Section Two

Philosophical basis of Bhagavad Gita
CHAPTER IV

AN ANALYSIS OF PHILOSOPHICAL BASIS OF BHAGAVAD GITA

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CHAPTER IV
AN ANALYSIS OF PHILOSOPHICAL BASIS
OF BHAGAVAD GITA

I. INTRODUCTION:

Every civilization and every society cherishes some lofty ideals for the successful achievement of which it unceasingly strives. All its energies and activities are regulated in a way that those ideals which it holds clear and precious may be expressed and fulfilled in and through the individuals and institutions of that particular society. Social, political, educational and economic and even religious systems are planned with a view to fulfilling the purpose with which those ideals are pursued. Individuals, the groups, live and work for certain ideals and regulate their activities in order to express their primary objectives of life. Every person tries to control his or her life by a main life-purpose to which all others are subordinated. Each soul has its life, goal, its ultimate and in view without which all its strivings and struggles would be meaningless. In fact, the actions, feelings, thinking and reasoning of the individual are dependent upon the ideals that dominate his view of life and the world. Broadly speaking, all the efforts to find out the truth and to expand the horizon of human knowledge fall into three fields:

1) Self  
2) World  
3) God -

The curiosity about the external nature has led man to know his own self as all knowledge presupposes at least two things (i.e.) knower and the known.
The ancient thinkers saw the whole nature as one. They had not probed deep into the different branches of physical nature to find out its mysterious working. In our deep quest of the knowledge of nature we have acquired the habit of analytical thought which often disables us from taking a synthetic view of the world, with the result that very few persons care to study the animate and inanimate world as a whole. The ancients did not suffer from this disability. Their physics and metaphysics, psychology and physiology, philosophy and religion were all different aspects of one whole and knowledge consisted in knowing the whole in which all its parts were known. The more we know of natural forces, the greater is the need to find out the common source of energy and the law of its working and whether the ultimate form of the energy is material or spiritual.

One great achievement of the Indo-Aryans which remains outstanding to this day in the domain of philosophy has been their inspired intuition that there is one Reality which pervades and permeates the whole cosmos, behind all its fleeting phenomena. This idea, dim as it was in the earlier Vedas, became brighter and brighter with the development of the meditative thought and was enshrined in the upanisads. We may give any name to this Reality and call it the Absolute, Soul, Spirit, Energy, or God. The upanishadic philosophers called it Brahman. Their profound meditation took them to the conclusion that everything that exists has a beginning, continuance and end, but the end is not of its inner substance, but only of its form and name. The substance continues to exist amidst all the changes of its
outward forms, that whatever appears to end or disintegrate does not, therefore, absolutely die, but appear in a different combination of the elements of nature and after a time again disintegrates and thus the cycle goes on till eternity.

I. **THE CONCEPTS OF SELF AND UNIVERSE:**

(1) **The nature of self:**

Therefore any educational system would be incomplete if it is not connected with the lofty ideals and life-goals which the community cherishes. The basic questions which have to be answered by any educational system are:

i. What is the relation between the Self and Universe?
ii. What is the goal of man's life?
iii. What are the paths to reach the goal?
iv. What is the Psychological basis of human behaviour?
v. What are the universal values which would guide the behaviour of individuals?

These problems are thought out logically in Bhagavad Gita and any Indian Educational System can aptly be based on the answers to these problems as found in Gita, if it is to be sound, fruitful and everlasting.

(1) The senses are said to be superior to the body; superior to the senses is the mind; but superior to the mind is the intellect; while that which is superior to the intellect is the Self.

(III - 42)

(1) इन्द्रियाणि परापः। इन्द्रियेन्यः परः मः।
मनःसः परः ज्ञातः। यात्र ज्ञाते। परतसः सः।। III-32
(2) Using the ear, the eye and the organs of the touch, taste and smell and the mind also, the Self enjoys the objects of the senses.

(XV - 9)

(3) The body, O son of Kunti, is called the Kshetra and that which is conscious of it is called Kshetraja (embodied Self) by those who have knowledge thereof.

(XIII - 1)

All living beings including animals and plants have souls.

(4) What so ever life is born, fixed or moving, know that it comes to be from the union of body and soul.

(XIII - 26)

If every living creature is the combination body and soul, where is this soul located in the body?

(5) As the one sun irradiates the whole earth, so the soul irradiates the whole body.

(XIII - 33)

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(2) श्रुते च चक्षूः स्पर्शं च रसं प्राणस्थेण च | अमिषान्वयं नराधममेव विष्णुनामस्यकारे || ५५-९

(3) इदं शरीरं कौन्तेयं हृदयविक्षयित्वस्य | पतल्या वैदिक तद्राहुः होऽत्र इति तद्विवदः || ५५-१

(4) यावत्सुभाभवस्तु किंचित्स्ववस्तु स्थावरम्बनम् | होऽत्र होऽत्रष्टत्वो तद्विवदिव मनोभें || ५५-२६

(5) स्था प्रकाशमिर्येकः कृत्स्नं कोकिमयं रचि: | होऽत्र होऽत्री तथा कृत्स्नं प्रकाशमिति मारात || ५५-११
Even though the Self is located in the body it does not undergo any changes when the body changes. Through the childhood, youth and old age of the body, the soul remains the same.

(6) As the soul dwelling in the body goes through the childhood, youth and old age, so it moves on to another body, the wise are not disturbed in mind over it.

(II - 13)

This points out that the death occurs only to the body but not to the soul. In fact the soul is indestructible.

(7) The soul is not born, nor does it die, nor having been, ceases at any time to be; unborn; unchanging, ever-abiding, primeval, it is not killed when the body is killed.

(II - 20)

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(6) दैविकातिश्च यथा दैवेऽकैशः योक्तं जना ।
ल्लो दैवान्तुप्राप्तिः धीरस्तं न मुद्धयति || -II-13

(7) न जनते मिस्तै वा क्षुद्रिलच्छ नाये मृत्या मविता वा न मूयः ।
अवै नित्यः शास्क्तोऽभु पुराणः न हन्यते हन्यामाने शरीरे || II-20
(8) It is uncleanable, it is in-combustible, it cannot be drenched or dried; it abides for ever all pervasive, stable, immovable and primeval.

(II - 24)

(9) The unreal has no existence, and the real has no non-existence; the conclusion about both these has been seen by the Knowers of Truth.

(II - 16)

Then what is real and what is unreal? Krishna answers that the soul is real and the perishable bodies are unreal. No one can destroy the Self, which is eternal, immeasurable and imperishable, but the bodies have an end.

If the soul is indestructable and eternal why does it leave the body at death?

(10) Men cast off worn-out garments and put on new ones. Even so the soul casts off worn-out bodies and enters into new bodies.

(II - 22)

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(8) सम्प्रभुः यमद्राध्यों यमक्षेत्रोऽशोफ्या एवच ।
       नित्यः सर्वरथ्यम्भररथ्यम्भराय स्नातनः । । ।-14

(9) नास्ते निष्ठे माथुः नामात्र निष्ठे सतः ।
       उमयोषिप्रवृत्तात्त्वकाः शताश्वस्त्राः । । ।-16

(10) वास्तविते जीपमिनि यथा विखाय नवानि गूढ़मिति नारोपिणि
       तथा शरीराणि विखाय जीपान्यन्यानि संपाति नवानि देहि । ।
       । ।-23
The body is only an instrument of the soul which is an agent to work. How does this soul obtain this body? The soul is given a body in accordance with its previous attitudes and actions - good or bad.

(11) The soul, when it takes up lordship over a body and when it leaves it, takes these attitudes with it as the wind takes fragrance bower to bower.

(XV - 8)

(12) The soul established in matter enjoys the qualities born of matter; attachment to this enjoyment is the cause of its births in goods and evil wombs.

(XIII - 21)

2. Soul and Brahman:

This Self which pervades the body is identical with Brahman. It is a part of Brahman as a spark is a part of fire.

(13) A fragment of Mine own Self becomes in the world of living things an immortal soul. It attracts itself the five senses and a controlling mind, all six established in matter (Prakriti).

(XV - 7)
(14) Know the Kshetrajna (embodied Self) in all the Kshetras (bodies) to be Myself, O Arjuna. The knowledge of the Kshetra and Kshetrajna (matter and spirit) is, in my opinion, true knowledge.

(XIII - 2)

Hence the Self in the various bodies is not different from the Supreme Self, Brahman, but only Its reflections. Seated in the hearts of all beings. Brahman causes the memory and its loss. He is to be known through the Vedas and He is the knower of the Vedas. He is the real Onlooker, Permitter, Nourisher and the Protector.

(3) Universe and Brahman:

(15) Earth, water, fire, air, ether, mind, intellect and egoism—thus is My Prakriti (nature) divided into eight categories.

(VII - 4)

(16) This is My lower Prakriti; different from this, O mighty-armed one, know that higher Prakriti of Mine in the form of the individual souls (Jiva) by which this world is sustained.

(VII - 5)
(17) Know that all beings have these two for their origin, I am the origin of the entire universe as also its destroyer.

(VII - 6)

(18) Higher than Myself there is nothing else, O Dhanunjaya. In Me all this is strung like gems in a string.

(VII - 7)

The above four slokas describe the relation between Purusha and Prakriti. Purusha dwells in every body. Prakriti has eight elements which constitute the body and the world. All the things in the world are strung in the Lord like gems in a string. Hence microcosm is not different from macrocosm. Purusha pervades not only the bodies but the entire universe by his power called Prakriti.

If Brahman is the substratum underlying all the bodies in the universe, why do they appear as different? This is due to the three gunas of Prakriti of which they are made, Sattva, Rajas and Jamas are the gunas born of Nature and they bind the embodied beings.
The three gunas of Prakriti do not bind the Lord, as the power of juggler does not bind him. Beings in this world, deluded by the Gunas of Prakriti do not know Brahman, who is beyond these gunas. It is hard to surmount the illusion of mind constituted of the gunas. But those who take refuge in Lord get over this illusion.

The relation between the universe and Brahman has been explained by the Gita by means of a simile. The universe is like an Ashvatha tree with its roots above and branches below. Its leaves are the Vedas. Its branches, nurtured by the gunas, spread below and above, shoots are the sense objects and its rootlings are stretched below, producing actions in the world of men. Ordinary men cannot experience nor see its beginning or end. Man should sever this deep rooted tree by the weapon of non-attachment in order to seek the goal where from the never returns.

Having explained the nature of Universe, Gita explains the nature of Brahman. Brahman is the only unchanging principle in the ever changing universe.

There are two elements in all beings; the one changing and the other unchangeable. All animate form is Kshara (changing and perishable), the Akshara is the presiding spirit).

(XV - 16)

(19)

(XV - 16)
(20) The highest principle is indeed to be distinguished, described as the Supreme Self. He, who pervades and sustains the three worlds, is the eternal Lord.

(XV - 17)

(21) Beings have the Unmanifest as their beginning, are manifest in the middle and have their desolution in the Unmanifest itself, so why lament for them?

(II - 28)

(22) From the Unmanifest all manifested beings are born at the advent of Brahma's day, and at the approach of the night they get merged in that very thing called the Unmanifest.

(VIII - 18)
(23) That very multitude of beings, being born again and again, is absorbed at the approach of night, O Partha, and at the approach of the day is born again inspite of itself i.e. being subject to its past actions etc.

(VIII - 19)

(24) At the end of a cycle, all beings attain My Prakriti; at the beginning of the next cycle I again send them forth.

(IX - 7)

(25) Presiding over My nature (Prakriti) I again and again send forth this entire aggregate of helpless beings, according to their nature.

(IX - 8)

(26) Presided over by Me, Prakriti brings forth the world of moving and unmoving things; for this reason, the world revolves.

(IX - 10)
These slokas clearly state that the universe existed in Unmanifest form and it became manifest in the innumerable names and forms. Hence there is no creation and destruction as such, but only revolution. The effect, the universe, existed in Brahman, who manifested in many things. The concept of creation, time and space are only relative.

As matter or energy is indestructable the essence remains even though the names and forms change like the clay in pots.

The essence of everything is Brahman. He is sapidity in water, lustre in the moon and the Sun, the syllable 'Om' in all the Vedas, sound in other and enterprise in man. He is pure odour in earth, brightness in fire, life in all beings. He is the intelligence, power, the eternal seed of all things. He is the self residing in all creatures. He knows all beings, past, present and future, but nobody knows Him.

