**

## 17.5

अ-शास्त्र विहितम् घोरम् तप्यन्ते ये तपः जनाः ।  
दम्भ अहकार संयुक्ताः काम राग बल अन्विताः ॥५॥

Those who (follow pattern of life  
which is) not prescribed by the  
scriptures, (and) under influence of  
hypocrisy, false ego, engaged in  
gratification of senses, anger and  
power, (and give) stern trouble (to  
those) people (who do) too much  
prayer (of God).

(ये) Those who (अशास्त्र विहितम्) (follow  
pattern of life which is) not prescribed  
by the scriptures (अन्विताः) (and) under  
influence of (दम्भा) hypocrisy (अहङ्कार)  
false ego (संयुक्ताः काम) engaged in  
gratification of senses (राग बल) anger  
and power (घोरम् तप्यन्ते) (give) stern  
trouble (तवः जना) (to those) people (who  
do) too much prayer (of God).

## 17.6

कर्षयन्तः शरीर-स्थम् भुत-ग्रामम् अचेतसः ।  
माम् च एव अन्तः शरीरस्थम् तान् विद्धि आसुर-निश्चयान् ॥६॥

Certainly (they want to) remove Me

(एव) Certainly (कर्षयन्तः) (they want to)  
remove (माम्) Me (अन्तः शरीर स्थम्) who is  
situated in heart (अचेतसः) (who is)

**17.6:** God says in holy Quran those (people) were unjustly expelled from their homes only because they said, "God is our Lord." Had it not been for God's repelling, some people through the might of the others, the monasteries, churches, synagogues, and mosques in which God is very often worshipped would have been utterly destroyed. God shall certainly help those who help Him. He is All-powerful and Majestic.

(Holy Quran Surah Al Hajj No. 22, Verse No. 40)

**17.4:** God says in holy Quran "O Descendants of Adam! Did I not take a covenant from you that you shall not worship the devil? Undoubtedly, he is your open enemy." "And that you shall worship Me? This is the Straight Path."

(Holy Quran Surah Ya Sin No. 36, Verse No. 60-61 Translation by Amhad Khan -www.quranx.com)

who is situated in heart, (who is) invisible (and) created body of all kind of living beings. Certainly know them (as) demons.

invisible (शरीर स्थम्) created body of (भूतः ग्रामम्) of all kind of living beings (निश्चयान्) certainly (विद्धि) know (तान्) them (as) (आसुर) demons.

### Favorite food of people with three nature :-

## 17.7

आहारः तु अपि सर्वस्य त्रि-विधः भवति प्रियः ।  
यन्नः तपः तथा दानम् तेषाम् भेदम् इमम् शृणु ॥७॥

Certainly, favorite foods, prayers, austerity, and charity of all (human beings) is also (of) three types. The difference of them hear (from Me).

(तु) Certainly (प्रियः) favorite (आहारः) food (यन्नः) prayer (तपः) austerity (तथा) and (दानम्) charity (सर्वस्य) of all (human beings) (भवति) is (अपि) also (of) (त्रि-विधः) three types (इमम्) these (भेदम्) differences (तेषाम्) of them (शृणु) hear (from Me).

## 17.8

आयुः सत्त्व बल आरोग्य सुख प्रीति विवर्धनाः ।  
रस्याः स्निग्धाः स्थिराः हृद्याः आहाराः सात्विक प्रियाः ॥८॥

Favorite food (of) people of good nature (are) juicy, oily, enduring, (and) pleasing to the heart. (They) increase duration of life, good nature, strength, good health, happiness, and satisfaction.

(प्रियाः) Favorite (आहारा) food (of) (सात्विक) people of good nature (are) (रस्याः) juicy (स्निग्धाः) fatty (स्थिराः) enduring (हृद्याः) pleasing to the heart (विवर्धनाः) (they) increase (आयुः) duration of life (सत्त्व) good nature (बल) strength (आरोग्य) good health (सुख) happiness (प्रीति) and satisfaction.

## 17.9

कटु अम्ल लवण अति-उष्ण तीक्ष्ण रुक्ष विदाहिनः ।  
आहाराः राजसस्य इष्टाः दुःख शोक आमय प्रदाः ॥९॥

Favorite food (of) people with nature of passion (are), bitter, sour, salty, very hot, pungent, dry, (give) burning (sensation). (These food) cause distress, sorrow, (and) diseases.

(इष्टाः) Favorite (आहाराः) food (of) (राजसस्य) people with nature of passion (are) (कटु) bitter (अम्ल) sour (लवण) salty (अति उष्ण) very hot (तीक्ष्ण) pungent (रुक्षा) dry (विदाहिनः) (give) burning (sensation) (प्रदाः) (these food) cause (दुःख) distress (शोक) sorrow (आमय) diseases.

## 17.10

यात-यामम् गत-रसम् पूति पयुषितम् च यत् ।  
उच्छिष्टम् अपि च अमेध्यम् भोजनम् तामस् प्रियम् ॥१०॥

Favorite food (of) people with nature of ignorance are stale foods, tasteless, bad smelling, decomposed, and that which is left over and also impure.

(प्रियम्) Favorite (भोजनम्) food (of) (तामस) people with nature of ignorance are (यात यामम्) stale foods (गत रसम्) tasteless (पुति) bad smelling (पयुषितम्) decomposed (च) and (यत्) that which (उच्छिष्टम्) left over food (च) and (अपि) also (अमेध्यम्) impure.



**The way of doing deeds and activities by people of three nature :-****17.11**

अफल-आकाङ्क्षिभिः यत्नः विधि-दिष्टः यः इज्यते ।  
यद्यन्वयम् एव इति मनः समाधाय सः सात्त्विकः ॥११॥

Whichever noble deed is performed without desiring its result. According to the direction of scripture. Considering it as duty. With firm conviction of mind. This way (whatever deeds are performed are) certainly, it is by the nature of goodness.

(यः) whichever (यत्नः) noble deed (इज्यते) is performed (अफलः आकाङ्क्षिभिः) without desiring its result (विधि दिष्टः) according to the direction of scripture (यद्यन्वयम्) considering it as duty (मनः समाधाय) with firm conviction of mind (इति) this way (whatever deed are performed are) (एव) certainly (सः) it (सात्त्विकः) is by the nature of goodness.

**17.12**

अभिसन्धाय तु फलम् दम्भ अर्थम् अपि च एव यत्  
इज्यते भरत-श्रेष्ठ तम् यत्नम् विद्धि राजसम् ॥१२॥

O Arjun, the deed which is (performed) with expectation of result (returns), and also to fool (others or as show-off) to get benefit. Consider that prayer (motivated) by nature of passion.

(भरतश्रेष्ठ) O chief of the bharatas (Arjun) (इज्यते) the deed (यत्) which is (performed) (अभिसन्धाय) with expectation of (फलम्) result (returns) (च) and (अपि) also (दम्भ) to fool (others or as a show-off) (अर्थम्) to get benefit (विद्धि) consider (तम्) that (यत्नम्) prayer (राजसम्) (motivated) by nature of passion.

**17.13**

विधि-हीनम् असृष्ट-अन्नम् मन्त्र-हीनम् अदक्षिणम् ।  
श्रद्धा विरहितम् यत्नम् तामसम् परिचक्षते ॥१३॥

Prayer (which is performed) without following scriptural norms, without distribution of foods, without chanting mantras, without any payment to priest, without faith. (Such prayers) is to be considered by the nature of ignorance.

(यत्नम्) Prayer (विधि हीनम्) without following scriptural norms (असृष्ट अन्नम्) without distribution of foods (मन्त्र हीनम्) without chanting mantras (अदक्षिणम्) without any payment to priest (श्रद्धा विरहितम्) without faith (such prayers) (परिचक्षते) is to be considered (तामसम्) by the nature of ignorance.

**Austerity (तपः) of Body :-****17.14**

देव द्विज गुरु प्राज्ञ पूजनम् शौचम् आर्जवम् ।  
ब्रह्मचर्यम् अहिंसा च शारीरम् तपः उच्यते ॥१४॥

God says that austerity of body is respecting God Brahmans, spiritual

(उच्यते) God says that (तप) austerity (शारीरम्) of body is (पूजनम्) respecting (देव) God (द्विज) Brahmans (गुरु) spiritual teacher (प्राज्ञ) scholar (शौचम्)

teacher, scholar, (remaining) clean, simple, following way of life directed by Brahm (God), following non-violence.

(remaining) clean (आर्जवम्) simple (ब्रह्म चर्यम्) following way of life directed by Brahm (God) (अहिंसा) following non-violence.

**Note 17.14 :-** तपः As per Nalanda dictionary Tap (तप) means those resolutions determinations, and physical acts which are as per religious norms and which give strain to body. And the purpose of these acts to save mind and soul from enjoyment of senses. Second meaning of Tap is given as “to keep body and all sensory organs in control.”

**Austerity (तपः) of speech :-**

## 17.15

अनुद्वेग-करम् वाक्यम् सत्यम् प्रिय हितम् च यत्।  
स्वाध्याय अभ्यसनम् च एव वाक्-मयम् तपः उच्यते ॥१५॥

God says that, words (which are) not causing hatred, truthful, sweet or full of love, beneficial, and which (the ability get developed due to) reading and analyzing Vedic scriptures, are certainly austerity (तपः) of the speech.

(उच्यते) God says that (वाक्यम्) words (which are) (अनुद्वेग करम्) not causing hatred (सत्यम्) truthful (प्रिय) sweet or full of love (हितम्) beneficial (च यत्) and which (the ability get developed due to) (स्वाध्याय अभ्यसनम्) reading and analyzing of Vedic scriptures (च एव) are certainly (तपः) austerity of (वाक्-मयम्) of the speech.

**17.15:** God says in holy Quran (O Muhammad), tell My servants to say what is best. Satan sows dissension (discord) among them; he is the sworn enemy of human beings. (Holy Quran Surah Bani Israil No. 17, Verse No. 53)

**17.15:** God says in holy and the good deed and the evil deed will never be equal; O listener! Repel the evil deed with a good one, thereupon the one between whom and you was enmity, will become like a close friend. And none receive this great treasure except those who are patient; and none receives this except one who is extremely fortunate.

(Holy Quran Surah Fussilat No.41, Verse No. 34-35 Translation by Amhad Khan -www.quranx.com)

**Note 17.14:** God says in holy for this reason, We made it a law for the children of Israel that the killing of a person for reasons other than legal retaliation or for stopping corruption in the land is as great a sin as murdering all of mankind. to save a life would be as great a virtue as to save all of mankind. Our Messengers had come to them with clear authoritative evidence but many of them (Israelites) thereafter started doing wrong in the land.

(Holy Quran Surah Al Maidah No. 5, Verse No. 32)

**Austerity of mind :-****17.16**

मनःप्रसादसौम्यत्वम् मौनम् आत्म विनिग्रहः ।  
भाव संशुद्धिः इति एतत् तपः मानसम् उच्यते ॥१६॥

God says that merciful heart, gentleness, silence, self-control, purification of one's nature. This way all those are austerity (तपः) of the mind.

(उच्यते) God says that (मनः प्रसादः) merciful heart (सौम्यत्वम्) gentleness (मौनम्) silence (आत्म विनिग्रहः) self-control (भाव संशुद्धिः) purification of one's nature (इति एतत्) this way all those are (तपः) austerity (मानसम्) of the mind (heart)

**How Austerity (V[:]) is practiced by people of three natures :-****17.17**

श्रद्धया परया तसम् तपः ततः त्रि-विधम् नरैः ।  
अपल-आकाङ्क्षिभि युक्तैः सात्त्विकम् परिचक्षते ॥१७॥

God says that human beings who believe in one supreme God, practice hard struggle Austerity of three kinds (as described in previous three sloks) don't expect return of their good deed, don't expect favor from anyone (except God), always remain engaged (in remembrance of God). These qualities are due to nature of goodness.

(परिचक्षते) God says that (नरैः) human beings (श्रद्धया परया) who believe in one supreme God (तसम्) practice (तपः) hard struggle of (त्रि विधम्) three kinds (अफल) don't expect returns their good deed (आकाङ्क्षिभिः) don't expect favor from anyone (except God) (युक्तैः) always remain engaged (in remembrance of God) (ततः) these (qualities are due to) (सात्त्विकम्) nature of goodness.

**17.18**

सत्-कार मान पूजा अर्थम् तपः दम्भेन च एव यत् ।  
क्रियते तत् इह प्रोक्तम् राजसम् चलम् अभ्रुवम् ॥१८॥

God says that (to get) respect, honor, adoration, for the sake of show off, and certainly all these struggles are performed due to nature of passion. All these in his world create disturbance (and they are) temporary.

(प्रोक्तम्) God says that (to get) (सत् कार) respect (मान) honor (पूजा) adoration (अर्थम्) for the sake of (दम्भेन) showoff (च एव यत्) and certainly all these (तपः) struggles (क्रियते) are performed (राजसम्) are due to nature of passion (तत्) all those (इह) in his world (चलम्) create disturbance (अभ्रुवम्) temporary.

**17.19**

मूढ ग्राहेण आत्मनः यत् पीडया क्रियते तपः ।  
परस्य उत्सादन-अर्थम् वा तत् तामसम् उदाहृतम् ॥१९॥

Adopting foolishness, torturing one's own self, or for the purpose of harming others. Whatever austerity is performed it is said to be because of nature of ignorance.

(ग्राहेण) Adopting (मूढ) foolishness (पीडया) torturing (आत्मनः) one's own self (वा) or (उत्सादन अर्थम्) for the purpose of harming (परस्य) others (यत्) whatever (तपः) hard struggle (क्रियते) is performed (उदाहृतम्) it is said to be (तामसम्) because of nature of ignorance.

**How charity is done by people of three natures :-**

## 17.20

दातव्यम् इति यत् दानम् दीयते अनुपकारिणे ।  
देशे काले च पात्रे च तत् दानम् सात्त्विकम् स्मृतम् ॥२०॥

Charity (which is) given (if that thing is) worthy of giving, to one who cannot give in return (to a helpless person). In the proper place, at the proper time, and to a worthy person. In this way whatever is (given), that charity is considered (or motivated by) the nature of goodness.

(दानम्) Charity (दीयते) (which is) given (दातव्यम्) (if that thing is) worthy of giving (अनुपकारिणे) to one who cannot give in return (देने) in the proper place (काले) at the proper time (च) and (पात्रे) to a worthy person (इति यत्) in this way whatever is (given) (तत्) that (दानम्) charity (स्मृतम्) is considered (सात्त्विकम्) (is motivated by) the nature of goodness.

**13.21:** (Muhammad), say, "Nothing will happen to us besides what God has decreed for us. He is our Guardian. In God alone do the believers trust."

*(Holy Quran Surah Al Tawba No. 9, Verse No. 51, Translation by Muhammad Sarwar-www.quranx.com)*

## 17.21

यत् तु प्रति-उपकार-अर्थम् फलम् उद्दिश्य वा पुनः ।  
दीयते च परिक्लिष्टम् तत् दानम् राजसम् स्मृतम् ॥२१॥

But charity which is given for the sake of getting some benefit, desiring result, again (getting it back), and reluctantly. That charity is said to be motivated by nature of passion.

(तु) But (यत्) charity which (दीयते) is given (प्रति अर्थम्) for the sake of getting some benefit (फलम् उद्दिश्य) desiring result (वा पुनः) again (getting it back) (च) and (परिक्लिष्टम्) reluctantly (तत्) that (दानम्) charity (स्मृतम्) is said to be (राजसम्) motivated by nature of passion.

## 17.22

अदेश काले यत् दानम् अपात्रेभ्यः च दीयते ।  
असत्-कृतम् अवज्ञातम् तत् तामसम् उदाहृतम् ॥२२॥

At wrong place, at wrong time, to

(अदेश) At wrong place (काले) at wrong time (अपात्रेभ्यः) to ineligible person (for charity) (असत् कृतम्) for wrong purpose

**17.20:** God says in holy they ask you what to spend for the cause of God. (O Muhammad) tell them that whatever you (want to) spend, give it to your parents, the orphans, the destitute, and those who may be in urgent need of money whilst on a journey. Whatever good you do, God certainly is Aware of it. *(Holy Quran Surah Al Baqarah No. 2, Verse No. 215)*

**17.21:** God says in holy **O** Believers, spend for the cause of God from the good things that you earn and from what we have made the earth yield for you. Do not even think of spending for the cause of God worthless things that you yourselves would be reluctant to accept. Know that God is Self-sufficient and Glorious.

*(Holy Quran Surah Al Baqarah No. 2, Verse No. 267)*

ineligible person (ineligible for charity), for wrong purpose, without respect. Charity that which is given (in this way), that is said to be (motivated by) with the nature of ignorance.

(अवज्ञातम्) without respect (दानम्) charity (यत्) that which (दीयते) is given (in this way) (तत्) that (उदाहृतेम्) is said to be (motivated by) (तामसम्) with the nature of ignorance.

**How three names of God, that is Om, Tat, Sat is pronounced :-**

## 17.23

ॐ तत् सत् इति निर्देशः ब्रह्मणः त्रि-विधः स्मृतः ।  
ब्राह्मणाः तेन वेदाः च यज्ञाः च विहिताः पुरा ॥२३॥

In initial period of civilisation, the supreme God directed Brahmans (priest community) to remember (God) by three types of names. Om, Tat, Sat. Thus by that (priest community used to) manage prayers, and teach Vedas.

(पुरा) In initial period of civilisation (ब्रह्मणः) the supreme God (निर्देशः) directed (ब्राह्मणाः) Brahmans (स्मृतः) remember (Me/God) (त्रि-विधः) three types of name (ॐ) Om (तत्) that (सत्) truth (इति) thus (तेन) by that (Brahmans used to) (विहिताः) manage (यज्ञाः) prayers (च) and (वेदाः) teach Vedas.

## 17.24

तस्मात् ॐ इति उदाहृत्य यज्ञ दान तपः क्रियाः ।  
प्रवर्तन्ते विधान-उक्ताः सततम् ब्रह्म-वादिनाम् ॥२४॥

Therefore, those who worship one God, according to scriptural regulation, at beginning of prayer, charity, performance of struggle (meditation or noble deed), say this way, Om.

(तस्मात्) Therefore (ब्रह्म वादिनाम्) those who worships one God (विधान उक्ताः) according to scriptural regulation (प्रवर्तन्ते) at beginning of (यज्ञ) prayer (दान) charity (तपः क्रियाः) performance of struggle (meditation or noble deed) (इति उदाहृत्य) say this way (ॐ) Om.

## 17.25

तत् इति अनभिसन्धाय फलम् यज्ञ तपः क्रियाः ।  
दान क्रिया च विविधाः क्रियन्ते मोक्ष-काङ्क्षिभिः ॥२५॥

That (tat is name of God, who is final authority) those who desire forgiveness from God perform various (noble deeds) without desiring the result (of good deed), such as the act of prayer, and meditation, and hard struggle, and act of charity.

(तत्) That (tat is name of God, who is final authority) (मोक्ष काङ्क्षिभिः) those who desire forgiveness from God (क्रियन्ते) perform (विविधाः) various (noble deed) (अनभिसन्धाय फलम्) without desiring the result (of good deed) (इति) such as (यज्ञ तपः क्रियाः) the act of prayer and meditation or hard struggle (च) and (दान क्रियाः) act of charity.

**Note :-** That means name of God ॐ we recite verbally at the beginning of prayer. Second name of God we don't pronounce verbally. but by doing prayer, mediation, charity etc. We pronounce tat name of God, and by having pure faith and intention we recite Sat name of God.

## 17.26

सत् -भावे साधु-भावे च सत् इति एतत् प्रयुज्यते ।  
प्रशस्ते कर्मणि तथा सत्-शब्द पार्थ युज्यते ॥२६॥

O Arjun, the word sat, is used with the intention of remembering God with eternal existence (as His feature). And for auspicious nature (of worshiper). And in this way, this (word) is used for activities or deeds performed to please God (auspicious activities).

(पार्थ) O son of partha (Arjun) (सत् शब्दः) the word sat (युज्यते) is used (सत् भावे) with the intention of remembering God with eternal existence (as His feature) (च) and (साधु भावे) for auspicious nature (of worshiper) (तथा) and (इति) this way (एतत्) this (word) is (प्रयुज्यते) used for (कर्मणि) activities or deeds performed (प्रशस्ते) to please God (auspicious activities).

## 17.27

यज्ञे तपसि दाने च स्थितिः सत् इति च उच्यते ।  
कर्म च एव तत् अर्थीयम् सत् एव अभिधीयते ॥२७॥

Prayers, meditations, charities, and steadily getting established in prayer, is pronounced sat, and also deed for such (noble) purpose is indeed describe and indicate sat.

(यज्ञे) Prayer (तपसि) meditation (दान) charity (च) and (स्थितिः) steadily getting established in prayer (इति-च-उच्यते) is pronounced (सत्) sat (च एव) and also (कर्म) deed (तत् अर्थीयम्) for such (noble) purpose (इति एव) is indeed (अभिधीयते) describe or indicate (सत्) sat.

**Importance of faith in God :-**

## 17.28

अश्रद्धया हुतम् दत्तम् तपः तसम् कृतम् च यत् ।  
असत् इति उच्यते पार्थ न च तत् प्रेत्य न उ इह ॥२८॥

O Arjun, without faith (in God), supplication charity, meditation, or hard struggle, and whatever noble deed executed, they are said to be false. That is neither in this world, and nor after death (benefit anyone).

(पार्थ) O son of partha (Arjun) (अश्रद्धया) without faith (in God) (हुतम्) supplication (दत्तम्) charity (तपः) meditation or hard struggle (च यत्) and whatever (कृतम्) deed (तसम्) executed (इति उच्यते) they are said to be (असत्) false (तत्) that (न उ) neither (इह) in this world (न च) and nor (प्रेत्य) after death (benefit anyone).

## Chapter-18 Mokaha Sanyas Yog

अर्जुन उवाच

सन्न्यासस्य महाबाहो तत्त्वमिच्छामि वेदितुम् ।  
त्यागस्य च हृषीकेश पृथक्केशिनिषूदन ॥1॥

श्रीभगवानुवाच

काम्यानां कर्मणा न्यासं सन्न्यासं कवयो  
विदुः ।  
सर्वकर्मफलत्यागं प्राहुस्त्यागं विचक्षणाः ॥2॥

त्याज्यं दोषवदित्येके कर्म प्राहुर्मनीषिणः ।  
यज्ञदानतपःकर्म न त्याज्यमिति चापरे ॥3॥

निश्चयं शृणु मे तत्र त्यागे भरतसत्तम ।  
त्यागो हि पुरुषव्याघ्र त्रिविधः सम्प्रकीर्तितः ॥4॥

यज्ञदानतपःकर्म न त्याज्यं कार्यमेव तत् ।  
यज्ञो दानं तपश्चैव पावनानि मनीषिणाम् ॥5॥

एतान्यपि तु कर्माणि सङ्गं त्यक्त्वा फलानि  
च ।  
कर्तव्यानीति मे पार्थ निश्चितं मतमुत्तमम् ॥6॥

नियतस्य तु सन्न्यासः कर्मणो नोपपद्यते ।  
मोहात्तस्य परित्यागस्तामसः परिकीर्तितः ॥7॥

दुःखमित्येव यत्कर्म कायक्लेशभयात्त्यजेत् ।  
स कृत्वा राजसं त्यागं नैव त्यागफलं  
लभेत् ॥8॥

कार्यमित्येव यत्कर्म नियतं क्रियते अर्जुन ।  
सङ्गं त्यक्त्वा फलं चैव स त्यागः सात्त्विको  
मतः ॥9॥

न द्वेष्ट्यकुशलं कर्म कुशले नानुषज्जते ।  
त्यागी सत्त्वसमाविष्टो मेधावी छिन्नसंशयः ॥10॥  
न हि देहभृता शक्यं त्यक्तुं कर्माण्यशेषतः ।  
यस्तु कर्मफलत्यागी स त्यागीत्यभिधीयते ॥11॥

अनिष्टमिष्टं मिश्रं च त्रिविधं कर्मणः फलम् ।  
भवत्यत्यागिनां प्रेत्य न तु सन्न्यासिनां  
क्वचित् ॥12॥

पञ्चैतानि महाबाहो कारणानि निबोध मे ।  
साङ्ख्ये कृतान्ते प्रोक्तानि सिद्धये  
सर्वकर्मणाम् ॥13॥

अधिष्ठानं तथा कर्ता करणं च पृथग्विधम् ।  
विविधाश्च पृथक्चेष्टा दैवं चैवात्र पञ्चमम् ॥14॥

शरीरवाङ्मनोभिर्यत्कर्म प्रारभते नरः ।  
न्याय्यं वा विपरीतं वा पञ्चैते तस्य हेतवः ॥15॥

तत्रैवं सति कर्तारिमात्मानं केवलं तु यः ।  
पश्यत्यकृतबुद्धित्वान्न स पश्यति दुर्मतिः ॥16॥

यस्य नाहङ्कृतो भावो बुद्धिर्यस्य न लिप्यते ।  
हत्वापि स इमाल्लोकान्न हन्ति न  
निबध्यते ॥17॥

ज्ञानं ज्ञेयं परिज्ञाता त्रिविधा कर्मचोदना ।  
करणं कर्म कर्तेति त्रिविधः कर्मसङ्ग्रहः ॥18॥

ज्ञानं कर्म च कर्ता च त्रिधैव गुणभेदतः ।  
प्रोच्यते गुणसङ्ख्याने यथावच्छणु तान्यपि ॥19॥

सर्वभूतेषु येनैकं भावमव्ययमीक्षते।  
अविभक्तं विभक्तेषु तज्ज्ञानं विद्धि  
सात्त्विकम्॥20॥

पृथक्त्वेन तु यज्ज्ञानं नानाभावान्पृथग्विधान्।  
वेत्ति सर्वेषु भूतेषु तज्ज्ञानं विद्धि राजसम्  
॥21॥

यत्तु कृत्स्नवदेकस्मिन्कार्ये सक्तमहेतुकम्।  
अतत्त्वार्थवदल्पं च तत्तामसमुदाहृतम्॥22॥

नियतं सङ्गरहितमरागद्वेषतः कृतम्।  
अफलप्रेप्सुना कर्म यत्तत्सात्त्विकमुच्यते॥23॥

यत्तु कामेप्सुना कर्म साहङ्कारेण वा पुनः।  
क्रियते बहुलायासं तद्राजसमुदाहृतम्॥24॥

अनुबन्धं क्षयं हिंसामनवेक्ष्य च पौरुषम्।  
मोहादारभ्यते कर्म यत्तत्तामसमुच्यते॥25॥

मुक्तसङ्गोऽनहंवादी धृत्युत्साहसमन्वितः।  
सिद्धयसिद्धयोर्निर्विकारः कर्ता सात्त्विक  
उच्यते॥26॥

रागी कर्मफलप्रेप्सुर्लुब्धो हिंसात्मकोऽशुचिः।  
हर्षशोकान्वितः कर्ता राजसः परिकीर्तितः॥27॥

आयुक्तः प्राकृतः स्तब्धः शठो नैष्कृतिकोऽलसः।  
विषादी दीर्घसूत्री च कर्ता तामस उच्यते॥28॥

बुद्धेर्भेदं धृतेश्चैव गुणतस्त्रिविधं शृणु।  
प्रोच्यमानमशेषेण पृथक्त्वेन धनंजय॥29॥

प्रवृत्तिं च निवृत्तिं च कार्याकार्ये भयाभये।  
बन्धं मोक्षं च या वेत्ति बुद्धिः सा पार्थ  
सात्त्विकी॥30॥

यया धर्ममधर्मं च कार्यं चाकार्यमेव च।  
अयथावत्प्रजानाति बुद्धिः सा पार्थ  
राजसी॥31॥

अधर्मं धर्ममिति या मन्यते तमसावृता।  
सर्वार्थान्विपरीतांश्च बुद्धिः सा पार्थ  
तामसी॥32॥

धृत्या यया धारयते मनःप्राणेन्द्रियक्रियाः।  
योगेनाव्यभिचारिण्या धृतिः सा पार्थ सात्त्विकी  
॥33॥

यया तु धर्मकामार्थान्धृत्या धारयतेऽर्जुन।  
प्रसङ्गेन फलाकाङ्क्षी धृतिः सा पार्थ  
राजसी॥34॥

यया स्वप्नं भयं शोकं विषादं मदमेव च।  
न विमुञ्चति दुर्मेधा धृतिः सा पार्थ  
तामसी॥35॥

सुखं त्विदानीं त्रिविधं शृणु मे भरतर्षभ।  
अभ्यासाद्रमते यत्र दुःखान्तं च निगच्छति॥36॥

यत्तदग्रे विषमिव परिणामेऽमृतोपमम्।  
तत्सुखं सात्त्विकं प्रोक्तमात्मबुद्धिप्रसादजम्॥37॥

विषयेन्द्रियसंयोगाद्यत्तदग्रेऽमृतोपमम्।  
परिणामे विषमिव तत्सुखं राजसं स्मृतम्॥38॥

यदग्रे चानुबन्धे च सुखं मोहनमात्मनः।  
निद्रालस्यप्रमादोत्थं तत्तामसमुदाहृतम्॥39॥

न तदस्ति पृथिव्यां वा दिवि देवेषु वा पुनः।  
सत्त्वं प्रकृतिजैर्मुक्तं यदेभिः स्यात्त्रिभिर्गुणैः॥40॥

ब्राह्मणक्षत्रियविशां शूद्राणां च परन्तप।  
कर्माणि प्रविभक्तानि स्वभावप्रभवैर्गुणैः॥41॥



शमो दमस्तपः शौचं क्षान्तिरार्जवमेव च।  
ज्ञानं विज्ञानमास्तिक्यं ब्रह्मकर्म स्वभावजम्  
॥42॥

शौर्यं तेजो धृतिर्दाक्ष्यं युद्धे चाप्यपलायनम्।  
दानमीश्वरभावश्च क्षात्रं कर्म स्वभावजम्॥43॥

कृषिगौरक्ष्यवाणिज्यं वैश्यकर्म स्वभावजम्।  
परिचर्यात्मकं कर्म शूद्रस्यापि स्वभावजम्॥44॥

स्वे स्वे कर्मण्यभिरतः संसिद्धिं लभते नरः।  
स्वकर्मनिरतः सिद्धिं यथा विन्दति तच्छृणु॥45॥

यतः प्रवृत्तिर्भूतानां येन सर्वमिदं ततम्।  
स्वकर्मणा तमभ्यर्च्य सिद्धिं विन्दति मानवः॥46॥

श्रेयान्स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात्।  
स्वभावनियतं कर्म कुर्वन्नाप्नोति किल्बिषम्॥47॥

सहजं कर्म कौन्तेय सदोषमपि न त्यजेत्।  
सर्वारम्भा हि दोषेण धूमेनाग्निरिवावृताः॥48॥

असक्तबुद्धिः सर्वत्र जितात्मा विगतस्पृहः।  
नैष्कर्म्यसिद्धिं परमां सन्न्यासेनाधिगच्छति॥49॥

सिद्धिं प्राप्तो यथा ब्रह्म तथाप्नोति निबोध मे।  
समासेनैव कौन्तेय निष्ठा ज्ञानस्य या परा॥50॥

बुद्ध्या विशुद्ध्या युक्तो धृत्यात्मानं नियम्य च।  
शब्दादीन्विषयांस्त्यक्त्वा रागद्वेषौ व्युदस्य च॥51॥

विविक्तसेवी लघ्वाशी यतवाक्कायमानस।  
ध्यानयोगपरो नित्यं वैराग्यं समुपाश्रितः॥52॥

अहङ्कारं बलं दर्पं कामं क्रोधं परिग्रहम्।  
विमुच्य निर्ममः शान्तो ब्रह्मभूयाय कल्पते॥53॥

ब्रह्मभूतः प्रसन्नात्मा न शोचति न काङ्क्षति।  
समः सर्वेषु भूतेषु मद्भक्तिं लभते पराम्॥54॥