In the light of the above, it can be concluded that all things are the manifestations of One Brahman; the change or evolution is only apparent. All changes and differences will vanish if we have the broad or cosmic outlook, just as Arjuna lost his narrow differences when he saw the Cosmic form. Just as the rivers lose their names and forms, when they join the ocean, the persons lose their sight of differences when they cultivate the broad outlook. Moreover, the beings are the cells in that great body of Brahman, the Universe. Just as the cells in a body constantly die and are re-born retaining the essence and energy, the individual beings seem to be dying
and are re-born without losing the essence, the divinity in him or soul.

(27) I am also O Arjuna that which is the germ of all beings; there is no being moving or stationery, which can exist without Me.

(X - 39)

(28) Whatever thing is glorious, excellent or pre-eminent, verily know that is born if a portion of my splendour.

(X - 41)

(5) Unity in diversity:

Those who cultivate this attitude and broad outlook find all the universe in that Cosmic form as if in a television, creatures dying and again taking birth. As such there is no present, past and future because all the concepts of time and space are only relative and limited.

(29) See my various Divine forms, O Partha, of diverse hues and shapes, by the hundreds and thousands.

(XI - 5 )
See this day the entire Universe with movable and immovable objects united here in this My body, O Arjuna and any thing else that you like to see.

The person who sees all things in such a Cosmic form would be wonder-struck and would delight in that vision as Arjuna did.

I see you with many hands, bellies, mouths and eyes, possessing infinite forms on every sight; O Lord of the Universe, O you of universal form, I see, however, neither your end nor middle nor your beginning.

You are the imperishable, the Supreme, the thing to be known. You are the Supreme resting place of this Universe; You are undecaying and preserver of the eternal religion; I regard you as the primeval Being.
(33) As many currents of water from rivers flow towards the sea alone, even so do these heroes in the worlds of men enter your mouths, flaming all round.

(XI _ 28)

It is only when we realise that God pervades in the universe, and lives in the hearts of all beings, we can work and dedicate our lives for the welfare of all beings. Such knowledge and work combined with the spirit of Sacrifice, is supreme in this world.

Finally the message of the Gita is to find this unity in the diversity.

(34) He who sees the Supreme Lord abiding equally in all beings, the imperishable amidst the perishable, he sees indeed.

(35) When one sees the diversity of beings as abiding in the One and their emanations from that One alone, then one becomes Brahman.

(XIII - 30)

(11) यथा नदीनाम् कहोऽवेगः सदृशेवाभिभुजा द्रवणिति।
    तथा सवाच्च नरतोङ्गकोल: विश्वामतिः अवश्यायमिविश्वायिन्ति। (11-14)

(14) सर्वं सबूतं मूलेऽपि विकाश्वरं परमेश्वरम्।
    विनाध्यक्षः विनाध्यं मः पश्चात् सः पश्चात्॥ (14-15)

(15) यदा मूलमाहात्म्यकाव्यमुपस्यति।
    तत् एव च विस्तारं भूम संपूर्वं तदा॥ (15-16)
(36) He who sees Me in everything and sees everything in Me, to Him I am ever present and he is ever present to Me.

(VI - 30)

He is a true Yogi who sees himself in all beings and all beings in himself; all are equal in his eyes. Seeing the Lord in all beings, he does not injure anybody. Having realised firmly the unity in the diversity of beings, he worships the Lord dwelling in all beings and attains the supreme goal.

Hence knowledge, action or any enterprise becomes worship, when it is undertaken with a spirit of Sacrifice, without any selfishness or attachment.

(37) That by which one sees the One indestructable Reality in all beings, undivided in the divided, know that knowledge as Pure.

(XVIII - 20)

(38) Any action which is ordained, which is free from attachments, which is done without love or hatred by one not desirous of the fruit, that action is declared to be Pure.

(XVIII - 23)

(36) यों मात्र प्रस्थति स्वतः सर्वं च मात्र प्रस्थति ।
लत्त्वाः न प्रणाशयिति स च मे न प्रणाशयिति ॥ (६-१०)

(37) सर्वस्वतः भैरवोऽहः मात्राक्ष्यवामोऽहः ।
अविशेषं विभक्तं तदृशां विधिः सार्वत्तंकः ॥ (४-२०)

(38) निम्नते सदारहितं अरागृहेऽवक्ष्यते कैरू ॥
अपलोक्योऽभ्यं क्रमे वत्सार्वत्तंकः ॥ (४-२१)
(39) From whom is the evolution of all beings, by Whom all this is pervaded, worshiping Him with his own duty man attains perfection.

(XVIII - 46)

So any work which is suitable to one's disposition, will lead one to perfection, if it is done with a spirit of sacrifice and dedication to the welfare of all. Hence the final message is:

(40) He who does actions for Me, who looks upon Me as the supreme, who is devoted to Me, who is free from attachment, who bears enmity towards none, he comes to Me, O Pandava.

(XI - 55)

In the light of the above analysis, the following conclusions can be deduced about the Gita's contribution in the concepts of self and universe.

1. The body is different from the soul which is pure existence, knowledge and bliss. The soul does not die, even though the body dies. Just as the soul exists through the childhood, youth and old age of the body, it exists even after the death only to choose another body.
The body is an instrument of the soul to perform the functions in the world.

ii. Brahman lives in all hearts as individual soul. Brahman pervades the entire universe. The essence of everything is Brahman. The seeming differences in the universe are due to Maya or Prakriti, but he who sees Brahman in all things is not bound by Maya.

iii. In the beginning Brahman existed in unmanifested state. He became manifested in different things of the world which will be dissolved into Him, to be born again according to their actions. The evolution and involution take place till eternity. All our concepts of time and space are relative which will cease to be, when we see the all pervading Brahman in everything in the universe.

When every individual realises that he is endowed with divine energy, whether physical, mental, intellectual or spiritual - which he has to utilise for others, with a spirit of sacrifice and renunciation, he will be the wisest, the supreme among workers and devotees.

II MAN'S ULTIMATE GOAL OF LIFE:

(1) Man's dilemma:

The world is a Dharma Kshetra, a field of righteousness and men are expected to live a righteous life. But when people think and plan their lives only in terms of bodily pleasures of Artha and Kama, and identify themselves as a bundle of passions and impulses, a conflict would certainly arise
between those selfish elements and a few pure and noble characters in the society. The battle that takes place between these two forces would be a battle for righteousness. One who identifies himself with the body, a Dhrtarashtra, is naturally blind to the results of this conflict, on account of his heartly power and material glory. He takes the side of his passions and calls them 'Mamakah' or mine, while on the opposite side stand the pure and noble characters (Pandavah). The first sloka in the Gita itself describes the battle of life in the world.

1. Sanjaya, assembled on the holy field of Kurukshetra, eager to fight, what did my children and the children of Pandu do?

(I. 1)

Thus the battle is between the ego-centric tendencies and the noble features of the individual or society. Arjuna who is pure and noble in character is the hero chosen for establishing the righteousness in this Dharma Kshetra. But even he with his noble qualities has to suffer the agony when he thinks that he belongs to the other side and clings to the idea of mine-ness. Then he fails in his duty of establishing the Dharma in the World. It is this situation which calls for the message of Gita. Thus Gita is a message to mankind caught in the dilemma of to-be or not-to-be and are not able to decide which is good for mankind. Arjuna, as a worthy representative of mankind and an ideal disciple, raised the problems of life which every person has to face in the world, and Lord Krishna, as an ideal

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(1) धन्येऽन्त्रे कुरुस्यै समकालं भूण्डवः || 

damaka: pauradvarshëv kimkumëve sakhya ||

(1-1)
teacher unattached with the gunas of Prakriti, gave the solutions to these problems through the message of the Bhagavad Gita.

Every man finds himself in a dilemma at one time or the other in his life. Two violent forces draw him in the opposite directions. On the one hand his nation calls him and enjoins on him a heavy responsibility which he owes to his fellowmen because of his position in the society. On the other hand his love for his wife, children and possessions hinder him from engaging himself in his duty. Majority of men try to shirk from their responsibility and argue, with the erudition of their textual knowledge. This escapism is due to false identification of one self with one's relatives and possessions. Lord Krishna chides all mankind through Arjuna that this "I-ness and mineness" has to be discarded and men should rise to the occasion and act in the world for upholding the righteousness, even if they have to kill their kith and kin.

When Arjuna recognised that the unrighteous men, who were on the other side of the battle-field, fully prepared to fight, as his own kith and kin, he was caught in the mire of attachment and was unable to fight the selfish elements in the society. He was not able to decide which was good for him. Arjuna, even in that mood of mental conflict, clearly explains his problem:

2. My nature is weighed down with the taint of feeble-mindedness; my understanding is confused as to duty; I entreat you definitely say what is good to me. I am your disciple; Do instruct me who have taken refuge in you. (II. 7)
Arjuna finds himself now at the cross-roads between the pleasant and the Good. (Preyas and Sreyas). It is preyas — the pleasant that he has been blessed with in plenty all along. Learning and culture, wealth, wives, progeny, kingdom — gifts of this kind add to enjoyment. But Arjuna comes to know of the fact that they are of no avail to allay the agony caused by a catastrophe, and hence supplicates for the gift of Sreyas — the good, Arjuna is fully aware that even the authority over the heaven does not give him what is good. Heaven gives more sensual pleasure and Arjuna is one who has found no solution to the problems of mankind in sensual pleasure.

3. I do not find any remedy to the grief that parches my senses, though I were to gain unrivalled and prosperous monarchy on earth or even sovereignty over the celestials. (ii.8)

So Arjuna was fully aware of the fact that pleasures do not give him any peace. Unable to find any remedy for his disease, he resorts to escapism, as a king who, confronted with enemies on all sides and unable to fight with them, runs away without protecting the people, leaving them to the mercy of the enemy.

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(2) नहि प्रप्यायिनि ममाप्रत्येकं महाकुलं कर्मणि किंद्रियाणाम्।
अवाच्यं मूमात्सवत्न्त्वं राज्यं सुराणामिपि चाकिषपत्यम्॥ (iii.6)
Generally when men do not find any remedy for the problems they confront as a result of their attachment, they resort to escapism and with their bookish knowledge, which has no relevance to the practical problems of life, they try to justify their actions and cover their cowardice by arguments. Arjuna too as a true representative of common men put forth his arguments based on his textual knowledge. But soon he realised the futility of his escapism and surrendered himself to his teacher. What he wished for was not the temporary happiness, which he knew he would secure after winning the battle, but a permanent solution to the problems of life which man confronts in the field of Dharma. He wanted to know the highest good and not those which are relatively good.

4. You are, as it were, puzzling my mind by these seemingly involved expressions; therefore, tell me definitely the one discipline by which I may obtain the highest good. (III. 2.)

At the very first word, Krishna struck the foolishness of Arjuna's arguments. It is a blow to all those, thinking that they are well-read, argue in favour of escapism. When Krishna said "प्रावादाधार्मिक माण्डो " i.e., "you are telling learned words" he was referring to Arjuna's arguments which

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(4) व्यामिकोणेव वाक्येन इदं भौमिकोणे मे न |
लोकेन वद निशिचत्य वेन श्वेयौः हमात्मासम् || (३-२)
were the outcome of his textual knowledge and traditional attitude. Arjuna had said:

5. Although these, with their minds overcome by greed, see no evil in destroying the family or sin in hostility to friends, why should we, who see the evil resulting from the destruction of the family, not learn to desist from this sin? (I. 38, 39)

6. With the destruction of the family, the time-honoured family traditions are lost; and when the traditions are lost, unrighteousness overtakes the whole family. (I. 40)

7. When unrighteousness prevails. O Krishna, the women of the family become corrupt, and when the women are corrupt, there arises, a mixture of castes. (I. 41)

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(5) कुश्चलस्यप्रकर्षः सर्वप्राध्यात्मः।
कुश्चलस्य मित्राद्रोहः च पातः ॥
कर्ष्य न धैमादिविभिः पापादश्मान्त्वान्तिः ॥
कुश्चलस्यप्रकर्षः सर्वप्राध्यात्मः ॥
(I-28, 29)

(6) कुश्चलस्यप्रकर्षः कुश्चलस्य: समातनः ॥
घर्मेऽन्तः कुश्चलस्यप्राध्यात्मः मित्राद्रोहः ॥
(I-40)

(7) अध्यात्माविभः आदव्यवन्न्ति कुश्चलः ॥
स्वर्गुषु दुष्टः वाच्यां वाच्ये कर्णंकुशः ॥
(I-41)
8. The mixture of castes in the family only leads its destroyers to hell; their ancestors fall (from heaven) for they are deprived of the offerings of funeral cakes and drink.

(I. 42)

9. From these sins of the destroyers of the family that lead to a mixture of castes, the long-standing traditions of the caste, the family etc., are destroyed

(I. 43)

10. Persons whose family traditions are destroyed, O Janardana are doomed to live perpetually in hell; thus have we heard.

(I. 44)

11. Alas, what a heinous sin we are resolved to commit, in that we are ready to kill our kinsmen, out of greed for the joys of sovereignty.

(I. 45)

(८) स्करौ नरकायेव कुल्खनानां कुल्ख्य च।
पतन्नति पितारीहैण्यां हुन्यापिण्डादक्रिया:।

(४-४२)

(९) दोषेन्ते: कुल्खनानां वणसिक्करार्कारे:।
उत्साहसे चालिस्तमा: कुल्खमायेः शाश्वतः:।

(४-४२)

(१०) उत्सन्नकुल्खमार्णाय महुष्याणाय जनादेन।
नरके नियत्व वासो महत्त्वसनुसङ्गम:।

(४-४४)

(११) अहो केत महत्त्वाय केंदुय व्यवसिता केत्।
वद्यावस्योक्तीमेन हन्तु व्यवसित्वा:।

(४-४५)
12. If the sons of Dhrtarashtra with weapons in their hands should slay me in battle, while I am unarmed and unresisting that would be better for me.

(I. 46).

Arjuna, like many people in this world, liked to take the support of the sastras, for his escapism which was motivated by his attachment to his kith and kin. He puts forth the following arguments in order to run away from the battle.

i. One of the consequences of war is the destruction of families. Children lose their fathers and women lose their husbands.

ii. When the families are destroyed the traditions are lost, because family is a compact unit to safeguard the traditions.

iii. Due to lack of proper control over them, women resort to unrighteous means in order to make their livelihood.

iv. The corrupt behaviour of women leads to mixture of castes and ancestors of such families are deprived of their offerings.

v. Sastras say that these ancestors will have live permanently in the hell.

These arguments would have sounded well, if he had advised his enemies, whose minds were overcome by greed and

(१२) यदि मात्रकारमारक्षरं शस्त्रवाणयः |
धार्मिकां धवलां च निन्युध्वन्ते श्रेय समेत ॥

(४-२६)
who saw no evil in destroying the families. But they had come to fight in order to perpetuate their unrighteous actions. Arjuna's arguments, were hollow and unpractical. Men should face many battles of life with practical wisdom.

(2) Detachment Vs Escapism:

Arjuna enumerated all the evils of war from the angle of family and caste traditions. Krishna pointed out the hollowness of his arguments, because they do not give any solution to the problem of greed which is the cause of war. Arjuna knows that the 'greed of Dhartarashtras' is the cause of war and because he has developed a sudden attachment with them, he wants to run away, thereby encouraging the evils of a greedy society. The situation which Arjuna described exists not only after the war, but also during the peace, when the society is governed by greed and lust. Escapism is not the solution; a true noble man would fight till the end, until he destroys the selfish elements in the society. Justice demands that he should punish even his kith and kin, if they are unrighteous, to safeguard the interests of the larger society. So Krishna smiles at the hollowness of his arguments.

The so-called educated and intelligent people talk big words but do not practise; they are hypocrites. Krishna clearly shows this; that heaven is not the ultimate goal of life. Those who think heaven as the goal of life engage themselves in the rituals and escape from their duties in this world.
The dull-witted, whose minds are full of desire, who regard heaven as their highest goal, who are enamoured of the panegyrical statements in the Vedas, and assert that there is nothing else higher than this, speak familiar flowery words about numerous kinds of rites, producing birth, actions and their results, as the means to enjoyment and power. Those who are attached to enjoyment and power, and whose minds are carried away by these flowery words, do not attain one-pointed determination leading to concentration on the Lord.

(II. 42 to 44)

When man is faced with the dilemma of this kind, escapism is not the solution, but a firm determination leading to the goal he cherished. Then what is the goal of life? Krishna at many places points out that liberation from bondage (Moksha) or realisation of Brahman is the ultimate goal of life.

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(41) यामिनी युक्तितः वार्ष प्रकृत्याख्यातः
वैद्यालत्ताः पार्थ नान्यदशीति वादिनः

(2-42)

(44) कोमत्वम् स्वरेष्य प्रकृत्याक्रमादाः
कृष्णकृत्सन्धुला मूर्तिभूमिगारिः प्रति

(2-43)

(45) मूर्तिकृत्वस्तुतात् स्रष्टुः तद्यथूलकेसयाय
व्यक्तं नान्यदशीति वृद्धिः समाधाः

(2-44)
16. Equipped with this attitude of mind, you will be able to shake off completely the shackles of Karma or bondage of birth and death. (II. 39)

The miseries of the world are due to our actions (Karma) which bind us to the cycle of birth and death. So man has to seek for a way to get himself out of this bondage of Karma (Karmabandham).

17. Freed from the shackles of birth they attain the Blissful Supreme State. (II. 51)

Those who are liberated from the bondage of Karma attain the supreme state i.e., realisation of and merger with Brahman.

18. Arjuna, such is the state of the realised soul, having reached this state, he overcomes delusion; and established in this state, even at the last moment, he attains Brahmic Bliss. (II. 72)

When one attains this Brahmic State, there is no return again to this world, which is the source of bondage.

19. A Yogi, who keeps his mind fixed on God, reaches Brahman in no time, Arjuna. (V. 6)

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(16) इत्यथा युक्तः यथा पार्थ कर्मविनिपत्तिः प्रहास्यसि ।

(17) जन्मविविनिपत्तिः पदं पदवन्यामयम् ।

(18) एष ब्रह्मविनिपत्ति: पार्थ तैनां प्राप्य विज्ञाति ।

(19) यौगुष्ठतानां गुरुम्यन्द्रम न चिररूचिगम्यति ।
20. A Yogi identified with Brahman attains Brahman who is all peace. (V. 24)

21. The Yogi, however, who diligently takes up the practice, attaining perfection, in this very life through the help of latencies of many births and being thoroughly purged of sin, forthwith reaches the Supreme State.

22. This devotee who has his mind and intellect merged in Me, is firmly established in Me, the highest goal. (VII. 18)

23. Arjuna, all the world from Brahmaloke downwards are subject to appearance and disappearance. But on attaining Me there is no rebirth. (VIII. 16)

24. The Unmanifest, spoken of as indestructable, is called the Supreme Goal; that is My Supreme Abode, attaining which man does not return. (VIII. 21)

In the light of the above passages, it can be concluded that the ultimate goal of life, according to Bhagavad Gita, is
the realization of Brahman which leads to liberation from the shackles of bondage of birth and death. One can attain this realization even when one is alive in this world. The scriptural learning and the performance of rituals do not help man to attain this supreme state, reaching which man does not return at all.

One has to transcend the rituals prescribed by the secular sciences. Vedas (sciences) prescribes only actions which bind the individuals to three Gunas of Sattva, Rajas and Tamas, and lead him to be born and die again and again. But one who transcends these three Gunas is never born again.

25. Arjuna, the Vedas deal with the three Gunas, or modes of Prakriti, and their evolutes in the form of enjoyments; Transcend these gunas of Prakriti.

Commenting on this sloka, Maharshi Mahesh Yogi says:

"Lord Krishna commands Arjuna: 'Be without the three gunas'; be without activity, Be yourself. This is resolute consciousness, the state of absolute Being, which is the ultimate cause of all causes. This state of consciousness brings harmony to the whole field of cause and effect and glorifies all life. There are gross planes of creation, and there are subtle planes. When the Lord says: 'Be without the three gunas', he means that Arjuna should bring his attention from the gross planes of experience, through the subtle planes and thus to the subtlest

(II. 45)
plans of experience; transcending even that subtlest plane, he will be completely out of the relative field of life, out of the three gunas. So the Lord's words; 'Be without the three gunas!', reveal the secret of arriving at the state of pure consciousness'.

How to transcend the three gunas of Prakriti? Krishna suggested four paths; Jnana (knowledge), Karma (action), Bhakthi (devotion) and Dhyana (meditation). All the four paths lead to the same goal, i.e., liberation from bondage. An individual can catch any vehicle in conformity with his status and ability and reach the goal.

26. By meditation some behold the Self in the Self by the Self, others by the Yoga of knowledge and yet others by Karma Yoga.

(XIII, 24)

27. Still others, not knowing this, worship as they have heard from others; they too go beyond death by devotion to what they have heard.

(XIII, 25)

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(श्रीमात्रेनाल्लभयं प्रस्थितं केषदात्मानानात्मका ।
अन्यं साध्यन्यं योगं कर्मयोगं चापरे ॥

(12-24)

(अन्यं लक्ष्मणनानमेऽश्रुतवाच्ययः उपास्ये
तत्सर्वं बालितस्वरूपं फूलिं शुद्धिवर्धणं ॥

(13-25)
Hence an individual, first of all, has to know what his ultimate goal is. Then he has to know the means of reaching the goal. Before he attempts to follow a particular path, he has to prepare himself to follow that path by fulfilling certain qualifications, or conditions. Knowledge, action, devotion and meditation have been prescribed as the paths which lead to the final liberation. Whatever be the path that one chooses to follow, one has to fulfill some conditions to qualify himself to follow that path. The first condition is abstinence from sensual pleasure which is the cause of delusion and ignorance. Arjuna himself pointed out in the beginning that the sensual pleasures are incapable of giving any happiness. Attachment to senses is the cause of bondage, delusion and destruction.

28. As the wind carries away a barge upon the waters, even so of the wandering senses, the one to which the mind is joined takes away his determination. (II. 67)

29. When a man allows his mind to muse on the objects of sense-enjoyments, an attraction for them is created. Attraction develops into craving and from craving follows causes for anger. (II. 62).

(२४) शन्याणां हि चरतां यम्मो नुक्तिकाले । 
लसय हरति प्राणः वायुनालोकामयसि ॥

(२-६६)

(२१) च्यायातो विपण नयुः सङ्क्रस्तेषुपायः । 
सुगद्यमातो कामः का मालाधारोऽन्निमाते ॥

(२-६२)
30. Anger produces delusion. Delusion confuses the memory and understanding of things; from this confusion of understanding follows the disintegration of the power of discrimination; with discrimination gone, the man perishes.

(II. 63)

31. He who has not controlled his mind and senses can have no determinate reason; nor can such an undisciplined man have belief in God. The unbelieving man can have no peace and how can there be happiness for one lacking peace of mind.

(II. 66)

Indetermination and delusion are due to ignorance which is caused by attachment to desires. The desires cover the knowledge and make the individual blind. Just as Dhritarashtra's attachment to his sons made him blind and he could not see what was right and what was wrong, so also a man who is attached to desires which are innumerable, becomes and ignorant of truth. In this blind state, he cannot discriminate sinful acts from righteous acts. In this deluded state, which resulted in his false identification with the selfish elements, Arjuna thought it sin to kill the Dhartharashtras, who represented the greed, desire, anger etc.

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(१०) क्रोधाद्वृत्ति समस्योऽसमेतं संस्कृतिध्रुवविद्विग्न:।
स्मृतिश्रेष्ठं बुद्धिनााशो बुद्धिनानाशाल्प्राणन्यति ॥

(२-६२)

(११) नारिष्टु बुद्धिपूजनयं न चायुक्तयम् माक्य।
न चामाय: सान्तिः असान्तस्य कुत: हुलसु ॥

(२-६६)
32. Krishna, what joy can we derive through the slaying the sons of Dhítharashtra? Sin alone will accrue to us as the result of killing these desperadoes.

(I. 36)

Sridhara Swamy explains that those who have done six kinds of crimes towards others are felons or desperadoes. They are: who (i) set fire to the house of another person, or (ii) poison him, or (iii) with sword in hand fall upon him to kill and murder, or (iv) steal his wealth, or (v) land or (vi) wife. The Kaurava brothers had committed all these felonies upon the Pandavas and therefore, they deserved to be killed. But Arjuna here says that according to Dharma Sastras, non-killing is the fundamental principle of Hinduism, and therefore, 'sin alone could be reward' for killing these felons. No doubt Sanatana Dharma rests upon a triple-foundation of Satyam, Ahimsa and Brahmacharya, but in the decadence of any religion, its scripture gets misconstrued and misinterpreted. A philosophy, however, great cannot bless a generation unless its vital and active intelligence comes to wrestle with the ideas and the ideologies propounded by that philosophy. Then alone can the intelligensia of the era get the benefit of the sweet cultural fragrance of that philosophy.