भक्त्या मामभिजानाति यावान्यश्चास्मि तत्त्वतः।  
ततो मां तत्त्वतो ज्ञात्वा विशते तदनन्तरम्॥55॥

सर्वकर्माण्यपि सदा कुर्वाणो मद्द्व्यपाश्रयः।  
मत्प्रसादादवाप्नोति शाश्वतं पदमव्ययम्॥56॥

चेतसा सर्वकर्माणि मयि सन्न्यस्य मत्परः।  
बुद्धियोगमुपाश्रित्य मच्चित्तः सततं भव॥57॥

मच्चित्तः सर्वदुर्गाणि मत्प्रसादात्तरिष्यसि।  
अथ चेत्वमहाङ्कारान् श्रोष्यसि  
विनङ्क्ष्यसि॥58॥

यदहङ्कारमाश्रित्य न योत्स्य इति मन्यसे।  
मिथ्यैष व्यवसायस्ते प्रकृतिस्त्वां नियोक्ष्यति ॥59॥

स्वभावजेन कौन्तेय निबद्धः स्वेन कर्मणा ।  
कर्तुं नेच्छसि यन्मोहात्कारिष्यस्यवशोऽपि तत्  
॥60॥

ईश्वरः सर्वभूतानां हृद्देशेऽजुर्न तिष्ठति।  
भ्रामयन्सर्वभूतानि यन्त्रारूढानि मायया॥61॥

तमेव शरणं गच्छ सर्वभावेन भारत।  
तत्प्रसादात्परां शान्तिं स्थानं प्राप्स्यसि  
शाश्वतम्॥62॥

इति ते ज्ञानमाख्यातं गुह्याद्गुह्यतरं मया।  
विमृश्यैतदशेषेण यथेच्छसि तथा कुरु ॥63॥

सर्वगुह्यतमं भूतः शृणु मे परमं वचः।  
इष्टोऽसि मे दृढमिति ततो वक्ष्यामि ते हितम्  
॥64॥

मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु ।  
मामेवैष्यसि सत्यं ते प्रतिजाने प्रियोऽसि मे ॥65॥

सर्वधर्मान्परित्यज्य मामेकं शरणं ब्रज ।  
अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः  
॥66॥

इदं ते नातपस्काय नाभक्ताय कदाचन ।  
न चाशुश्रूषवे वाच्यं न च मां योऽभ्यसूयति ॥67॥

य इमं परमं गुह्यं मद्भक्तेष्वभिधास्यति ।  
भक्तिं मयि परां कृत्वा मामेवैष्यत्यसंशयः ॥68॥

न च तस्मान्मनुष्येषु कश्चिन्मे प्रियकृत्तमः ।  
भविता न च मे तस्मादन्यः प्रियतरो भुवि ॥69॥

अध्येष्यते च य इमं धर्म्यं संवादमावयोः ।  
ज्ञानयज्ञेन तेनाहमिष्टः स्यामिति मे मतिः ॥70॥

श्रद्धावाननसूयश्च श्रृणुयादपि यो नरः ।  
सोऽपि मुक्तः शुभाँल्लोकान्प्राप्नुयात्पुण्यकर्मणाम्  
॥71॥

कच्चिदेतच्छ्रुतं पार्थ त्वयैकाग्रेण चेतसा ।  
कच्चिदज्ञानसम्मोहः प्रनष्टस्ते धनञ्जय ॥72॥

अर्जुन उवाच  
नष्टो मोहः स्मृतिर्लब्धा त्वप्रसादान्मयाच्युत ।  
स्थितोऽस्मि गतसंदेहः करिष्ये वचनं तव ॥73॥

संजय उवाच  
इत्यहं वासुदेवस्य पार्थस्य च महात्मनः ।  
संवादमिममश्रौषमद्भुतं रोमहर्षणम् ॥74॥

व्यासप्रसादाच्छ्रुतवानेतद्गुह्यमहं परम् ।  
योगं योगेश्वरात्कृष्णात्साक्षात्कथयतः स्वयम्  
॥75॥

राजन्संस्मृत्य संस्मृत्य संवादमिममद्भुतम् ।  
केशवार्जुनयोः पुण्यं हृष्यामि च मुहुर्मुहुः ॥76॥

तच्च संस्मृत्य संस्मृत्य रूपमत्यद्भुतं हरेः ।  
विस्मयो मे महान् राजन्हृष्यामि च पुनः पुनः  
॥77॥

यत्र योगेश्वरः कृष्णो यत्र पार्थो धनुर्धरः ।  
तत्र श्रीर्विजयो भूतिर्ध्रुवा नीतिर्मतिर्ममा ॥78॥

## Introduction to chapter No 18

- This is a very long chapter and it describes a number of topics. First 12 Slokes are regarding Tyag. That is willingly sacrificing pleasures of life.
- In shlok No. 18:1 Arjun wants to know about Sanyas and Tyag. Sanyas means giving up of action. For example not earning money. And Tyag is giving up fruits of action. For example you earned money and donated it. Now you can enjoy the fame and respect. But you donated secretly and gave up fame and respect also. This is Tyag.
- Shlok No. 18:2 and 18:3 discuss what is true sanyas and tyag. Then it is said that prayer, charity and hard struggle to purify the self should be never given up.
- Shlok No. 18:4 says there are three types of Tyag.
- Shlok No. 18:5 says that noble deeds, charity and hard struggle to purify ourself should never be given up. As they purify the worshiper.
- Shlok No. 18:6 says that above mentioned three works should be done selflessly and without worshipping any other deity.
- In shloks No. 18:7 God says that if anyone give up noble deed, charity and hard struggle to purify himself, and considers them tyag (sacrifying) for God, then that tyag is ignorance (Tamasic).
- Shlok No. 18:7 says that if anyone gives up returns of his good deed, or sacrifice pleasure in name of Tyag. But main reason was that it was troublesome, then that Tyag is due to nature of Rajas. For example if a person gave up delicious food, but basic reason was his cholesterol or sugar was increasing, then that will not be considered as Tyag.
- Shlok No. 18:9 gives condition of a true tyag or scarifying to purify ourself.
- Shlok No. 18:10 says don't hate difficult work and wish for only easy noble deeds. But do your all duties selflessly.
- Shlok No. 18:11 Say human being could not remain away from doing activities. But one who does it selflessly is true tyagi.

● Shlok No. 18:12 says that there could be three kinds of returns of any activity or deed. And that is good, bad and mixed. But one will always get good return of selfless activities.

● From shlok No. 18:13 to 18:17 there is deep philosophy of good deed.

● Shlok No. 18:14 says there are five causes of any deed.

- 1) Place of deed
- 2) The human being
- 3) Reason of activity
- 4) Different kind of situation
- 5) Commandment of God.

● In shlok No. 18:15 God says that an activity is proper or improper we can judge it on basis of above mentioned five factors.

● In Shlok No. 18:16 God says those are fools who think that all activities are because of him alone.

- 1) On this earth (Not in Swarglok)
- 2) By human beings (and not by yamraj)
- 3) To fulfill compulsory religious duty and

4) In situation of war in which one has to save true religion and humanity.

5) And as per commandment of God,

On fulfilling above mentioned five conditions, If anyone kills someone, then that act will not be a sin. This is what God wants to say to Arjun in Shlok No. 18:17

● There are six factors in human life. related to religion and God

1) Human being himself (Let us consider him as student who has to give exam)

2) Divine knowledge (it is syllabus as per which exam will be taken)

3) Intelligence of human being (it is equivalent to his written exam. He has to mould his thinking and attitude as per divine law.

4) Activity (it is equivalent to his practical exam. He has to act as per divine law)

5) Patience (is equal to viva. Examiner keeps on insulting you in front of others, and you patiently answer all questions)

6) Peace (it is your satisfaction)

or tension which you get after exam as per your performance)

- We should not remain ignorant or remain in illusion and we should ensure that all above six factors should be as per Satvic nature, hence God described all the six factors under three conditions or what we do in all three natures.

That is Satvic, Rajasic and Tamas for above mention six factors. In Shlok No. 18:18 to 18:40 it is described in detail.

- All the human beings have got one of the three natures. That is Satvic or Rajasic or Tamasic. In short these are divine, professional, sinner nature. Similar to these inbuilt nature, God has also created four types of personalities or abilities or professional skill. These are

1) Religious / Teachers types of personality (Brahmins)

2) Administrative / Management types of personality (Kshtriya)

3) businessman types of personality (Vaishya)

4) Worker types of personality (Sudra)

- God says in holy Quran “we

have raise the status of some ( people) over the others. So that they can take help from each other.” (Ref)

That means creation of these four types of personalities are by God, and it is to sustain and run the human society perfectly.

- So from Shlok No. 18:40 to 18:48 God says that do your duty as per your professional nature or ability or skill, even if you are imperfect. Only by doing so, you will be successful.

- Then God addresses Arjun, that even if you try to avoid war but the warrior nature along with which you have born, you will be helplessly doing it. So don't try to avoid war.

- Two most important things to have success after death is 1) deep faith in God 2) perfection in prayer. This is explained in Shlok No. 18:49 to 18:50

- Merciful God again enlists important points from Shlok No. 18:51 to 18:53.

- From Shlok No. 18:54 to 18:58 these four Shlok are again summary of the teachings of the Bhagvat Gita.

- Shlok No. 18:56 says that “Worshiper can get heaven by

Grace of God only". This fact is basic reason of doing all work selflessly. Because whatever amount of blessing we accumulate, that will be not sufficient to get heaven. So we should not try to accumulate blessing but do activities selflessly so that God get pleased with our act and bless us heaven.

- Second meaning of this shlok is that don't think that only by doing prayer and noble deed you will get heaven. To get heaven you have to consider what God says, and obey it, to please Him. You have to fulfil all your compulsory religion duties, then only you can please God, and get heaven.
- Shlok No. 18:61 and 18:62 and 18:65, 18:66 summary of Bhagvad Gita they should be written in golden words and hung on the walls of homes.
- To whom teaching of this book should be disclosed is mentioned in Shlok No. 18:67.
- Advantage of reading and preaching teachings of the Bhagvad Gita is described in Shlok No. 18:68 to 18:71.
- In Shlok 18:73 Arjun confirms that his illusion is

dispelled.

- In Shlok No. 18:74 to 18:78 Sanjay acknowledges listening to this divine book and expresses his experience and views.

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## Chapter-18

### 18.1

#### Mokaha Sanyas Yog

अर्जुन उवाच, संन्यासस्य महाबाहो तत्त्वम् इच्छामि वेदितुम् ।  
त्यागस्य च हृषीकेश पृथक् केशि-निषूदन ॥१॥  
Arjun said, O Krishna, I wish to understand the truth (about) giving up of action, and giving up of desire for enjoying the fruits of action distinctively. Oh Krishna, the killer of the Keshi demon.

(अर्जुन उवाच) Arjun said (महाबाहो) O Krishna (इच्छामि) I wish (वेदितुम्) to understand (तत्त्वम्) the truth (about) (संन्यासस्य) giving up of action (च) and (त्यागस्य) giving up of desire for enjoying the fruits of action (पृथक्) distinctively (हृषीकेश) Krishna (केशी-निषूदन) the killer of the Keshi demon.

#### Difference between Sanyas and Tyag :-

### 18.2

श्री भगवान उवाच, काम्यानाम् कर्मणाम् न्यासम् संन्यासम् कवयः  
विदुः ।  
सर्वं कर्म फल त्यागम् प्राहुः त्यागम् विचक्षणाः ॥२॥

God said, the learned one understands that giving up of desireful deed or work or action (is) sanyas. The wise says that giving up or not expecting returns of all deed or work or action is tyag.

(श्री भगवान उवाच) God said (कवयः) the learned one (विदुः) understands that (न्यासम्) giving up of (काम्यानाम्) desireful (कर्मणाम्) deed or work or action (is) (संन्यासम्) sanyas (विचक्षणाः) the wise (प्राहुः) says that (त्यागम्) giving up or not expecting (फल) returns of (सर्वं कर्म) all deed or work or action is (त्यागम्) tyag.

#### Which deed should never be abandonds :-

### 18.3

त्याज्यम् दोष-वत् इति एके कर्म प्राहुः मनीषिणः  
यन्न दान तपः कर्म न त्याज्यम् इति च अपरे ॥३॥

In the same way, others says that doing every action is as doing mistake, hence (all actions) should be given up. (But) the learned one (says that), prayer, charity, hard struggle, to purify ourself, these actions or deeds should not be abandoned.

(इति) In same way (अपरे) others (प्राहुः) says that (एके कर्म) doing every action is (दोष-वत्) as doing mistake (त्याज्यस) hence (all actions) should be given up (मनीषिणः) (But) the learned one (says that) (यन्न) prayer (दान) charity (तपः) hard struggle to purify ourself (इति कर्म) these actions or deeds (न त्याज्यस) should not be abandoned.

**18.3:** God says in holy Quran then We sent Our other Messengers to follow their traditions. After them We sent Jesus, the son of Mary, to whom We gave the Gospel. In the hearts of his followers We placed compassion and mercy. We did not command them to lead the monastic life. This was their own method of seeking the pleasure of God. Despite this intention, they did not properly observe it (the monastic life). To the believers among them, We gave their reward but many of them are evil-doers.

(Holy Quran Surah Al Hadid No. 57, Verse No. 27, Translation by Muhammad Sarwar-  
www.quranx.com)

Three types of Tyag :-

## 18.4

निश्चयम् शृणु मे तत्र त्यागे भरत-सत्-तम ।  
त्यागः हि पुरुष-व्याघ्र त्रि-विधः सम्प्रकीर्तितः ॥१॥

O Arjun, now listens My decision (about) giving up of desire for enjoying the fruits of action (त्यागः). O lion amongst men (Arjun), indeed three kinds of giving up of desire for enjoying the fruits of action are declared by Me.

(भरत सत्तम) O best of the bharatas (Arjun) (तत्र) now (शृणु) listen (मे) to My (निश्चयम्) decision (त्यागः) (about) giving up of desire for enjoying the fruits of action (पुरुष-व्याघ्र) O lion amongst men (Arjun) (हि) indeed (त्रि विधः) three kinds of (त्यागः) (tyag) giving up of desire for enjoying the fruits of action (सम्प्रकीर्तितः) are declared (मे) by Me.

## 18.5

यज्ञ दान तपः कर्म न त्याज्यम् कार्यम् एव तत् ।  
यज्ञः दानम् तपः च एव पावनानि मनीषिणाम् ॥२॥

Noble deeds, charity, hard struggle, these deeds should never be given up. Certainly they are compulsory. Noble deeds, charity, hard struggle, certainly they purified the wise (the human being who does it).

(यज्ञ) Noble deed (दान) charity (तपः) hard struggle (कर्म) these deeds (न) should never be (त्याज्यम्) given up (एव तत्) certainly they are (कार्यम्) compulsory (यज्ञः दानम् तपः) noble deeds, charity, hard struggle (एव) certainly (पावनानि) purify (मनीषिणाम्) the wise (the human being who does it).

## 18.6

एतानि अपि तु कर्माणि सङ्गम् त्यक्त्वा फलानि च ।  
कर्तव्यानि इति मे पार्थ निश्चितम् मतम् उत्तमम् ॥६॥

But O Arjun, (while) performing these (above mentioned noble deeds) (expectation of) returns of action (of noble deed), and (sangam) prayer of other deities, also should be given –up. (and noble deed should be considered as) compulsory duty. This is my supreme opinion and decision.

(तु) But (पार्थ) O son of partha (Arjun) (कर्माणि) (while) performing (एतानि) these (above mentioned noble deeds) (फलानि) (expectation of) returns of action (of noble deed) (च) and (सङ्गम्) (sangam) prayer of other deities (अपि) also (त्यक्त्वा) should be given-up (कर्तव्यानि) (and noble deed should be considered as) compulsory duty (इति) this is (मे) My (मतम् उत्तमम्) supreme opinion (निश्चितम्) and decision.

## 18.7

नियतस्य तु संन्यासः कर्मणः न उपपद्यते ।  
मोहात् तस्य परित्यागः तामसः परिकीर्तितः ॥७॥

But the deeds, (that is) (Noble deed, charity, hard struggle) (which God has made) compulsory, are not deserved to be given up by illusion. Giving up them will be called as nature of ignorance.

(तु) But (कर्मणः) the deeds (that is) (Noble deed, charity, hard struggle) (नियतस्य) (which God has made) compulsory (न उपपद्यते) are not deserved to be (संन्यासः) given up (मोहात्) by illusion (तस्य परित्यागः) giving up them (परिकीर्तितः) will be called (तामसः) as nature of ignorance.



## 18.8

दुःखम् इति एव यत् कर्म काय क्लेश भयात् त्यजेत् ।  
सः कृत्वा राजसम् त्यागम् न एव त्याग फलम् लभेत् ॥८॥

Certainly, whatever deeds or actions are given up because of fear of bodily discomfort (or considering them) troublesome, that (giving up) of desire of enjoying the fruits of action is due to nature of passion. Certainly, for such giving up there is no gain or return of efforts or deed (there is no blessing for such action).

(एव यत् कर्म) Certainly whatever deeds or actions (त्यजेत्) are given up (भयात्) because of fear of (काय क्लेश) bodily discomfort (दुःखम् इति) (or considering them) troublesome (सः) that (त्यागम्) giving up of desire of enjoying the fruits of action (कृत्वा राजसम्) this action is due to nature of passion (एव त्याग) certainly for such giving up (न फलम् लभेत्) there is no gain or return of efforts or deed (there is no blessing for such action).

## 18.9

कार्यम् इति एव यत् कर्म नियतम् क्रियते अर्जुन ।  
सङ्गं त्यक्त्वा फलम् च एव सः त्यागः सात्त्विक मतः ॥९॥

O Arjun, whatever deed is performed, and certainly as per prescribed way, considering it compulsory, and giving up association (of worship of one God with worship of Devtas), and expectation of returns of good deed, (then) certainly that giving up (Tyag) is as per nature of goodness, (this is) My (decision).

(अर्जुन) O Arjun (यत् कर्म) whatever deed (क्रियते) is performed (इति एव) and certainly (नियतम्) as per prescribed way (कार्यम्) considering it compulsory (च) and (त्यक्त्वा) giving up (सङ्गं) association (of worship of one God with worship of Devtas) (फलम्) expectation of returns of good deed (एव) (then) certainly (सः त्यागः) that giving up (Tyag) (सात्त्विकः) is as per nature of goodness (मत) (this is) My (decision).

### Rewards of true Tyagi :-

## 18.10

न द्वेष्टि अकुशलम् कर्म कुशले न अनुषजते ।  
त्यागी सत्त्व समाविष्टः मेधावी छिन्न संशयः ॥१०॥

Neither hate troublesome work (while performing) deed or activity. Nor seek to an agreeable or comfortable work. One who gives up desire for enjoyment of returns of his noble deed, (and remains) immersed in good nature, is an intelligent (person), There is no doubt about it.

(न द्वेष्टि) Neither hate (अकुशलम्) troublesome work (कर्म) (while performing) deed or activity (न अनुषजते) nor seek (कुशले) to an agreeable or comfortable work. (त्यागी) one who gives up desire for enjoyment of returns of his noble deed (सत्त्व समाविष्टः) and immersed in good nature (मेधावी) is intelligent (छिन्न संशयः) There is no doubt about it.

## 18.11

न हि देह-भृता शक्यम् त्यक्तुम् कर्माणि अशेषतः  
यः तु कर्म फल त्यागी सः त्यागी इति अभिधीयते ॥११॥

Certainly (it is) not possible for living being with body to give up activity or deed completely. But, one who gives up wish to enjoy fruits of his activity, he is certainly said to be a true tyagi

(हि) Certainly (न) (it is) not (शक्यम्) possible (देह भृता) for living being with body (त्यक्तुम्) to give up (कर्माणि) activity or deed (अशेषतः) completely. (तु) but (यः) one who (त्यागी) gives up (कर्म फल) wish to enjoy fruits of his activity (सः) he (इति) is certainly (अभिधीयते) said to be (त्यागी) a true tyagi.

## 18.12

अनिष्टम् इष्टम् मिश्रम् च त्रि-विधम् कर्मणः फलम्  
भवति अत्यागिनाम् प्रेत्य न तु संन्यासिनाम् क्वचित् ॥१२॥

Leading to hell, leading to heaven, and mixed are the three kinds of returns of deed or work or action after death, for those who wish to enjoy returns of their action (those who perform selfish deeds). But for those who don't expect to enjoy fruits of their action (that means who do selfless services or deed) there is no such three kinds of results for them in this world or in the hereafter. (For them there is only heaven).

(अनिष्टम्) Leading to hell (इष्टम्) leading to heaven (मिश्र च) and mixed (भवति) are the (त्रि-विधम्) three kinds of (कर्मणः फलम्) returns of deed or work or action (प्रेत्य) after death (अत्यागिनाम्) for those who wish to enjoy returns of their action (those who perform selfish deeds) (तु) but (संन्यासिनाम्) for those who don't expect to enjoy fruits of this action (that means who do selfless services or deed) (न क्वचित्) there is no such three kinds of results for them in their world or in the hereafter. (For them there is only heaven).

**Five deciding factors of activities :-**

## 18.13

पञ्च एतानि महा-बाहो कारणानि निबोध मे।  
साङ्ख्ये कृत-अन्ते पञ्च प्रोक्तानि सिद्धये सर्व कर्मणाम् ॥१३॥  
O Arjun, for perfection of all activities or deeds, five causes (reasons or factors are there) in Vedas (I will) explain the motivating factor and outcome (of these activities). Listen (again) all these are from Me.

(महा-बाहो) O mighty-armed one (Arjun) (सिद्धये) for perfection of (सर्व कर्मणाम्) all activities or deeds (पञ्च) five (कारणानि) causes (reasons or factors are there) (साङ्ख्ये) in Vedas (प्रोक्तानि) (I will) explain (कृत-अन्ते) the motivating factor and outcome (of these activities) (निबोध) listen (again) (एतानि) all these are (मे) from Me.

**18.12:** Those who choose the worldly life and its pleasures will be given proper recompense for their deeds in this life and will not suffer any loss. Such people will receive nothing in the next life except Hell fire. Their deeds will be made devoid of all virtue and their efforts will be in vain.

(Holy Quran Surah Hud No. 11, Verse No. 15-16, Translation by Muhammad Sarwar-www.quranx.com)

## 18.14

अधिष्ठानम् तथा कर्ता करणम् च पृथक् -विधम् ।  
विविधाः च पृथक् चेष्टाः दैवम् च एव अत्र पञ्चमम् ॥१४॥  
The place and the doer, and reasons of different kinds of activity and different kinds of effort and God. Certainly these are five (factor of activities or deed or action).

(अधिष्ठानम्) The place (तथा) and (कर्ता) the doer (च) and (कारणम्) reasons (पृथक् विधम्) of different kinds of activity (विविधाः च पृथक्) and different kinds of (चेष्टाः) effort (दैवम् च) and God (एव अत्र पञ्चमम्) certainly these are five (factor of activities/ deed/ action).

## 18.15

शरीर वाक् मनोभिः यत् कर्म प्रारभते नरः  
न्याय्यम् वा विपरीतम् वा पञ्च एते तस्य हेतवः ॥१५॥  
Which ever deed a person perform (by) body, speech, or mind. (Those are) proper (justified), or the opposite (unjustified), their reason or causes are these five (factors).

(यत्) Whichever (कर्म) deed (नरः) a person (प्रारभते) performs (शरीर वाक् वा मनोभिः) (by) body, speech or mind (न्याय्यम्) proper (justified) (वा विपरीतम्) or the opposite (unjustified), (तस्य) their (हेत्वः) (reason) or causes (एते) are these (पञ्च) five (factors).

## 18.16

तत्र एवम् सति कर्तारम् आत्मानम् केवलम् तु यः ।  
पश्यति अकृत-बुद्धित्वात् न सः पश्यति दुर्गतिः ॥१६॥  
But one who (because of) low intelligence sees only himself as the doer (of everything), in spite of (five factors) than he (is a) fool, (and) doesn't see (anything).

(तु) But (यः) one who (अकृत बुद्धित्वात्) (because of) low intelligence (पश्यति) sees (केवलम्) only (आत्मानम्) himself (कर्तारम्) the doer (of everything) (एवम् सति) in spite of (five factors) (तत्र) than (सः) he (दुर्गतिः) (is a) fool (and) (न) doesn't (पश्यति) see (anything).

**When Sin not considered as Sin :-**

## 18.17

यस्य न अहङ्कृतः भावः बुद्धिः यस्य न लिप्यते ।  
हत्वा अपि सः इमान् लोकान् न हन्ति न निबध्यते ॥१७॥  
The one whose nature don't (have) false ego. One whose intelligence is not entangled in (wishes of enjoyment or revenge). In this world even if he kills, (he) doesn't kill. (Because whatever he did is) not (in emotion of wish or enjoyment or revenge).

(यस्य) The one, whose (भावः) nature (न) don't (have) (अहङ्कृतः) false ego (यस्य) one whose (बुद्धिः) intelligence (न) is not (लिप्यते) entangled in (wishes of enjoyment or revenge) (इमान् लोकान्) in this world (हत्वा अपि सः) even if he kills (न हन्ति) (he) doesn't kill (न) (because he is) not (निबध्यते) entangled (in emotion of wish of enjoyment or revenge).

(What he does is basically following commandment of God and not for his pleasure or revenge. So he don't incur sin).

## 18.18

ज्ञानम् ज्ञेयम् परिज्ञाता त्रि-विधा कर्म चोदना ।  
करणम् कर्म कर्ता इति त्रि-विधः कर्म सङ्ग्रहः ॥१८॥

The (divine) knowledge, (hereafter) which should be known, (and) One who knows everything (God). (These are) three kind of motivating factors (or factors that induces action) of noble work. The wishes, activities, the doer (human being) These are three things which are constituents of actions.

The cause of any activity is knowledge, person, and his action. These three factors are also as per three types of nature (that is satvic, rajasic, Tamsic) Detail about them are as follows :-

## 18.19

ज्ञानम् कर्म च कर्ता च त्रिधा एव गुण-भेदतः ।  
प्रोच्यते गुण-सङ्ख्याने यथा-वत् शृणु तानि अपि ॥१९॥

Knowledge, activity and doer, are also of three kinds. Certainly distinguished as per three types of nature, (Their) nature as they are described in Vedic literature, listen to them also.

## 18.20

*Three types of understanding of divine knowledge :-  
(How view changes with satvic nature :-)*

सर्व-भूतेषु येन एकम् भावम् अव्ययम् ईक्षते ।  
अविभक्तम् विभक्तेषु तत् ज्ञानम् विद्धि सात्त्विकम् ॥२०॥

(The knowledge) by which you can see all living beings created by one God (who is) imperishable (immortal), and un-divided, (as creator, sustain and destroyer), (in creating and sustaining) different kinds of (creatures). Understand, that knowledge as based on nature of goodness.

(ज्ञानम्) The (divine) knowledge (ज्ञेयम्) (hereafter) which should be known (परिज्ञाता) one who knows everything (God) (त्रि-विधा) (these are) three kinds of (चोदना) motivating factors (or factors that induces action) (कर्म) of noble work or deed or activities. (करणम्) the wishes (कर्म) activities (of fulfilling own desires) (कर्ता) the doer (human being who indulge in sense gratification) (इति) these are (त्रि विधः) three things (कर्म सङ्ग्रहः) which are constituents of actions.

(ज्ञानम्) Knowledge (कर्म) activity (च) and (कर्ता) doer (च) are also (त्रिधा) of three kinds (एव) certainly (गुण भेदतः) distinguished as per three types of nature (गुण) (their) nature (यथा-वत्) as they are (प्रोच्यते) described in (सङ्ख्याने) Vedic literature (शृणु तानि अपि) listen to them also.

(येन) (The knowledge) by which (ईक्षते) you can see (सर्व भूतेषु) all living beings (भावम्) created (एकम्) by one God (अव्ययम्) (who is) imperishable (अविभक्तम्) and un-divided (as creator, sustain and destroyer) (विभक्तेषु) (in creating and sustaining) different kinds of (creatures). (विद्धि) understand (तत् ज्ञानम्) that knowledge (सात्त्विकम्) (as) based on nature of goodness.

**How understanding changes with Rajasic nature :-****18.21**

पृथक्त्वेन तु यत् ज्ञानम् नाना-भावान् पृथक्-विधान ।  
वेत्ति सर्वेषु भूतेषु तत् ज्ञानम् विद्धि राजसम् ॥२१॥

But the knowledge by which different kinds of all living beings consider as creation of different kind of many (Gods), that knowledge must be known (as) by nature of passion.

(तु) But (यत् ज्ञानम्) the knowledge by which (पृथक् विधान) different kinds of (सर्वेषु भूतेषु) all living beings (वेत्ति) consider as (भावान्) creation of (पृथक्त्वेन) different kind of (नाना) many (Gods) (तत् ज्ञानम्) that knowledge (विद्धि) must be known (as) (राजसम्) by nature of passion.

**How understanding changes with Tamsic nature :-****18.22**

यत् तु कृत्स्नवत् एकस्मिन् कार्ये सक्तम् अहेतुकम् ।  
अतत्त्व-अर्थ-वत् अल्पम् च तत् तामसम् उदाहृतम् ॥२२॥

But (the knowledge by) which (one gets) attached fully in one kind of work (which is) without aim, and without the knowledge of reality, and meager also. That (knowledge is) said to be by the nature of ignorance.

(तु) But (यत्) (the knowledge by) which (सक्तम्) (one get) attached (कृत्स्नवत्) fully (एकस्मिन्) in one kind of work (अहेतुकम्) (which is) without aim (अतत्त्व-अर्थ-वत्) and without the knowledge of reality (अल्पम् च) and meager also (तत्) that (knowledge is) (उदाहृतम्) said to be (तामसम्) by the nature of ignorance.

**18.23****Three types of Deeds (action) :-****Activity of person with Satvic nature :-**

नियतम् सङ्ग-रहितम् अराग-द्वेषतः कृतम् ।  
अफल-प्रेप्सुना कर्म यत् तत् सात्त्विकम् उच्यते ॥२३॥

(Deed) which (is) done in accordance with scriptures, free from combining (worship of one God with worship of deities), without anger and hatred, without expecting returns of good deeds. That is said to be according to nature of goodness.

(कर्म) (Deed) (यत्) which (is) (कृतम्) done (नियतम्) in accordance with scriptures (सङ्ग रहितम्) free from combining (worship of one God with worship of deities) (अ-राग-द्वेषतः) without anger and hatred (अफल प्रेप्सुना) without expecting returns of good deeds (तत्) that is (उच्यते) said to be (सात्त्विकम्) according to nature of goodness.

**Activity of person with Rajasic nature :-****18.24**

यत् तु काम-ईप्सुना कर्म सअहङ्कारेण वा पुनः ।  
क्रियते बहुल-आसायम् तत् राजसम् उदाहृतम् ॥२४॥

But action or deed which (is done

(तु) But (कर्म) action or deed (यत्) which (is done with) (काम ईप्सुना) desire of fruitive result (स अहङ्कारेण) with ego (वा पुन

with) desire of fruitive result, with ego, or did again and again with great labor (or stressfully). That (action or deed) is said to be (motivated by) the nature of passion.

क्रियते) or did again and again (बहुत आयासम्) with great labor (or stressfully) (तत्) that (action or deed) (उदाहृतम्) is said to be (राजसम्) (motivated by) the nature of passion.

### Activity of person with Tamsic nature :-

## 18.25

अनुबन्धम् क्षयम् हिंसाम् अनपेक्ष्य च पौरुषम् ।  
मोहात् आरभ्यते कर्म यत् तत् तामसम् उच्यते ॥२५॥

Action or deed which is begun without following law, (with) violence and destruction, without considering the consequence and one's own ability, and because of delusion. That (action or deed) is said to be motivated by nature of ignorance

(कर्म) Action or deed (यत्) which is (आरभ्यते) begun (अनुबन्धम्) without following law (क्षयम् हिंसाम्) (with) violence and destruction (अनपेक्ष्य) without considering the consequence (च) and (पौरुषम्) one's own ability (मोहात्) because of delusion (तत्) that (action or deed) (उच्यते) is said to be (तामसम्) motivated by nature of ignorance.

### Three types of performer of action :-

## 18.26

मुक्त-सङ्गः अनहम्-वादी धृति उत्साह समन्वितः ।  
सिद्धि असिद्धयोः निर्विकारः कर्ता सात्त्विकः उच्यते ॥२६॥

A performer of deed is said to be performing under influence of nature of goodness, if he is free from sangam (mixing of worship of God with deities). Free from ego, having determination, having great enthusiasm, having ability to remain without change, in perfect condition and in failure.

(कर्ता) A performer of deed (उच्यते) is said to be (सात्त्विकः) performing under influence of nature of goodness if he (मुक्त सङ्गः) is free from sangam (mixing of worship of God with deities) (अनहम्-वादी) free from ego (धृति) having determination (उत्साह) having great enthusiasm (समन्वितः) having ability to remain (निर्विकारः) without change (सिद्धि असिद्धयोः) in perfect condition and in failure.

## 18.27

रागी कर्म-फलप्रेप्सुः लुब्धः हिंसा-आत्मकः अशुचिः ।  
हर्ष-शोक-अन्वितः कर्ता राजसः परिकीर्तितः ॥२७॥

Hot tempered, expecting fruits of his deed, greedy, violent natured, unclean moved by joy and sorrow. Performer (of such deeds) is declared (as) having nature of passion.

(रागी) Hot tempered (कर्म फल) expecting fruits of his deed (लुब्धः) greedy (हिंसा आत्मकाः) violent natured (अशुचिः) unclean (हर्ष-शोक-अन्वितः) moved by joy and sorrow (कर्ता) performer (of such deeds) (परिकीर्तितः) is declared (as) (राजसः) having nature of passion.

## 18.28

अयुक्तः प्राकृतः स्तब्धः शठः नैकृतिकः अलसः।  
विषादी दीर्घ-सूत्री च कर्ता तामसः उच्यते ॥२८॥

The performer (who is) not engaged in worship of God, (who is) materialistic, obstinate, cunning/deceitful, expert in insulting others, lazy, unhappy, and procrastinating is said to be having nature of ignorance.

(कर्ता) The performer (अयुक्तः) (who is) not engaged in worship of God (प्राकृतः) materialistic (स्तब्धः) obstinate (शठः) cunning/deceitful (नैकृतिकः) expert in insulting others (अलसः) lazy (विषादी) unhappy (च) and (दीर्घ-सूत्री) procrastinating (उच्यते) is said to be (तामसः) having nature of ignorance.

## 18.29

बुद्धेः भेदम् धृतेः च एव गुणतः त्रि-विधम् शृणु।  
प्रोच्यमानम् अशेषण पृथक्त्वेन धनञ्जय ॥२९॥

O Arjun intelligence and patience, certainly are of three kinds, as per nature (of person). Just hear separately their difference in detail, (as I) describe (it to you).

(धनञ्जयः) O Arjun (बुद्धिः) intelligence (एव) and (धृतेः) patience (एव) certainly (त्रि-विधम्) of three kinds (गुणतः) as per nature (of person) (शृणु) just hear (पृथक्त्वेन) separately (भेदम्) there difference (अशेषण) in detail (प्रोच्यमानम्) (as I) describe (it to you).

**Three types of intelligence :-**

## 18.30

प्रवृत्तिम् च निवृत्तिम् च कार्यं अकार्यं भय अभये।  
बन्धम् मोक्षम् च या वेत्ति बुद्धिः सा पार्थ सात्त्विकी ॥३०॥

(What is) progress, and (what is) death, and (what is) noble deed, (and ) deed which ought not to be done, fear (what is), and fearlessness. What is binding, and what is liberating. Intellect which understands (these), O Arjun, that (intellect is said to be of) good nature.

(प्रवृत्तिम्) (What is) progress (च) and (निवृत्तिम्) (what is) death (च) and (कार्यं) (what is) noble deed (अकार्यं) (and) deed which ought not to be done (भय) fear (अभये) fearlessness (बन्धम्) what is binding (च) and (मोक्षम्) what is liberating (बुद्धिः) intellect (या) which (वेत्ति) understands (this) (पार्थ) O son of partha (Arjun) (सा) that (intellect is said to be of) (सात्त्विकी) good nature.

## 18.31

यया धर्मम् अधर्मम् च कार्यम् च अकार्यम् एव चा  
अयथा-वत् प्रजानाति बुद्धिः सा पार्थ राजसी ॥३१॥

The intellect which is confused in distinguishing righteousness and unrighteousness, and right conduct and wrong conduct. O Arjun, that (intellect is said to be) (having) nature of passion.

(बुद्धिः) The intellect (यया) which is (अयथा-वत्) confused in (प्रजानाति) distinguishing (धर्मम्) righteousness (and) (अधर्मम्) unrighteousness (च) and (कार्यम्) right conduct (च) and (अकार्यम्) wrong conduct (पार्थ) O son of partha (Arjun) (सा) that (intellect is said to be) (राजसी) (having) nature of passion.

**Note no. 18.30** (Muhammad), give the glad news to those of Our servants who listen to the words and only follow the best ones. Tell them that they are those whom God has guided. They are the people of understanding. ( Sureh Al Zumr, Ayat no. 18 )



### 18.32

अधर्मम् धर्मम् इति या मन्यते तमसा आवृता  
सर्व-अर्थान् विपरीतान् च बुद्धिः सा पार्थ तामसी ॥३२॥

Intellect affected by ignorance (is that) which considers irreligion (as) religion. And (considers) all things in wrong direction. That OArjun (is said to be in) nature of ignorance.

**Three types of determination :-**

### 18.33

धृत्या यया धारयते मनः प्राण इन्द्रिय क्रियाः।  
योगेन अव्यभिचारिण्या धृतिः सा पार्थ सात्त्विकी ॥३३॥

O Arjun, the determination, (by which one is) committed (to control) mind, (to sustain) life, controlling of all activities which leads to enjoyment of senses, (to perform) prayer. The determination which is adopted (for all these things is) because of nature of goodness.

### 18.34

यया तु धर्म काम अर्थान् धृत्या धारयते अर्जुन।  
प्रसङ्गेन फल-अकाङ्क्षी धृतिः सा पार्थ राजसी ॥३४॥

O Arjun, but (if) someone adopts determination due to attachment (that means he has lust or anger or some emotion towards that work or) expectation of fruitful returns from activity while performing religion duty, (such as) sense gratification, or earning wealth. That determination is by nature of passion.

### 18.35

यया स्वप्नम् भयम् शोकम् विषादम् मदम् एव च।  
न विमुञ्चति दुर्मेधा धृतिः सा पार्थ तामसी ॥३५॥

O Arjun, person with evil mentality, by which (he) doesn't give up dreaming, fearing, grieving, despair

(बुद्धिः) Intellect (तमसा आवृता) affected by ignorance (is that) (या) which (मन्यते) considers (अधर्मम्) irreligion (धर्मम्) (as) religion (च) and (सर्व अर्थान्) (considers) all things (विपरीतान्) in wrong direction (सा) that (पार्थ) or son of partha (Arjun) (तामसी) (is said to be in) nature of ignorance.

(पार्थ) O Arjun (अव्यभिचारिण्या) with steadfastness (धृत्या) (to fulfill) commitment (मन) (to control) mind (प्राण) (to sustain) life (इन्द्रिय क्रियाः) for controlling of all activities which leads to enjoyment of senses (योगेन) (to perform) prayer (धृति) the determination (यया) which is (धारयते) adopted (सा) that (determination is) (सात्त्विकी) by nature of goodness.

(अर्जुन) O Arjun (तु) but (यया) (if) someone (धारयते) adopts (धृत्या) determination (प्रसङ्गेन) due to attachment (that means he has lust or anger or some emotion towards that work or) (फल आकाङ्क्षी) expectation of fruitful returns from activity while (धर्म काम अर्थान्) performing religion duty sense gratification or earning wealth (धृतिः सा) that determination (राजसी) is by nature of passion.

(पार्थ) O Partha (दुर्मेधा) person with evil mentality, (यया) by which (न विमुञ्चति) (he) doesn't give up (स्वप्नम्) dreaming (भयम्) fearing (शोकम्) grieving (विषादम्) despair (च) and (मदम्) illusion (एव) certainly (सा) that (धृतिः) determination (तामसी) is by



and illusion. Certainly that determination is by nature of ignorance.

nature of ignorance.

### Three kinds of peace :-

## 18.36

सुखम् तु इदानीम् त्रि-विधम् मे भरत-ऋषभ ।  
अभ्यासात् रमते यत्र दुःख अन्तम् च निगच्छति ॥३६॥

But now, O Arjun, hear from Me three kinds of happiness (peace), in which (first one is) reading and analysis of holy Vedas. (By this we) gain peace and miseries ends.

(तु) But (इदानीम्) now (भरत-ऋषभ) O best amongst the bharatas (शृणु) hear (मे) from Me (त्रि विधम्) three kinds of (सुखम्) happiness (peace) (यत्र) in which (first one is) (अभ्यासात्) reading and analysis of holy Vedas (निगच्छति) (by this we) gain (रमते) peace (च) and (दुःख अन्तम्) miseries end.

## 18.37

यत् यत् अग्रे विषम् -इव परिणामे अमृत उपमम् ।  
तत् सुखम् सात्त्विकम् प्रोक्तम् आत्म बुद्धिप्रसाद-जम् ॥३७॥

That (reading of holy Vedas is) in the beginning like poison, but its results are equal to nectar. That peace (is) by the nature of goodness. God says that (by remembrance of) God, peace develops in mind.

(तत् अग्रे) That (reading of holy Vedas is) (अग्रे) in the beginning (विषम्-इव) like poison (परिणामे) but its results are (उपमम्) equal to (अमृत) nectar (तत्) that (सुखम्) peace (is of) (सात्त्विकम्) by the nature of goodness (प्रोक्तम्) God says that (आत्म) (by remembrance of) God (बुद्धि प्रसाद जम्) peace develops in mind.

## 18.38

विषय इन्द्रिय संयोगात् यत् तत् अग्रे अमृत-उपमम् ।  
परिणामे विषम् इव तत् सुखम् राजसम् स्मृतम् ॥३८॥

Remember, (the peace) which (we get by) combining the wishes of enjoyment (with) object of enjoyment, that (peace) in the beginning is equal to nectar, and its result is like poison. That peace is due to nature of passion.

(स्मृतम्) Remember (यत्) (the peace) which (we get by) (संयोगात्) combining the (इन्द्रिय) wishes of enjoyment (with) (विषय) object of enjoyment (तत्) that (peace) (अग्रे) in the beginning (अमृत-उपमम्) equal to nectar (परिणामे) and its result is (विषम् इव) like poison (तत्) that (सुखम्) peace is (राजसम्) due to nature of passion.

## 18.39

यत् अग्रे च अनुबन्धे च सुखम् मोहमम् आत्मनः ।  
निद्रा आलस्य प्रमाद उत्थम् तत् तामसम् उदाहृतम् ॥३९॥

God says that peace which binds human being (with) illusion, ignorance, laziness, negligence. That (peace) is produced by nature of ignorance.

(उदाहृतम्) God says that (सुखम्) peace (यत्) which (अनुबन्धे) binds (आत्मनः) human being (मोहम्) (with) illusion (निद्रा) ignorance (आलस्य) laziness (प्रमाद) negligence (तत्) that (peace) is (उत्थम्) produced (तामसम्) by nature of ignorance.

## 18.40

न तत् अस्ति पृथिव्याम् वा दिवि देवेषु वा  
पुनः सत्त्वम् प्रकृति-जैः मुक्तम् यत् एभिः स्यात् त्रिभिः गुणैः  
॥१४०॥

That (human being) which are on the earth, or spiritual entities (devtas), or those pious entities which do good deed again and again, or whoever is born by power of God. They are not free from influence of three types of nature (that is goodness, passion, ignorance).

(तत्) That (human being) (अस्ति पृथिव्याम्) which are on the earth (वा) or (दिवि देवेषु) or spiritual entities (devtas) (वा) or (पुनः सत्त्वम्) those pious entities which do good deed again and again (प्रकृति जैः) whoever is born by nature's power of God (यत्) they (स्यात्) are (न) not (मुक्त) free from (एभिः) influence of (त्रिभिः गुणैः) three types of nature.

(Hence all of them should be careful, and cross check themselves, and correct themselves as per the details described in this adheyay.)

### Four types of nature related to profession :-

## 18.41

ब्राह्मण क्षत्रिय विशाम् शूद्राणाम् च परन्तप ।  
कर्माणि प्रविभक्तानि स्वभाव प्रभवेः गुणैः ॥१४१॥

Duties of brahmin, the warrior, the mercantile and farming class, and of the worker class. O Arjun, these work has been distributed (as per) nature influence and abilities (and not by birth).

(ब्राह्मणः) Duties of brahmin (क्षत्रिय) the warrior (वैश्य) the mercantile and farming class (च) and (शूद्राणाम्) of the worker class (परन्तप) O (Arjun) (कर्माणि) these work (प्रविभक्तानि) has distributed (स्वभाव) (as per) nature (प्रभवे) influence (गुणैः) abilities (and not by birth).

### Nature of Brahmins :-

## 18.42

शमः दमः तपः शौचम् शान्तिः आर्जवम् एव च ।  
ज्ञानम् विज्ञानम् अस्तिक्यम् ब्रह्म कर्म स्वभावजम् ॥१४२॥

Peacefulness, self control, hard struggle, cleanliness, patience, integrity/honesty, and knowledge, wisdom, belief in a hereafter. Certainly these qualities are by birth (in Brahmins who) do (teaching and religious) works for God.

(शमः) peacefulness (दमः) self control (तपः) hard struggle (शौचम्) cleanliness (शान्तिः) patience (आर्जवम्) integrity/honesty (च) and (ज्ञानम्) knowledge (विज्ञानम्) wisdom (अस्तिक्यम्) belief in a hereafter (एव) certainly (स्वभाव जम्) these qualities are by birth (ब्राह्मणो कर्म) (in Brahmins who) do (teaching and religious) works for God.

**Note 18:41:** Swami ..... translated this shlok as follow the duties of the Brahmins, Kshatriyas, Vaishyas and Shudras are distributed according to their qualities in accordance with their guvas ( and not by birth ).

## 18.47

श्रेयान् स्व-धर्मः विगुणः परधर्मात् सु-अनुष्ठितात् ।  
स्वभाव-नियतम् कर्म कुर्वन् न आप्नोति किल्बिषम् ॥१७॥

It is better to work with own natural abilities, (even if) performance is imperfect, (than) doing work of people of other nature perfectly. By doing work prescribed by own nature, failure is never achieved.

(श्रेयान्) It is better to (स्व-धर्मः) work with own natural abilities (विगुणः) (even if) performance is imperfect (परः धर्मात्) (than) doing work of people of other nature (सु-अनुष्ठितात्) perfectly (कुर्वन्) by doing (कर्म) work (नियतम्) prescribed by (स्वभाव) own nature (किल्बिषम्) failure is (न) never (आप्नोति) achieved.

## 18.48

सहजम् कर्म कौन्तेय स-दोषम् अपि न त्यजेत् ।  
सर्व-आरम्भाः हि दोषेण धूमेन अग्निः इव आवृताः ॥१८॥

Certainly, all human nature and tendencies are full of imperfection. The way in which fire is full of smoke. O Arjun, human being is created along with imperfection. Therefore, work (as per own nature) should never be given up.

(हि) Certainly (सर्व आरम्भाः) all human nature and tendencies are (दोषेण) full of imperfection (इव) the way in which (अग्निः) fire is (आवृताः) full of smoke (कौन्तेय) O son of Kunti (Arjun) (सहजम्) human being is created (स दोषम्) along with imperfection. (अपि) therefore (कर्म) work (as per own nature) (न) should never be (त्यजेत्) given up.

## 18.49

असक्त-बुद्धिः सर्वत्र जित-आत्मा विगत-स्पृहः  
नैष्कर्म्य-सिद्धिम् परमाम् संन्यासेन अधिगच्छति ॥१९॥

Those whose mind is not attached to everyone, having mastered the mind, without material desire, gave up expectation of fruits of noble deed completely. He attains the supreme God.

(असक्त बुद्धिः) Those whose mind (सर्वत्र) is not attached to everyone (जित आत्मा) having mastered the mind (विगत स्पृहः) without material desire (न्यासेन) gave up (नैष्कर्म्य सिद्धिम्) expectation of fruits of noble deed completely (अधिगच्छति) he attains (परमाम्) the supreme God.

## 18.50

सिद्धिम् प्राप्तः यथा ब्रह्म तथा आप्नोति निबोध मे  
समासेन एव कौन्तेय निष्ठा ज्ञानस्य या परा ॥२०॥

Divine knowledge by which (human being) attains deep faith in God and achieves perfection (in concentration) (in) God, try to understand from Me in brief, about this (knowledge).

(परा) Divine (ज्ञानस्य) knowledge (या) by which (human being) (प्राप्तः) attains (निष्ठा) deep faith in God (तथा) and (आप्नोति) achieves (सिद्धिम्) perfection (in concentration) (ब्रह्म) (in) God (निबोध) try to understand (मे) from me (समासेन) in brief (यथा) this (knowledge).

**Natures of worriers :-****18.43**

शौर्यम् तेजः धृतिः दाक्ष्यम् युद्धे च अपि अपलायनम्  
दानम् ईश्वर भावः च क्षात्रम् कर्म स्वभाव-जम् ॥१३३॥

Valor, power/ strength, determination, skill in weaponry, and not fleeing, generosity, leadership qualities. These qualities are by birth in those who work for administration and military affairs.

(शौर्यम्) Valor (तेज) power/ strength (धृति) determination (दाक्ष्यम् युद्धे) skill in weaponry (च) and (अपलायनम्) not fleeing (दानम्) generosity (च) and (ईश्वर भावः) leadership qualities (स्वभाव जम्) These qualities are by birth (क्षात्रम् कर्म) those who work for administration and military affairs.

**Natures of Vaisya & Shudra :-****18.44**

कृषि गो रक्ष्य वाणिज्यम् वैश्य कर्म स्वभाव-जम् ।  
परिचर्या आत्मकम् कर्म शूद्रस्य अपि स्वभाव-जम् ॥१३४॥

Farming, protection of cows, trade are activities of vaisya, and these are there in-born qualities. Service related activities are of sudra, (and) also they are created with these natures.

(कृषि) Farming (गो रक्ष्य) protection of cows (वाणिज्यम्) trade (वैश्य कर्म) are activities of vaisya (स्वभाव जम्) and these are there in-born qualities. (परिचर्या आत्मकम्) service related (कर्म) activities (शूद्रस्य) are of sudra (अपि) (and) also (स्वभाव जम्) they are created with these natures.

**Importance of own in-build nature in success :-****18.45**

स्वे स्वे कर्मणि अभिरतः संसिद्धिम् लभते नरः ।  
स्व-कर्म निरतः सिद्धिम् यथा विन्दति तत् शृणु ॥१३५॥

Engaging in activities as per own (nature). Human being attains success/perfection. The way in which (those who get) engaged in work as per own nature, and attain success/perfection, That (you) listen (from Me).

(अभिरत) Engaging in (कर्माणि) activities (स्वे स्वे) as per own (nature) (नरः) human being (लभते) attains (संसिद्धिम्) success/perfection. (यथा) The way in which (निरतः) (those who get) engaged (स्व कर्म) in work as per own nature and (विन्दति) attain (सिद्धिम्) success/perfection (तत्) that (शृणु) listen (from Me).

**18.46**

यतः प्रवृत्तिः भूतानाम् येन सर्वम् इदम् ततम् ।  
स्व-कर्मणा तम् अभ्यर्च्य सिद्धिम् विन्दति मानवः ॥१३६॥

(God) who has created all living entities. By whom all this universe pervades. By worshiping him (to God), and practicing profession as per our own nature, human being attains perfection/success.

(यतः) (God) who has (प्रवृत्ति) created (भूतानाम्) all living entities (येन) by whom (सर्वम् इदम्) all this universe (ततम्) pervades (अभ्यर्च्य) by worshiping (तम्) him (to God) (स्व कर्मणा) and practicing profession as per own nature (मानवः) human being (विन्दति) attains (सिद्धिम्) perfection/success.

**Note no. 18.44** Do they distribute the mercy of your Lord? It is We who have distributed their sustenance in this world and raised the positions of some of them above the others so that they would mock each other. The mercy of your Lord is better than what they can amass. ( Sureh Al Zukhruf, Ayat no. 32 )

**Golden rules for realization of God :-****18.51**

बुद्ध्या विशुद्धया युक्तो धृत्यात्मानं नियम्य च ।  
शब्द-आदीन् विषयान् त्यक्त्वा राग द्वेषौ व्युदस्य च ॥५१॥

(One become eligible for realization of God when he fulfills following criteria)

- 1) Purified mind (against worship of deities) and remain engaged in worship of God. 2) Keeping one self steadfast in following divine laws and
- 3) giving up objects of enjoyment and too much talking and
- 4) casting aside anger and hatred.

(बुद्ध्या विशुद्धया त्वुत्वो) purified mind (against worship of deities) and remain engaged in worship of God.

(धृत्या आत्मानम् नियम्य) keeping oneself steadfast in following divine laws.

(च) and

(शब्द आदीन् विषयान् त्यक्त्वा) giving up object of enjoyment, and too much talking

(च) and

(व्युदस्य राग द्वेषौ) casting aside anger and hatred.

**18.52**

विविक्त-सेवी लघु-आशी यत वाक् काय मानसः ।  
ध्यान-योगपरः नित्यम् वैराग्यम् समुपाश्रितः ॥५२॥

- 4) Living in a peaceful place,
- 6) eating less, 7) controlling, speech, body, and mind, 8) always engage in remembrance of God by meditation
- 9) taking shelter of God, and having absence of passion of materialistic things.

(विविक्त सेवी) Living in a peaceful place

(लघु-आशी) eating less

(यत-वाक्-काया-मानसा) controlling, speech, body and mind

(ध्यान योगपरः नित्यम्) always engage in remembrance of God by meditation

(वैराग्यम् समुपाश्रितः) taking shelter of God and having absence of passion of materialistic things.

**18.53**

अहङ्कारम् बलम् दर्पम् कामम् क्रोधम् परिग्रहम् ।  
विमुच्य निर्ममः शान्तः ब्रह्म-भूयाय कल्पते ॥५३॥

- 10) Freed from egoism, violence, arrogance, desire for enjoyment, anger, selfishness. 11) having no pride of possessing of property or wealth and peaceful nature. Such a person has right for realization of God.

(विमुच्य) Freed from (अहङ्कारम्) egoism (बलम्) violence (दर्पम्) arrogance (कामम्) desire for enjoyment (क्रोधम्) anger (परिग्रहम्) selfishness (निर्ममः शान्तः) having no pride of possessing of property or wealth and peaceful nature (ब्रह्म भूयाय कल्पते) such a person has right for realization of God.

**18.53:** God says in holy Quran do not handle the property of the orphans except with a good reason until they become mature and strong. Maintain equality in your dealings by the means of measurement and balance. No soul is responsible for what is beyond it's ability. Be just in your words, even if the party involved is one of your relatives and keep your promise with God. Thus does your Lord guide you so that you may take heed. This is My path and it is straight. Follow it and not other paths which will lead you far away from the path of God. Thus does God guide you so that you may become pious. We gave Moses the Book to complete (Our favor) for the righteous ones, the Book that contained a detailed explanation of all things, a guide and a mercy so that perhaps they would have faith in the Day of Judgment.

(Holy Quran Surah Al Anam No. 6, Verse No. 151-154, Translation by Muhammad Sarwar-[www.quranx.com](http://www.quranx.com))

## 18.54

ब्रह्म-भूत प्रसन्न-आत्मा न शोचति न काङ्क्षति ।  
समः सर्वेषु भूतेषु मत् भक्तिम् लभते पराम् ॥५४॥

The human being who is engaged in worship of God remains mentally peaceful. (He) neither grieves nor expect (anything from other human being). (He remains) equally disposed toward all living beings. (Hence) worship Me to attain supreme (heaven).

**How to reach God directly :-**

## 18.55

भक्त्या माम् अभिजानाति यावान् यः च अस्मि तत्त्वतः ।  
ततः माम् तत्त्वतः ज्ञात्वा विशते तत-अनन्तरम् ॥५५॥

That worshiper, by prayer only realizes truth (about) Me. Whatever I am, and whoever I am. Knowing, My truth, he reaches (Me) without anyone in between.

(ब्रह्म भूतः) The human being who is engaged in worship of God (प्रसन्न आत्मा) remains mentally peaceful (न शोचति) neither grieving (न काङ्क्षति) nor expect (anything from other human beings) (समः सर्वेषु भूतेषु) equally disposed toward all living beings (मत् भक्तिम्) worship Me (लभते पराम्) to attain supreme (heaven).

(ततः) That worshiper (भक्त्या) by prayer only (अभिजानति) realizes (तत्त्वतः) truth (माम्) (about) Me (यावान् यः च अस्मि) whatever I am and whoever I am (ज्ञात्वा) knowing (माम्) My (तत्त्वतः) truth (तत्) he (विशते) reaches (Me) (अनन्तरम्) without anyone in between.

**Importance of blessing of God for eternal success :-**

## 18.56

सर्वं कर्माणि अपि सदा कुर्वाणः मतत्पयाश्रयः ।  
मतत्प्रसादात् अवाप्नोति शाश्वतम् पदम् अन्वयम् ॥५६॥

(It is a fact that) one who always perform all deeds taking My shelter (as per My command), (he) can get eternal, supreme immortal (place heaven) by My grace only.

(That means without special grace of God, no one can get accommodation in heaven only by doing good deeds) Hence we should try to please God first, then earn blessings.)

(सदा) one who always (कुर्वाणः) performs (सर्वं कर्माणि) all deeds (मत् व्यापाश्रयः) taking My shelter (as per My command) (अपि) But (अवाप्नोति) (he) can get (शाश्वतम्-पदम्-अन्वयम्) eternal, supreme immortal (place heaven) (मत् प्रसादात्) by My grace only.

## 18.57

**Divine instructions to Arjun by God :-**

चेतसा सर्व-कर्माणि मयि संन्यस्य मत-परः ।  
बुद्धि-योगम् उपाश्रित्य मत्-चित्तः सततम् भव ॥५७॥

(संन्यस्य) Dedicate (सर्वं कर्माणि) all activities or deeds (चेतस) consciously (मयि) to Me

Dedicate all activities or deeds consciously to Me. Have Me as supreme goal. Have the intellect connected to Me. Take (My) shelter. Become (one who's) consciousness always absorbed to Me.

(मत्-परः) have Me as supreme goal (बुद्धि योगम्) have the intellect connected to Me (उपश्रित्य) take (My) shelter (भव) become (one who's) (मत् चितः सततम्) consciousness always absorbed in Me.

## 18.58

मत् चित्तः सर्व दुर्गाणि मत् प्रसादात् तरिष्यसि ।  
अथ चेत् त्वम् अहकारात् न श्रोष्यसि विनदक्ष्यसि ॥५८॥

Always remember Me. You shall overcome all obstacles by My grace. But if you do not listen due to false ego, you will perish.

(मत् चितः) Always remember Me (तरिष्यसि) you shall overcome (सर्व दुर्गाणि) all obstacles (मत् प्रसादात्) **by My grace** (अथ) but (चेत्) if (त्वम्) you (न श्रोष्यसि) do not listen (अहङ्कारात्) due to false ego (विनदक्ष्यसि) you will perish.

## 18.59

यत् अहङ्कारम् आश्रित्य न योत्स्ये इति मन्यसे ।  
मिथ्या एष व्यवसायः ते प्रकृतिः त्वाम् नियोक्ष्यति ॥५९॥

If taking shelter (of) false pride, “I shall not fight,” this way if you are thinking. This determination is false. Your destiny will engage you, (in this war).

(यत्) If (अश्रित्य) taking shelter (of) (अहङ्कारम्) false pride (न योत्स्ये) I shall not fight (इति) this way (मन्यसे) you are thinking (एष) this (व्यवसायः) determination (मिथ्या) is false (ते प्रकृतिः) your destiny (त्वाम् नियोक्ष्यति) will engage you (in this war).

## 18.60

स्वभाव-जेन कौन्तेय निबद्ध स्वेन कर्मणा  
कर्तुम् न इच्छसि यत् मोहात् करिष्यसि अवशः अपि तत् ॥६०॥

O Arjun, because of delusion, the work which (you) don't wish to do. The nature along with which you have been born, bound (by that nature) certainly you by yourself helplessly will do that (war).

(कौन्तेय) O son of Kunti (Arjun) (मोहात्) because of delusion (कर्मणा) the work (यत्) which (कर्तुम् न इच्छसि) (you) don't wish to do (स्वभाव स्वेन) the nature along with which you have been born (निबद्धः) bound (by that nature) (अपि) certainly (स्वेन) you by yourself (अवशः) helplessly (करिष्यसि) you will do (तत्) that (war).

**How God takes exam :-**

## 18.61

ईश्वरः सर्व-भूतानाम् हृत्-देशे अर्जुन तिष्ठति ।  
ब्रामयन् सर्व-भूतानि यन्त्र आरुढानि मायया ॥६१॥

O Arjun, God is present in heart of all human beings. To all human beings (for the purpose of) taking examination (He has) placed them on a machine, and causing them to travel.

(अर्जुन) O Arjun (ईश्वरः) God is (तिष्ठति) present (हृत् देशे) in heart of (सर्व भूतानाम्) all human beings (सर्व भूतानि) to all human beings (मायया) (for the purpose of) taking examination (यन्त्र आरुढानि) (He has) placed them on a machine (ब्रामयन्) and causing them to travel.

**Note no. 18.61** We have caused earthly things to seem attractive so that We can see who will excel in good deeds.

( Sureh Al Kahf, Ayat no. 7 )



## 18.62

तम् एव शरणम् गच्छ सर्व-भावेन भारत ।  
तत् प्रसादात् पराम् शान्तिम् स्थानम् प्राप्स्यसि शाश्वतम् ॥६२॥

O Arjun, surrender in all respect to Him (God). You will get supreme peaceful place (heaven), by His grace eternally (forever).

(भारत) O son of Bharat (Arjun) (शरणम्) surrender (सर्व भावेन) in all respect (तम्) to Him (God) (प्राप्स्यसि) you will get (पराम् शान्तिम् स्थानम्) supreme peaceful place (heaven) (तत् प्रसादात्) **by His grace** (शाश्वतम्) eternally (forever).

## 18.63

इति ते ज्ञानम् आख्यातम् गुह्यात् गुह्यतरम् मया ।  
विमुद्ध्य एतत् अशेषेण यथा इच्छसि तथा कुरु ॥६३॥

In this way, (this) knowledge which is more secret than secret, is explained by Me to you. On this (knowledge) think completely, (and) do as you wish.

(इति) In this way (this) (ज्ञानम्) the knowledge (गुह्यात् गुह्यतरम्) which is more secret than secret is (आख्यातम्) explained (मया) by Me (ते) to you (एतत्) on this (knowledge) (विमुद्ध्य) think (अशेषेण) completely (कुरु) (and) do (यथा इच्छसि यथा) as you wish.

### Important divine instructions for Success :-

## 18.64

सर्व-गुह्य-तमम् भूयः शृणु मे परमम् वचः ।  
इष्टः असि मे दृढम् इति ततः वक्ष्यामि ते हितम् ॥६४॥

Again listen supreme instructions, (which are) the most confident of all, from Me. You are dear to Me, (and you have) firm (faith in Me). Hence for your benefit I am speaking that (confidential knowledge to you).