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(19) निन्हत्य धर्मवाद्यान्य: का प्रीति स्त्राचनादन: 
पापिकामहेदश्यमुः इत्कैतननातलाभिन: ||

(I-34)
Commenting on this verse, Swami Chinmaya says:

"Arjuna is a typical member of the Hindu society of that age and clearly exhibits enough misunderstanding about the right import of the Sastras, although he is well-read, in the sacred lore. The extent of Arjuna's misunderstanding helps us to understand what motivated Vyasa to rewrite the scriptures in the form of the Geeta, and successfully bring about a Hindu renaissance movement in that age. A revolution always takes place upon a recognised Bible of that revolution. Just as, in our own times, Hitler's Mein Kaufrpf initiated Germany into National Socialism, Lincoln's declarations ushered Democracy into America and Marx's Das Capital paved the way for Communism in Russia, we may say that the Bhagavad Geeta in the Mahabharat kindled a Hindu revival movement in the Purana Age. Arjuna's words here help us to capture a whiff of the poisonous atmosphere in which the sacred truths of our Upanisads had come to rot in the Vyasa days."  

But Krishna gives a suitable reply:

33. Treating alike pleasure and pain, gain and loss, victory and defeat, get ready for the fight; then fighting thus, you will not incur sin.  

(II. 38)

(3) Cause of bondage:

Arjuna puts a pertinent question which every person in the world is very much concerned about. Even if an individual wants to abstain from wrong actions, he is forced to commit


(२१) युद्धायमुखदिक्षितवं कृत्यावज्ञानानो ज्ञानाय।
ततो युद्धाय सुशृष्टि नेवः पापस्वयमप्रस्थिति॥

(२-१४)
34. Now impelled by what, Krishna, does a man commit sin even involuntarily as though driven by force. (III - 36)

Krishna replies:

35. It is desire, it is wrath, begotten of the element of Rajas, insatiable and grossly wicked; know this to be the enemy in this case. (III - 37)

36. As flame is enveloped by smoke, mirror by dirt, and embryo by amnion, so knowledge is enveloped by desire. (III. 38)

37. So, Arjuna, knowledge is covered by this eternal enemy of the wise, the insatiable fire in the form of desire. (III. 39)

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(14) अस केन प्रभुदर्शे पार्थ चरति पुस्तः
अनिच्छनाथि वापण्य बलादिव निर्मिति: ||

(2-16)

(15) काम ईश एश एश रजाधामस्मुदमः
महास्ते महापाध्मा बिचुधुस्मिद्वै करिणामु: ||

(2-17)

(16) दुस्तान्ते विद्विधृतादशापक्तिमु: मैवन च।
णयोहनैक्कुलो गर्जस्त्यं हैनेदमाकृत्यु: ||

(2-18)

(17) आपूर्त जानेन्द्र शान्तानो नित्योपिरेण
कामैश्चेष्व दुष्परेणान्तवेण च।

(2-19)
38. The senses, the mind and the intellect are said to be its seats; enveloping knowledge through these, it deludes the embodied soul. (III. 40)

Desire, greed and anger are the three enemies which man has to conquer in order to reach his goal.

39. There are three gateways to hell, by which one's self-ruin is brought about—lust, anger and greed; therefore, let these be renounced. (XVI. 21)

40. Saved from these three gates of darkness, man works out the good of his self and reaches the highest good. (XVI. 22)

So control of senses is an essential condition for following any path prescribed for the attainment of liberation; when the individual keeps the wandering of his senses under his control and has a determinate and firm mind, he is sure to find the Truth either through Knowledge, or actions, or

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(40) इन्द्राणिणि मनः शुद्धिक्षाः शिष्यनामवेधः ।
पुत्रविबाहेऽपि वाचानक्षरं देहिताः ॥

(3-40)

(39) त्रिविबं नक्षत्रवृक्षं दुर्विन्धे नाशनमार्त्तमः ।
कामः क्रोधास्तथा भोगः तत्स्मादैतत्वं त्यक्ते ॥

(16-21)

(40) पुराविबंधकं कौँ्तेयं तमोद्वारे स्वरूपः ।
आचर्याश्च यथा याति परस्परं परित्यागः ॥

(16-22)
or devotion or meditation. This controlling of senses and the mind is called Yoga; One who has attained this state is a Yogi of a man of steady wisdom. Arjuna wants to know the characteristics of a Yogi. Lord Krishna says: "A man of steady wisdom casts off all the desires of the mind and is satisfied in the Self by the Self. His mind is not taken by adversity and in prosperity he does not hanker after pleasures. He is free from attachment, fear and anger. He withdraws his senses from the sense-objects like a tortoise which withdraws on all sides its limbs.

One who has attained such a state of self-control is called a Yogi. In whatever action he is engaged in, he performs that action well, if he does not possess a wavering mind. Even if he moves among the sensory objects, he is free from desire, greed and attachment and so he attains peace.

41. The self-controlled man, moving among objects, with his senses under restraint, and free from both attraction and repulsion, attains peace.

(II. 64)

42. In that peace all pains are destroyed; for the intellect of the tranquil-minded soon becomes steady.

(II. 65)

(II) रागद्वेषमिनिन्दिन्द्रेर्वचनः।
आत्मस्यैविनिन्द्रेष्विषादमृत्युम्।

(२-६४)

(II) प्रतादं स्तंभलनः हानिक्षोपनाथे।
प्रत्यासार्काः हृदयाः भूतिः पर्वतकर्स्ते॥

(२-६५)
Thus the above analysis brings us to the following conclusions: The restraint of the senses and the mind brings wisdom. Wisdom enables man to have a clear discrimination of right and wrong. The clear discrimination makes him to see the unity in diversity. This vision leads him to the Highest Goal of Life i.e., liberation from bondage. Such a person is called a Yogi, or one who has restrained his senses and controlled the mind; or a Sthitaprajna, a man of wisdom or one whose wisdom is steady; or a Jeevan muktha, One who is liberated from bondage while living in the world.

(4) The Divine and the Demonic Persons:

Krishna himself speaks about two types of persons in this world. They are hedonists and ascetics; Krishna describes them as demoniac and divine respectively.

43. There are two types of beings created in this world; the divine and the demoniac. (XVI, 6)

The characteristics of a man of divine nature are:

44. Fearlessness, purity of heart, steadfastness in Yoga of knowledge, charity, self-control, sacrifice, study of the Vedas, austerity, uprightness. (XVI, 1)
45. Non-injury, truthfulness, absence of anger, 
self-sacrifice, tranquillity, freedom from 
slander, kindness to beings, non-covetousness, 
gentleness, modesty, absence of fickleness:

(XVI. 2)

46. Boldness, forgiveness, fortitude, purity, absence 
of hatred, absence of conceit -- these belong 
to one born of divine wealth, O descendent of 
Bharatha.

(XVI. 3)

Having enumerated twenty qualities of a man who is born 
of divine nature, Krishna describes the characteristics of a 
man of demoniac nature:

47. Ostentation, arrogance, self-conceit, anger, 
rudeness and ignorance belong to one who is 
born for demoniac nature.

(XVI. 4)
48. Persons of demoniac nature do not know what to do and what to refrain from; they have neither purity nor good conduct nor truth. (XVI. 7)

49. They describe the world as being without a truth, without a basis, without a God and brought about by mutual union -- as nothing but originating in lust. (XVI. 8)

50. Holding these views, these ruined souls of small intellects and of fierce deed, are born for the destruction of the world as its enemies. (XVI. 9)

51. Resorting to insatiable desires, full of hypocrisy, pride and arrogance, they are of impure vows act holding false views through delusion. (XVI. 10)

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(86) प्रभृतिः च निवृत्तिः च जनाः १ न खिदासुराः ।
न सत्यं नाथसं चाचाराः १ सत्यं वै पिच्छे । ॥

(87) अस्तमविविष्ठम् तैः जगदीश्वराः ।
अधरमस्यमूलं किमस्यक्रमः पञ्चलकाः ॥

(96-8)

(99) पूर्व दुर्स्तमकार्यं नष्ठात्सत्याःस्यक्षुद्धयं ।
प्रभवन्त्यक्षुद्रयां नकाययं जगतांहितिः ॥

(96-9)

(92) काममहित्य दुष्पुर ० दैवमानमान्मान्म्नित्तिः ।
मोऽह श्रीविन्यासदु प्राहासु प्रक्ष्णुन्तोऽधिष्ठितः ॥

(96-10)
52. Beset with immense cares ending only with death, regarding gratification of sensual enjoyment at their highest aim, and convinced that this is all; (XVI. 11)

53. Bound by a hundred ties of expectation and given to lust and anger, they strive to collect by foul means hoards of wealth for sense gratification. (XVI. 12)

54. This has been gained today by me; this desire I shall obtain; this wealth is mine; and this other too will be mine. (XVI. 13)

55. That enemy has been slain by me, and others too I will slay. I am the Lord, I am full of enjoyments, I am successful, powerful and happy. (XVI. 14)

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(52) चित्तांमयिष्यन्ति त्रासा यथायान्त्यकृतिता: ||
कामारोपितं रावणाचि नित्यित: ||

(XVI-11)

(53) त्वांशास्तेवशिशुद्धिः कामश्यामकं रावणांगः: ||
इत्यते कामसोगायं अन्यायायानांहस्तायं ||

(XVI-12)

(54) इर्महः स्वम्यं व्यवहिस्यं प्राप्तेऽवस्त्रोऽवस्त्रेऽवस्त्रेऽवस्त्रे: ||
इर्महस्तीद्विपिपे मेवचिन्म्याति पुनर्वेवनम् ||

(XVI-13)

(55) अपैः स्वम्यं हतः यहेऽः हनिष्ठे आपयान्तिपिः
इर्महः मोगो सिद्धोऽहेऽ वल्लात्मसुलि: ||

(XVI-14)
56. I am rich and of noble birth; who else is equal to me? I will sacrifice, I will make gifts. I will rejoice. Thus deluded by ignorance.

(XVI. 15)

57. Perplexed by many a fancy, entangled in the net of delusion and addicted to the gratification of desires, they fall into foul hell.

(XVI. 16)

58. Self-esteemed, arrogant, filled with vanity and hautiness due to wealth, they ostentatiously perform sacrifices in name, disregarding prescribed methods.

(XVI. 17)

59. Possessed of self-conceit, power, insolence, lust, and anger, these cavilling people perform sacrifices, hating Me (residing) in their bodies and in those of others.

(XVI. 18)
60. These cruel haters, the most degraded of men, I hurl perpetually among demonical species in trasmigratory worlds. (XVI, 19)

61. Obtaining demoniac bodies, and deluded birth after birth, far from attaining Me, O son of Kunti, they fall into still lower conditions. (XVI, 20)

Having thus enumerated the characteristics of two types of men in the world, namely, divine and demoniac types: Lord concludes that "Divine wealth is deemed to Liberation and the demoniac to bondage." (देवी संबिक्षण संपत्तिमाणेव निन्धनायाधुरी प्रता)

When man cultivates the stability of mind, and keeps his senses under control, his wisdom shines, his actions become fruitful, his devotion would be supreme and he can concentrate his mind on the work that he does. Having cultivated such a mental make-up, the individual can follow any path in order to reach the highest Blissful State i.e. Liberation from bondage.

"The goal of life varies with people; But all the divergent goals of all the people can be sorted and brought unmistakably under three classes -

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(६०) लाचार दिव्यां शृंगारस्य न होनात्मकः।
किन्यान्यक्षरशुभानारुपीष्ठः योनिषु।।

(६१) आधुरीं योनिमाणेन युक्तं जन्मनि जन्मनि।
मायाप्यस्य कौ नेत्रेषु ततो यान्त्यक्षमया गाहिम्।।

(६६-२०)
striving for long efficient life, seeking after wider knowledge and searching for more happiness -- these three groups are nothing but the modifications of Sat-Chit-Ananda; Life, Light and Love. This is a comprehensive definition of God. He is, therefore, the direct or indirect Goal of all beings. - Swami Chidbhavananda.

Having thus analysed the Geeta, let us now summarize at to what conclusions does the Geeta arrive:

1. Every man finds himself in a dilemma of to be or not to be in his life. Escapism is not the solution on such occasion, Man should rise to the occasion and face the calamity fearlessly.

2. Neither the sensual pleasures not the living in heaven is the ultimate goal of life. The realization of Brahman, which leads to the liberation from the shakles of bondage of birth and death, is the ultimate goal of man's life.

3. The scriptural learning and the performance of rituals do not help man to attain this perfect state.

4. Man has to know the means of reaching the goal. But first he has to cultivate the equantimity of mind, which is brought about by the control of senses.

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III PATHS TO REACH THE GOAL:

The description of Yoga or Yogi makes one believe that the message of Gita is abstinence from action or renunciation. But what Gita means by Yoga is only a stable and controlled mind, which would make a rational man more steeped in his wisdom, an active man more engrossed in his work and an emotional man to sublimate his emotions in the right direction. So accordingly we have three types of persons in the world - active, rational and emotional: working type, thinking type and feeling type. One who pursues the knowledge with the equantimity of mind is a Jnana Yogi; He who concentrates his mind on the work that he does is a Karma Yogi; A Bhakti-Yogi is one who forgets himself in the devotion of God or humanity either through service or through arts and literature. Scientists and philosophers belong to the rational type; Farmers, labourers, businessmen etc., belong to active type; Poets and artists belong to the emotional type. All the types of persons are necessary for the survival and enrichment of a society. So Gita gives equal importance to all the paths. By whatever path one approaches God, He reveals His nature to him in the same manner.

1. In whatever way men approach Me, even so do I reward them; My path do all men tread in all ways. (IV, ii)

1. प्रेमरूपं मां प्रयोगन्तः तस्तत्वपीत मनास्मिव ||
   मम वत्सर्वस्याऽन्तः मनुष्यः पार्थ स्वः || (8-11)
The knowledge that Lord Krishna imparted to Arjuna was not a new one. Krishna, who was an incarnation of the Supreme Brahman, gave it to the world in the beginning. But this Knowledge, which was handed down in regular succession, had been lost by long lapse of time. He again imparted the same Knowledge to his friend and devotee, Arjuna.

2. This Knowledge, handed down thus in regular succession the royal sages knew. This Yoga, by long lapse of Time, has been lost here.

(IV. 2)

3. That same ancient Yoga has been today taught to thee by Me, for you are My devotee and My friend. This is a supreme secret.

(IV. 3)

Here the Lord reveals an important fact that the teacher must look upon his pupil as his friend, and the pupil must show reverence to his teacher as devotee of knowledge and the person who possesses that knowledge. This mutual respect of the teacher and the taught would make the instruction fruitful.
4. Freed from attachment, fear and anger, absorbed in Me, taking refuge in Me, purified by the fire of Knowledge, many have attained my Being.

(IV. 10)

The pupil should be free from fear and anger in order to understand the Truth. An agitated mind can not attain anything. He must have faith in the goal, the path he is following and the teacher. Praising the eternal value of knowledge the Lord says:

5. Arjuna, superior is the knowledge-sacrifice to sacrifice with objects; All actions in their entity culminate in Knowledge.

(IV. 33)

6. Know that by long prostration, by question and service, the wise who have realised the Truth will instruct thee in that Knowledge.

(IV. 34)

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(4) वीरचामछाहा मन्मया मामुपाधितः ।
बहवी जानवत्सा पुता मद्वाभ्यानांतः ।

(4-10)

(5) केशवंद्रथारु यवदृ जानवतः पर्यात ।
हसू कर्मसङ्गे वार्ष जाने परिव्याहतः ।

(4-11)

(6) तात्रुवादं प्रणपातेन परिश्रेष्ठ शेषेण ।
उपदेश्यन्ति के जाने जानिन्वत्त्वदशिनः ।

(4-12)
7. Arjuna, knowing that you shall not be deluded like this, and by that you shall see all beings in your own Self and also in Me.

(IV. 35)

When all the souls are identical and are the manifestations of Brahman, one who has realised Brahman, finds him in all creatures. This knowledge is supreme. Delusion is the result of seeing the differences, whereas knowledge results in seeing the unity in diversity.

8. Even if you are the most sinful of all sinners, you shall verily cross all sins by the raft of knowledge.

(IV. 36)

9. As the blazing fire reduces fuel to ashes, so does the Fire of Knowledge reduces all actions to ashes.

(IV. 37)
10. Certainly there is no purifier in this world like knowledge. He who is perfected in Yoga finds it in the Self in time.

   (IV. 38)

11. The man who is full of faith, who is devoted to it, and who has subdued the senses, obtains this knowledge; and having the knowledge he goes are long to the Supreme Peace.

   (IV. 39)

The actions are burnt in the fire of knowledge -- this means an individual who finds the unity of all beings in the world does not repeat the selfish actions which he did before the realisation. One must have faith in order to pursue the knowledge. Faith implies attention and interest in the field of knowledge he is pursuing. One who doubts the Truth can not get it.

Knowledge which makes one to see the unity in diversity leads one to ultimate Reality. The secular sciences give

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(१०) न हि ब्रान्नन्त खदूँ पवित्रमिहक विख्यते |
    तत्स्वय योगसिद्धिः कालेपस्मनि विन्दुति ||

   (४-१८)

(११) भद्धविवानु छर्ते ब्रान्न लल्परः स्प्यतेन्द्रवः |
    ब्रान्न सल्ल्वा परम सान्निति मश्चिणामविपिन्नति ||

   (४-१९)
us the knowledge of the phenomenal world, which is composed of three gunas i.e., Sattvas, Rajas and Tamas. But one who is steeped in the Yoga transcends the three gunas.

12. The Vedas deal with the three attributes; be you above these three gunas. Free yourself from the pairs of opposites and ever remain in the Sattwa (goodness) freed from all the thoughts of acquisition and preservation and be established in the Self.

(II. 45)

13. To a Brahmana who has known the Self, all the Vedas are of so much use as is a reservoir of water in a place where there is flood everywhere.

(II. 46)

The secular sciences, which describe the differences, would be very trifle and insignificant to one who has realised the unity of all knowledge. The men of wisdom are wakeful in the cosmic consciousness in which all others who are deluded on account of their attachment with senses, are asleep. The sage is asleep in the world of senses.

(II. 45)

(II. 46)
14. That which is night to all beings, in that the self-controlled man wakes; where all beings are awake, that is the night for the sage who sees.

(II. 69)

15. He attains peace into whom all desires enter as waters enter the ocean, which filled from all sides, remains unmoved; but not the desirer of desires.

(II. 70)

Lord Krishna gives a very beautiful picture of real knowledge. Real knowledge consists in cultivating the following attitudes. Humility, unostentatiousness, harmlessness, forbearance, uprightness, self-control, dispassion for sense objects, absence of egoism, seeing misery and evil in birth, death etc., non-attachment and non-identification with Son, Wife, home etc., always being even-minded whether good or evil befalls, unswerving devotion to God, always devoted to spiritual knowledge. Lord says that what is different from these is ignorance.

Knowledge is of three types: Sattvika, Rajasika and Tamasika. The knowledge, by which one Imperishable Brahman is seen in all existences, undivided in the divided, is known as Sattvika knowledge. But that knowledge by which

\begin{hindi}
(१४) या निशा कृंकुलाम् तस्या जागरि हृदयीः
द्वारं जागरितं यूक्तस्वी या निशा पश्यती मुने: \|\|
(२६९)

(१५) आपूर्वेः द्विप्रक्ष्यस्य सर्वदायां प्रक्षिप्तं यदक्तः
द्वितीयम् ये प्रक्षिप्तस्य सवै स शान्तिमाध्यूर्ति न कामकामी \|\|
(२६०)
\end{hindi}
one sees in all beings manifold entities of different kinds as varying from one another - that knowledge is Rajasika.

The knowledge which clings to one effect as if it were the whole, and without reason, without foundation in Truth and trivial - that knowledge is Tamasika.

One who gains the Sattvika knowledge, sees all things in himself, and himself in things. He sees only unity in diversity. Such a man of wisdom is a true Yogi.

16. When ignorance is dispelled by knowledge of the Self, knowledge shining like the sun reveals the Supreme. (V. 16)

17. Sages look with equal eye on a Brahmana rich with learning and culture, or a cow, or an elephant or even a dog or an eater of dogs. (V. 17)

What is the use of such knowledge?

To quote Swami Vivekananda:

"In the first place, knowledge itself is the highest reward of knowledge, and secondly, there is also utility in it. It will take away one's misery. When by analysing his own mind, man comes face to face..."
as it were, with something which is never destroyed, something which is, by its own nature, eternally pure and perfect, he will no more be miserable, no more unhappy. All misery comes from fear, from unsatisfied desire. Man will find that he never dies and then he will have no more fear of death. When he is perfect, he will have no more vain desires, and both these causes being absent, there will be no more misery — there will be perfect bliss, even while in this body. 4

18. The soul enlightened by Yoga, sees himself in all beings, and all beings in himself; all are equal in his eye.

(VI. 29)

19. He who sees Me in everything and sees everything in Me; To him I am ever present and he is ever present to Me.

(VI. 30)

20. He who has firmly realised unity and worships Me as abiding in all beings, howsoever he be engaged, is a Yogi, and abides in Me.

(VI. 31)


(१८) सबे मूल्यमात्मानं सबे मूलानि चाल्मनि ।
ईक्षते मौषुषुकात्मा सबे समस्तिनः ॥

(६-२९)

(१९) यों मा पश्यति सब्रं कं च मयि पश्यति ।
तस्याहुं न प्रणासवः स च मे न प्रणालयति ॥

(६-३०)

(२०) समभृतस्ति भौ मा भवत्छायकात्माः ।
सच्चं बल्नानाधोऽपि स योगी मयि कर्ती ॥

(६-३१)
21. Such is the state of the God realised Soul, having reached this state, he overcomes delusion; and established in this state, even at the last moment, he attains Brahmic State.

In no other religious scripture is it so clearly and picturequely mentioned that God exists in the hearts of all beings as it is stated in the Gita. This is the fundamental principle of equality, humanity and democracy. While these ideologies limit themselves to human beings, Gita has gone one step further by recognising God in all beings including animals. Such a wide and universal outlook makes the people forget their differences of nationality, race, religion and culture etc., and unite the entire mankind, which is torn into pieces due to differences and selfish pursuits.

(2) The path of action:

In all great Text-Books of the religions of the world we meet with the spirited discussions upon the ritualistic and the meditative aspects of religious life and the ultimate Self-rediscovery. Historically too, in the long saga of man, at certain periods, the life of action is glorified while at other periods, the life of contemplation is approved of. The path of action and the Path of knowledge are not contradictory but complementary.

(२२) एषा ब्राह्मी निधानिति: पार्थ नै ग्राम्य विकृतिः।
स्थित्वास्थायामन्त्रकै वैशेष्यं क्रमनिर्वाणमः॥

(२-६२)
Men fall under two distinct categories; the active and the contemplative. Krishna here clearly explains the two-fold path of Self-development for the world; the path of knowledge is suitable for meditative and rational type of persons, while the path of action is suitable for active type of persons. Both the types of persons are necessary for the progress of the world. For the material progress, the scientists are as much necessary as the businessman; the philosophers are as indispensable as the factory workers. So to say that one path is better than the other is like saying that one eye is better than the other.

Though Brahman exists in the heart of all beings, the beings are not homogeneous in their physical features and mental dispositions. Variation in the universe is the law. Some plants grow tall and slender while some are shrubby and stout. Some fruits taste sweet while others bitter. The varying vegetation in the nature cannot be changed but they can be augmented and enriched. The variation in nature is more pronounced and conspicuous in human beings. Dispositions are divergent even among the enlightened. A saint is given to devotion and a sage to discrimination. The Yogi disciplines the mind, while the man of action lovingly serves mankind. Attaining perfection is their thread of unity in the midst of mental variations.

Action is indispensable for every being. Every moment man has to perform one action or the other. Without action man cannot survive. But one has to distinguish right action
from wrong action. Both knowledge and action lead the
individual to the same goal.

22. Arjuna, in this world there is a two-fold path,
as I said before: the path of knowledge of
Sankhya, the path of action of the Yogis.

(III. 3)

23. The Yoga of knowledge and the Yoga of
action both lead to Supreme Bliss. Of the two, however,
the yoga of action being easier to practice, is
superior to the yoga of knowledge.

(V. 2)

24. It is the ignorant, not the wise, who say that
the Sankhya and Yoga are production of divergent
results. For one, who is firmly established in
either gets the fruit of both i.e., God-realisation.