(भूयः शृणु) Again listen (परमम् वचः) supreme instructions (सर्व गुह्य तमम्) (which are) the most confident of all (मे) from Me (इष्टः असि मे) you are dear to Me (दृढम्) (and you have) firm (faith in Me) (इति) hence (ते हितम्) for your benefit (वक्ष्यामि) I am speaking (ततः) that (confidential knowledge to you).

## 18.65

मत-मनाः भव मतभक्तः मत् याजी माम् नमस्कुरु ।  
माम् एव ष्यसि सत्यम् ते प्रतिजाने प्रियः असि मे ॥६५॥

(Always) think of Me, become My worshiper. Worship Me. Prostrate to Me. Certainly (by doing so) you will get Me. (this is My) true promise to you (because you) are dear to Me.

(मत् मनाः) (Always) think of Me (भव मत् भक्त) become my worshiper (मत् याजी) worship Me (माम् नमस्कुरु) prostrate to Me (एव) certainly (by doing so) (माम् ष्यसि) you will get Me (सत्यम् ते प्रतिजाने) (this is my) true promise to you (प्रियः असि मे) (because you) are dear to me.

**Note 18.62:** The meaning of word islam is to completely surrender to God.

**Note no. 18.62** Your property and children are a trial for you, but the reward (which one may receive from God) is great. Have as much fear of God as best as you can. Listen to the Messenger, obey him, and spend for your own sake good things for the cause of God. Those who control their greed will have everlasting happiness. If you give a virtuous loan to God, He will pay back double and forgive your sins. God is the Most Appreciating and the Most Forbearing. He knows the unseen and the seen. He is the Majestic and All-wise.



**Summary of Divine teachings :-****18.66**

सर्व-धर्मान् परित्यज्य माम् एकम् शरणम् ब्रज  
अहम् त्वाम् सर्व पापेभ्यः मोक्षयिष्यामि मा शुचः ॥६६॥  
Abandon all religion, come to the  
shelter of Me, the one God. I will  
forgive all your sins. Do not worry.

(परित्यज्य) Abandon (सर्व धर्मान्) all religions  
(शरणम् ब्रज) come to the shelter of (माम् एकम्)  
Me the one God (अहम् त्वाम् सर्व) I will your  
all (पापेभ्यः मोक्षयिष्यामि) forgive sins (मा शुचः)  
do not worry.

**Terms & conditions of teaching Bhawad Gita :-****18.67**

इदम् ते न अतपस्क्राय न अभक्ताय कदाचन ।  
न च अशुश्रूषवे वाच्यम् न च माम् यः अभ्यसूयति ॥६७॥  
These (divine instructions) (should)  
neither be spoken (to those) who are  
not austere (have no control on the  
senses), nor to those who don't  
worship at anytime. And neither to  
those who are not interested in  
listening. And nor to those who are  
envious of Me.

(इदम्) These (divine instructions) (न)  
(should) never (वाच्यम्) to be spoken (to  
those) (अतपस्क्राय) who are not austere  
(have no control on the senses) (न  
अभक्ताय कदाचन) never to those who don't  
worship at any time (न च अशुश्रूषवे) and  
neither to those who are not interested  
in listening (न च माम् यः अभ्यसूयति) and  
neither to those who are envious of  
Me.

**Advantage of spreading divine knowledge :-****18.68**

यः इदम् परमम् गुह्यम् मत् भक्तेषु अभिधास्यति ।  
भक्तिम् मयि पराम् कृत्वा माम् एव एष्यति असंशयः ॥६८॥  
Those who (along with) doing My  
worship, teaches this most confident  
knowledge to My worshiper. Without  
doubt achieve My supreme place  
(heaven) certainly.

(यः) Those who (along with) (कृत्वा)  
doing (भक्तिम्) My worship (अभिधास्यति)  
teaches (इदम्) these (परमम् गुह्यम्) most  
confident knowledge (मत् भक्तेषु) to My  
worshiper (असंशयः) without doubt  
(एष्यति) achieve (माम्) My (पराम्) supreme  
place (heaven) (एव) certainly.

**18.69**

न च तस्मात् मनुष्येषु कश्चित् मे प्रिय-कृत्-तमः ।  
भविता न च मे तस्मात् अन्यः प्रिय-तरः भुवि ॥६९॥  
And as compared (to him) among  
human beings, no one is more dear to  
Me (at present), and never will be  
anyone else in this world as compared  
to him (will be) more dearer to Me in  
future.

(च तस्मात्) And as compared (to him)  
(मनुष्येषु) among human beings (कश्चित्)  
no one is (प्रिय कृतत्तमेः) more dear (मे) to  
Me (at present) (भविता न च) and never  
will be (अन्य) anyone else (भुवि) in this  
world (तस्मात्) as compared to him (will  
be) (प्रिया तरः) more dearer (मे) to Me (in  
future).

**Note 18.66:-** God says in holy Quran, “ mankind was (of) one religion  
(before their deviation) ( Sure no.2, Ayat- 213) ( www.quranx.com)

**Note no. 18.67** There is no doubt that this book is a guide for the  
pious. ( Sureh Al Baqara, Ayat no. 2 )

**Advantage of learning and listening to Bhagwad Gita :-****18.70**

अध्येष्यते च यः इमम् धर्म्यम् संवादम् आवयोः ।  
ज्ञान अज्ञेन तेन अहम् इष्टः स्याम् इति मे मतिः ॥७०॥

And one who will study this, our sacred conversation, he will worship (please) Me by the way of gaining knowledge. I shall fulfill his (all) wishes. This is My decision.

(च यः) And one who (अध्येष्यते) will study (इमम्) this (आवयोः) our (धर्म्यम् संवादम्) sacred conversation (ज्ञान यज्ञेन) he will worship (please) Me by the way of gaining knowledge (अहम्) I (स्याम्) shall fulfill (तेन) his (इष्टः) (all) wishes (इति) this is (मे) My (मतिः) decision.

**18.71**

श्रद्ध-वान् अनसूयः च शृणुयात् अपि यः नरः ।  
सः अपि मुक्तः शुभान् लोकान् प्राप्नुयात् पुण्य-कर्मणाम् ॥७१॥

That human being who believes in God, and doesn't have bad feelings for God. And he listens to it. He will be free from sorrow (in this world), (and after death he will) attain pious world (heaven) of those who do noble deed.

(यः नरः) That human being (श्रद्धावान्) who believes in God (अनसूयः) and doesn't have bad feelings for God (च शृणुयात्) and he listens to it (सः) ह्य (अपि मुक्तः) will be free from sorrow (in this world) (प्राप्नुयात्) (and after death he will) attain (शुभान् लोकान्) pious world (heaven) of (पुण्य-कर्मणाम्) those who do noble deed.

**Arjun confirm that his illusion is dispelled :-****18.72**

कश्चित् एतत् श्रुतम् पार्थ त्वया एकअग्रेण चेतसा ।  
कश्चित् अज्ञान सम्मोहः प्रणष्टः ते धनञ्जय ॥७२॥

O Arjun, whether concentrating fully your mind (have you) heard this divine knowledge? O Arjun, whether your ignorance and illusion dispelled?

(पार्थ) O son of Partha (Arjun) (कश्चित्) whether (एक-अग्रेण) concentrating fully (त्वया) your (चेतसा) mind (श्रुतम्) (have you) heard (एतत्) this divine knowledge (कश्चित्) whether (ते) your (अज्ञान सम्मोहः) ignorance and illusion (प्रणष्टः) dispelled (धनञ्जय) on conqueror of wealth (Arjun).

**18.73**

नष्टः मोहः स्मृतिः लब्धा त्वत्-प्रसादात् मया अच्युत ।  
स्थितः अस्मि गत सन्देहः करिष्ये वचनम् तव ॥७३॥

Arjun said, my illusion is dispelled. Memory regained. O Krishna, by your grace I am now stable in my faith. Free from doubt. Now I will act as per your instructions.

(अर्जुन उवाच) Arjun said (मया) my (नष्टः मोहः) illusion dispelled (स्मृतिः लब्धा) memory regained (अच्युत) O Krishna (त्वत् प्रसादात्) by your grace (स्थितः अस्मि) I am now stable in my faith (गत सन्देहः) free from doubt (करिष्ये वचनम् तव) now I will act as per your instructions.

**Sanjay expresses his feelings :-****18.74**

इति अहम् वासुदेवस्य पार्थस्य च महा-आत्मनः ।  
संवादम् इमम् अश्रौषम् अद्भुतम् रोम-हर्षणम् ॥७४॥

(अर्जुन उवाच) Sanjay said (इति अहम्) this way I (अश्रौषम्) heard (इमम् संवादम्) this conversation (अद्भुतम्) wonderful and

Sanjay said, this way I heard this conversation, (which is) wonderful and cause the hair to stand on ends, (between) Shri Krishna, Arjun, and great soul (God).

cause the hair to stand on end, (वासुदेवस्य पार्थ च महा आत्मनः) (between) Shri Krishna, son of Partha (Arjun) and great soul (God).

## 18.75

व्यास-प्रसादात् श्रुतवान् एतत् गुह्यम् अहम् परम् ।  
योगम् योग-ईश्वरात् कृष्णात् साक्षात् कथयतः स्वयम् ॥७५॥

By the grace of Ved Vyasa, I heard myself directly this supreme secret knowledge (about) prayer, which connects with God, from Shri Krishna, who is Yogeshwar (while he was) speaking.

(व्यास प्रसादात्) By the grace of Ved Vyasa (अहम्) I (श्रुतवान्) heard (स्वयम्) myself (साक्षात्) directly (एतत् गुह्यम् परम्) this supreme secret knowledge (योगम्) (about) prayer which connects with God (योग-ईश्वरात् कृष्णात्) from Shri Krishna who is Yogeshwar (कथयतः) (while he was) speaking.

Note :- In Nalanda Vishal Shabdakosh page no. 1144. there are about 38 meanings of the word yog. One of the meaning of yog is Doot, which means messenger. Hence yogeshwar means messenger of God.

## 18.76

राजन् संस्मृत्य संवादम् इमम् अद् भुतम् ।  
केशव अर्जुनयोः पुण्यम् हृष्यामि च मुहुःमुहुः ॥७६॥

O king, by repeatedly recalling again and again this astonishing and pious dialogue (between) Shri Krishna and Arjun I feel happy.

(राजन्) O king (संस्मृत्य मुहुःमुहुः) by repeatedly recalling again and again (इमम् अद्भुतम् पुण्यम्) this astonishing and pious dialogue (केशव अर्जुनयोः) (between) Shri Krishna and Arjun (हृष्यामि) I feel happy.

## 18.77

तत् च संस्मृत्य संस्मृत्य रूपम् अति अद्भुतम् हरेः ।  
विस्मयः मे महान राजन हृष्यामि च पुनःपुनः ॥७७॥

And (I) remember extremely astonishing and wonderful divine creation (which) that (God revealed) (through) Shri Krishna. By recalling it again, and again I feel happy.

(च संस्मृत्य) And (I) remember (अति अद्भुतम् विस्मयः) extremely astonishing and wonderful (रूपम्) divine creation (तत्) (which) that (God revealed) (हरेः) (through) shri Krishna (संस्मृत्य पुनःपुनः) by recalling it again and again, (हृष्यामि) I feel happy.

## 18.78

यत्र योग-ईश्वरः कृष्णः यत्र पार्थः धनुः धरः ।  
तत्र श्रीः विजयः भूतिः ध्रुवा नीतिः मतिः मम ॥७८॥

Wherever (there will be) Shri Krishna, who is Yogeshwar. Wherever (there will be) the supreme archer Arjun. There will be opulence, victory, prosperity, firm law (justice for all no partially). This is my opinion.

(यत्र) wherever (योग ईश्वरः कृष्णः) (there will be) Shri Krishna who is Yogeshwar (यत्र) wherever (पार्थः धनुः धरः) (there is) the supreme archer Arjun (son of Partha) (तत्र) there will be (श्रीः) opulence (विजयः) victory (भूतिः) prosperity (ध्रुवा नीतिः) firm law (justice for all and no partially) (मतिः मम) this is my opinion.

## Notes

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## N-1- Introduction of God

### N.1.1 How big our God is?

- Ray of a light travel at a speed of 3,00,000 kilometers per second. At this speed this ray of light can encircle our earth planet seven times in one second. The distance which a ray of light can travel in one year is called a “light year.”
- Our sun is 13,00,000 time bigger than our planet earth. But sun is not the biggest star in universe. A star with name “eta carinae” is 50 lakh times bigger than our sun. “beetle juice” star is 30 crore time bigger than our sun. V.Y. Canis majoris Star is 100 crore times bigger than our sun.
- Name of our galaxy is “Milky way”. In this galaxy there are 300,00,00,00,000. Suns similar to our sun.
- Our galaxy is so big that light of a ray take one lakh “light years” to travel from one end to other end of our galaxy.
- Another galaxy nearest to our galaxy is double in size than our galaxy. It's name is Andromeda Galaxi. M-81 galaxy is 60 times and, 1C-1011 galaxy is 600 time bigger than our galaxy.

Number of such galaxies combined to make one cluster. The cluster in which we are present is called Virgo. In Virgo cluster there are 47,000 galaxies.

- Many cluster combines to form one super cluster. Our galaxy is in super cluster known as “local super cluster.”
- In one super-cluster there are more than 100 clusters.
- Our universe has got more than 100 super clusters.
- Our this universe is created by one God who is bigger than this universe.
- Can you imagine how big our God is?
- Whatever we have described you can view it on following link of you tube.
- <https://youtu.be/x7QRVP2JGzM>

### N.1.6 Let us understand God from teachings of Shiv Puran

We will refer to Shiv Puran translated by L.J. Joshi in English, Which is published by Motilal Banarsidas Publishers Pvt. Ltd Delhi.

Few sloks from Shiv Puran regarding curse on Daksh are as follows;

- When Sati devi burnt her body in divine fire, that time a celestial sound said following words to Daksh.

जगत्पिता शिवः शक्तिर्जगन्माता च सासती।  
सत्कृतौ न त्वया मूढ! कथं श्रेयो भविष्यति।२५।

“Siva is the father of the universe, and Sati is the mother of the universe. O Fool, they were not honored duly by you. How can you attain welfare?”

(Shiv puran, Vol-1, Rudra Samhita Section-II, Narrative of Sati, Chapter-31, Shlok-25, Page no.419)

From the words of celestial voice it is clear that this voice was not of Shankarji. This voice was also not of Shakti or Durga devi. Because Sati is said to be incarnation of Shakti. If we assume that this voice is of Shakti then words of shlok must have been that, “I and shiv are mother and father of this universe.” But such words were not spoken by the celestial voice.

- The Celestial voice addressed Brahma & Vishnu in following words.

निर्गच्छन्त्वपरे सर्वे मुनिनागादयो मखात् ।  
अन्यथा भवतां नाशो भविष्यत्यद्य सर्वथा।।३३।।

“Let all the sages, Nagas and others leave this sacrifice. Otherwise, you all will perish today, without an escape.”

(Shiv Puran, Vol-1, Rudra Samhita Section-II, Narrative of Sati, Chapter-31, Shlok-33, Page no.420)

निर्गच्छ त्वं हरे शीघ्रमेतध्वरमण्डपात् ।  
अन्यथा भवतो नाशो भविष्यत्यद्य सर्वथा।।३४।।

“O Visnu, come out of this sacrificial platform quickly. Otherwise, you all will perish today, without an escape.”

(Shiv Puran, Vol-1, Rudra Samhita Section-II, Narrative of Sati, Chapter-31, Shlok-34, Page no.420)

निर्गच्छ त्वं विधे! शीघ्रमेतदध्वरमण्डपात् ।

अन्यथा भवतो नाशो भविष्यत्यद्य सर्वथा ।३५॥

“O Brahma, come out of this sacrificial platform quickly. Otherwise you will perish today, by all means.”

(Shiv Puran, Vol-1, Rudra Samhita Section-II, Narrative of Sati, Chapter-31, Shlok-35, Page no.420)

- From these words it is clear that celestial voice is so powerful that it can destroy or burn great Devtas like Brahma and Vishnu and others.

#### N.1.4 Who is Celestial voice?

- Bible (Genesis-3 NIA) and Quran (20:11-12) says that while returning from Madain prophet Moses (A.S.) saw a light on top of a hill. He went there to get some fire. But when he reached the place, no one was there. At that place prophet Moses (A.S.) heard a celestial voice which said “O Moses, I am your God, and I have selected you as messenger for Israel Community.”

- When Brahmaji was confused after his birth, this celestial voice advised him to do meditation to get enlightened.

(Shiv puran, Vol-1, Rudra Samhita Section-I, Creation Chapter-7, Shlok-15, Page no.200)

- Prophet Adam (A.S) Eve, Iblis and angels only heard sound of God, that is celestial voice. None of them have actually seen God with their eyes.

So this celestial voice is actually voice of God.

Bhagwad Geeta has described three features of God, they are as follows:

#### N.1.8 Features of God

##### अविनाशि (Immortal)

अविनाशि तु तत् विद्धि येन सर्वम् इदम् ततम् ।

विनाशम् अव्ययस्य अस्य न कश्चित् कर्तुम् अर्हति॥ (२:१७)

Shri Krishna said, (तु) But (विद्धि) (you) know it (तत्) that (God is)(अविनाशि) **immortal**(येन) because of whom(सर्वम्) this whole universe(ततम्)exist(न-कश्चित्)no one(अर्हति)is able (कर्तुम्) to do (विनाशम्) destruction(अस्य) of that (God)

*Shri Krishna said, But (you) know it that (God is) **immortal**, because of whom this whole universe exist, No one is able to do destruction of that*

(God) (Bhagwad Gita 2:17)

### N.1.6 अजम् (Unborn)

यः माम् अजम् अनादिम् च वेत्ति लोक महा-ईश्वरम् ।  
असम्मूढः सः मर्त्येषु सर्व-पापैः प्रमुच्यते॥

God said, (य) one who (वेत्ति) know (माम्) Me (**अजम्**) **unborn** (अनादिम्) beginning-less (च) and (महा-ईश्वरम्) the supreme lord (लोक) of the universe. (सः) He is (असम्मूढः) learned one (प्रमुच्यते) and will be free (सर्व-पापैः) from all sins (मर्त्येषु) among those who are subjected to death.

*God said, One who know Me **unborn**, beginning-less, and the supreme lord of the universe. He is learned one and will be free from all sins among (human being) those who are subjected to death. (Bhagwad gita 10:3)*

### N.1.7 अदृश्य (Formless)

अव्यक्तं व्यक्तिमापन्नं मन्यन्ते मामबुद्धयः।  
परम् भावम् अजानन्तः मम अव्ययम् अनुत्तमम् ॥

God said, (अजानन्तः) not understanding (माम्) My (परम्) supreme (भावम्) nature (which is) (अव्ययम्) imperishable (अनुत्तमम्) and the finest one (अबुद्धयः) people with less intelligence (मन्यन्ते) think (माम्) Me (who is) (**अदृश्य**) **formless** (आपन्नम्) to have assumed (व्यक्तिम्) a personality (visible form)

*God said, Not understanding My supreme nature (which is) imperishable and the finest one, people with less intelligence think Me (who is) **formless** to have assumed a personality (visible form). (Bhagwad Gita 7:24)*

### N.1.8 Who creates, sustain and destroys?

● People are of the opinion that God has three forms. First create, second sustain and third destroys. But in Bhagwad Gita God says that He is not divided, and other sloks indicate that all the three acts God does himself. These sloks are as follows;

अविभक्तं च भूतेषु विभक्तम् इरा च स्थितम् ।  
भूत-भर्तु च तत् ज्ञेयम् ग्रसिष्णु प्रभविष्णु च ॥

(God is) (अविभक्तम्) without division (च) and (He has created) (भूतेषु) all living



beings (च) and (विभक्तम् इव च स्थितम्) divided (them in various categories) and kept them stable (च) and (भूत भर्तु) He sustains (provide food) to all living entities (ज्ञेयम्) (you should) know that (तत्) He is (प्रभविष्णु) creator (च) and (ग्रसिष्णु) annihilator.

*(God is) without division and (He has created) all living beings and divided (them in various categories) and kept them stable and He sustains (provide food) to all living entities (you should) know that He is creator and annihilator. (Bhagwad Gita 13:17)*

### N.1.9 Creation

सर्वभूतानि कौन्तेय प्रकृतिम् यान्ति मामिकाम् ।  
कल्प-क्षये पुनः तानि कल्प-आदौ विसृजामि अहम् ॥

God said, (कौन्तेय) O Son of Kunti (Arjun) (तानि) all those (human beings) (अहम्) I (have) (विसृजामि) created (कल्प-आदौ) at beginning of universe (and) (कल्प-क्षये) at the end of universe (on the day of parlay) (प्रकृतिम्) by my power of nature (मामिकाम्) and with my decision (सर्वभूतानि) all human beings (यान्ति) will be raised (पुनः) again.

*O Son of Kunti (Arjun) all those (human beings) I (have) created at beginning of universe (and) at the end of universe (on the day of parlay) by my power of nature and with my decision all human beings will be raised again. (Bhagwad Gita 9:7)*

स्वयम् एवं आत्मना आत्मनम् वेत्थ त्वम् पुरुष-उत्तम।  
भूत-भावन भूत-ईश देव-देव जगत् -पते॥

Arjun said, (एवं) certainly (O God) (स्वयम्) personally (आत्माना) by yourself, (वेत्थ) you (know) (आत्मनम्) yourself, (त्वम्). You are (पुरुष-उत्तम) greatest of all (भूत-भावन) creator of everything (भूत-ईश) lord of everything (देव-देव) God of devtas (जगत्-पते) lord of entire universe.

*Arjun said, Certainly (O God) personally by yourself, you (know) yourself. You are greatest of all, creator of everything, lord of everything, God of devtas, lord of entire universe. (Bhagwad Gita 10:15)*

### N.1.10 Sustenance :-

मया ततम् इदम् सर्वम् जगत् अव्यक्त-मूर्तिना।

मत्-स्थानि सर्व-भूतानि न च अहम् तेषु अवस्थितः॥

God said, (सर्वम्) all (इदम्) these (जगत्) universe (ततम्) pervades (because of) (मया) My (God's) (अव्यक्त) invisible (मूर्तिना) form (सर्व-भूतानि) all creatures (मत्-स्थानि) exist due to Me. (च) and (अहम्) I (न) do not (अवस्थित) exist (तेषु) in them.

*God said, All these universe pervades (because of) My (God's) invisible form, all creatures exist due to Me, and I do not exist in them. (Bhagwad Gita 9:4)*

अनन्याः चिन्तयन्त माम् ये जनाः पर्युपासते।  
तेषाम् नित्य अभियुक्तानाम् योग क्षेमम् वहामि अहम्॥

God said, (ये) Those (जना) people who (अनन्याः चिन्तयन्त) without thinking about other Deities (पर्युपासते) properly worship (माम्) Me (God) (अहम्) I (नित्य) always (वहामि) take responsibility of (क्षेमम्) protection (of). (तेषाम्) such (अभियुक्तानाम्) people who constantly do (योग) (My) worship.

*God said, Those peoples who without thinking about other Deities properly worship Me (God), I always take responsibility of protection (of) Such people who constantly do (My) worship. (Bhagwad Gita 9:22)*

### N.1.11 Destruction :-

पुरुषः सः परः पार्थ भक्त्या लभ्यः तु अनन्या।  
यस्य अन्तः-स्थानि भूतानि येन सर्वम् इदम् ततम् ॥

God said, (पार्थ) O Arjun (तथ्य) favor of (सः) that (Great God could be achieved only by) (भक्त्या) worshipping Him alone (अनन्यया) without mixing His prayer with any other diety. (तु) But (He is also) (परः) Beyond (पुरुष) being a human. (येन) because of whom (इदम्) these (सर्वम्) all (भूतानि) universe (ततम्) pervades (यस्य) and by whom (अन्त-स्थानि) the parlay (Qiyamat) will accure.

*God said, O Arjun, favor of that (Great God could be achieved only by) worshipping Him alone, without mixing His prayer with any other diety. But (He is also) beyond being a human. Because of whom these all universe pervades, and by whom the parlay (Qiyamat) will occure. (Bhagwad Gita 8:22)*

एतत् योनीनि भूतानि सर्वाणि इति उपधारया  
अहम् कृत्स्नस्य जगतः प्रभवः प्रलयः तथा ॥७-६॥

God said, (Success and failure of) (सर्वाणि) (all) (भूतानि) human race (उपधारय) depends (एतत्) on these two (This world and hereafter) (इति) This way (अहम्) I (the God) (कृत्स्नस्य) who do (प्रभवः) beginning (तथा) and (प्रलयः) End (जगतः) of the world.

*God said, (Success and failure of) (all) human race depends on these two (This world and hereafter) This way I (the God) who do beginning and End of the world. (Bhagwad Gita 7:6)*

#### N.1.12 Some other important features of God are as follows:

तेषाम् ज्ञानी नित्य-युक्तः एक भक्तिः विशिष्यते।  
प्रियः हि ज्ञानिनः अत्यर्थम् अहम् सः च मम प्रियः॥ (७:१७)

God said, (तेषाम्) among them (ज्ञानी) one who has knowledge (युक्तः) remains engaged (नित्य) patiently (भक्तिः) in worship of (एक) **one God** (विशिष्यते) he is best among them (हि) because (ज्ञानिनः) for that scholar (अहम्) Myself (God) is (प्रियः) beloved (to him) (अत्यर्थम्) more than anyone else (च) and (मम) (to) Me (सः) also (प्रियः) he is most beloved.

*God said, Among them one who has knowledge remains engaged patiently in worship of **one God**. He is best among them, because for that scholar Myself (God) is beloved (to him) more than anyone else, and (to) Me also he is most beloved.*

#### From above mentioned shlokas we conclude that :-

- 1) God is Immortal (2:17)
- 2) God is unborn (10:3)
- 3) God is invisible (7:24)
- 4) God is one (7:17)

#### N.1.3 How God knows every thing?

When we switch on a bulb, it emits light. Bulb is a small source of energy; hence the light emitted by the bulb is also weak and could be blocked by a sunglass.

A welding arc has stronger level of energy, hence its rays cannot be blocked by plain sunglasses, but require a special glass to block its ultraviolet rays.

X-ray has still higher level of energy and cannot be blocked by welding glass. Even mass of human being cannot block it. It is blocked by denser material like bones.

Radioactive rays emitted from uranium etc., which are used in atomic plants, have such high energy level that they even penetrate bones of human beings, wooden partitions and brick walls etc. To block them, scientist uses three-foot-thick wall made from lead bricks. Hence higher the energy level, more penetrative the rays emitted.

I have seen a person moving a coin on the table with a stare of his eyes. Many Yogis and Rishis, who wake their Kundalini, also can move things with a stare of their eyes. From above examples I assume that like light, eyesight or vision of a person is also like rays of light and have energy like rays of light or electro-magnetic waves or sunlight etc., which we still have not understood scientifically.

One shlok of Bhagwad Gita is as follows;

दिवि सूर्य सहस्रस्य भवेत् युगपत् उत्थिता ।  
यदि भाः सदृशी सा स्यात् भासः तस्य महात्मनः ॥

(Then Arjun saw effulgence (light) of God, it was as) (यदि) if (दिवि) in the sky (सहस्रस्य) many thousand (सूर्य) suns (युगपत्) simultaneously (भवेत्) were (उत्थिता) present (सा) that (भाः) light (स्यात्) would be (सदृशी) like (भासः) splendor of (तस्य) that (महात्मनः) great God.

*(Then Arjun saw effulgence (light) of God, it was as) if in the sky many thousands suns simultaneously were present. That light would be like splendor of that great God. (Bhagwad Gita 11:12)*

The great God is the basic and highest source of energy in universe. His vision has highest state or level of energy, which can pass each and everything in the universe. A ray emitted by radioactive material could be blocked by a thick wall of lead. But nothing can stop the vision of God. This whole universe is transparent to God.

Shlok No. 18.61, of Bhagwad Gita says “O Arjun God is present in heart of all human beings” Chapter 2, verse no. 284 of holy Quran says that “Whatever you disclose or whatever you hide in your heart, He(God)knows  
i t . ”

Since His vision passes through us. We are transparent for Him. He knows each and every cell, every atom and molecule of our body; every beat of our heart, every thought in our mind. Surely, He is closest to us than our blood vessels and He knows everything. Things take shape according to His command anywhere in the universe and at anytime. Hence we can also say that He is present everywhere.

### **N . 1 . 2   W h y   t i m e   h a s   s t o p p e d   f o r   G o d ?**

A theory of Einstein says that when the velocity of a thing increases more than light, that is 300000 kms/sec or (186000 mile/sec) time starts slowing down for that object.

For better understanding let us consider an example of a spaceship and a wall clock. Suppose a spaceship has capacity of travelling more than the speed of light and a clock is fixed to its cabin wall.

When the spaceship travels below the speed of light; the wall clock would work with its regular speed. As the speed of the spaceship crosses the speed of light, the wall clock starts slowing down. And at infinite speed it would stop completely. That is, time would stop in that spaceship. It will not age and become old.

Initially it was thought that light has only spectrum of seven colours and seven types of rays. Then it was discovered that other types of light also exist; for example infrared and ultraviolet. Then other types of rays were discovered, such as the x-rays and radiation of radioactive elements. The process of discovery is not over, and still many more types of rays and waves remain to be discovered, some of which we commonly know such as rays of eyesight, rays of thought energy etc. Eyesight and thought both travel at a high speed similar to light or may be more than that.

The mind and heart work on complex nature of electrical energy and thought which is generated in the mind; it is also some form of energy. That is why telepathy messages can be transmitted to another person far away, but this form of energy is yet to be discovered and defined.

In line of the above scientific facts, philosophers and thinkers say that no doubt God is some form of energy or light, but the nature and speed of that light is not known. It may be having infinite speed. Hence time has stopped for Him. Hence He is in the same condition since eternity and He would

remain in the same condition for eternity. Hence He is neither born nor would die.

Suppose the universe has a diameter of 600000 kms, a light starting from its center would reach the edge of the universe in one second. (At a speed of 300000 kms/sec)

Similarly God has infinite speed; hence He reaches any place in the universe in zero time. Hence He is everywhere all the time; hence He is Omnipresent.

#### N.1.4 How God keeps this universe in working conditions?

Remember facts and figures in following shloks of Bhagwad Gita to understand how God is present in the human body.

सर्व इन्द्रिय गुण आभासम् सर्व इन्द्रिय विवर्जितम् ।  
असक्तम् सर्वभृत् च एव निर्गुणम् गुण-भोक्तु च ॥१३:१५॥

(सर्व) All (इन्द्रिय गुण) wishes and features (in human beings are) (आभासम्) ignited or illuminated (or created by God. But he is) (विवर्जितम्) devoid of (सर्व) all (इन्द्रिय) wishes (सर्वभृत्) he sustains all creatures (but) (असक्तम्) he is not attached to anyone (एव) indeed (he is) (गुण भोक्तु) creator of all features (च) but (निर्गुणम्) he is free from any features.

*All wishes and features (in human beings are) ignited or illuminated (or created by God. But he is) devoid of all wishes. He sustains all creatures, (but) He is not attached to anyone. Indeed (he is) creator of all features (in living being), but he is free from any features. (tendencies, emotions, characteristics). (Bhagwad Gita 13:15)*

बहिः अन्तः च भूतानाम् अचरम् चरम् एव च ।  
सूक्ष्मत्वाम् तत् अविज्ञेयम् दूर-स्थम् च अन्तिके च तत् ॥१६॥

(तत्) He (is) (बहिः) outside (अन्तः) inside of (भूतानाम्) all living beings (च) and (अचरम् चरम्) all moving and non-moving (things) (सूक्ष्मत्वात्) he is subtle (अविज्ञेयम्) incomprehensible (तत्) he (is) (दूर) far off (स्थम्) place (च) and (अन्तिके) very near.