(V. 4)

25. The Supreme State which is reached by the Sankhya
Yogi is attained by the Karma Yogi also. There­
fore, he who sees knowledge and action as one, as
far as their result goes, sees.

(V. 5)
One should not renounce the actions, but only craving for sense-pleasures. He has to be firm in his mind and then perform his duties in accordance with his disposition for his good and the social good.

26. Man does not attain freedom from action without entering upon actions, nor does he reach perfection merely by renunciation of actions.

(III. 4)

27. Verily, none can ever remain, even for a moment, without performing action, for, everyone is made to act helplessly indeed by the qualities born of Prakriti.

(III. 5)

All the things of the world, including man, are made of three qualities of Prakriti, which are responsible for different dispositions or Dharmas, we find in the individuals. It is these qualities which compel man to perform actions. So none can remain inactive ever for a moment, even if he wants to be.

Those who restrain their senses physically but brood over them mentally are hypocrites.

(२६) न कर्माद्भारमान्यशास्त्राद्यक्षयु पुरुषोऽसुन्ते ॥
न च सन्यस्ताद्वेव विद्विधं समविधिक्षितः ॥

(२-४)

(२७) नहीं कश्चिष्ठाक्षराणां मथी जातु नित्यत्वकर्मन्तः ॥
कार्यते हर्षसः कर्म सर्वं प्रकृतिलोपणोः ॥

(२-५)
28. He who restraining the organs of action, sits thinking in his mind of the sense-objects, he, of deluded understanding, is called a hypocrite.

(III. 6)

29. But whosoever controlling the senses by the mind, engages his organs of action in Karma Yoga without attachment, he excels.

(III. 7)

The maintenance of the body also is impossible without action. So one should perform actions enjoined on him by the scriptures according to his dispositions.

30. Do you perform your boundon duties; for action is superior to inaction. Even the maintenance of the body would not be possible for you by inaction.

(III. 8)

According to the traditional Vedic meaning Karma means ritualistic activity and it is classified under four groups. (i) daily duties, (Nitya karma); (ii) duties that are to be undertaken on special occasions (Naimithika karma); (iii) special rituals propitiating the necessary Cosmic Powder, the

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\text{(२७) कृप्णिन्द्रियाणि संयम्य क्षत्र आस्ते मन्त्रा स्मरन्ति।}
\text{इन्द्रियायापूर्वा विमुद्गत्वा निस्माचारः स ऊष्मिते।}
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(२-६)

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\text{(२९) स्थित्वनिद्रियाणि मन्त्रा नियमयाभ्यस्तोऽसुः।}
\text{कृप्णिन्द्रियः कर्मेण प्रसन्नः स विस्मिते।}
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(२-६)

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\text{(३०) निश्चितं कुरं कर्श्व कर्ष्यमेव ध्यामयायो हृदकर्मणं।}
\text{शरीराचारायथि च तैं न प्रतिच्याह्येकर्मणं।}
\]

(२-६)
Deity, by the invocation of which some specific desires may be fulfilled (Kamya karma); and (iv) deeds and behaviours which are declared as immoral and undivine and hence are prohibited. (Nishiddha karma). Among these four types of actions what actions should an individual perform? One should follow his scriptures or code of ethics.

The Sastras are the guides for mankind to decide what should be done and what should not be done;

31. Therefore, let the scriptures by their authority, in determining what ought to be done and what ought not to be done. Having known what is said in the ordinance of the scriptures, thou shouldst act here in this world. (XVI. 24)

The sastras say that the immoral and prohibited acts should not be done. The kamya karma or the actions motivated by selfish desires have to be renounced. Man has to perform the other two types of actions, namely, daily duties and the duties to be performed on special occasions, Nitya and Naimittika karmas. But in the performance of these actions also, one's motive is to secure the social good and hence one has to be detached from the results of actions. He must be unconcerned with the fruit of his action. This equanimity of mind is called Yoga. So the term 'Niyatam karma' includes

(१४) तत्रामात्र शास्त्रं प्रमाणं ते कार्याकार्यस्यविरूपः।
शास्त्रविद्विधानाति कर्म कृज्यते हार्थिः ||

(१६-२४)
all obligatory duties of an individual in his home, in his office and in the society as a National being. Thus, not to perform our duties in the home and in the world outside would be inaction.

32. Acts of sacrifice, charity and austerity should not be abandoned, but should be performed; worship, charity and also austerity are the purifiers of the wise.

(XVIII. 5)

33. But even these actions should be performed leaving aside attachment and the fruits, O Parthas; this is my certain and best belief.

(XVIII. 6)

A man of wisdom and a man of action should follow their own paths, but they should cultivate the Yoga state of mind.

34. Arjuna, perform your duties dwelling in Yoga, relinquishing attachment, and indifferent to success and failure; equanimity is called Yoga.

(II. 48)
35. Your right is to work only, but never to the fruits thereof. Let not the fruits of action be your object, and not let your attachment to inaction.

(II. 47)

Here the Lord gives one more definition to the term Yoga. If one has the equanimity of mind, he is not perturbed by the happy or unhappy results of his action. If one attaches his mind to the fruits, one can not do it efficiently for his mind is on the fruits, but not on the action. The Yoga state of mind enables the performer to gain skill in his action. Yoga is defined as the skill in action.

36. Endowed with wisdom of evenness of mind, one casts off in this life (the fruits of) both the good deeds and bad deeds, therefore, devote thyself to Yoga. Yoga is skill in action.

(II. 50)

37. For wise men endowed with equanimity, renouncing the fruit of actions and freed from the shackles of birth, attain the Blissful Supreme State.

(II. 51)
A scientist in a laboratory or a farmer in a field are engrossed in their work with equanimity of mind. Work itself is their purpose but not the result. A scientist may not succeed in his discovery or a farmer may not produce more, if they are perturbed. Moreover, a scientist is not bothered about how he would be personally benefitted by his discovery. He enjoys the Supreme Bliss at the end of his work. Similarly, the happiness of an artist at the end of his work is supreme.

If one concentrates his mind on the work and performs the work, unattached with the results, one does it efficiently and one succeeds in his work. There would be no less of his efforts. His efforts would not go in vain, if he attempts sincerely with firm determination. Lord Krishna guarantees:

38. In this, there is no loss of effort, nor is there any harm (production of conciliatory results). Even a little of this knowledge, even a little practice of this Yoga, protects one from great fear.

(II. 40)

If actions are prescribed only for those who belong to active type of persons, what should the contemplative type of persons do? Should a man who has realised Brahman and who sees unity in diversity perform actions? When he has no personal desires or motives why should he perform the actions?

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(२४) नैराम्भिकनाशोपिप्रत्येक प्रत्येकायाः न चिकते
स्वच्छवयपद्य धर्मस्य त्रायते महतो मयात्।।

(२-४०)
Lord says that even the men of wisdom should perform the actions, but without desires. He has to set an example to others. People imitate the great men. If the realised soul does not perform actions, people also fail to perform the actions.

39. The man who rejoices in the self, who is satisfied with the Self, who is content in the Self alone, for him verily there is nothing more to be done.

(III. 17)

40. For him there is here no interest whatever in what is done, or what is not done; nor does he depend upon any being for any object.

(III. 18)

But he too has to perform actions because:

41. Whatever a great man does, other men also do imitate; whatever he sets up as a standard, that the world follows.

(III. 21)

People who have realised Brahman also should perform action. There is a wrong notion that those who abandon their

\[\text{(II)}\quad \text{अमरामरात्मकं विवेकं सुधारत्मकं स्नानं सारं,} \\
\text{व्रतमन्येति स सत्त्वसत्त्वां कालं न विद्धं।} \]

(२-१७)

\[\text{(III)}\quad \text{नैवत्यं कृतसंघं नासुकलेकं कर्मं।} \\
\text{न चास्यं सन्दूषितं कर्षिष्ठं व्यवायं।} \]

(२-१८)

\[\text{(IV)}\quad \text{अव्याख्यातिः श्रेष्ठं: कामेन्स्तं संन्यस्तं।} \\
\text{स यथ्यावर्तं कुर्वल्लेत् जोक्ष्यं कर्मविब्दते।} \]

(२-१९)
Attachments must renounce the world and live in forests. Great men like Buddha, Christ and Shankara lived and worked in the world. Lord gives the example of Janaka, Ambarisha and other philosopher-kings who also performed actions, not for their selfish ends, but for the welfare of the society.

42. Janaka and others attained perfection verily by action only. Even with a view to the protection of the masses you should perform action.

(III. 20)

43. Therefore, do you always without attachment, perform action which should be done, for by performing action without attachment, man reaches the Supreme.

(III. 19)

Even God is performing actions. The evolution and the involution of the universe, the changes in the seasons, and gifts bestowed on us through rain, sunlight etc., are the actions of God purely out of mercy towards mankind. God has nothing to gain for himself by his actions. But if He does not work, people do not work. So God has set an example to mankind.

(४२) कर्मापैव हि मृत्युविधवारस्थिता जनकादयः || क्षत्रियोपयुक्ति संपूर्णं क्लूमदेशि || (३-२०)

(४३) तर्मादस्तः सत्तं कायः कर्म समाचारः || अकल्योद्विवाचनुः कर्म परमाध्योति पूरवः || (३-१९)
44. There is nothing in the three worlds, O Partha, that has to be done by Me, nor is there anything unattained that should be attained by Me; yet, I engage Myself in action.

(III. 22)

How should a wise man act, if he has no desires and attachment? Lord says that a wise man is as much engrossed in the work as an ignorant man. But the difference is that while an ignorant man works for his selfish motives, a wise man works for the good of all. It is in their attitude that the difference exists, but not in the method. An ignorant man, preoccupied with the results of his action even before he does the action, may fail in his work.

45. As the ignorant men act from attachment to action, so should the wise act without attachment, wishing the welfare of the world.

(III. 25)

A man of wisdom, though acting in this world does not claim the doership. But an ignorant, deluded as a result of his attachment, thinks that he is the doer.

46. All actions are performed, in all cases, merely by the qualities of nature (Gunas). He whose mind is deluded by egoism thinks, "I am the doer".

(III. 27)

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(38) न पे पापोप्तिक कृत्यं गितु धोकेलु विजिन ।
नानवाप्नकापत्तवं कर्त्तं च कर्मिनं ॥

(1-29)

(39) सरसः कृत्यमविद्वाच्या मध्यु कुस्मन्त सारसं ।
कृपादु कित्वांस्तथाप्तन: रिसी पुण्यस्मयेन ॥

(2-29)

(40) प्रक्षोऽन्निषाणां गुणाः कर्मिनं नवे ।
वहंकरिक्षुप्परमः क्लांहिमिति मन्यते ॥

(2-27)
47. But he who knows the truth about the divisions of the qualities and their functions and who knows that Gunas-as-senses move amidst Gunas-as-objects is not attached. (III. 28)

In fact it is not the Self that acts, but the senses and the mind which are made of Prakriti which move among the objects of the world. The world also has Prakriti as material cause. So both the senses of the body and the objects of the world are constituted with the qualities of Prakriti. The ignorant thinks that he is the doer because he identifies himself with the body, mind and senses.

One should renounce the results of actions to God and perform the actions, without attachment. But he should not unsettle the minds of those who perform actions with attachment, for they would know in course of time that they are deluded.

48. Let no wise man unsettle the minds of ignorant people who are attached to action; he should engage them in all actions, himself fulfilling them with devotion. (III. 26)

(115)

(1-28) तस्वच्छिदं दहावाहो गुणमभिवधानध! ।
गुणा गुणोऽर्थत्वश्च द्रवितं कल्याणं न सक्लते ॥

(2-28)

(116) न श्रद्धास्येद्द्विज्ञसानां कर्मविष्विग्ना ।
जोशेषोत्सक्कम्भिणो विद्वान्युपन्ति समाचरलस् ॥

(2-26)
49. Those deluded by qualities of Nature are attached to the functions of qualities. The man of perfect knowledge should not unsettle the foolish who are imperfect.

(III. 29)

Everyone follows his own nature. Plants, animals and human beings act in accordance with their nature, i.e., the predominance of one or the other of the three qualities of nature. So actions should not be restrained. But attachment, greed, desire and selfish motives can be restrained.

50. Even a wise man acts in accordance with his own nature; beings follow their nature, what can restraint do?

(III. 33)

51. Attachment and aversion for the objects of sense abide in the senses; let none come under their sway; for they are his foes.

(III. 34)

The call for action should not be constructed as a call for wrong action. One should perform only good actions and avoid bad actions. Then, what is a right action and what

(89)  प्रकृतिः गुणसम्बन्धा: सक्तजने गुणकर्मेऽः
लभृतविदिः मन्दानु कुलस्विन्धिन विवाहायते ||

(2-29)

(90)  सदृशं स्थले स्थवरः प्रकृतेश्चन्द्रानापि
प्रकृतिः यान्ति मूर्तिः निर्भवः कि करिष्यति ||

(2-31)

(91)  इन्द्रियस्वरूपयोगोपभायां रागदैवतेः व्यवस्थिताः
तथावतं कालायात्यां ख्यत्य परिपन्निनाः ||

(2-34)
is a wrong action? This question puzzled even wise men in the world. So everyone must understand what is to be done and what is to be avoided.

He is a wise man whose undertakings are devoid of desires and whose actions have been burnt by the fire of knowledge. He abandons attachment to the fruits of action. He is ever content and he depends on nothing. Hence he does not do anything, though he is in action.

Gandhiji calls this attitude of work without attachment to the results as "Anasakti Yoga". To quote Gandhiji:

"Anasakti is the central sun round which revolve three planets of devotion, knowledge and action... That great watch has remedy consists in desireless action, in dedicating all actions to God, that is by surrendering oneself to God, body and soul." 5

32. Content with what comes to him without attachment, free from the pairs of opposite (Pain and pleasure, honour and dishonour etc.,) and envy, even-minded in success and failure, though acting he is not bound.

(IV. 22)

One who acts in the world for the welfare of mankind without any selfish motive, even though he acts, he does

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not act. Such a work done with a spirit of service is called 'sacrifice' or Yagna.

53. Of one who is devoid of attachment, who is liberated whose mind is established in knowledge who acts for the sake of sacrifice, all his action is dissolved.

(IV. 23)

54. Arjuna, he who has dedicated all his actions to God according to the spirit of Karma Yoga, whose doubts have been dispelled by wisdom, and who is self-possessed, actions do not bind him.

(IV. 41)

Those who are attached to actions and perform them with desires are bound by the results of actions. But those who are indifferent are free from bondage even in this life. They are Jivanmuktas i.e., liberated from bondage while living in the world. Renunciation of the fruits of action is called Karma Sanyasa.

55. Renunciation is hard to attain without Karma Yoga; the Yoga-harmonised man of steady contemplation quickly goes to Brahman.

(V. 6)
56. He who is devoted to the path of action, whose mind is quite pure, who has conquered the Self, who has subdued his senses, who realises his Self as the Self in all beings, though acting, is not tainted.
   (V. 7)

57,58. "I do nothing at all", thus would the harmonised knower of Truth think, seeing, hearing, touching, smelling, eating, going, sleeping, breathing, speaking, letting go, seizing, opening and closing the eyes -- convinced that the senses move among the sense-objects.
   (V. 8,9)

59. He who does actions offering them Brahman, abandoning attachment, is not tainted by sin, just as a lotus leaf remains unaffected by the water on it.
   (V. 10)
60. Yogis, having abandoned attachment, perform actions merely by the body, mind, intellect and senses, for the purification of the self (ego).

(V. 11)

61. He who performs his bounden duty without depending on the fruits of action -- he is a Sanyasin and a Karma Yogi; not he who has renounced the actions.

(VI. 1)

A Sanyasin or a Karma Yogi performs actions not for himself, but for the welfare of the world. Even then he is conscious of the fact that his body and senses are acting in the world and he is not concerned with their results. Thus renunciation consists in non-attachment, equanimity of mind and acting in the world according to his own Dharma i.e., the nature of being. One should not attempt to do the works of others (Paradharma).

62. Better one's own duty, though devoid of merit, than the duty of another well-discharged. Better is death in one's own 'duty', the duty of another is fraught with fear, (is productive of positive danger).

(III. 35)
Commenting on this verse, Swami Chinmayananda says:

"Hundreds of examples can be noticed in our own life and around us illustrating this scientific Truth. A miserable advocate setting in his deserted office trying to write couplets to glorify his own poverty, a thwarted doctor sitting in his empty chamber trying to catch an illusive tune, are all not too uncommon sights among us. While circumstances had made one an advocate and the other, a doctor, both would have been better artists and happier men if they had gained a training in poetry and music."

Here, in the context of the Gita, there is a direct message to Arjuna. Arjuna is born a prince, trained in the art of war, and has exhibited in his life his insatiable thirst for heroism and adventure. Naturally his swadharma is that of a prince and that can find fulfilment only in dangerous actions and endless exertions. In this stanza, Krishna is reminding him that to act according to his own vasanas, even imperfectly, is the right path for his development. It is dangerous to suppress his own personality-expression and copy the activities of somebody else who may be living a nobler and a diviner life.  

Dharma means righteousness, good conduct, duty, quality etc. It essentially means 'the law of being' of anything in the world, such as, heat is the dharma of fire; fluidity is the dharma of water. That which determines one man's personality as distinctly different from another is his Dharma. So duties, when they are prescribed according to individual propensities give Sreyas to the world. Dharma is not the duty which accrues to an individual because of his 'caste', a sheer accident of birth in particular family. In its right import here, it should only mean the type of Vasanas that one discovers in one's own mind. To act according to one's taste, inborn and natural, is the only method of living in

love and joy. The entire world is governed by Prakriti Dharma. If the universe violates the dharma, such as, untimely rains, earth-quakes etc., there would be dangerous consequences. Similarly following Paradharma, another's duty, is dangerous. One must follow the wheel of Dharma.

63. He who does not follow here the wheel thus set revolving, is of sinful life, rejoining in the senses. He lives in vain. (VIII. 16)

What is this wheel of Dharma?

Every one is endowed with some energy; physical, mental, intellectual etc., by means of which he has to get happiness. In this process, he has to sacrifice the energy given to him for the welfare of mankind. Thus god has given potentialities to the individuals to be sacrificed for the society. He has also given natural resources, which, when cherished, give abundant results. Each one has to contribute his might in cherishing these resources and get in return his share of happiness. This is the "Wheel of Dharma".

This "Wheel of Dharma" goes on for every by the participation, co-operation and contribution of the individuals. This co-operative activity or endeavour undertaken by the individuals for the welfare of the society is called a Yagna, or Sacrifice, because it involves the sacrifice of their

(६३) एवं पृष्ठिं च नानुकस्मेतात् कः। अधापुरिनिर्दंशार्यामः मौर्य पार्थ स जीवितः || (५-१९)
potentialities and selfish motives, to some extent, in order to get the fullest happiness. The contribution that one has to make in this Yagna is decided by his duty. This duty, when it is in accordance with his natural propensities and disposition, becomes fruitful. So the performance of duty, in accordance with Svadharma, done in a spirit of sacrifice helps the world go on. The world gets confused if the individuals do not work, or perform the works for which he neither has taste, nor is he capable of doing them.

64. Man is bound only when engaged in actions other than those performed for the sake of sacrifice. Therefore perform action for the sake of Yagna alone free from attachment.

(III. 9)

65. The Prajapathi (the creator) having in the beginning of creation, created mankind together with sacrifice (energies or potentialities), said, "By this shall you propagate, let this be the milk-cow of your desires. (Kamadhenu).

(III. 10)
66. With this you cherish the Devas (Natural resource) and may the Devas nourish you; Thus nourishing one another, you shall attain the highest good.

(III, 11)

67. The Devas (natural resources) nourished by actions done by men in the Spirit of Sacrifice (Yagna) will give you the desired objects. Indeed he who enjoys objects given by the Devas without offering in return to them, is a thief.

(III, 12)

Every one has to put forth the potentialities with which he is endowed, and he has no right to enjoy the fruits of others' actions. When one does not contribute, but only consumes what others have produced, one is a thief. They are sinners, because of their exploitation of others.

68. The righteous who eat the remnants of the sacrifices are freed from all sins, but those sinful ones who enjoy for their own sake verily eat sin.

(III, 13)
How is the Cosmic-Wheel sustained by Yagna? The living creatures are born out of food, and they are nourished by food. The mineral wealth of the world becomes assimilable food—both vegetarian and non-vegetarian only by the action of the rain upon it. But for rains the vegetables cannot grow. Rain water has to be diverted to the fields by constructing dams, canals and other irrigation facilities. This is possible only by sacrifice of physical, mental and intellectual energies of the individuals. Through the work done in the spirit of sacrifice for the good of all can the individuals get happiness. Thus the all-pervading Supreme Brahman rests in sacrifice.

69. From food come forth beings, from rain food is produced, from sacrifice arises the rain and sacrifice is born of action.

(III. 14)

70. Know that action comes from Brahma, the creator, and Brahma comes from the Imperishable. Therefore, the all-pervading Brahman ever rests in Sacrifice.

(III. 14) अन्नः दुमकम् मूलानि परिपाण्यादन्महः ||
यतादुम्बति परिपाण्यो यस्मिसम्प्रसुवः ||

(3-15)

(50) कर्म क्र्मादुम्बर्व विद्विद्र ब्रह्मार्काः सरसुमूलम ||
सत्यमात्रायं क्र्म निर्भयं अश्व प्रतिविबोधतम् ||

(3-16)
In order to participate well in this Yagna, the individuals have to perform actions in accordance with their Dharma. There are twelve types of Yagnas, in which the human beings participate. This participation is divine when it is done without attachment. One who dedicates his actions to all pervading God sees only Brahman in all actions.

71. Brahman is oblation; Brahman is the offering, which is poured by Brahman into the fire of Brahman. Brahman shall be reached by him who sees Brahman in all actions.

(IV. 24)

Twelve types of Yagnas are being described, in which the energies of the individuals are utilized or conserved for the welfare of mankind.

72. Some Yogis perform sacrifice to Devas alone (Deva Yagna) while others offer 'sacrifice, the Self in the fire of Brahman. (Brahma Yagna).

(IV. 25)

Yogis who devote their energies in utilizing the resources are performing the Deva Yagna. Those who know the conditioned self (ego) as identical with Brahman are doing the Brahma Yagna.

(७१) ब्रह्मार्ण्यं ब्रह्म हविब्रह्मास्मा ब्रह्मण इत्यद्।
ब्रह्मार्ण्यं गतस्य ब्रह्मकर्माविधिः॥

(७२) देवमेवाःपरे यद्यत्त्यामिन: पुर्णायास्ते।
ब्रह्मार्णावरे यद्य यहकैवमकैवति ॥

(८-३४)

(८-३५)
73. Some again offer hearing and other senses as sacrifice in the fire of restraint; others offer sound and other objects of sense as sacrifice in the fires of senses.  

(IV. 26)

Some control their senses and conserve their energies. The intellectual energy thus conserved can be used for the welfare of mankind. Some others make the best use of their senses in artistic and literary pursuits.

74. Others again sacrifice all the functions of the senses and functions of breath (Vital energy) in the fire of the Yoga of Self-restraint kindled by Knowledge.

(IV. 27)

75. Others again offer wealth, austerity and Yoga as sacrifice while the ascetics of self-restraint and rigid vows offer study of scriptures and knowledge as sacrifice.

(IV. 28)
76. Others offer as sacrifice the out-going breath in the in-coming, and the in-coming in the out-going, restraining the courses of the out-going and in-coming breaths, solely absorbed in the restraint of breath.

(IV. 29)

77. Others with well-regulated diet offer vital airs in vital air. All these are knowers of sacrifice, whose sins are destroyed by sacrifice.

(IV. 30)

Those who enjoy the results of the work, after making some contribution of their own eat nectar. Those who do not make any contribution belong to neither to this world nor other world.

78. The eaters of the nectar — remnant of the sacrifice, go to the Eternal Brahman. Even this world is not for the non-performer of sacrifice; how then the other worlds?

(IV. 31)

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(७६) अपने ज्वालित प्राणि प्राणिपाने लखापरे ।
प्राणायामकोऽया सत्त्वायमपरायामा: ॥

(४-२९)

(७७) अपै नियकाहारः प्राणान्न्यपूः ज्वालित ।
स्य च्ये अवहिदो यथापि पितकम: ॥

(४-२०)

(७८) यशश्वायुक्तेऽक्ष्य योन्तिः इत्यदृश्म सनातन् ।
नाये लोकोद्वारे वध्य कुष्ठोऽययु: कुजन्यतम ॥

(४-२१)
79. Thus innumerable sacrifices like spread out before Brahman i.e., prescribed by Vedas which are revealed by Brahman; Know them all as born of act on; and then you shall be liberated.