*He (is) outside, inside, of all living beings and all moving and non-moving (things). He is subtle, incomprehensible. He (is at) far off place, and very near. (Bhagwad Gita 13:16)*

अनादित्वात् निर्गुणत्वात् परम आत्मा अयम् अव्ययः ।

शरीर-स्थः अपि कौन्तेय न करोति न लिप्यते ॥३२॥

(कौन्तेय) O son of Kunti (Arjun) (अयम्) this (God is) (अनादित्वात्) without beginning (निर्गुणत्वात्) without any feature (qualities like human beings) (परम आत्मा) superior (than) soul (अव्यय) imperishable (immortal) (शरीर स्थः) he is in the body (अपि) but (न) neither (करोति) does anything (न) nor (लिप्यते) attached to it.

*O Arjun, this (God is) without beginning, without feature (qualities like human beings), superior (than) soul, imperishable (immortal), He is in body, but neither does anything nor attached to it. (Bhagwad gita 13:32)*

यथा सर्व-गतम् सूक्ष्म्यात् आकाशम् न उपलिप्यते ।  
सर्वत्र अवस्थितः देहे तथा आत्मा न उपलिप्यते ॥१३:३३॥

(यथा) The way in which (सूक्ष्म्यात् आकाशम्) subtle space (सर्व-गतम्) being present everywhere (न उपलिप्यते) but not attached to anyone (तथा) in same way (आत्मा) (light/tej of) God (अवस्थितः) is present (सर्वत्र) everywhere in (देहे) body (न उपलिप्यते) but not attached to anyone.

*The way in which subtle space being present everywhere, but not attached to anyone, in same way (light/tej of) God is present everywhere in body, but not attached to anyone. (Bhagwad Gita 13:33)*

यथा प्रकाशयति एकः कृत्स्नम् लोकम् इमम् रविः ।  
क्षेत्रम् क्षेत्री तथा कृत्स्नम् प्रकाशयति भारत ॥३४॥

(भारत) O Bharta (Arjun) (तथा) the way in which (एकः) one (रविः) sun (प्रकाशयति) illuminates (make alive) (इमम्) this (कृत्स्नम्) entire (लोकम्) world (तथा) in same way (क्षेत्री) one God (प्रकाशयति) illuminates (makes alive) (कृत्स्नम्) entire (क्षेत्रम्) (field) body.

*O Arjun, the way in which one sun illuminates (make alive) this entire world, in same way one God illuminates (make alive) entire (field) body. (Bhagwad Gita 13:34)*

यथा आकाश-स्थितः नित्यम् वायुः सर्वत्र-गः महान् ।  
तु सर्वाणि भूतानि मत्-स्थानि इति उपधारय ॥१३:३६॥

(यथा) Just as (वायुः) the air (which) (नित्यम्) always (सर्वत्र गः) and everywhere (आकाश स्थितः) stays in sky (महान्) (and has) great (importance for survival of living being) (तथा) similarly (and) (इति) in some way (उपधारय) understand that (सर्वाणि भूतानि) all creatures (मत्-स्थानि) depends on Me.

*Just as the air (which) always and everywhere stays in sky, (and has) great (importance for survival of living being). Similarly (and) in same way, understand that all creature depends on Me. (Bhagwad Gita 9:6)*

That mean the human body is functioning and alive because of God, and all intelligence and emotion in human being is also because of God. But God is neither inside any human being nor attached to it.

Remember the messages in the above mentioned shlokes. Also read the following philosophy. Then we will be able to understand how God is present in human beings, and how things happen in universe.

To understand how things happen in universe as per decision of God kindly read the following two chapters of a book called “Tao of Leadership written by John Heider published by Bantam Books.

Originally 2000 years ago Lao Tuz wrote a book with title “Tao te ching”. This book was for education of kings and royal families of china. John Heider Translated it in to English.

#### **N.1.4.1 Tao stands for 'How'**

- Tao stands for 'how': In what way do things happen, how things operate, Tao is the one principle fundamental to all creation.
- 'Tao is God',
- Tao cannot be described or given a definition as it is applicable to everything. A thing cannot be explained in terms of itself. If you are able to define a principle, it is not Tao.
- Tao is a law while Creation is a process. That's all there is: principal and process, how and what.
- All the creation develops in consonance with Tao and there is no other system.
- Tao cannot be described but it can be understood. It can be understood by meditation or being aware of what is going on. By



understanding what is going on I start perceiving how it is happening and finally I start perceiving Tao.

- To know what is going on I must pay attention with open mind. I must set aside my personal prejudices or bias. Prejudiced people see only what fits those prejudices.
- Meditation method is effective because principle and process are never independent of each other. All the processes reveal the principle underlying them. It implies that it is possible for me to know what Tao is. Thus I can also know God.
- By understanding about Tao I can understand how things operate.
- Tao is not an object
- No matter how much you try you will never find a thing called Tao or God. Tao is not an object or thing. Tao is a principle and a law. Tao means how or in what way.
- All things operate according to Tao but Tao does not obey anyone. Tao is never an object or a process. Tao is the principle of all things and all events; Tao is the law common ground to all creation.

Creation is made up of objects and happenings. All things and events are in constant motion. Motion is made up of opposites or polarities. Different polarities may Cooperate with each other, or they may conflict or oppose each other in varying magnitude.

- Everything and all happenings, be they co-operating with one another or opposing, congruous or tumultuous take their shape and are sorted out according to Tao. But Tao is not an event of motion. For example, Tao is not a noise. There is no opposite or Tao has no opposites. Tao is a single entity, Tao is One.
- I believe that nothing precedes Tao. Nothing has created Tao. No one has made God.

**Tao: What it is and what it isn't**

Tao is not any of the following:

It is not an object.

It is not a noise or any other sort of motion.

It cannot be divided into portions.

It cannot alter.

It does not decrease or increase.

It has no associate or supplement.

**Tao is this:**

1. Tao is single; it is One.
2. Everything is determined by Tao.
3. Everything comes after Tao.
4. Tao is the principle of all things.

The most comprehensible and useful word I can use for Tao is 'how', because Tao is the underlying law of how all the things operate.

Keep in mind that while Tao has no shape or characteristics, it is omnipresent and eternal.

Just suppose there are four stages of perpetuity. People are unlimited in a way; the earth is unlimited, the universe is unlimited, Tao is unlimited. Even though each of these may be unlimited in a sense, the first three depend on the next greater one.

People depend on earth; earth depends on cosmos. Cosmos depends on Tao.

However Tao does not depend on anything.

(End of chapter on Tao.)

- Taoism is a religion in China
- So everything happens in the universe is as per principle decided, ordered determined by God. And energy to live and function also

comes from energy of God, that is from तेजः अंश.

The thing which receives energy and principle from God are called living things. And those who do not receive it any more are dead things.

This presence of energy and principle in the body is called life in English, jaan in Urdu, and pran in Hindi. This is different from soul, and spirit. Let us understand it more clearly in the next chapter.

### 1.4.2 Life, Jaan, Pran (प्राण)

Life is called as Jaan in Urdu and Pran in Hindi. To understand it clearly kindly consider following example.

When you keep a solar watch and calculator in dark, it will not work. But if you bring it near a window. Even if sunlight doesn't fall on them directly, then also they start working.

#### Why they work?

Sun is 13 lac time bigger than earth. And temperature in sun is as high as 1.5 crore C°. No one can even look at the Sun with naked eyes, or go near it.

The rays emitted from sun could be considered as rain of energy and each drop of energy is called photon. After hitting the surface of the earth, they get scattered. When we bring a solar watch and calculator near a window these photons or scattered energy of sun is absorbed by photo-cell of watch and calculator and they start working.

So it is the Sun which is operating the solar watch and calculator. We can say Sun is inside watch and calculator, but in actual sun exists far away from earth, even if sun comes closer, then at 1.5 crore C° heat, solar watch and calculator and whole world will get burnt. So we cannot go even near to the Sun, but then also we can correctly say that Sun is inside solar watch and calculator, because they become alive because of Sun only.

- Solar watch and calculator remain dead in dark, But come alive in sunlight. In this case there is life or jaan or Pran in these units because

of the Sun.

Similarly this whole universe works because of some divine energy, and that divine energy is energy of God, Holy Quran says;

- “God is the light of the heaven and the earth” (Holy Quran, 24:35)
- This universe is alive. All stars and planets are alive, this earth is alive, our body is alive. Without our knowledge or wish hundreds of processes keep on going on in our body. Such as digestion of food, building of muscles development of blood and hormones, purification of body etc etc.
- God asks human beings in holy Quran that “On the earth and in yourself there are signs (of God) for the (people who have) firm belief in God. Do you not see them?” (Holy Quran 51:21)

God asks human beings in holy Quran that,

So every process in universe, in world and in our body is happening because of light of God, similar to the light of sun, which actuate the functioning of solar watch and calculator.

Sun is far above in sky, but it is in solar watch and calculator also. Exactly in same way light of God as per Bhagwat Gita is more than many thousand Sun shining simultaneous in sky (BG 11:12). But every creature in this universe is alive because of Him. Hence we can say He is in our body also.

Once God revealed a fraction of his light on a hill, that hill exploded into pieces and prophet Moses fell down unconscious. (Holy Quran)(REF) So energy of God is so intense that no one can bear it. So He cannot be in our body.

The way in which God is in our body, understands it from example of solar calculator and watch.

In case of solar calculator or watch, how it should work that software is designed by manufacturer of that solar calculator or watch.

In case of universe, how things should function is decided by God.

- So in case of solar calculator and watch, energy comes from sun and software from manufacturer. While in case of universe and things in it, operating energy as well as software, or how thing should happen comes from God.

This is what is said in Bhagwat Gita in following shloks.

- यथा प्रकाशयति एकः कृत्स्नम् लोकम् इमम् रविः। क्षेत्रम् क्षेत्री तथा कृत्स्नम् प्रकाशयति भारत ॥१३:३१॥

(भारत) O Bharta (Arjun) (तथा) the way in which (एकः) one (रविः) sun (प्रकाशयति) illuminates (make alive) (इमम्) this (कृत्स्नम्) entire (लोकम्) world (तथा) in the same way (क्षेत्री) one God (प्रकाशयति) illuminates (make alive) (कृत्स्नम्) entire (क्षेत्रम्) (field) body.

O Arjun, the way in which one sun illuminates (make alive) this entire world, in the same way one God illuminates (make alive) entire (field) body.

- यत् यत् विभूति मत् सत्त्वम् श्री-मत् उर्जितम् एव वा। तत् तत् एव अवगच्छ त्वम् मम तेजः अंश सम्भवम् ॥१०:४१॥

Certainly (यत् यत्) whatever (विभूति मत्) materialistic creation (उर्जितम्) glorious (energy) (वा) or (श्री मत्) peace, happiness (मत्) considered (सत्त्वम्) to exist. (एव) Certainly (त्वम्) you (should) (अवगच्छ) know (it clearly that) (तत् तत्) all those are (सम्भवम्) because of (अंश) a small part of (मम) My (तेजः) light.

Certainly whatever materialistic creation glorious (energy) or peace, happiness considered to exist. Certainly you (should) know (it clearly that) all those are because of a small part of My light.

- अवा बहुना एतेन किम् ज्ञातेन तव अर्जुन। विष्टभ्य अहम् इदम् कृत्स्नम् एक अंशेन स्थितः जगत् ॥१२॥

(अर्जुन) O Arjun (अथवा) or (but) (एतेन) in this way (किम्) why (तव) you (ज्ञातेन) (need to) know (Me) (बहुना) (by thinking of) so many (things) (अहम्) I (have) (स्थितः) established (इदम्) this (जगत्) universe (एक) (by My) one (अंशेन) fraction (of light) (विष्टभ्य) and parvading and support (all creature in) (इदम्) this (universe) (so concentrate only on Me).

O Arjun or (but) in this way why you (need to) know (Me) (by thinking of) so many (things). I (have) established this universe (by My) one fraction (of light) and parvading and support (all creature in)

this (universe) (so concentrate only in Me).

### **1.7 How philosophies regarding God came into existence because of not understanding life correctly:-**

- When saints meditate to realize God, and when they concentrate towards heaven, they feel God as individual entity, having light more than thousand of Suns. So they said, this universe is created by God, and God is a separate entity. This philosophy is called Dwitwad. (द्वैतवाद) That mean they are two. God and universe are separate entities.
- When some saints concentrated on themselves. They found light of God in themselves, and they also found every living thing alive because of light of God. So they got convinced that God is in everything. They called this philosophy as Adwitwad (अद्वैतवाद). A-dwit mean not two, but all is one and that is God. Among Muslims sufies these two philosophies are called as “wah-da-tul-shahood” and “wah-da-tul-wajood.”
- Mansoor was a Sufie. He use to remain absorbed in remembrance of God. One day he starts saying “Anal haq” that means,I am God. He might have realised light of God within him. But because of saying “Anal-Haq”. That means I am God, he was beheaded.
- So Adwitwad (अद्वैतवाद) and Dwitwad (द्वैतवाद) each are 50% correct. When they combine together then only a real and true picture emerges. God is an individual entity up above in heaven. But His light is present everywhere, and every living being is alive because of that energy. (Like Solar watch comes alive in Sun-light) That energy or light in ourself is called Life, Jaan, or Pran.

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## N-2 Introduction to Spirit, Soul, Life and divine wisdom

### What we are?

We human beings are combinations of

- I) Body
- ii) Spirit
- iii) Soul
- iv) Life
- v) Divine Wisdom

### N.2.1 Body: -

- God said to angels that I am going to create my successor on the earth. (Holy Quran 2:30)

From above mentioned verse we conclude that, human being who is with body is superior to the angels who are without body. Because we are successor of God and not they.

- God said to the angels that when I blow spirit in body of Adam from My spirit than you prostrate to him. (Ref)

This verse indicates that God blew or transferred something from Himself in the human being.

- What God can transfer from Himself? God is infinite intelligence and basic source of guidance. The thing which He transferred in human body is divine finite intelligence. This finite divine intelligence is called spirit.

This divine finite intelligence or spirit is our conscience, or Zameer or अन्तरात्मा or विवेक or ability to recognise right or wrong. Or someone inside our self who will always remind us if we do something wrong.

- Body is the most important part of our existence.

At the time of death we will desert it, and it will get disintegrated. But on the judgment day, which is also called Qiyamat or Parlay, God will

reconstruct our body from soil, and our soul will enter in it gain. And after that this body will remain forever with us.

We will sense pleasure of heaven or punishment of hell on this body only.

In hell due to punishment if our body gets spoiled, God will keep on renewing it.

- God created Prophet Adam in heaven and Prophet Adam and Eve spent sometime in heaven. This proves that human being can stay in heaven with this body, which is made from soil. So we should take extreme care to feed our body with clean food. Clean food means food should be hygienically and spiritually clean, and earned honestly. So that our body remains eligible for heaven.

#### **Revival of body after death :-**

- Few verses of Quran and shloks of Bhagwad Gita which say that God created us from soil, after death we will return to soil, and on the day of Qiyamat or parlay God will raise us again from soil are as follows;
- Verse No. 55 chapter No. 20 of holy quran is as follows.
- From the earth we created you, and into it we will return you, and from it we will extract you another time. (Holy Quran 20:55)

#### **Shloke of Bhagwad Gita :-**

- इदम् ज्ञानम् उपाश्रित्य मम साधर्म्यम् आगताः । सर्गे अपि न उपजायन्ते प्रलये न व्यथन्ति च ॥१४-२॥

(उपाश्रित्य) (By) adopting (इदम्) this (ज्ञानम्) divine knowledge (आगता) (people) attain (साधर्म्यम्) nature described by (मम) Me (न) (then) neither (सर्गे) in this world (न) nor (उपजायन्ते) on becoming alive (प्रलये) on Day of Judgment (Qyamat) (व्यथन्ति) he will face any misery.

(By) adopting this divine knowledge, (people) attain nature described by Me. (Then) neither in this world, nor on becoming alive on Day of Judgment (Qyamat), he will face any misery.



सर्वभूतानि कौन्तेय प्रकृतिम् यान्ति मामिकाम् । कल्प-क्षये पुनः तानि कल्प-आदौ विसृजामि अहम् ॥९-७॥

(कौन्तेय) O son of Kunti (Arjun) (कल्प आदौ) at the beginning of creation of universe (अहम्) I (विसृजामि) created (तानि) all those (human beings) (कल्प क्षये) and at the end of this universe (सर्वे भूतानि) all living beings (यान्ति) will be raised (पुनः) again (मामिकाम्) (by) My (प्रकृतिम्) power of nature (My divine power).

O son of Kunti (Arjun), at the beginning of creation of universe I created all those (human beings). And at the end of this universe (parlay or qyamat), all living beings will be raised again (by) My power of nature (My divine power).

- शरीरम् यत् अवाप्नोति यत् च अपि उत्क्रामति ईश्वरः । गृहीत्वा एतानि संयाति वायुः गन्धान् इव आशयात् ॥१५-८॥

(शरीरम्) The body (यत्) which (human being) (उत्क्रामति) given up (at the time of death) (अपि) certainly (अवाप्नोति) on day of Qiyamat (parlay) he gets (it again) (यत्) that which (he left behind) (एतानि) these (body which) (संयाति) goes away (गृहीत्वा) God take (it to the place of judgment) (इव) like (वायु) air (आशयात्) transfer (गन्धान्) fragrance.

The body which (human-being) given up (at the time of death), certainly on day of Qiyamat (parlay) he gets (it again), that which (he left behind). These (bodies which) goes away, God takes (it to the place of judgment) like air transfer fragrance.

- श्रोत्रम् चक्षुः स्पर्शनम् च रसनम् घ्राणम् एव च । अधिष्टाय मनः च अयम् विषयान् उपसेवते ॥१५-९॥

(श्रोत्रम्) Ears (चक्षुः) eyes (स्पर्शनम्) touch (च) also (रसनम्) tongue (ability to test) (घ्राणम्) smelling power (च) and (मनः) mind (एव) certainly (अयम्) these (अधिष्टाय) again come alive (hence person can) (उपसेवते) enjoy (विषयान्) objects of enjoyment.

Ears, eyes, touch, also tongue (ability to test), smelling power, and mind. Certainly these again come alive. (Hence person can) enjoy objects of enjoyment.

- उत्क्रामन्तम् स्थितम् वा अपि भुञ्जानम् वा गुण-अन्वितम् । विमूढाः न अनुपश्यन्ति पश्यन्ति ज्ञान-चक्षुषः ॥१५-१०॥

(उत्क्रामन्तम्) After death (स्थितम्) revival of the body (वा) or (अपि) certainly (गुण अन्वितम्) revival of abilities (tendencies/nature) (वा) or (भुञ्जानम्) enjoyment (by organs) (विमूढाः) foolish persons (न) (can) never (अनुपश्यन्ति) understand (पश्यन्ति) this could be only visualized by (ज्ञान चक्षुषः) those who can see by knowledge.

After death revival of the body, or certainly revival of abilities (tendencies/ nature), or enjoyment (by organs), foolish persons (can) never understand. This could be only visualized by those who can see by knowledge.

- मृत्युः सर्व-हर च अहम् उद्भवः च भविष्याताम् । कीर्तिः श्रीः वाक् च नारीणाम् स्मृतिः मेधा धृतिः क्षमा ॥१०-३४॥

(अहम्) I (हरः) carry (सर्व) everyone (towards) (मृत्युः) death (च) and (उद्भवः) will create them (again) (भविष्याताम्) in future (hereafter) (कीर्तिः) fame (श्री) peace and blessing (वाक्) fine speech (is because of Me) (नारीणाम्) in women (स्मृति) memory (मेधा) intelligence (धृतिः) courage (क्षमा) forgiveness (is because of Me in them).

I carry everyone (towards) death, And will create them (again) in future (in hereafter). Fame, peace, blessing and fine speech, (is because of Me) in women. Memory, intelligence, courage and forgiveness (is because of Me in them).

## Spirit

Regarding spirit, maximum detail we get from Bhagwad Gita. So let us study eight shloks of this divine book.

### Shloks of Bhagwat Gita regarding spirit

- अन्त-वन्त इमे देहाः नित्यस्य उक्ताः शरीरिणः । अनाशिनः अप्रमेयस्य तस्मात् युध्यस्व भारत ॥१८॥

(उक्ताः) God said (देहाः) the bodies of (शरीर) all creature (with body) (अन्त-वन्त) are going to perish. (इमे) (but) in this (body) (अनाशिनः) (there is a) immortal (spirit) (अप्रमेयस्य) which could not be measured (नित्यस्य) and which always remains in one form. (तस्मात्) therefore (भारत) O descendent of Bharat (Arjuna) (don't fear death and) (युध्यस्व) (get prepared to) fight.

God said, the bodies of all creatures are going to perish, (but) in this (body) (there is a) immortal (spirit), which could not be measured, and which always remains in one form. Therefore O descendent of Bharat (Arjuna) (don't fear death and) (get prepared to) fight. (*Bhagwad Gita 2.18*)

Facts to be remembered from above mentioned shloks about spirit are it is :

Immortal.

immeasurable.

Always remains in one form.

- यः एनम् वेत्ति हन्तारम् यः च एनम् मन्यते हतम्। उभौ तौ न विजानीतः न अयम् हन्ति न हन्यते ॥१९॥

(य) anyone who (वेत्ति) knows (एनम्) this (spirit) (हन्तारम्) as a killer (च) and (यः) anyone who (मन्यते) thinks (एनम्) this (spirit) as (हतम्) mortal. (उभौ) both (of them have) (न) no (विजानीत) knowledge. (एनम्) this (spirit) (न) neither (हन्ति) kills (anyone) (न) nor (हन्यते) it gets killed.

Anyone who knows this (spirit) as a killer, and anyone who thinks this (spirit) as mortal (one who can die), both (of them have) no knowledge. This (spirit) neither kills (anyone), nor it get killed. (Bhagwad Gita 2.19)

Facts to be remembered from above mentioned shloks about spirit is, it is

It neither get killed, nor kills anyone.

- न जायते म्रियते वा कदाचित् न अयम् भूत्वा भविता वा न भूयः । अजः नित्यः शाश्वतः अयम् पुराणः न हन्यते हन्यमाने शरीरे ॥२०॥

(अयम्) this (spirit) (न) neither (जायते) took birth (वा) and (न) nor (वा) (म्रियते) it dies (वा) and (कदाचित्) at any time (न) neither (it) (भूत्वा) came into existence (भविता) nor is in existence (न भूयः) and neither it will come into existence (अयम् पुराण) and it is the oldest (one) (न) this doesn't (हन्यते) die (with) (हन्यमाने) death of (शरीरे) body.

This (spirit) neither took birth, nor it dies, and at any time neither (it) came into existence, nor is in existence, and neither it will come in to existence. This (soul) is the oldest. This doesn't die (with) death of body.

(Bhagwad Gita 2.20)

Facts to be remembered from above mentioned shloks about spirit is, it is

Unborn.Non-existing.Oldest.

- वेद अविनाशिनम् नित्यम् यः एतम् अजम् अव्ययम् । कथम् सः पुरुषः पार्थ कम् घातयति हन्ति कम् ॥२१॥

(यः) One who (वेद) knows (एतम्) this (spirit) (अविनाशिनम्) imperishable (नित्यम्) eternal (अजम्) unborn (अव्ययम्) immortal (पार्थ) O Arjuna, (सः) that (पुरुषः) person (कथम्) how (हन्ति) (can) kill (कम्) someone or (घातयति) arrange to kill (कम्) someone.

One who knows this (spirit) **imperishable, eternal, unborn, immortal.** O Arjuna, that person how (can) kill someone, or arrange to kill someone. (Bhagwad Gita 2.21)

- न एतम् छिन्दन्ति शस्त्राणि न एतम् दहति पावकः । न च एतम् क्लेदयन्ति आपः न शोषयति मारुतः ॥२३॥

(एतम्) To this (spirit) (न) no (शस्त्राणि) weapon (छिन्दन्ति) can cut into pieces. (न एतम्) neither to (this spirit) (पावकः) fire (can) (दहति) burn (च) And (न) nor (एतम्) to this (spirit) (आपः) water (can) (क्लेदयन्ति) drawn, (न) nor (to this spirit) (मारुतः) wind can (शोषयति) dry (withered)

To this (spirit) no weapon can cut into pieces. Neither to this (spirit) fire can burn, nor to this (spirit) water (can) drown, and nor wind can dry (wither it) (Bhagwad Gita 2.23)

Facts to be remembered from above mentioned shloks about spirit is;

**Weapon cannot cut it.**

**Fire cannot burn it.**

**Water cannot drown it.**

**Wind cannot dry it.**

- अक्लेद्यः अयम् अदाह्यः अयम् अक्लेद्यः अशोष्यः एव य । नित्यः सर्व-गतः स्थाणुः अच लः अयम् सनातनः ॥२४॥

(अयम्) this (spirit is) (अक्लेद्यः) unbreakable (अदाह्यः) unable to be burned (अयम्) this (spirit) (अक्लेद्यः) doesn't dissolve (in water) (अशोष्यः) doesn't get dried (च) and (एव) no doubt (अयम्) this (spirit) (नित्यः) everlasting (स्थाणुः) unchangeable (Don't age) (सर्व गतः) can survive in all places in universe

(अचलः) immovable (whatever period assigned with body-it remains with it)

This (spirit is) unbreakable, unable to be burned, this (spirit) doesn't dissolve (in water), it doesn't get dried, and no doubt this spirit is everlasting, unchangeable (Doesn't age), can survive in all places in universe, immovable (whatever period assigned with body, it remains with it). (Bhagwad Gita 2.24)

Facts to be remembered from above mentioned shloks about spirit is, it is;

**Unbreakable**  
**Un-dissolveable**  
**everlasting**  
**unchangeable**  
**can stay in all places in the world.**

● अव्यक्तः अयम् अचिन्त्यः अयम् अविकार्यः अयम् उच्यते। तस्मात् एवम् विदित्वा एनम् न अनशोचितुम् अर्हसि ॥२५॥

(उच्यते) God said that (अयम्) this (spirit is) (अव्यक्तः) invisible (अयम्) this (spirit is) (अचिन्त्यः) inconceivable (अयम्) this (spirit is) (अविकार्यः) unchangeable (तस्मात्) therefore (विदित्वा) (after) knowing well about (अयम्) this (spirit) (अर्हसि) you should (न) not (अनुशोचितुम्) worry (about life and death)

God said that, this (spirit) is invisible, this (spirit) is inconceivable, this (spirit) is unchangeable. Therefore after knowing well about this (spirit), you should not worry (about life and death). (Bhagwad Gita 2.25)

Fact to be remembered from above mentioned shloks about spirit is, it is

**Invisible.**  
**Inconceivable.**

**Verses of holy Quran regarding spirit:-**

In holy Quran spirit is called as Rooh, and it is used for four different

meanings which are as follows;

- 1) Commandment of God or Revelation. (42:15, 40:15, 17:85)
- 2) Blessing of God (56:89) (12:87)
- 3) Arch-Angel who communicates revelation of God to prophets. (26:193-194), (2:87), (81:19)
- 4) Spirit (15:29), (38:72), (32:9)

If we summerise all four in one place we can say that spirit is some feature in human being, blessed directly from God, which give him intelligence and guides the human beings from inside. The conscience or Zameer or अंतरात्मा is spirit.

#### **Verse of Bible regarding spirit :-**

A verse of bible is as follow,

- The words of God is living and active, sharper than any two-edged sword, piercing to the division of soul and of spirit, of joints and of marrow and discerning the thought and intentions of the heart. (Hebrews 4:12, Biblia.com)
- God is spirit, and those who worship Him must bring Him true spiritual worship.  
(John 4:24, Weymouth Bible)
- From above mentioned two verses, facts which should be remembered are:
  - 1) Spirit and Soul are two separate things.
  - 2) Spirit is related to God.

## **Soul**

Regarding soul maximum details are found in the holy Quran. Hence let us study some of it's verses.

#### **Soul has got existence :-**

Three verse of holy Quran are as follow:

1) (God asks those who deny existence of God)

Why you don't retain the soul of dying person (in his body), if you are not in control of God.

*(Holy Quran 56:85-87 (Summary))*

2) But when (Men's soul) reaches the throat and when it is asked "could any magician save him now?" And (The dying person) knows that it is the time of parting. *(Holy Quran 75:26-28 (Summary))*

3) But God will not grant any extra time to a soul. When its appointed time (of death) has come. *(Holy Quran 63:11)*

From above mentioned three verses of holy Quran we can conclude that soul has got an existence. It stays in the body for a specific time. And on appointed time it has to leave the body.

### **Birth of Soul**

Two verses of holy Quran are as follows,

- When your Lord took out soul of children of Adam from his back and made them witness over themselves, and asked them "Am I not your Lord?"

They (Souls of all human beings) replied, "We bear witness that you are (our God)."

(God says) This we did so that mankind should not say on day of Qiyamat that we had no knowledge that one God is our lord, Or human being may say that "Our forefather worshiped deities along with God, we are only their descendants and came after them, so why you are punishing us for the new method of worship which our forefather invented." *(Holy Quran 7:172/173)*

- God says in holy Quran "And (remember) when we took from the prophets their covenant (pledge, promise) and from you (O Mohammed) and from Noah, Abraham, Moses and Jesus son of Mary. We took from them a firm commitment. *(Holy Quran 33.7)*

From above mentioned two verses we conclude that.

I) God created souls of all human beings before creation of this body, along with prophet Adam.

II) Before birth, soul is so small that soul of whole mankind could be accommodated on back of prophet Adam.

III) Before creation of universe souls of all human beings were created along with their complete personality, position, status, intelligence and responsibilities. On earth only they got body and spirit to practically give exam and fulfill commitments.

#### **Understanding Soul :-**

- To understand soul concentrate on computer, as we daily use it, and aware of its construction. Hence we can easily understand example explain with reference to computer.
- Main body of computer is our body.
- Our spirit is CPU (central processing unit) of computer. This unit gives only intelligence to computer. You cannot add or delete any thing in CPU. Similarly spirit gives divine intelligence only, and always remains in same condition. It is our conscience. (Zameer, अन्तरात्मा )
- Our soul is Hard Disc of computer.
- In hard disk we load many kinds of software. Anything could be added or deleted from the hard disk.

Similarly God has loaded or programmed our soul with many kind of wishes and emotion.

- Virus can attack hard disc. To protected we use anti virus software .

Similarly Devil can develop wishes of sin in us. By divine knowledge and prayer of God we can protect our soul.



- Many types of software could be loaded in one hard disk. As per software in hard disk, computer get an overall label. (That means computer suitable for accounts, or engineering design, or graphic design, or video editing etc.)

Similarly our soul gives as an overall personality. Hence soul is also called as self.

- Soul develops wishes in mind and heart. Hence it is called our heart or mind also. If someone says my heart desires this thing. That means my soul is desiring it. Because it is soul which generates desire.

#### **Explanation about Soul :-**

1) We human beings have got a body, which is made up of soil. Soil is not useful for storing data. Knowledge is in form of light, or energy. God created an entity of light and super imposed on human body. It is our soul. It is some form of energy similar to body of angels. In which God loaded many software, which are necessary to take the exam of human being.

2) First type of software which God loaded in human being corresponds to all natures of human beings. This software gives a man Sattvic, or Rajasic or Tamsic, overall nature.

3) Second type of software is six desires. Detail of which is given in holy Quran. (3:14)

4) Third type of emotion are :

1. Anger 2. Greed 3. Wish to follow our own desires. (कामः)

5) Above motioned are main groups of emotions. But along with these emotions, God has placed in soul many types of other emotions, and feeling also. For example;

Love for children, Love for country, Love for our own religion, Partiality, envy, desire for sex, revenge etc.

6) Because of above mentioned emotions, it is nature of soul to always wish to enjoy and accumulate wealth, and want to do easy and non-religious things. If we human being do not understand our own body composition and always do what our mind wish to do. Then we remain busy in accumulating and enjoying materialistic things only.

- 7) Soul induces desire, hence we call our soul as our heart or mind also
- 8) Soul gives us a personality. What we are considered in society is because of our behavior and thinking, which we do as per suggestion of our soul. Hence soul is called as personality, as well as “self.”
- 9) Soul is an angel like entity, which lives in our body. Whatever movement we do is because of soul. In sleep it is removed from our body by angels, hence we could not perform any willful activity in sleep. It again enters the body when we wakeup.
- 10) At the time of death, it will leave body permanently.
- 11) God has got a personality. For example He loves us, He becomes angry, He blesses, He doesn't like many things. Hence God is also called soul or atma, or paramatma.
- 12) God created soul before creation of universe, and in hereafter human beings will stay in heaven or hell for infinite period of time along with soul. Hence soul is called immortal. Soul experiences death hence it is said that all soul will taste death (That means it will not die but will taste or experience death.).
- 13) God is immortal, and God is without beginning and end. And existence of God is neither spiritual (like angel) not materialistic like human being. But soul is spiritual (like angel). God created it (so it has a beginning). It is not a part of God. It could be extremely inferior. For example soul of Tamas nature people are kept in hell along with demons.

We have made above mentioned thirteen statements. Now we will give reference of our each statements, and we will also mention Shloks of Bhagwat Gita and Holy Quran in which soul is called as Soul, mind, heart, self, and God.

### References of our statements :-

#### Emotion and wishes are stored in Soul :-

1) किम् तत् ब्रह्म किम् अध्यात्मम् किम् कर्म पुरुष-उत्तम । अधि-भूतम् च किम् प्रोक्तम् अधि-दैवम् किम् उच्यते ॥१॥

(अर्जुन उवाच) Arjun said (किम्) who is (तत्) that (ब्रह्म) Brahma God (किम्) what is (अध्यात्मम्) the individual Soul (किम्) what is (कर्म) karma (पुरुष उत्तम) (of) the supreme entity (God) (च) and (किम्) who (प्रोक्तम्) is called (अधि भूतम्) lord of all

creature (किम्) who (उच्यते) is called (अधिदैवम्) the lord of devatas (angles).

Arjun said, who is that brahma (God). What is individual soul. What is karma (of) the supreme entity (God). And who is called lord of all creature. Who is called the lord of devatas (angels)? (Bhagwad Gita 8:1)

- अधियज्ञः कथम् कः अत्र देहे अस्मिन् मधुसूदन । प्रयाण-काले च कथम् ज्ञेयः असि नियत-आत्मभिः ॥२॥

(अधि) The lord of (ज्ञानम्) divine knowledge (कथम्) how (communicate with prophets) (च) and (मधुसूदन) O Krishna (कः) who (is present) (अत्र) here (in this world) (अस्मिन्) in this (देहे) body (प्रयाण काले) at the time of death (नियत) by controlling (आत्मभिः) mind (self) (कथम्) how (ज्ञेयः असि) He (God) can be known (remembered).

(Who is) The lord of divine knowledge. How (communication with prophets are done), and O Krishna, who (is present) here (in this world) in this body. At the time of death by controlling mind (self) how He (God) can be known (remembered)? (Bhagwad Gita 8:2)

- अक्षरम् ब्रह्म परमम् स्वभावः अध्यात्मम् उच्यते । भूत-भाव-उद्भव-करः विसर्गः कर्म संज्ञितः ॥३॥

(श्री भगवान् उवाच) God said (परमम्) the supreme (अक्षरम्) indestructible (उच्यते) is called (ब्रह्म) Brahma or God. (स्व) Every human being (भावः) has nature (or personality, which) (संज्ञितः) is called (अध्यात्मम्) the soul (self) (उद्भव) after creating (भुत) creature (विसर्गः) assigning (कर्म) a function to individual creature is (कर्म) is karam (of managing the universe by God).

God said, the supreme, indestructible (entity) is called Brahma or God. Every human being has a nature (or personality which) is called the soul (self). After creating creature, assigning a function to individual creature is karam. (or deed of God for managing the universe). (Bhagwad Gita 8:3)

- सर्व-द्वाराणि संयम्य मनः हृदि निरुध्य च । मूर्ध्नि आधाय आत्मनः प्राणम् आस्थितः योग-धारणाम् ॥४॥

(To get heaven one has to do following things) (संयम्य) control (सर्व द्वाराणि) all the gates (of body) (निरुध्य) confine (मनः) all wishes (हृदि) in heart (not running after them to fulfill them) (च) and (आत्मनः) (engaging) self (soul) in (प्राणम्) meditation (and) (आधाय) establishing (concentration) (मूर्ध्नि) in the head (between eyebrows) (आस्थितः योग धारणाम्) unite the consciousness with God (worship God with full concentration).

(To get heaven one has to do following things)

Control all the gates (of body). Confine all wishes in heart (not running

after them to fulfill them), and (engaging) self (soul) in meditation. Establishing concentration between eyebrows. Unite the consciousness with God. (worship God with full concentration). (Bhagwad Gita 8:12)

So soul is something which is related to thinking, wishes, emotion, our nature etc.

### Soul acquire Sattvic, Rajas or Tamas nature :-

2) In verse No. 27-30 of chapter No. 89 of holy Quran, God says to righteous people, "O Soul at peace (Nafs-mutmainna / sattvic soul) return to your lord. You were happy (with whatever God gave you) and God is also happy with your deeds." (Holy Quran 89 : 27-30)

In this verse Soul is named as Sattvic soul, That means it is soul who acquire Sattvic, or Rajasic or Tamsic nature.

सत्त्वम् रजः तमः इति गुणाः प्रकृति सम्भवाः । निबध्नन्ति महा-बाहो देहे देहिनम् अव्ययम् ॥५॥

(महा-बाहो) O mighty armed one (Arjun) (सत्त्वम्) nature of goodness (रजः) nature of passion (तमः) nature of ignorance (इति) these are (गुणा) tendencies (सम्भवा) created by (प्रकृति) governing force of God (अव्ययम्) immortal God has (निबध्नन्ति) bound (them to the) (देहे) bodies of (देहिनम्) human-beings. (Bhagwad Gita 14:5)

● सत्त्वम् सुखे सञ्जयति रजः कर्मणि भारत । ज्ञानम् आवृत्य तु तमः प्रमादे सञ्जयति उत ॥९॥

(उत) God says that (भारत) O son of Bharta (Arjun) (सत्त्वम्) nature or tendency of goodness (सञ्जयति) binds with (सुखे) happiness (रजः) tendency of passion (binds with) (कर्मणि) work /activity (तु) but (तमः) tendency of ignorance (ज्ञानम् आवृत्य) covers the knowledge (सञ्जयति) and binds with (प्रमादे) madness or negligence or delusion. (Bhagwad Gita 14:9)

● रजः तमः च अभिभूय सत्त्वम् भवति भारत । रजः सत्त्वम् तमः च एव तमः सत्त्वम् रजः तथा ॥१०॥

(भारत) O son of Bharta (Arjun) (सत्त्वम्) (sometime) tendency of goodness (अभिभूय) surpasses (रजः सत्त्वम् च) tendency of passion and ignorance (भवति) (and) become prominent (रजः सत्त्वम् तमः) sometime passion surpasses goodness and ignorance (च एव) and sometime (तमः सत्त्वम् रजः तथा) ignorance surpasses goodness and passion. (Bhagwad Gita 14:10)

● गुणान् एतान् अतीत्य त्रीन् देहे देह समुद्भवान् । जन्म मृत्यु जरा दुःखैः विमुक्तः अमृतम् अश्नुते ॥११॥

(अतित्य) (One who) giveup (एतान्) all these (त्रीन्) three (गुणान्) nature or

tendencies (समुद्भवान्) (which is) created in (देह) body of (देही) human being (विमुक्त) (he become) free from (दुःखै) sorrow of (जन्म, मृत्यू, जरा) birth, death and old age (अश्नुते) attains (अमृतम्) place where there is no death (heaven). (Bhagwad Gita 14:20)

- दैवी हि एषा गुण-मयी मम माया दुरत्यया । माम् एव ये प्रपद्यन्ते मायाम् एताम् तरन्ति ते ॥१३॥

(हि) Certainly (दुरत्यया) it is difficult to pass (माया) exam (based on) (एषा) these (three) (दैवी) divine (or natural) (गुण) tendencies or nature (मायी) (created by) Me (एव) certainly (ये) (those) who (take) (मम) (My) (प्रपद्यन्ते) support (ते) they (तरन्ति) crossover (एताम्) this (मायाम्) exam. (Bhagwad Gita 7:14)

All emotions such as love, greed, anger etc are present at a time in human being. Similarly all the three natures (Satvic, Rajasic, Tamasic) are all at a time present in human being. It is way of life, attitude and struggle of human being which decide which nature is because predominant. Read shlok no. 14.20 to 14.27 to control and get rid of these three natures.

#### Wishes are imbedded in soul :-

3) Soul is loaded with six types of desires, details of which are mentioned in Quran as follow;

- “Worldly desires of Wives, Children, accumulated treasures of gold and Silver, horses of noble bread, cattle, and farms are all made to seem attractive to men. All these are the bounties of the worldly life, but in the life to come (after death) God has the best place for people to dwell.” (Holy Quran 3:14)

- Equivalent six desires in present period will be 1) Women 2) Son 3) Bank balance 4) Costly vehicle 5) stock of shares or good business 6) Properties

#### Three destructive wishes of Soul :-

- 4) त्रिविधम् नरकस्य इदम् द्वारम् नाशनम् आत्मनः । कामः क्रोधः तथा लोभः तस्मात् एतत् त्रयम् त्यजेत् ॥२१॥

(त्रिविधम्) Three kinds (of emotions which are) (नाशनम्) destructive to (आत्मनः) soul or mankind (are) (कामः) wish to follow our own desire (क्रोधः) anger (तथा) as well as (लोभः) greed (इदम्) these are (also) (द्वारम्) gates (नरकस्य) of hell (तस्मात्) therefore (त्यजेत्) one must give up (एतत्) these (त्रयम्) three (emotions).

Three kind (of emotions which are) destructive to soul or mankind (are)

wish to follow our own desire, anger, as well as greed. These are (also) gates of hell. Therefore one must give up these three (emotions). (Bhagwad Gita 16:21)

Following verse proves that greed is related to soul.

- Those who were already settled in the city (Madinah) and firmly rooted in faith, love those who migrated to them for refuge, and harbor no desire in their hearts, For what has been given to the (migrants). They give them preference over themselves, even if they too are needy. Those who are saved from their own soul's greed are truly successful. (Holy Quran, 59:9)

**5 & 6)** उद्धरेत् आत्मना आत्मानम् न आत्मानम् अवसादयेत् । आत्मा एव हि आत्मनः बन्धुः आत्मा एव रिपुः आत्मनः ॥५॥

(हि) Indeed (आत्मानम्) human being (should) (उद्धरेत्) elevate (आत्मन) himself (आत्मानम्) human being (न) should not (अवसादयेत्) degrade (himself) (आत्मा) (As) self (is) (बन्धुः) friend of (आत्मनः) human being (एव) as well as (आत्मा) self (is) (रिपुः) enemy (आत्मन) of human-being.

- Indeed human being (should) elevate himself. Human being should not degrade (himself). (As) self (is) friend of human being, as well as self (is) enemy of human-being. (Bhagwad Gita 6:5)

● बन्धुः आत्मा आत्मनः तस्य येन आत्मा एव आत्मना जितः । अनात्मनः तु शत्रुत्वे वर्तेत आत्मा एव शत्रु-वत् ॥६॥

(आत्मनः) The person (येन) by whom (आत्मा) the self (जितः) was conquered (तस्य) of him (आत्मा) self (बन्धुः) become friend (तु) But (आत्मा एव) the same self (आत्मना) of the person (अनात्मनः) with unconquered self (वर्तेत) remains (शत्रुत्वे) enemy (एव) and certainly (शत्रु-वत्) (acts) like an enemy.

The person by whom the self is conquered, for him self become friend. But the same self of the person, (which remains) unconquered that remains enemy and certainly (acts) like an enemy. (Bhagwad Gita 6:6)

Note : Soul, Self and mind have got same meaning. This shloke No. 6.5 and 6.6 has got word Atma. And we translated shloke by selecting meaning of atma as self.

If we select it as soul or mind, then also over all meaning of shloke remains same. That means, we should purify our soul or self or mind for success.

● (Prophet Joseph said) I am not trying to declare myself (free from sin), because man's very soul incites him to evil, unless my lord bestows His mercy (Holy Quran, 12:53)

● Above mentioned verse proves that soul creates desire in heart. Sometime even wrong desire.

7) तेषाम् एव अनुकम्पा-अर्थम् अहम् अज्ञान-जम् तमः । नाशयामि आत्म-भाव स्थः ज्ञान दीपेन भास्वता ॥११॥

(तेषाम्) for them (अनुकम्पा अर्थम्) to show special mercy (अहम्) I (स्थः) keep situated (आत्म भाव) within their hearts (ज्ञान दीपेन) lamp of knowledge (भास्वता) (by) light of which (नाशयामि) (I) destroy (तमः) darkness (अज्ञान जम्) which is born of ignorance (in there heart).

For them, to show special mercy, I keep situated within their hearts a lamp of knowledge. (By) light of which I destroy darkness, which is (the darkness) born because of ignorance (in there heart). (Bhagwad Gita 10:11)

● In this shloke we have translated meaning of Atma as heart.

● असक्त-बुद्धिः सर्वत्र जित-आत्मा विगत-स्युहः । नैष्कर्म्य-सिद्धिम् परमाम् संन्यासेन अधिगच्छति ॥१९॥

(असक्त बुद्धिः) Those whose mind (सर्वत्र) is not attached to everyone (जित आत्मा) having mastered the mind (विगत स्युहः) without material desire (न्यासेन) gave up (नैष्कर्म्य सिद्धिम्) expectation of fruits of noble deed completely (अधिगच्छति) he attains (परमाम्) the supreme God.

Those whose mind is not attached to everyone, having mastered the mind, without material desire, gave up expectation of fruits of noble deed completely. He attains the supreme God. (Bhagwad Gita 18:49)

● In this shloke we have translated meaning of Atma as mind.

● **Soul is also called as self or person or personality :-**

8) राग द्वेष विमुक्तैः तु विषयान् इन्द्रियैः चरन् । आत्म-वश्यैः विधेय-आत्मा प्रसादम् अधिगच्छति ॥१३॥

(तु) But (विधेय आत्म) a pious person (who follows the instruction of God,) (विमुक्तेः) (who is) free from (राग) lust (द्वेषः) hatred (चरन्) and while enjoying (विषयान्) object of the senses (enjoyment) (वश्यैः) keeps control over (आत्मा) His (इन्द्रियैः) wishes (for enjoy of) (अधिगच्छति) (He) attains (प्रसादम्) mercy (of God.)

But a pious person (who follows the instruction of God), (who is) free from lust, hatred. And while enjoying object of the senses (enjoyment), he keeps control over his wishes (for enjoyment). Then he attains mercy (of God.) (Bhagwad Gita 2:64)

- In this shlok we translated atma for person and him (self).
- Let the man of means (a rich person) spend in accordance with his means (capacity), and let him whose resources are restricted, spend in accordance with what God has given him. God does not burden any person with more than He has given him. God will soon bring about ease after hardship. (Holy Quran,65:7)

In this verse we translated Atma (Nafs) as person.

#### **In sleep Soul is withdrawn from the body :**

**9&10)** अव्यक्तात् व्यक्तयः सर्वाः प्रभवन्ति अहः-आगमे । रात्रि-आगमे प्रलीयन्ते तत्र एव अव्यक्त संज्ञके ॥१८॥

(अहः आगमें) As the day begins (अव्यक्तात्) (self) which is invisible (व्यक्तयः) (become) visible (in) (सर्वाः) all (creature) (प्रभवन्ति) (and life is) visible (everywhere) (एव) certainly (similarly) (रात्री आगमे) when night arrives (संज्ञके) (self or Soul) which is (अव्यक्त) not visible (प्रलीयन्ते) dies (withdrawn).

- As the day begins Soul which is invisible (become) visible (in) all (creature), (and life is) visible (everywhere). Certainly (similarly) when night arrives soul which is called not visible, dies (withdrawn). (Bhagwad Gita 8:18)

● भूत-ग्रामः सः एव अयम् भूत्वा भूत्वा प्रलीयते । रात्रि आगमे अवशः पार्थ प्रभवति अहः आगमे ॥१९॥

(प्रलीयते) (they) die (आगमे) on the arrival (रात्री) of night (अवशः) automatically (प्रभवति) they come alive (आगमें) on the arrival (अहः) of day (पार्थ) O Arjun (एव) certainly (अयम्) these are (भूत्वा भूत्वा) repeated creation of (सः) all these (भूत्वा ग्रामः) living being (By Me).

(they) die on the arrival of night automatically they come alive on the arrival of day. O Arjun certainly these are repeated creation of all these living being (By Me). (Bhagwad Gita 8:19)



A verse of holy Quran is as follows,

- It is God who takes away men's souls upon their death and the souls of the living during their sleep. Then He withholds those for whom He has ordained death and restores the souls of other for an appointed term. There are certainly signs in this, for those who think. (Holy Quran,39:42)

**11)** Verse of holy Quran in which God called himself as well as for human being as Nafs, which means self or soul, are as follow;

- "Say, to whom belongs whatever is in the heaven and on earth. Say, to God. He has inscribed for himself mercy. He will surely gather all of you on the day of parlay, about which there is no doubt. Those who ruin their soul will not believe (in God). (Holy Quran 6:12)
- (In this verse Nafs or Soul is translated as himself)

(Similarly in verse No. 6.55 also God called Himself as Nafs / Soul)

- यत् ज्ञात्वा न पुनः मोहम् एवम् यास्यसि पाण्डव । येन भूतानि अशेषेण द्रक्ष्यसि आत्मनि अधोमयि ॥३५॥

(एवम्) In this way (पाण्डव) O Arjuna, (ज्ञात्वा) having known (यत्) this (knowledge) (न) (you will) never (पुनः) again (यास्यसि) get (मोहम्) deluded (confused) (येन) by this (knowledge) (द्रक्ष्यसि) you will see (अशेषेण) all (भूतानि) living beings (आत्मनि) by God (अधः) that is to say (मयि) (only) by Me.

In this way, O Arjuna, having known this (knowledge), (you will) never again get deluded (confused). By this (knowledge) you will see all living being by God. That is to say (only) by Me.

In this shloke word Atma (आत्मानि) is used for God.

**Soul will not die but experience death :-**

**12)** Every soul shall taste death, and then to Us you shall return. (Holy Quran,29:57)

- In this verse it is mentioned that soul will taste death. It does not say soul will die. It leaves the body at the time of death and, on parlay it will again get same body. To know more about this read notes on parlay.

**God is superior than soul :-****13) Following shloks says that God is superior than Soul.**

- द्वौ इमौ पुरुषौ लोके क्षरः च अक्षरः एव च । क्षरः सर्वाणि भूतानि कूटस्थः अक्षरः उच्यते ॥१६॥

(च) Certainly (लोके) in this world (इमौ) there are (द्वौ) two kinds of elements (क्षरः) the perishable (body) (च) and (अक्षरः) the imperishable (soul) (च) and (उच्यते) God says that (सर्वाणि) to all (भूतानि) living beings (क्षरः) (with) perishable (body) (अक्षरः) the immortal soul (कूट) (keeps them) firmly (स्थः) stable.

Certainly in this world there are two kinds of elements. The perishable (body), and the imperishable (soul). And God says that to all living beings (with) perishable (body), the immortal soul (keeps them) firmly stable.

(Bhagwad Gita 15:16)

- उत्तमः पुरुषः तु अन्य परम आत्मा इति उदाहृतः । यः लोक त्रयम् आविश्य विभितिं अन्ययः ईश्वरः ॥१७॥

(तु) But (उदाहृतः) God says (इति) that (ईश्वरः) God (himself) (पुरुषः) (is that) entity (उत्तमः) (who is) superior (अन्यः) (than) others (परम) (He is) superior (आत्मा) soul (अन्ययः) He is immortal (य) He (आविश्य) encompasses (लोकः त्रयम्) three worlds (विभितिं) and support them.

But God says that God (himself is that) entity (who is) superior (than) others. (He is) superior (than) soul. He is immortal. He encompasses three worlds and support them.

(Bhagwad Gita 15:17)

- यस्मात् क्षरम् अतीतः अहम् अक्षरात् अपि च उत्तमः । अतः अस्मि लोके वेदे च प्रथितः पुरुष-उत्तमः ॥१८॥

(यस्मात्) Because (अहम्) I am (उतीतः) beyond (क्षरम्) mortal human body (च) and (अपि) also (उत्तमः) superior than (अक्षरात्) immortal soul (अतः) therefore (लोके) in this world (च) and (वेदे) (in) holy Vedas (अस्मि) I am (पुरुष उत्तमः) supreme entity (च) and (प्रथितः) praised one.

Because I am beyond mortal human body, and also superior than immortal soul. Therefore in this world and in holy Vedas, I am supreme entity, and praised one. (Bhagwad Gita 15:18)

- **How to make soul pure?**

- Both physical body and soul take birth at same time.

At this stage soul has pious or noble nature (by birth) and human body

mostly free from all diseases.

- As per food habit physical body becomes weak or normal or strong, and get Pitta, Vata and Kapha nature.

- As per family culture, society culture, education and self control or by blessing or curse of God, soul get three natures mentioned below

- 1 Sattvic nature (Nafs mutmainna)

- 2 Rajasic nature (Nafs lawamma)

- 3 Tamasic nature (Nafs Ammara)

- If family culture is business-minded. Follows modern philosophies such as:

Live your own life.

Enjoy life fully and upto maximum extent.

Money is everything.

Sleep well, eat well, dress well.

Worry about yourself as compared to anyone else.

Then this soul or self will have rajasic nature.

- If family culture is religious, and they worry about humanity and others also,

Person wake-up early morning.

Reads divine books.

Worships God in the early morning.

Eats and sleep moderately. Spends balance life.

Keeps fast, donate money to poor .

Not addicted to comfortable life etc.

Then “soul or Self” of this person will have sattvic nature.

- If family has corrupt, communal or criminal culture then “Soul” will have tamasic nature.

- At any stage of life if a person does analysis whether he has Tamasic or Rajasic nature, then by hard struggle and worship of God

● he can become sattvic.

● Soul always wants to remain free and comfortable. When we punish him by doing thing what he doesn't want to do, it changes and become sattvic. The things which our “soul” doesn't want to do is are follows.

1. Firm belief in God.
2. Getting up early in morning
3. Worshipping God at early morning.
4. Keeping fast.
5. Donating money.
6. Controlling all five senses as per religious norms.

When we keep on doing these acts regularly slowly our soul changes to sattvic.

● Holy Quran says “getting up early morning severely punishes self (soul)”.(Holy Quran 73:6)

● Fasting is made compulsory so that human beings become pious (Holy Quran 2:183)

Donating money is exactly opposite to our nature of lust and greed. Hence by regularly donating, we punish our nature of lust or greed or kama.

Getting up early in morning has great importance in religion. For common Muslim five times prayer is compulsory. But for prophet Mohammad (pbuh) it was six time. And that extra one time prayer was called Tahazzud (Holy Quran 17:79). Time of this namaz starts around midnight and ends 90 minute before sunrise. And all prophets and all saints strictly follow prayer at this time.

In Holy Vedas we get reference of early prayer as follow.

अग्निः प्रति: सवने पात्वस्मान् वैश्चानरो विश्वशंभुः।(अथर्ववेद ०६:४७:०१)

O' God you are) beloved of all human beings, creator of the whole universe, beneficent on every individual. O' God, please protect us

when we perform our early morning prayer."

God says in Holy Quran "O nafs mutma inna (sattvic self) enter in My heaven. You surrendered (to my commandment) and I am pleased with you. (Holy Quran 89:2)

So we should try to develop sattvic nature in us, to get heaven. Actually the attitude required to get heaven is more pious and noble than our attitude or thinking in sattvic nature. This we will discuss in Adheyay14 of Bhagavat Geeta. But sattvic nature is first step toward that nature, which is called Ateet.

### **Life, Jaan, Pran (प्राण) :-**

This subject we have already studied in section of introduction of God.

### **Divine Wisdom**

- Stephen Hawking was one of the great scientists. He wrote a best selling book with title "A brief history of time". Which describes big bang theory to black holes. He wrote that this universe is working like a perfect machine, but even if speeds of planets get increased or decrease by fraction of a second this universe will collapse.
- Prophet Muhammed (Pbuh) became orphan before his birth. He was brought up by his uncle Hazrat Abu Talib. When Hazrat Muhammed (Pbuh) declared that he is a messenger of God, people of whole Makkah city became his enemy. They wanted to eliminate prophet Muhammed (pbuh) but Hazrat Abu Talib who was leader of their tribe, always protected. Hazrat Muhammed (pbuh). But hazrat Abu Talib never accepted Islam. Whenever Hazrat Muhammed (pbuh) use to preach Hazrat AbuTalib, he use to say "Son I know you are true, and I will always stand by you. But I will continue my older religion."
- Why it happens that people firmly believe that this person is prophet,

● and his religion is a true religion, then also they don't accept it? Or a genius person knows that this perfect universe cannot come into existence by it's own. God has created it, but he never acknowledges it?

● God says in Holy Quran (O Mohammad!) You cannot guide whom you like, to be guided, but (it is) God (who) guides whomever He will, and He knows best those who will be guided. (H.Q 28:56)

Bhagwat Gita says,

● तेषाम् सतत-युक्तानाम् भजताम् प्रीति-पूर्वकम् । ददामि बुद्धि-योगम् तम् येन माम् उपयान्ति ते ॥१०:१०॥

(Those who have faith in God) (प्रीति पूर्वकम्) with love (सतत युक्तानाम्) they always remain engaged (भजताम्) in worship of God (ददामि) (to such people) I give (तम्) such (बुद्धि योगम्) divine consciousness (येन) by which (ते) they (उपयान्ति) get (माम्) Me.

(Those who have faith in God) with love they always remain engaged in worship of God (to such people) I give such divine consciousness by which they get Me.

● तेषाम् एव अनुकम्पा-अर्थम् अहम् अज्ञान-जम् तमः । नाशयामि आत्म-भाव स्थः ज्ञान दीपेन भास्वता ॥१०:११॥

(तेषाम्) for them (अनुकम्पा अर्थम्) to show special mercy (अहम्) I (स्थः) keep situated (आत्म भाव) within their hearts (ज्ञान दीपेन) lamp of knowledge (भास्वता) (by) light of which (नाशयामि) (I) destroy (तमः) darkness (अज्ञान जम्) which is born of ignorance (in their heart).

For them to show special mercy, I keep situated within their hearts a lamp of knowledge. (By) light of which I destroy darkness, which is born because of ignorance (in their heart).

बुद्धी योगम् or divine consciousness is called Emaan in Islam. It is a divine wisdom.

● When God blesses with this divine wisdom then only we accept true path and commandment of God. Otherwise even if we become genius like Stephen Hawking then also we will die atheist like him, or will remain on old religion which do not accept God as our and

- supreme.
- This divine wisdom is not free for all. Only those people get it who seek it from God. Only those can retain it who seek help from God.
- Holy Vedas teaches us following supplication to get it.
- इन्द्र क्रतुं आ भर पिता पुत्रेभ्यो यथा ।  
शिक्षा णो अस्मिन् पुरुहूत यामनि जीवा ज्योतिर शीमहि ।
- “O God! Give us knowledge in this direction so that we get enlightenment within our life span.” (Atharva Veda-18:3:67)
- Holy Quran teaches us following supplication to retain it. “Our lord, do not cause our hearts to deviate, after giving us mercy from you. You are the Bestower.” (Holy Quran 3:8)

Let us seek this guidance from God and try to retain it.

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## N.3 - The concept of Rebirth

- Holy vedas don't teaches the faith of rebirth.
- The origin of concept of rebirth is from following three book.
  - 1) Mahabharat
  - 2) Chandogya Upanished
  - 3) Brahdarnyak Upanished
- Swami vikanand wrote a book with title “Punar Janam ka Rahassiya” (Secret of Rebirth. You can freely download and read this book from following link <https://www.scribd.com/presentation/401668040/Punarjanam>)
- In this book he proved that rebirth faith is wrong and fabricated and introduced in religious books in later era. Summery of his logic is as follows:

### N.3.1) Mahabharat

Mahabharat says that Bhishm Pitama delayed his death till sun moved to north side. Because those who die when sun is in south, will have to take birth again.

Swami Vikasanand ji says, Maha rishi Ved Vyas ji wrote only 25000 slokes of Mahabharta. And his aim of writting this story was to convince people that righteous people will always win even if they are weak and small in number. But in later era people added another 75000 shloks in Mahabharat and made it too complicated.

Maha rishi Ved Vyas ji wrote in Mahabharat (Swarg rohan parva-3 Adheyay 5 mantra 27-29 and adheyay 4-sloke 17-18-19-20) that Abhimanyo, Karan, Dron Acharya and all the warriors who died in war got heaven, along with Bhishm Pitama.

- Swami Vikasanand ji says that when Abhimanyo, Karan etc got heaven even when sun was in south, then why Bhishm Pitama waited



- so long for sun to travel to north side in fear of rebirth. Swamiji says that concept of re-birth in Mahabhartta was added in later era, and it is fabricated and not true.
- Maharishi Ved Vyas ji never taught the concept of rebirth. He wrote 18 purna and compiled four vedas and bhagwat Gita, but he never mentioned rebirth in any of them.

### **N.3.2) Chandogya Upanishad-**

One of the disciple of Maharishi Ved Vyas ji was Rishi Vyashyampayam (वैश्यापयम). Rishi Vyashyampayam was having two famous disciples namely Rishi Tand and Rishi Yajvalkiya.

Rishi Tand researched on one section of Sama veda and named it Chandogya Brahman, which contained 10 chapters. out of 10 chapters one more book was compiled which contains only 8 chapter and is called Chandogya Upnishad.

In this Chandogya upnishad in following two adheyay (chapters) the description of rebirth is given.

1) Adheyay 5, Khand-10, Mantra No. 1-10

2) Adheyay 8, Khand-6, Mantra No. 1-5

- Summary of teaching of these shloks are as follow:

1) The human being should know panchagini vidya.

2) They should stay in Jungle.

3) They should perform prayers faithfully as per panchagini vidya, then only human beings will get mukti. Otherwise they will take re-birth on this earth.

- Swami Vikasanand says that criteria for getting mukti as per Chandogya Upanishad is so difficult that very few can fulfill it. He further says that even Bhishm pitama may not have fulfilled this criteria, then how he got heaven?

- Swami Vikasanand ji says that this teaching is also against teaching of holy Vedas. Holy vedas don't teaches to stay a lonely life

- in jungle. On the contrary vedas teaches to spend a happy family life. For example, In sixth mandal of Rig veda, the sukt no. 11, 12, 13, 14, 17 and 24 ends with a pray which says “Oh God, May we stay joyfully with our sons with good deed for a hundred years.”
- So criteria of Chandogya upanishad for getting mukti is against teaching of veda.
- In same upanishad, Adheyay 8, Khand 6, Mantra No. 5, it is mentioned that those who die remembering God, they travel up and reach the world called Aditya in as less time as our thought get replaced with another thought in our mind. This Aditya world is door for heaven. And only scholars enter it.
- Now this shlok does not put the condition of knowing Panchgini Vidya and staying in jungle for mukti. And the description of soul of a noble person travel to heaven is also similar to holy vedas.

So in same book two contradictory teachings are there.

- Swami Vikasanand says that when two types of contradictory teachings are present in one holy book, then only that teaching will be accepted which is as per teachings of holy Vedas and other will be rejected. As only the Vedas are authentic books.
- He also says that Maha rishi Ved Vyasji never taught the concept of re-birth, Hence his disciples also could not preach the concept of re-birth. It is fabricated and added in their books in later era.

### **N.3.3 Brihadaranyaka Upanishad**

- Rishi Yajvalkya wrote Brihadaranyaka Upnishad. This Upnishad is drived from 14 chapters of Brahaman shatpat of shukul shakha (branch) of Yajur veda. This Upnishad has got 6 chapters. 47 Brahmans and 435 mantras.
- At following three places in this Upnishad, the description of rebirth is given,
  - 1) 4th Brahman of 4th chapter.
  - 2) 10th Brahman of 5th chapter.

- 3) second Brahman of 6th chapter.

3rd mantra of 4th Brahman of 4th chapter says that “And just as a leech moving on a blade of grass when reaches at its end, takes hold of another and draws itself together toward new blade of grass and leaves the previous one. Similarly soul leaves the old body and moves on in new body.”

- 4th shloke of 4th Brahman of 4th chapter says, “Just as a goldsmith takes a small quantity of gold and fashions out of it another newer and better form, so does the soul. After throwing off old body, arrives new and better one.
- (The teachings in other shloks are similar to what has been described in Chandogya Upanishad)
- Swami Vikasanand ji says the teachings of above mentioned two mantras are contradictory to the teachings of Rig Veda which says as follows:
- In parlok all have to be like Deities. (Body without flesh) and in parlok souls will not be free but will be as per their deeds.  
(Rig veda Book-10, Sukth-14, Mantra-182)

Yama (the angel of deaths) tells the deceased person that by which path he has to travel to parlok. The path will be never destroyed, the path on which ancient souls have traveled. As per the deed everyone has to walk the same path. (Rig veda Book-10, Sukth-14, Mantra-2)

- Both sloks say:

A) Souls are not free to aquire any body or shape as per choice.

B) There will be no rebirth on the Earth, but everyone will get a new body in parlok.

C) And the path by which soul has to travel is also decided by the angel of death as per the deed of deceased person. (that path may lead to hell or heaven)

D) And the person will get reward or punishment only after death in parlok (and not on the earth in form of rebirth as plant or insect)

- So the teachings of above mentioned shlok of Brihadarnayaka Upanishad are contradictory to the teachings of holy Veda. Now we will study one sloke of this upanishad which is as per teachings of holy Veda.

- When a human being dies, his soul travels upward. First it enters the world of Air. Air gives him passage in form of hole is sheet. The hole is of size like wheel of chariot. Then soul reaches to the world of Sun, Sun gives him passage like a hole. From there the soul rises up to the world of Moon. Moon also gives him a passage like hole. Rising from this world soul reaches to the world called Ashok. In this world there is no physical or mental trouble and soul stays there for a long time.

(Brihadarnayak-Upanishad, Adheyay-5, Brahman 10, Mantra 1)

- Now teaching of this sloke is somewhat similar to the teaching of the holy Veda. Swamiji says that when two contradictory teachings are present in a holy book, then that teaching which is as per the holy Veda will be accepted and others will be regarded as fabricated.

- Hence the teachings of rebirth are present in Mahabharat or Chandogya Upanishad or Brihadarnayaka Upanishad are all added in the later era. They are not the teachings of the author of these books. They are fabricated and not correct.

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## N.4. What is the meaning of the cycle of life and death in Bhagwad Gita?

Sloke No. 16 of Aheyay 8 of Bhagvat Gita is as follows :

आ-ब्रह्म-भुवनात् लोकाः पुनः आवर्तिनः अर्जुन। माम् उपेत्य तु कौन्तेय पुनः जन्म न विद्यते ॥१६॥

(अर्जुन) O Arjun (लोकाः) (whatever) worlds (are) (आ ब्रह्म भुवनात्) around the place of God (पुनः आवर्तिनः) there is cycle of life and death (तु) But (कौन्तेय) O Arjun (उपेत्य) after achieving (माम्) Me (विद्यते) there is (न) no (जन्म) birth (पुनः) again.

O Arjun, (whatever) worlds (are) around the place of God, there is cycle of life and death. But O Arjun, after achieving Me there is no birth again.

What is world or place of God?

It is heaven.

What are worlds around heaven?

Our earth?

No. It is hell.

Heaven is a raised and vast beautiful plain land, while Hell is deep Trench or valley around the Heaven. Rig Veda described Heaven as follow.

Because of your truthfulness you will see that vast land. (Rig veda 1-21-6)

Acharya Sine in his explanation of Holy Vedas says, this vast land is heaven.

About Hell Rig Veda says, “for sinful people, extremely deep place is created”. (Rig veda 4-5-5)

Acharya Sine says in his explanation of holy vedas, that this deep place is hell.

- Garud puran, Adhayay 3, mantra-60, says that there are 84 lac Hells.
- Garud puran, Adheyay 4, mantra – 2 says that “those who commit

sin, will go to hell, and they pass from one hell to another”. (That means they passes through 84 lac Hells).

Maybe from this fact, concept of passing from 84 lacs yoni (योनी) before taking another birth as human being has came into existence.

- Garud Puran describes hundreds of hells, and how people are tortured there. After every punishment the body of person gets destroyed, or burned or cut into pieces. So for next punishment again a new body is given to that person. This is the actual meaning of repeated birth around the heaven (in hell). While those who get heaven, as their body doesn't get destroyed, they don't get it repeatedly. And they remain there permanently.

This is said in Sloke No. 15:4 Bhagvat Geeta which is as follow:

ततः पदम् तत् परिमार्गितव्यम् यस्मिन् गताः न निवर्तन्ति भूयः । तम् एव च आद्यम् पुरुषम् प्रपद्ये यतः प्रवृत्तिः प्रसृता पुराणी ॥३॥

(तत्) Thereafter (तत्) that (पदम्) place (परिमार्गितव्यम्) one most search out (गता) (after) going (यस्मिन्) where (न) no one (निवर्तन्ति) comes back (भूयः) again (तम् एव च) and then certainly that person gets (प्रपद्ये) shelter of (पुरुषम्) God (who is) (आद्यम्) before everyone (यत) from whom (पुराणी) this old (world) has (प्रवृत्तिः) originated (प्रसृता) and expanded.

Thereafter, that place one must search out, (after) going where no one come back again. And then certainly that person gets shelter of God, (who is) before everyone. From whom this old (world) has originated, and expanded.

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## **N.5. Why we should not expect returns of our good deeds?**

There was a saint in the Israel community. He pleaded to God : “O God! I don't want to be involved in this material world. Please accommodate me on some lonely island and arrange for my food. So that day and night I can remain engaged in your worship.”

God accepted his plea and accommodated him on an island, where there was a fruit tree and a fountain. So this saint used to eat fruit and drink water from fountain for survival, and use to remain engaged in prayer day and night. This way he spent 500 years of sinless life. After death he was produced before God.

God said “Because of my special favour I forgive you”.

Saint was surprised for the reason of his forgiveness. He thought that I prayed for 500 years without a single sin, that is the reason for my forgiveness, and God is saying that “because of my special favour I forgive you. Then what about my prayer?”

- God was aware of thoughts in mind and heart, but he did not replay it. Only said to Angel to take him to paradise walking.

Heaven is surrounded by 84 lac deep Hells. For safety trenches are dug around forts. Similarly heaven is also surrounded by deep hells. Their is a bridge on these hells which is called Pul-Sirat in Muslim literature.

In Vedas and Bhagvat Geeta (8:24) it is referred as the “illuminated path”.

This path is the only path to reach heaven. An ineligible person cannot cross this path. He will fall down into the hell.

So when the Angel reached near this bridge, due to heat the Saint was perspiring and feeling thirsty. When he reached further closer to this bridge, thirst was beyond his control.

That moment only a hand appeared with a glass of water in hand. And said “this one glass of water is for sale. If you want to purchase,

then purchase it”.

Saint asked its price, and invisible sound said “500 years of sinless prayer”. Saint said, “yes I have it. Take my prayer and give me one glass of water.”

Saint took water and drunk. When Angels saw saint's blessing are sold out, they stopped the journey to heaven, and brought back saint again before of God.

God said “you fixed price of one glass of water as 500 years prayer. Now for 500 years daily I gave you many glasses of water, and fruits also for eating, good health and many more blessings. Now give me account that how you thanked Me for all those blessing.

Saint fall down on ground, prostrated before God and said, “I am convinced that no one can attain heaven without your special favour. O God kindly forgive me.”

- Once Prophet Mohammad (pbuh) said “certainly, none of you will enter Paradise because of your noble deeds alone.

Some companion asked “O Prophet! What about you”. Prophet Mohammad (pbuh) said “Not even me, unless God grants me mercy from Himself”. (Ref. Sahih-al-Bukhari 6099, Sahih-Muslim 2818)

- When a Great Prophet says so, who never committed any sin, and scarified his whole life and wealth for spreading message of God. What about us, who commit more sins than blessing?

- So understand and remember while reading sloke of this divine book that no one will get forgiveness by (कर्मफल) good returns of our good deeds. Mankind will get forgiveness and heaven by special favour of God only.

This fact is also mentioned in Bhagvat Gita as follow:

- सर्व कर्माणि अपि सदा कुर्वाणः मत्-व्यपाश्रयः । मत्-प्रसादात् अवाप्नोति शाश्वतम् पदम् अव्ययम् ॥१८:५६॥

(अपि) But (it is a fact that) (सदा) one who always (कुर्वाण) performs (सर्व कर्माणि) all deeds (मत् व्यपाश्रय) taking My shelter (as per My command) (अवाप्नोति) (he) can get (शाश्वतम्-पदम्-अव्ययम्) eternal, supreme immortal place



(heaven) (मत् प्रसादत्) by My grace only.

“But (it is also a fact that) one who always performs all deeds taking My shelter (as per My command), (he) can get eternal, supreme immortal place (heaven) by My grace only.

● मत् –मनाः भव मत् भक्तः मत् याजी माम् नमस्कुरु । माम् एव एष्यसि युक्त्वा एवम् आत्मानम् मत-परायणः ॥९:३३॥

(मत् मनाः) Keep Me in your heart (भव-मत्-भक्तः) become My slave (मत् याजी) worship Me (माम् नमस्कुरु) prostrate to Me (एव) no doubt (एवम्) this way (युक्त्वा) by worshiping Me (आत्मानम्) with your soul (मत् परायणः) with my help (एष्यसि) you will get (माम्) Me.

Keep Me in your heart. Become My slave. Worship Me. Prostrate to Me. No doubt this way, by worshiping Me, with your soul, with my help you will get Me.

That means My grace or My help is main cause of getting heaven. Hence we should not depend on returns of our noble deed for getting heaven, but seek grace and help of God.

That is why it is many time said in this divine book that don't expect return of your good deed.

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## N.6. Meaning of Sangam

● In dictionary Nalanda vishal sabd sagar kosh on page No. 1373 we find so many meaning of word “sangam”. Some of which are as follow:

1) सम्मेलन Gathering, meeting of large number of people.

2) वह स्थान जहाँ दो नदीयाँ मिलती

The place where two rivers meet each other.

3) साथ, सोहबत together, company of someone

4) दो या अधिक वस्तुओं का एक साथ मिलना

Meeting of two or more things at one place.

● In Bhagwad Gita, Sangam means worshipping of one supreme God along with deities or devtas. It is a great sin, hence nineteen time it is prohibited in Bhagwad Gita. Reference of those shloks are as follows:

● दूरेण हि अवरम् कर्म बुद्धियोगात् धनजय । बुद्धौ शरणम् अन्विच्छ कृपणाः पल-हेतवः ॥२:४९॥

(धनञ्जय) O Arjuna (बुद्धे योगात्) the divine knowledge which you received from God. (on basis of this knowledge) (दूरेण) remain away from (अवरम्) bad (कर्म) deeds (अन्विच्छ) try to (शरणम्) surrender (बुद्धे) you intellect (to God) (फल हेतवः) Those who do deed to get its good return (in this world) are (कृपणाः) misers.

● यज्ञ-अर्थात् कर्मणः अन्यत्र लोकः अयम् कर्म-बन्धनः । तत् अर्थम् कर्म कौन्तेय मुक्त-सङ्गः समाचर ॥३:९॥

(कौन्तेय) O son of Kunti (Arjuna) (समाचर) read (holy vedas) (कर्म) perform your duties (अर्थम्) for the sake of (तत्) that (God) (मुक्त सङ्गः) without polluting it with worship of other deities (कर्मणः) for every good deed (यज्ञ) seek blessing of God (अर्थात्) and His guidance (अन्यत्र) otherwise (लोकः) in this world (कर्म बन्धनः) (you will not able to complete your) religious compulsory duties.

● गत-सङ्गस्य मुक्तस्य ज्ञान-अवस्थितः चेतसः । यज्ञाय आचरतः कर्म समग्रम् प्रविलीयते ॥४:२३॥

● (मुक्तस्य) (Such person) become free from (गत सङ्गस्य) path of worshiping God with other Deities (ज्ञान) (In light of) divine knowledge (अवस्थितः) He fixes his (चेतसः) intellect (in God) (आचरतः) (He) performs (कर्म) all his duties (यज्ञाय) As per divine law (to please only God) (समग्रम्) (because of this he) completely (प्रविलीयते) gets attached to God.

● ब्रह्मणि आधाय कर्माणि सङ्गं त्यक्त्वा करोति यः । लिप्यते न सः पापेन पदम् - पत्रम् इव अम्भसा ॥५:१०॥

(यः) (One) who (अध्याय) dedicates (कर्माणि) all actions (prayer and good deeds) (ब्रह्मणि) to God (and) (त्यक्त्वा) abandoning (सङ्गम्) mixing (of prayer to God with prayer of Deities) (सः) that person (न) never (लिप्यते) affected (पापेन) by sin (इव) like (पद्म पत्रम्) a lotus leaf (not affected) (अम्भसा) by water

2:49, 3:9, 4:23, 5:10, 5:11, 8:22, 9:15, 9:22, 9:30, 11:55, 12:6, 12:18, 13:11, 14:26, 15:3, 15:5, 18:9, 18:23, 18:26.

● God says in the holy Quran.

God will not forgive anyone for associating something with Him. While He will forgive whoever He wishes for anything besides that. Whoever ascribes partners to God, is guilty of a great sin. (Holy Quran 4:49)

Hence we should absolutely avoid worshiping anyone along with God.

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## N.7. Meaning of Yog (योग)

In Dictionary there are about 38 different meanings of the word 'Yog'. Some of them are as follows :-

संयोग, मिलान, मेल, दूत, उपाय, तरकीब, ध्यान, संगति, प्रेम, औषध, धन, लाभ, फायदा, नैयायिक, नाम, कौशल, चतुराई, परिणाम, नतीजा, नियम, कायदा, उपयुक्तता, नाव आदि की सवारी, उपयुक्तता, साम-दाम-दंड और भेद यह चारों उपाय, सम्बन्ध, सूत्र, सद्भाव, धन और सम्पत्ति प्राप्त करना और बढ़ाना, कोई शुभ काल, मेलमिलाप, वैराग्य।

(Ref :- Nalanda Vishal Shabkosh Page No. 1144)

Swami Mukundananda says in the explanation of Shlok no. 4:41. Yog means "to unite with God." (Rif :- Website : [www.holy-bhagavad-gita.org](http://www.holy-bhagavad-gita.org))

In general we will consider it as "getting connected with God by prayer, meditation or good activities."

## N.8. Different meaning of emotion of Kama (कामः)

- Swami Mukundananda says in his comments of sloke no.3.37 that “The Vedas use the word Kama or lust, not only for sexual desire, but also to include all desires for material enjoyment, based on the bodily concept of self. Thus lust shows itself in many ways, The urge for money, physical craving for prestige, the drive for power etc. (Swami Mukundnanda, www.holy-bhagavad-gita.org)
- This emotion of Kama could be also explained as “our wishes to whom we give more importance than religious commandment”.
- When religious people follow commandment of God, then that is equivalent to worshiping God. Similarly, those who follow only their self-wishes, Then that is equivalent to worshiping their self-wishes.
- This process of following our own wishes, liking, desire and giving them importance as religious commandment is called (iccha bhakti) in (Hindi) and Nafs-Parasti in Urdu. Which means worshiping our own wishes.
- One verse of Holy Quran regarding following our own self-wishes is as follow:

“Have you seen him who has taken his “own desire” to be his God? (O Muhammad) can you be a guardian over him? Do you think most of them can hear and understand? They are like cattle. Indeed, they are even farther astray from the path. (i.e. even worse than cattle). (Q.25:42/43)

That means those who follow their own desire, they neither hear anyone, nor try to understand anything else. To such people even a prophet cannot preach. They are like cattle.

- So this emotion of Kama or the tendency of following our own wishes and desire is main reason of neglecting religious commandments, and doing compulsory religious duties.

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## N.9 Explanation of shlok no. 2:12 & 4:5

If Rebirth is not a teaching of Bhagwad Gita, then what is the meaning of the following two shloks. Those shloks clearly mention rebirth.

### Adhey-2, Shlok no.12

Shri Krishna said, Never was there a time (when) I did not exist, nor you, nor all these rulers of people. And (certainly) after this in future (also there will be no period in which), all of us cease to exit. (Bhagwad Gita 2:12)

### Adhey-4, Shlok no.5

I came to this world many times, and you (also) O Arjun. I know all of them (and) you don't know (them), O Arjun. (Bhagwad Gita 4:5)

- Holy Vedas don't teaches concept of repeated birth in this world.

They teach only one more birth in Parlok on the day of parlay. For argument, even we if accept concept of repeated birth, then also conclusion of above mentioned slokes will be as follows:

- Duryodhan was a wrong person. A wrong person cannot take birth as a human being, and that also in a position of king in every birth. Sinner take birth in form of animal, insect etc etc. So Duryodhan who was son of Dritrashtra cannot take birth in every era in same position. (as mentioned shlok no. 2:12)

- In introduction of Arjun we studied that Arjun was a pious and noble person. At the end of Mahabharata Maharishi Ved Vyasji wrote that all the pandu brothers got heaven. So after Mahabharata Arjun will also not take birth again.

- In shlok no. 4:6 and 4:9 God clearly says that I am (अजः) unborn (अन्यय) immortal. And My birth and activities are all divine (जन्म कर्म च दिव्यय).

- So God also doesn't take birth personally and physically in every era. It is His divine system by which He guides mankind.

- So from above shlok we conclude that the meaning of “I came to this world many times”. Or “in every era we all remain present” means, “in every era some divine personalities will be there, who will teach divine laws of God to people. In every era their will be always righteous people like Arjun, who will fight to restore peace and prosperity in society. And in every era there will be people like Duryodhan, who will capture the power or ruling position, and will exploit human beings.
- Divine books are masterpieces of literature. We have to read and understand their poetic form in their perspective. We can not do word by word translation at some places. For example if I say “need is mother of invention.” This is perfectly correct statement, provided you try to understand the meaning behind it. That is, whenever there is a need, accordingly someone will make invention. But if you try to translate it word by word and take this statement itself as truth, then some odd concept will come into existence.
- This I will explain from one more example. Prophet Mohammed (Pbuh) said “Tie bell to the neck of camel, and then have trust in God”. This is a hadees. Now if Muslims start tying bells in necks of camel in their stable, and sit in their home and trust in God, that God will make them prosperous. Then what you will say about their this behavior? foolishness.
- “Tie bell in neck of camel and then trust in God” means, set out on journey of business first, and then have trust in God that He will make you prosperous. Without effort success will not come.

(Note : Bell uses to tie in the neck of camel, when they uses to travel to long distance journey in form of carvan)

So divine book are also masterpiece of literature. We have to understand them in the right perspective.

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## N.10 Avatar (अवतार)

Shree A.C. Bhaktivedanta Swami Prabhupada has translated sloke No. 4.7 & 4.8 as follows :

यदा यदा हि धर्मस्य ग्लानि भवति भारत । अभ्युत्थानम् अधर्मस्य तदा आत्मानम् सृजामि अहम् ॥४:७॥

Whenever and wherever there is a decline in religious practice, O descendant of Bharata, and a predominant rise of irreligion—at that time I descend Myself. (Bhagvad gita 4:7)

परित्राणाय साधूनाम् विनाशाय च दुष्कृताम् । धर्म संस्थापन-अर्थयि सम्भवामि युगेयुगे ॥४:८॥

To deliver the pious and to annihilate the miscreants, as well as to re-establish the principles of religion, I Myself appear, millennium after millennium. (Bhagvad gita 4:8)

**He further writes that :**

“The *avatāra*, or incarnation of Godhead, descends from the kingdom of God for material manifestation. And the particular form of the Personality of Godhead who so descends is called an incarnation, or *avatāra*.”

- If we accept translation of Swami Prabhupada, then for better understanding we will try to learn the meaning of Avtar from another Sanskrit scholar Dr. Ved Prakash Upaddhay, who was head of Sanskrit department in Punjab University. He wrote in His book follow meaning of Avatar.

### The Meaning of 'Avatar'

The word *Avatar* is formed by combining the roots 'ava' and 'tu', which together mean 'to come to the world'. God's *Avatar* means 'birth of a great man who preaches to the world messages revealed to him by God'. God is present everywhere, so to think of Him as confined to a fixed place is to deny His Infinity. There are places where His Brightness is in full glare, and there are places where His Glow is dim. The rays of the Sun look pretty dim in a fog, but that does not reduce the real brightness of the Sun. In the seven heavens, God encompasses the highest heaven. The Sun, the Moon and the Stars do not exist at



that height. — (*Shetash-watar Upanishad*, chapter 6, mantra 14). The effulgence of God's Light is so bright and severe there, that the Sun and the Moon will become totally eclipsed. The entire creation becomes manifest with the Light of God, just like the firmament becomes manifest with the light of the Sun.

So does God send His special man for the welfare of mankind. Such a man is specially related to Him. He is a great soul and is dearly loved by God. He is the one who, among men, has the most immaculate heart and possesses a sterling character, and his heart is filled with divine knowledge. He experiences theophany, and therefore, even without being taught by anyone or learning from books, his heart receives the highest and the purest form of knowledge. The expression 'God's avatar' indicates a possessive case and means 'the coming of a man who is in a special relationship with God. Now, the question is, who is that man, who has a special relationship with God? Obviously, the one who is His devotee, is related to Him. In the *Rigveda* (2:12:6) such a person is called a *Keeri*, that is, a person who praises God. Its Arabic equivalent is *Ahmad*. One may then ask, whether *any* person who praises God can be called *Ahmad*? The answer is, no. There is a very special person who is indicated by the words *Keeri* and *Ahmad*, and these words are applicable to him alone. When a word is applicable to a person, it is only he who is pointed out by that word. Adam also praised God, but he is not called *Ahmad*. Consequently, every person who is deeply related to God, is not a *Keeri*.

It is not my intention to examine all the *Avatars* here. The prime subject for the present discussion is the *Final Avatar*. However, I want to make it clear that the Sanskrit Avatar is synonymous to Prophet in English and Nabi in Arabic.—(see Sunder Lalji's *Hindu-Muslim Unity*, page 29-30). In the olden times, every country received its own Avatar, The Prophets. Because it was not possible for any one *Avatar* to work for the welfare of the entire world. But the case of the *Final Avatar* is different. He has been sent for the welfare of mankind as a whole. His religion is intended for everyone. In the next chapter, I want to look at the reasons for which an *Avatar* makes his appearance.

## Conditions when an Avatar appears

An *Avatar* appears when the following conditions prevail:

1. When people are inclined towards an irreligious way of life and disregard true religion. —(*Geeta*).
2. When the true message is corrupted to acquire worldly gains.
3. When irreligion is practiced in the name of religion.
4. When people teaching religion are not well versed in it, as a result they end up promoting irreligion.
5. When the true devotees of God are oppressed and persecuted.
6. When the influence of sinful people and tyrants increases.
7. When jealousy, malice and anarchy become wide spread.
8. When religious considerations are kept within the bounds of personal and family interests.
9. When provisions given by God are misused and wasted. — (*Yajurveda*, chapter 40, part 1).
10. Avatars appear to protect the saints and to restrain the wicked. — (*Geeta*).
11. Avatars arrive because religion is being destroyed.
12. When blood shed, looting and destruction go out of control, Avatars appear.
13. Avatars are sent to re-establish Religion in the face of moral degeneration and religious corruption.

(Ref.:- Muhammed in the Hindu Scriptures, Dr. Ved Prakash Uaddhay, Translated by Muhammad Alamgir, Published by : A.S.Noordeen, P.O. Box 10066, 50704 Kuala Lumpur)

## Conclusion about Avatar as per Buddhism:

Holy Puran says, Gautam Buddha is the 23rd Avatar. Gautam Buddha said to his servant, Nanda:

“O Nanda, I am not the first Buddha in this world, nor am I the last. In time, there will appear a Buddha in this world, who will give the teachings of truth and charity. His disposition will be pure and holy. His heart will be clear. He will possess knowledge and wisdom. He will be the leader and guide of all men. He will teach the truth, as I have taught the truth. He will give the world a way of life, which will be pure and at the same time complete. O Nanda, his name will be Maitreya.” (Gospel of Buddha by Carus, Page 217)

- Dr. Ved Prakash Upadhyay proved in his two books that predictions in holy religious books (Gospel of Buddha about Maitriya is) for Hazrat Muhammad (pbuh).

Name of the two books are as follows :

1) Kalki Avatar and Hazrat Muhammad (pbuh) by Dr. Ved Prakash Upadhyay

2) Narashansa aur Antim Rishi by Dr. Ved Prakash Upadhyay

- Gautam Buddha is considered as 23rd Avatar. That Avatar (Gautam Buddah) is saying that I am not the first nor the last, but last one will be Maitriya. Last Buddha (Maitriya) or Avatar comes out to be a prophet, hence we can say the holy entities to whom we call Avatar are actually prophets or representatives of God, whom God sent to guide the mankind.

And this is what the opinion of great scholars is such as,

Swami Vivekanand, Pandit Sunderlal, Dr. P.H.Choube, Dr. Ramesh Prasad Garg, Pandit Durga Shanker Satyarthi, Shri Lal Bhajat etc etc.

(Ref.: Hazrat Muhammad and Bhartiya dharm Granth by Dr. M.H.Shrivastav.)

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## N-11. Meaning of sloke no. 4.41

- God says in the holy Quran;

“And indeed, (appointed) over you are keepers, noble and recording, they know whatever you do”. (Chapter 82 (Al-Infitar), Verse -10-12)

That means,

“God has appointed many angles with each human being.”

Scholars says some angles are for protection and two are for recording deeds.

- Holy Quran says;

“On that day (Qiyamat) people will come forward in separate groups to see their deeds. Whoever has done the smallest particle of good will see it. While whoever has done the smallest particle of evil will see it.” (99:6-8)

- On judgements no one can move from his place unless he answers five questions asked by God.

How you lived your life?

How you utilised your youth?

By what means did you earned your wealth?

How did you spend your wealth?

What you did with your knowledge? (Hadees-Tirmathi)

So on judgement day everyone will be thoroughly examined for his deeds and activities.

- But Hazrat Muhammed (Pbuh) said, 70000 of my people will go in heaven without giving their account of deeds, and they will be ones who have deep trust and faith in God. (Muslim-Ahmed)

- Sloke No. 4.41 say, one who,

1) Dispels doubt about God by divine knowledge

- 2) One who have deep faith in God,
- 3) One who performs good deeds selflessly
- 4) and one who pray with full concentration.

Such people will not get bounded by their deeds.

Meaning of sloke in light of hadees means, such person will enter heaven, and their deed will be not be binding on them. So meaning of निबद्धन्ति कर्मणि is they will not be bound by their deed, for giving their account to God, And will enter heaven freely.

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## N-12. What is Destiny?

- If you are a science student you must have studied the periodical table. In this table there are few elements such as Ununseptium, ununtrium etc, which were not discovered till 2016. But as per the place they were located in the periodic table, without even discovering them, we were having complete knowledge of their physical, atomic and chemical properties. We were knowing their density, melting point etc etc. Why we were knowing it? We were knowing it, because of their position in periodical Table. And whichever element will occupy a specific position in Periodic table, that element has to have those properties according to that position.
- Similar to our periodic table of science there is a divine periodic table of God. It has as many positions or places in this divine periodic table as much as human beings God has created. And as per their position in this table all details about their life is fixed. That is, time of birth, time of death, which place of earth he will live, how much amount of food he will eat, children, wife, parents, profession, etc etc. Everything is fixed as per his place in divine periodic table. This is called destiny.
- Sloke no. 13:22 of Bhagwat Gita says that human being gets good as well as bad nature by birth.

Because in whatever position in divine periodic table he occupies, his nature will be accordingly. It is pre-determined.

- Prophet Mohammad (pbuh) said, first thing which God created in universe is the pen. Then God ordered it to write? Pen asked “what should I write”. God said “write destiny”. Then pen wrote everything which has happened till today, and whatever will happen till the last day of this universe. (Ref. Tirmizi. Muntakhib Abwab. Vol. 1. Hadees no. 88)

**Whatever sin we do, Who is responsible for it. Our destiny or we our self?**

- God says in the holy Quran “It is we who distribute among them their livelihood in the life of this world, and raise some of them above others in rank, so that they may take one another into service”. (Chapter 43 Verse 33)

That means whatever position a person occupies in society, is as per decision of God, that is as per destiny.

- God says in the holy Quran;
- “On the day of parlay (Qiyamat) people will be able to see even small amount of sin which they did and small amount of noble deed which they did.” (Holy Quran 99:7-8)

That means whatever sin we do, we will be responsible for it.

- We human beings are free to select our intention, and to do certain activities. But we have no control over the results of our activities. That result is decided by God or destiny. And what we do is sin or noble deed depends on our intention.
- To understand above mentioned statement consider the following example.

Two person were quarrelling on a terrace of a bungalow. In a fit of angers first person lift a rifle and fires on the second person. To save the second person third person pushes him aside. the Second person remains safe from bullet, but loses balance and falls down from rooftop, and gets critically injured.

Now the first person does not harm the second person, but will incur sin of attempt of murder if second person survives, and will incur sin of murder, if the second person dies.

Even if the second person dies, then also act of the third person will be counted as a noble deed, and he will earn blessing.

And the third person will survive or die will depend on his destiny.

- कर्मणि एव अधिकारः मा पलेषु कदाचन । मा कर्म-पल हेतुः भूः मा तेसइः अस्तु अकर्मणि ॥२:१७॥

(एव) No doubt (अधिकारः) you have right (कर्माणि) to perform your prescribed duty (मा) (but you) don't (have) (कदाचन) (any) control on (फलेषु) results (fruits) of your actions (deeds) (मा) neither (हेतुःभूः) you consider your (self) the cause (कर्मफल) of outcome of you action (मा) nor (सङ्गः अस्तु) be attached to (inaction) (अकर्माणि) not doing (ते) your (duty).

No doubt you have right to perform your prescribed duty. (but you) don't (have) (any) control on results (fruits) of you action (deeds). Neither you consider your (self) the cause of outcome of you action, nor be attached to (inaction, that is) not doing your duty. (Bhagwad Gita 2:47)

- Prophet Muhammed said, "To aim and to try is in our capacity. Result will be as per decision of God." (Masande-Ahmed-ibne-hamble)
- So we human beings have no control on the outcome of our act. It depends on destiny. But we are free for our intention and act and we will be responsible for it. And will be rewarded or will be punished for it. Or our act will be considered as a sin or a noble deed as per our intention.

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## N-14. What is Gayatri mantra?

In Gayatri mantra we praise God and seek His goodness. Gayatri mantra and it's meaning is as follow,

ॐ भूर्भुवः स्वः ।  
तत्सवितुर्वरेण्यं  
भर्गो देवस्य धीमहि ।  
धियो यो नः प्रचोदयात् ॥

(ॐ) (I begin with name of) God (वरेण्यम्) all praises (are for) (देवस्य) Lord (of) (भू) this world (भुव) hereafter (अन्य लोक) (स्व) (and) heaven. (यो) who (भर्ग) forgives sins (सवितु) and guides to the right path (धियो) (oh God) with our heart and soul (धीमहि) we worship you (प्रचोदयात्) (oh God, please) guide (नः) us.

Gayatri means, the mantra, which is supposed to be recited or sung three times a day. It is mantra of Rig veda, Mandal-3, Sukt-62, Mantra-100. And it is also shlok of Yajur veda (adheyay 36, shloke no.3)

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## N-15. Similarity between Shankar ji and Prophet Adam (A.S)

### Seven unique incidences in life of Shankar ji

● If we study Shiv Puran, we find seven unique incidents in the life of Shankar ji. They are as follows.

**1) When Brahma was meditating, Shankar ji came out from the forehead (Avimukta) of Brahma ji.**  
(Shiv Puran, Vol-1, Rudra-Samhita, Section-I, (Creation), Chap-No-15, Shlok No. 55, Page No. 249)

That means he took birth without mother and father.

**2) When Shankar ji came into existence he was half man and half woman.**  
(Shiv Puran, Vol-1, Rudra-Samhita, Section-I, (Creation), Chap-No-15, Shlok No. 56, Page No. 249)

**3) Daksh insulted Shankar ji.**  
(Shiv Puran, Vol-1, Rudra-Samhita, Section-II, (Narrative of Sati), Chap-No-26, Shlok No. 14,16, Page No. 396)

**4) Because of this insult, Celestial voice cursed Daksh.**  
(Shiv Puran, Vol-1, Rudra-Samhita, Section-II, (Narrative of Sati), Chap-No-31, Shlok No. 1,2, Page No. 417)

**5) Because of Daksh Sati cast off her body in swarglok.**  
(Shiv Puran, Vol-1, Parvatikhanda, Section III, Chapter one, (The marriage of Himacala) Shlok No. 6-7, Page No. 475)

Sati appeared as daughter of Mina hill (New name as Parvati) on earth.  
(Shiv Puran, Vol-1, Rudra-Samhita, Section-II, Chapter-1 (Summary of Sati's Life), Shlok No. 44-45, Page No. 278)

**6) Shankar ji and Parvati stayed near **divine land of Haram.****

(Shiv Puran, Vol-4, Vayaviyasamnita, Section-I, Chap-24, (Siva's sports on the Mandra mountain) shlok No. 23, Page No. 1859)

**7) Shankar ji and Parvati lost their younger son Kartikeya because of marriage dispute between their two sons (Kartikeya & Ganesh).**

(Shiv Puran, Vol-2, Rudrasamhita, Kumar khand Section-IV, Shlok No-25, Page-800)

**Seven unique incidents in the life of prophet Adam :-**

● If we study life of prophet Adam (a.s) then we again find these seven unique incidents which occurred in the life of Shankar ji.

**1) Prophet Adam (a.s) took birth without father and mother.** (Holy Quran 15:29)

**2) Initially body of Eve (a.s) was integral part of the body of prophet Adam (a.s).** (Holy Quran 4:1)

**3) Iblis does not respect prophet Adam (a.s).** (Holy Quran 15:32)

**4) Iblis got cursed by God.** (Holy Quran 15:34)

**5) Because of Iblis prophet Adam (a.s) and Eve (a.s) disobeyed God, hence were expelled from heaven.** (Holy Quran 7:24)

Eve descended to the earth near Mina hill.

**6) On earth after meeting each other again, prophet Adam (a.s) and Eve (a.s) stayed in Makkah, **the divine land of Haram.**** (Holy Quran 3:96)

**7) Initially they had two sons (Cain and Abel). Because of marriage dispute among two sons they lost their younger son Abel.** (Holy Quran 5:27-31)

**Note :-** (We referred to the Shiv Puran, translated in English by L.J. Joshi, published by Motilal Banarasisdas Publishers Pvt Ltd. Delhi)

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## N-16. Parlay or Qiyamat

### Scientific Facts and Figures

In the sun there is a continuous process of fusion. Two atoms of the helium gas combine and form a by-product. In this process heat and light are generated, which our solar system and we receive. As oil and petrol in the crust of the earth is in limited quantity and would get exhausted after a certain period of time, similarly the helium gas in the sun is limited and would get exhausted after a certain period of time. Scientists guess that it would take a very long time, but no one can predict when it would happen.

When helium gets exhausted and fusion stops, the sun would start cooling and the process of the death of the sun and this solar system will begin. The sun would become pink and start expanding and shall engulf Mercury, Venus, Mars, Earth and few planets beyond earth also. It would remain in this state for a long time, then start contracting and become a solid mass or a black hole. When the gaseous sun engulfs the earth, there would not be any night and that continuous single day would last for a very long period of time.

The Earth has a gravitational force, which attracts everything towards the center of the earth. When the giant Sun ball engulfs the earth, the gravitational force of the sun may balance or neutralize the gravitational force of the earth and everything on the earth may feel weightless as astronauts experience in space. Hence everything on the earth starts floating or drifting as items float in the cockpit of rockets in space or clouds float in the sky.

- On 13<sup>th</sup> Feb. 2007 NASA released an image (news release number. STScI-2007-09) with title “The colorful demise of a Sun-like star”.

This image taken by NASA's Hubble Space Telescope, shows the colorful “last hurrah” of a star like our Sun. Who's scientific designation is NGC 2440. The Star is ending its life by casting off its

outer layer of gas, which formed a cocoon around the star's remaining core. Ultraviolet light from the dying star makes the material glow. The burned-out star, called a white dwarf, is the white dot in the center. Our Sun will also eventually burn out and shroud itself with stellar debris, but not for another 5 billion years. The colors in the image correspond to material expelled by the star. Blue corresponds to helium, green to oxygen, and red to nitrogen and hydrogen.

For image and additional information on NGC 2440 visit <http://hubblesite.org> and search for NGC 2440 (The colorful demise of a sun-like star)

### **R e l i g i o u s   f a c t s   a n d   f i g u r e s**

1. *On judgment day the sky will become pink like rose. (Holy Quran 55:37)*
2. *Wait, then, for the Day when the sky brings forth plainly visible clouds of smoke. That will envelop the people. This will be a painful punishment. (Holy Quran 44:10-11)*
3. *The Earth will lose its gravity and mountains will float like clouds or cotton balls. (Holy Quran 70:9)*
4. *Period of the judgment day; that is a single day of apocalypse shall be equal to 50000 years of the solar calendar. (Holy Quran 70:4)*
5. *On judgment day the sun will be just above heads and the earth will be red hot like copper. (Holy Quran 70:8)*

On judgment day God will check the account of every individual and according to his or her deed and performance on the earth will decide their fate.

This day of death of sun is called as Qiyamat in the holy Quran and parlay in Bhagwat Gita.

On this day God will again re-construct bodies of human beings from soil. This process will be like growth of plant in soil. And to this process God has called in Bhagwat Gita as;

उपजायन्ते प्रलये, taking birth again on day of parlay. (Refshlok no. 14:2)

In the holy Quran it is described as follows:

“From the (earth) did We create you, and in to it shall We return you, and from it shall We bring you out once again. (Holy Quran 20:55)

**Shloks of Bhagwat Gita which says this world will end one day are as follows:**

- He (The God to whom we will face in hereafter is) beyond being human. O Arjun (he could be pleased) achieved (by his) worship. But unalloyed (without mixing his worship with worship of any other deity). (He is the God) by whom all creation is pervaded (And He is the God by) whom end of universe will be established. (Bhagwad Gita 8:22)
- If I do not perform prescribed duty (of sustainece & protection), (then) all these worlds would be put into ruin. But (on day of parlaya) I would destroy all living entities like unwanted things. (Bhagwad Gita 3:24)
- O son of Kunti (Arjun), at the beginning of creation of universe I created all those (human beings). And at the end of this universe (on parlay), all living beings will be raised again (by) My power of nature (My divine power). (Bhagwad Gita 9:7)
- This way, all the race of human beings depends these two (this world and hereafter), and I (am the doer of) beginning and end (of) entire world (or creation). (Bhagwad Gita 7:6)
- Certainly ignorance (has) covered knowledge (of human being). And because of this human beings are deluded (misguided). (And think) that the omnipresent God neither accept (will take account of) anyone's sin, and nor virtuous (good) deeds. (Bhagwad Gita 5:15)

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## N-17. Explanation of Shlok No. 15:7

### ● Shlok No. 15:7 is as follows :

मम एव अंशः जीव-लोके जीवभूतः सनातनः । मनः षष्ठानि इन्द्रियाणि प्रकृति स्थानि कर्षति ॥१५:७॥

(एव) Certainly (जीव भूतः) living entities (जीव लोके) in this material world (स्थानि) established (exist due to) (मम) My (सनातनः) eternal (अंशः) fragment (of light) (they are) struggling (कर्षति) (because of) (मनः) self (soul) (स्थानि इन्द्रियाणि) six senses (wishes) and (प्रकृति) destiny.

In this shlok four things are described, fragment (of light), destiny, self (soul) and six wishes. Detail about them are as follows:

### 1) Fragment of light :-

#### 1) In shlok No. 10:41 God says

यत् यत् विभूति मत् सत्त्वम् श्री-मत् उर्जितम् एव वा । तत् तत् एव अवगच्छ त्वम् मम तेजः अंश सम्भवम् ॥१०:४१॥

Certainly (यत् यत्) whatever (विभूति मत्) materialistic creation (उर्जितम्) glorious (energy) (वा) or (श्री मत्) peace, happiness (मत्) considered (सत्त्वम्) to exist. (एव) Certainly (त्वम्) you (should) (अवगच्छ) know (it clearly that) (तत् तत्) all those are (सम्भवम्) because of (अंश) **a small part of (मम) my (तेजः) light.**

● The way in which the solar calculator becomes active in presence of sunlight. Similarly whole universe is alive and active because of a fraction of the light of God. This light is Praan (प्राण), or Jaan or life of human being and everything in the universe.

### 2) Destiny

#### Shlok No. 2:47 is as follow;

कर्मणि एव अधिकारः मा पलेषु कदाचन । मा कर्म-पल हेतुः भूः मा तेसङ्गः अस्तु अकर्मणि ॥४७॥

(एव) No doubt (अधिकारः) you have right (कर्मणि) to do your prescribed duty (मा) (but you) don't (have) (कदाचन) (any) control on (फलेषु) results (fruits)

● of your actions (deeds) (मा) neither (हेतुःभूः) you consider your (self) the cause (कर्म फल) of outcome of you action (मा) nor (सङ्गः अस्तु) be attached to (अकर्मणि) (inaction) not doing (ते) your (duty).

● God has written script of whatever will happen till last day of this universe; things happen in this world accordingly. This is called as **destiny**.

### 3) Soul :-

● God has created a spiritual entity, called the soul. It is loaded or programed with one of the three types of nature, (Sattvik, Rajasic or Tamsic) . Anger, Lust and Ego is also loaded in it. Then six types of wishes are loaded in it. Because of all these natures and emotions, this soul keeps the human being active from childhood till death. The six desires which are in-built in human being are described in the holy Quran. They are as follows :

### 4) Six wishes :-

● Worldly desires of Wives, Children, accumulated treasures of gold and Silver, horses of noble breed, cattle, and farms are all made to seem attractive to men. All these are the bounties of the worldly life, but in the life to come (hereafter) God has the best place for people to dwell. (Holy Quran 3:14)

● Equivalent six desires in present period will be 1) Women 2) Son 3) Bank balance 4) Costly vehicle 5) stock of shares or good business 6) Properties

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## N-18. Atma and Parmatma

● God is clarifying this concept of “Atma and Parmatma” in sloke no.15.16, 15.17 & 15.18.

● द्वौ इमौ पुरुषौ लोके क्षरः च अक्षरः एव च । क्षरः सर्वाणि भूतानि कूटस्थः अक्षरः उच्यते ॥१६॥

(च) Certainly (लोके) in this world (इमौ) there are (द्वौ) two kinds of elements (क्षरः) the perishable (body) (च) and (अक्षरः) the imperishable (soul) (च) and (उच्यते) God says that (सर्वाणि) to all (भूतानि) living beings (क्षरः) (with) perishable (body) (अक्षरः) the immortal soul (कूट) (keeps them) firmly (स्थः) stable.

In sloke no. 15.16 God says, “Certainly in this world there are two kind of elements. The perishable (body), and the imperishable (soul). And God says that to all living beings (with) perishable (body), the immortal soul (keeps them) firmly stable.” (Bhagwad Gita 15:16)

उत्तमः पुरुषः तु अन्य परम आत्मा इति उदाहृतः । यः लोक त्रयम् आविश्य विभिर्ति अव्ययः ईश्वरः ॥१७॥

(तु) But (उदाहृतः) God says (इति) that (ईश्वरः) God (himself) (पुरुषः) (is that) entity (उत्तमः) (who is) superior (अन्यः) (then) others (परम) (He is) superior (आत्मा) soul (अव्ययः) He is immortal (य) He (आविश्य) encompasses (लोकःत्रयम्) three worlds (विभिर्ति) and supports them.

But God say that God (himself is that) entity (who is) superior (than) others. (He is) superior than soul. He is immortal. He encompasses three worlds, and supports them. (Bhagwad Gita 15:17)

● यस्मात् क्षरम् अतीतः अहम् अक्षरात् अपि च उत्तमः । अतः अस्मि लोके वेदे च प्रथितः पुरुष-उत्तमः ॥१८॥

(यस्मात्) Because (अहम्) I am (उतीतः) beyond (क्षरम्) mortal human body (च) and (अपि) also (उत्तमः) superior than (अक्षरात्) immortal soul (अतः) therefore (लोके) in this world (च) and (वेदे) (in) holy Vedas (अस्मि) I am (पुरुष उत्तमः) supreme entity (च) and (प्रथितः) praised one.

Because I am beyond mortal human body, and also superior than immortal soul. Therefore in this world and in the holy Vedas, I am supreme entity, and praised one. (Bhagwad Gita 15:18)

- This fact we can say in other words as, “soul is inferior than God, hence it could not get absorbed in God.” God is Supreme, Immortal entity. And God Himself has created soul as immortal entity, but it is inferior to God.
- Soul is that entity which will enjoy pleasure in heaven or punishment in hell, and always remain with the body.

Spirit is divine. It is from God, it is our conscience or अर्न्तआत्मा . But as per shlok no. 2.19 to 2.30 it is non-existing. He is like our intelligence. It is there, that's why we can think, but it don't have physical existance. Read note no.2 to understand soul & spirit etc.

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So Jinn also are referred as Demos, or shaitans in religious scriptures.

#### All Demons are not bad :-

- Demons or jinn were living on earth till arrival of human being.
- All jinns or Demons were not bad. As we know brother of Ravan, Vibishana helped Shri Ram. Similarly in Jinn also, there are good as well as bad Jinns.
- Dr. Ved Prakash Upadheya mentioned following shloks of Bhavishya puran. (Pratisarg-parve, chaturh Adheyay) Which says that when Rishi (saint) came to know that children of Adam will occupy this land then they migrated to hilly area.

आर्यदेशा क्षीणवन्तो म्लेच्छवंशा बलान्विता।  
भविष्यन्ति भृगुश्रेष्ठ तस्माच्च तुहिनाचलम् ।  
गत्वा विष्णुं समाराध्य गमिष्यामो हरेः पदम् ।  
इति श्रुत्वा द्विजाः सर्वे नैमिषारण्यवासिनः।  
अष्टाशीति सहस्राणि गतास्ते तुहिनाचलम् ।

Devta will not migrate to hills. They will migrate to heaven. It is Demon or Jinn saints who migrated to hills.

#### Who is Shaitan? :-

- “Azaazeel” was a jinn. He was very learned and was doing too much worship of God. So God allowed him to stay along with the angels. When God was making body of Adam from soil this Jinn was present there.

When God finished creation of Adam. God asked angels to express their respect to Adam. All angels obeyed command of God, and prostrated to Adam except Azaazeel.

- Demons or Jinns are created from fire. hence ego, pride, feeling of superiority are dominant in their behavior.

When God asked Azaazeel, why he did not respect (prostrate) Adam, he said Adam is created from soil and I am from fire. I am superior to Adam, so why should I prostrate to him. God disliked the attitude or ego or proud behavior of Azaazeel and cursed him and expelled him

from heaven.

From that moment his name become Iblees. Meaning of Iblees in Arabic is “one who lost hope.” (Because there is no hope that Azzazeel will be forgiven by God)

When Azaazeel lost his honor, he further became arrogant, and challenged God to give him a long life (till parlay). And I will mislead majority of children of Adam except few. (And prove that what You made is not the finest or superior one). God allowed him to remain alive till parlay. And now he is doing his best to distract human beings from the right path of God. Because of misleading work he is doing he is called shaitan.

In conversation with Azaazeel the last word of God was that “Whoever will follow you, with them along with you I will fill the hell. (Holy Quran 38:71-85)

So we should be very careful about our behavior. We have got two enemies. First is Demons or Devil or Shaitaan and second is our self, or mind or soul, which always instigates us to enjoy and avoid the right path of God.

- Bhagwad Gita was revealed long ago. But it was not only for people of that period. It is for guidance of all man kind. Those who read it as a religious book should remember that its teachings are not obsolete. It holds good for today also.

So if it mentions that because of Devil such feature get developed. That means as on today also Devil do exist. Who mislead mankind. And we should be careful about him. There are too many shloks about Devil or Demon and Demonic nature in Bhagwad Gita. Few of them are as follows:

- दम्भः दर्पः अभिमानः च क्रोधः पारुष्यम् एव च । अज्ञानम् च अभिजातस्य पार्थ सम्पदम् आसुरीम् ॥१॥

(God says that) (पार्थ) O son of Partha (Arjun) (एव) certainly (सम्पदम्) these qualities are (अभिजातस्य) developed (आसुरीम्) by **devil** (दम्भः) doing fraud (दर्पः) arrogance (अभिमानः) false pride (च) and (पारुष्यम्) harshness (च) and (अज्ञानम्) ignorance.

(God said) O Arjun, certainly these qualities are developed by devil. Doing fraud, arrogance, false pride, harshness, and ignorance. (Bhagwad Gita 16:4)

- न माम् दुष्कृतिनः मूढाः प्रपद्यन्ते नर-अधमाः । मायया अपहृतज्ञानाः आसुरम् भावम् आश्रिताः ॥१५॥

(दुष्कृतिनः) The evil doers (मूढाः) the ignorant (नर अधमाः) and human beings who are going to fall (in to hell) (न) do not (take) (माम्) My (प्रपद्यन्ते) shelter (do not seek My help, because of which) (आश्रिताः) Devil via people who accept (आसुरम्) demonic (भावम्) nature (उपहृत) has hijacked the (ज्ञानाः) divine knowledge (माययाः) (of mankind which is required for passing) the divine exam of God.

The evil-doers, the ignorant, and human being who are going to fall (in to hell) do not take My shelter (do not seek My help, because of which). (Devil, from people who) adopt demonic nature, has hijacked the divine knowledge (of mankind which is required for passing) the divine exam of God.

(Bhagwad Gita 7:15)

- मोघ आशाः मोघ-कर्माणः मोघ-ज्ञानाः विचेतसः । राक्षसीम् आसुरीम् च एव प्रकृतिम् मोहिनीम् श्रिताः ॥१२॥

(For such foolish people there is) (मोघ आशा) no hope (of success in the hereafter) (मोघ कर्माणः) all their good deeds become useless (मोघ ज्ञानाः) their knowledge is of no use (विचेतसः) (because of such) incorrect belief (that God has a form) (एव) certainly (श्रिताः) (such people take) shelter (राक्षसीम्) (of) demonic (आसुरीम्) satanic (मोहिनीम्) bewildering (प्रकृतिम्) power.

(For such foolish people there is) No hope (of success in hereafter). All their good deeds become useless. Their knowledge is of no use (because of such) incorrect belief (that God has a form). Certainly (such people take) shelter of demonic, satanic, bewildering power. (Bhagwad Gita 9:12)

- द्वौ भूत-सर्गो लोके अस्मिन् देवः आसुरः एव च । देवः विस्तरशः प्रोक्तः आसुरम् पार्थ मे शृणु ॥६॥

(अस्मिन्) In this (लोके) world (भूत) human being has (द्वौ) two (सर्गो) nature (देवः) divine (आसुरः) (and) demoniac (shaitanic) (एव) certainly (देवः) divine nature (प्रोक्तः) has been told (to you) (विस्तरशः) in detail (पार्थ) O son of Partha (Arjun) (शृणु) now listen about (आसुरम्) the demoniac (shaitanic) nature (मे) from Me.

In this world, human being has two natures, divine and demoniac. Certainly, divine nature has been told (to you) in detail. O Arjun. Now listen about the demoniac nature from Me. (Bhagwad Gita 16:6)

- तान् अहम् द्विषतः क्रूरान् संसारेषु नर-अधनाम् । क्षिपामि अजस्त्रम् अशुभान् आसुरीषु एव योनिषु ॥१९॥

(अहम्) I (क्षिपामि) throw (hurl) (अजस्त्रम्) forever (तान्) these (द्विषतः) hateful (क्रूरान्) cruel (नर अधमान्) meanest in human beings (संसारेषु) of the world (अशुभान्) inauspicious hell (आसुरीषु एव योनिषु) where races of demons (kept).

I throw (hurl) forever these hateful, cruel, meanest in human beings. of the world, in inauspicious hell where races of demons kept. (Bhagwad Gita 16:19)

- आसुरीम् योनिम् आपन्नाः मूढाः जन्मनि जन्मनि । माम् अप्राप्य एव कौन्तेय ततः यान्ति अधमाम् गतिम् ॥२०॥

(मूढाः) These foolish (people) (आपन्ना) get (another life after death among) (आसुरीम् योगिम) the races of demons (in hell) (जन्मनि-जन्मनि) After getting new body many times (यान्ति) (they) go (अधमाम् गतिम्) lowest portion of hell (ततः) therefore (एव) certainly (अप्राप्य) they cannot achieve (माम्) Me.

These foolish (people) get (another life after death among) the races of demons (in hell). Even after getting new body many times in hell (they) go further to lowest portion of hell. Therefore, certainly they cannot achieve Me. (Bhagwad Gita 16:20)

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## N-20 Hereafter (Life after death)

● On the day of Qayamat (parlay/ doomsday), after making alive all human being again. God will take account of each human being and award punishment in hell or reward to stay in heaven. This second life after first death is called “Hereafter” in English and “Akherat” in Urdu and Arabic, and (अन्य) in Sanskrit (That means another or another life). Shloks related to अन्य are as follow,

**Shlok regarding hereafter (life after death) are as follow :-**

● (1) अपरा इयम् इतः तु अन्याम् प्रकृतिम् विद्धि मे पराम् । जीव-भूताम् महा-बाहो यया इदम् धार्यते जगत् ॥७-५॥

(तु) But (विद्धि) (try to) understand (मे) My (परम्) supreme (प्रकृतिम्) creation (and that is) (अन्याम्) another (life after death or hereafter) (इतः) beside (ईयम्) this (अपरा) inferior (materialistic world) (महाबाहो) O Arjuna (यया) on which (धार्यते) depends (इदम्) this (जगत्) material world (and) (जीव भूताम्) all living being.

● (2) एतत् योनीनि भूतानि सर्वाणि इति उपधारय । अहम् कृत्स्नस्य जगतः प्रभवः प्रलयः तथा ॥७-६॥

(इति) This way (the success of) (सर्वाणि) all (योनीनि भूतानि) the race of human beings (उपधारय) depends on (एतत्) these two (this world and hereafter) (तथा) and (अहम्) I (am the doer of) (प्रभवः) beginning (and) (प्रलयः) end (of) (कृत्स्नस्य) entire (जगतः) world (or creation).

● (3) परः तस्मात् तु भावः अन्यः अव्यक्तः अव्यक्तात् सनातनः । यः सर्वेषु नश्यत्सु न विनश्यति ॥८-२०॥

(तु) But (परः) beyond (repeated creation of all creatures) (भाव) (there is one more) creation (and that is) (अन्यः) another (life after death or hereafter) which is (अव्यक्तः) more invisible than (अव्य) invisible (यः सः) that which (न) does not (विनश्यति) get destroyed (नश्यत्सु) (even after) destruction of (सर्वेषु) all (भूतेषु) creatures.

- (4) पार्थ न एव इह न अमुत्र विनाशः तस्य विद्यते । न हि कल्याण-कृत् कश्चित् दुर्गतिम् तात गच्छति ॥६-४०॥  
(श्री भगवान् उवाच) God said (तात) My friend (Arjun) (हि) certainly (कश्चित्) anyone (कल्याण कृत्) who strives for noble deed (न) never (गच्छति) goes to (दुर्गतिम्) evil destination (Hell) (एव) certainly (पार्थ) O Arjuna, the son of Partha (न) neither (इह) in this world (न) nor (अमुत्र) in the next world (hereafter) (विद्यते) exist (विनाश) destruction (for) (तस्य) him.
- (5) न अयम् लोकः अस्ति अयन्नस्य कृतः अन्यः कुरु-सत्-तम ॥४-३१॥  
(कुरु-सत्-तम) O the great (Arjun) of Kuru dynasty (अयन्नस्य) one who doesn't pray to please God (अयम्) in this (लोकः) world (न) they don't (अस्ति) have peace (कृतः) (if they don't have peace in this world then) from where (अन्य) (they will get peace in) hereafter (life after death).
- (6) अज्ञः च अश्रद्धानः च संशय आत्मा विनश्यति । न अयम् लोकः अस्ति न परः न सुखम् संशय आत्मनः ॥४-४०॥  
(अज्ञः) The ignorant (च) and (अश्रद्धानः) without faith (च) and (संशय) sceptical (आत्मा) person (विनश्यति) will fall down (in to hell) (संशय) (For such) sceptical (आत्मन) person (न) (there is) no (सुखम्) happiness (न) neither (अयम्) in this (लोकः) world (न) nor(परः) in the next (hereafter).

### Shloks regarding becoming alive on day of parlay :-

- (7) इदम् ज्ञानम् उपाश्रित्य मम साधर्म्यम् आगताः । सर्गे अपि न उपजायन्ते प्रलये न व्यथन्ति च ॥१४-२॥  
(उपाश्रित्य) (By) adopting (इदम्) this (ज्ञानम्) divine knowledge (आगता) (people) attain (साधर्म्यम्) nature described by (मम) Me (न) (then) neither (सर्गे) in this world (न) nor (उपजायन्ते) on becoming alive (प्रलये) on Day of Judgment (Qiyamat) (व्यथन्ति) he will face any misery.
- (उपजना means to grow, take birth, पैदा होना, उत्पन्न होना, उगना) Nalanda Vishal Shab sagar, Page No. 161)
- (8) सर्वभूतानि कौन्तेय प्रकृतिम् यान्ति मामिकाम् । कल्प-क्षये पुनः तानि कल्प-आदौ विसृजामि अहम् ॥९-७॥  
(कौन्तेय) O son of Kunti (Arjun) (कल्प आदौ) at the beginning of the creation of the universe (अहम्) I (विसृजामि) created (तानि) all those (human beings) (कल्प



क्षये) and at the end of this universe (सर्वे भूतानि) all living being (यान्ति) will be raised (पुनः) again (मामिकाम) (by) My (प्रकृतिम्) power of nature (My divine power).

- (9) प्रकृतिम् स्वाम् अवष्टभ्य विसृजामि पुनः पुनः । भूत-ग्रामम् इमम् कृत्स्नम् अवशम् प्रकृतेः वशात् ॥९-८॥

(अवष्टभ्य) With help of (स्वाम्) my personal (प्रकृतिम्) creative power (विसृजामि) I create (पुनः पुनः) again and again (भूतग्रामम्) all.

- (10) शरीरम् यत् अवाप्नोति यत् च अपि उत्क्रामति ईश्वरः । गृहीत्वा एतानि संयाति वायुः गन्धान् इव आशयात् ॥९-८॥

(शरीरम्) The body (यत्) which (human beings) (उत्क्रामति) give up (at the time of death) (अपि) certainly (अवाप्नोति) on day of Qiyamat (parlay) he gets (it again) (यत्) that which (he left behind) (एतानि) these (body which) (संयाति) goes away (गृहीत्वा) God take (it to the place of judgment) (इव) like (वायु) air (आशयात्) transfers (गन्धान्) fragrance.

- (11) श्रोत्रम् चक्षुः स्पर्शनम् च रसनम् घ्राणम् एव च । अधिष्टाय मनः च अयम् विषयान् उपसेवते ॥९-९॥

(श्रोत्रम्) Ears (चक्षुः) eyes (स्पर्शनम्) touch (च) also (रसनम्) tongue (ability to test) (घ्राणम्) smelling power (च) and (मनः) mind (एव) certainly (अयम्) these (अधिष्टाय) again come alive (hence person can) (उपसेवते) enjoy (विषयान्) objects of enjoyment.

- (12) उत्क्रामन्तम् स्थितम् वा अपि भुञ्जानम् वा गुण-अन्वितम् । विमूढाः न अनुपश्यन्ति पश्यन्ति ज्ञान-चक्षुषः ॥९-१०॥

(उत्क्रामन्तम्) After death (स्थितम्) revival of the body (वा) or (अपि) certainly (गुण-अन्वितम्) revival of abilities (tendencies/nature) (वा) or (भुञ्जानम्) enjoyment (by organs) (विमूढाः) foolish persons (न) (can) never (अनुपश्यन्ति) understand (पश्यन्ति) this could be only visualized by (ज्ञान-चक्षुषः) those who can see by knowledge.

### God will take account of deeds on the day of parlay :-

- (13) न आदत्ते कस्यचित् पापम् न च एव सु-कृतम् विभुः । अज्ञानेन आवृत्तम् ज्ञानम् तेन मुह्यन्ति जन्तवः ॥९-

● (एवं) Certainly (अज्ञानेन) ignorance (has) (आवृतम्) covered (ज्ञानम्) knowledge (of human beings) (तेन) and because of this (जन्तवः) human beings (मुह्यन्ती) are deluded (misguided) (and think that) (विभु) the omnipresent God (न) neither (आदत्ते) accept (will take account of) (कस्यचित्) anyone's (पापम्) sin (न) and (न) nor (सु-कृतम्) virtuous (good) deeds.

● I have presented you thirteen shloks from this divine book of Bhagwad Gita.

Now I will present some verses from holy Quran so that the concept of the hereafter becomes clear.

**Verses from the holy Quran regarding the hereafter :-**

1) God says in the holy Quran “from the earth we have created you, and we will return you to it, and from it we shall bring you forth a second time. (We will create you again). (Holy Quran 20:55)

2) Your God is the One God. Those who do not believe in the Hereafter, their hearts refuse to admit the truth, and they are arrogant. (Holy Quran 16:22)

3) And warn those who deny the hereafter with grievous punishment. (Holy Quran 17:10)

4) The life of this world is nothing but sport and entertainment. It is the life of the Hereafter which is the only true life, if they but knew it. (Holy Quran 29:64)

5) But if you seek God and His Messenger and the abode of the Hereafter, then know that God has prepared a great reward for those of you who do good deeds. (Holy Quran 33:29)

So there is an infinite life after death. And we should struggle for success in that life also.

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## N-21 Meaning of Bhagwan

- In Nalanda Vishal Shabd kosh (page no. 1007) we find following meaning of word Bhagwan.

1) धनसंपत्ती या ऐश्वर्यवाला

(Person with too much wealth and Luxuries)

2) ईश्वर (God)

3) पुज्य और आदरणीय व्यक्ती (Divine and respected personality)

4) शिव (Shiv)

5) विष्णु (Vishnu)

6) कार्तिकेय (Kartikya)

7) बुद्ध (Goutam Buddha)

### What is the meaning of 'Bhagwan'?

As per Oxford English dictionary 'Bhagwan' means;

1) God 2) A guru or a person for whom we have deep respect or admiration.

As per [www.shabdkosh.com](http://www.shabdkosh.com)

Bhagwan (भगवान्) means;

1) God head

2) god

3) goodness

4) heaven

5) land

6) the Deity

7) God.

In Bhagwad Gita, this word Bhagwan is used for Shri Krishna as well as for God.

- In this holy book of Bhagwad gita word 'Bhagwan' is used for Shri-Krishna as well as God. This word is not exclusively used for Devtas only.