(IV. 32)

80. Sacrifice in the form of knowledge is superior to sacrifices performed with material things. For all actions without exception culminate in knowledge.

(IV. 33)

Thus the entire universe is governed by the actions done with the spirit of sacrifice. Knowledge and action are fruitful in devotion. One, who dedicates his life either by the path of knowledge or by the path of action in the service of God, who exists in all beings, is a true devotee. So devotion is not different from knowledge and action.

(3) The Path of Devotion:

Another path to reach the ultimate goal of life is devotion. While knowledge and action are suitable for rational and active types of persons respectively, devotion is suitable to the emotional type of persons. Such persons approach God through their arts, music and literature etc. Any art, when

\(\text{(०९)}\) एवं आर्थिका यथा बिल्ला भ्रमणारा मुळे ।
| कर्माज्ञानदिका तान्त्रिकनेव बलिच्छा विमायक्षे ॥

{8-२२}

\(\text{(१०)}\) श्रेयान्वयप्राप्तान्वयायननाथ: परन्तुः ।
| से कर्मालिंके पार्थ श्राने परिक्षार्च्छे ॥

{8-२२}
it is dedicated to God, reaches perfection. This is the ideal of all arts in Indian Culture. Devotion is also defined as "an individual's devotion to his chosen path". A scientist who devoted his life to the pursuit of knowledge, a soldier who sacrificed his life for the sake of his country; a wise man who dedicates his life for the spiritual uplift of his fellow-human beings, a farmer or a labourer who lives only for others and an artist or a musician who dedicates his art to God -- all are the examples of pure devotees.

Lord Krishna says that there are four types of person who approach and worship God:

81. Four kinds of people who have done virtuous deeds worship Me -- the distressed person, the aspirant after knowledge, the seeker of wealth and the man of knowledge.

(VII. 16)

82. Of these, the man of knowledge who is constantly in communion and single-minded in devotion excels. To the man of knowledge, I am very dear indeed, and he is dear to me.

(VII. 17)

(61) चकिर्मिया भजते मा जना: कुक्तिनोइशुन्त।
आतौ जिज्ञासुसङ्गोऽवानी च भर्तार्यस्।।

(6-16)

(62) दैवे वानी निलमभूवन एककुमक्तिमिश्रितः॥
प्रियो हि ज्ञानिनोद्विभृण्डः स च मम प्रियः।।

(6-17)
83. All of these are indeed noble, but the man of realisation I regard as My very self; for with his mind fixed on Me, he has taken refuge in Me alone as the highest goal. (VII, 18)

The man of wisdom is not the man of textual knowledge, He is a true devotee of God and is very dear to God because he worships and acts with a clear understanding of Brahman — that Brahman is the only Reality and pervades the entire universe and all beings are the manifestations of Brahman.

Others, who approach God, may do so out of only belief, but not with a clear understanding, for the veggredssal of their woes. It is the man of wisdom only who devotes his life to God, and mankind with a firm conviction that God exists in all beings. Such a devotee is very rarely found.

84. At the end of innumerable births, the man of realization takes refuge in Me, knowing that this is Vasudeva. Such a saint is exceedingly rare. (VII, 19)

Some people worship God praying for some boons, because they are carried away by some desires. In whatever form he

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(४१) उदारा: सवी एकैश्रानोग्रान्तक्षें में महादेवा।
आरिवेऽत: स ति युक्तात्मा भाग्यवानुक्तयः गवितः।।
(५-१६)

(४४) वकुन्तलस्य जन्मारात्मा शान्तवान्मि प्रज्वले।
श्रीयुदेव: स्वमित्वस महादेवा हुदलेम्।।
(५-२९)
is worshipped. He appears to them in the very same form. All
religions declare the same God, and it is only fools who
quarrel among themselves over the forms of deities they
worship.

People who are carried away by various desires worship
various gods. But the Lord stabilizes the faith of that
particular devotee in that very form; if he seeks to worship
it with faith. Endowed with faith he worships that deity and
obtains through him his desired enjoyment.

Though Brahman is immanent and transcendental, people,
assume a visible form of Him, because of their inability to
imagine a formless Brahman, and worship Him in that form. God
assumes that form, because there is no place which he does
not pervade. People, who are after desires, are deluded and
worship God for redemption.

Some worship Him for freedom from bondage. But saints
know Him as the cause of all beings and worship Him. He is
the uncaused cause.

85. Great souls, O Partha, partaking of My divine
nature, worship Me with a single mind (with a mind
devoted to Me nothing else), knowing Me as the
imperishable source of beings.

(IX. 13)
86. Always praising Me, striving with austere vows, and bowing down to Me with devotion, always steadfast, they worship Me.

(IX. 14)

87. Worshipping through Knowledge-sacrifice, others adore Me, either as identical or as separate, or they adore Me, the manifold, in different forms.

(IX. 15)

88. To those men who worship Me alone, thinking no other to those ever self-controlled, I secure which is not already possessed (Yoga) and preserve what they already possess. (Kshema).

(IX. 22)

This is a very popular sloka and reveals the mercy of God towards His devotees. One should worship Him alone, one should not think of any other and one should control one's mind. It is promised by the Lord that to the one who is capable of maintaining these three factors and pursuing them diligently, there is no need of anxiety to gain or the worry to guard because the Lord Himself takes the responsibility.

(46) सत्का कृत्यशिष्याय मा' यहत्तरं दुःखत: ||
    नमस्यहत्तरं मा' भक्त्या नित्यायुत्त: उपासते ||
(9-14)

(47) चान्यकै चापमयी ज्ञनतः मायुपास्ते ||
    एकत्तेन पुरुषकल्ले कहुः विश्वेतोऽभिमुः ||
(9-15)

(48) अत्याग्रविकल्पस्तः मा' वे जना' पूर्वपास्ते ||
    तेना' नित्यायिनिद्वितिना' योग्योऽपि कहा समुः ||
(9-16)
of Yoga and Kshema i.e., securing what is not already possessed and preserving what is possessed. To one who is working fulfilling the three great laws pertaining to physical, mental and intellectual disciplines, success need not be a worry at all, for he is sure to succeed in his work.

Even those who worship other Gods in different forms worship Him only, because He pervades everything.

89. Even those devotees, who endowed with faith, worship other Gods, worship Me alone but by wrong methods.

(IX. 23)

Here the Lord proclaims the equality of all religions. One must have faith in what he is doing, otherwise he cannot succeed. So those who worship him by any method with faith would surely get their desired objects.

God is the embodiment of love and compassion. Even the sinner will be saved, if he worships God with devotion and right thinking.

90. Even if the most sinful one worships Me, with devotion to none else (or with single-mindedness) he too should be regarded as righteous, for he has rightly resolved.

(IX. 30)

(49) एवं द्यायमेव के भक्तं निर्माणम्।
| न द्यायो विद्युत्सिन्नतप्यत्वः। |

(9-23)

(50) अपि चैत्तुराचारी भजो नायकनम्प्रकृृ।
| शाख्येव भ मन्तव्यं समस्य्यविशिष्टः। |

(9-30)
God assures that even such a sinner would become righteous and attains the liberation, as His devotee is never destroyed.

91. Soon he becomes righteous and attains eternal Peace, Know for certain that My devotee is never destroyed.

(IX. 31)

All beings are equal to God. There are no differences of castes, creeds or sex etc.

92. Taking refuge in Me, even women, Vaisyas, Sudras attain the Supreme Goal.

(IX. 32)

93. How much more easily then the holy Brahmanas and devoted Royal-saints attain the goal; having obtained this impermanent and joyless world, you do worship Me devoutly.

(IX. 33)

So the greatest possible service that man has to do to God is to dedicate himself to the service of God and beings

(114) विवृह महति घर्षत्वा सशस्त्रप्रियाः निवृहति ।
कृत्यम् प्रतिभानीहि न वे महत् प्रणस्याति ॥

(9-14)

(12) सन्ति पार्थो वेष्टितम् तेषांपि सु: पापयास्यः ।
स्वयं कैश्यास्तथा शुद्धस्तेषांपि भावै परा पदितम् ॥

(9-12)

(13) कर्म पुण्यहृदयम्। पुण्यम् भक्ता राज्यस्तथा ।
अतिमसुले जोगीमिष ग्राप्य मनस्व मानु ॥

(9-13)
who are His manifestations. Only then his birth as a human being would become meaningful.

94. Fix thy Mind on Me; be devoted to Me; Sacrifice to Me; bow down to Me; having thus united yourself to Me, taking Me as the Supreme Goal, you shall come to Me.

(IX. 34)

Some people worship God in the form of deities. Some dedicate themselves to his Immutable Nature. God protects both the types of people, those worship Him as a Sakara as well as those who look upon Him as a Nirakara Brahman. A doubt may arise as to which type of people are great. Arjuna, as a true representative of men, asks this question.

95. Those devotees, who, ever steadfast, thus worship You and those also who worship the Imperishable, the Unmanifested — which of them are better-versed in Yoga?

(XII.1)

This is a very relevant question. Religious fanatics quarrel among themselves over the form of the deity they have to worship. Lord Krishna says that both (those who worship Him in a form and those who pray to His form-less nature).

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(15) ममस्य भव मद्यमेव महाजी मा नमस्कूरत \\
मात्रैैषप्रियी पुत्रप्रियार्धाय भक्तरायणः मा।

(IX. 15)

(16) एवं सुमधुरता मे कथास्तु यथौ द्वापुष्की \\
ये च चाह प्रसन्नमयजन तेन के योगविषयः के।

(12-1)
are his devotees, provided they have faith and fix their minds on Him. Faith and concentration of mind are more important than the form.

96. Those, who, fixing their mind on Me, ever-steadfast and endowed with supreme faith, they in my opinion are the best in Yoga.  
(XII.2)

97 & Those who worship the Imperishable, the Indefinable the Unmanifest, the Ominpresent, the Immovable and the Eternal, having restrained all the senses, evenminded everywhere, rejoicing ever in the welfare of all beings -- verily, they also come unto Me.  
(XII. 3, 4)

One who had developed the Cosmic-consciousness or God-consciousness finds God only in all beings. He is of steady mind, unpurturbed in all conditions. He worships God through humanity. He believes that Service to all beings is service to God. The men of wisdom worship the Unmanifested, but it is very difficult for ordinary people who have not transcended the worldly-consciousness.

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(१५) पद्माकेश्वरै ये मा निल्युक्ताम उपासते।  
श्रद्धाय परशुपैतारसे मे अज्ञातस्मात:।।  
(१२-२)

(१६) ये स्वामं रघुबिनिदिवसाक्षि पुपासते।  
सर्वगाहमनित्य: ज कुष्ठस्मचले द्युम:।।  
(१२-२)

(१७) हानिकरणीन्द्रयाम रूपं सन्तुष्टक:।  
ले प्राप्ये | श्रेष्ठं खर्कृताहि: रत्न:।।  
(१२-२)
99. Greater is their trouble whose minds are set on the Unmanifested; for the goal, the Unmanifested, is very hard for the embodied to reach.

(XII. 5)

100. But those who worship Me, renouncing all actions in Me, regarding Me as the Supreme Goal, meditating on Me, with single-minded Yoga; for them whose minds are set on Me, verily I become the Saviour out of the ocean of finite experiences — the Samsara.

(XII. 6, 7).

Ordinary people can not discover electricity in its pure form, without the help of some agent like the electric bulb, fan, or heater etc. Though the instruments are different, the electricity that is pervading in them and working as light, air, heat etc., is the same. It is only a scientist, with his steadfastness of mind and faith in his work who can perceive the abstract energy. Generally that path is difficult for ordinary people to follow. It requires much concentration. Hence they must have a form which is only the agent

(11) क्रृष्णाक्षिष्ट्रस्तेषां अन्यतमाक्षरः केलाः ।
अन्यतमाः हि गंगदुः है देवददिरवायुः ॥

(12-1)

(100) तु स्वरूपाणी कर्मस्वरूपैः मधि सन्यस्ति कस्य परः ॥
अनन्येनेव गङ्गेन पारं ध्यायनं उपासते ॥

(12-6)

(101) तेनामाः समुद्रस्तेषां मुख्यमोक्षराजः ॥
सवानां न विरागं पारं मध्यमोक्षसंगीताम् ॥

(12-7)
or a symbol. Even those who do not believe in any form of
God worship him in the form of a scripture or a name, which
is again a symbol of God. Whatever be the form, the concen­
tration of mind on that form is essential.

102. Fix thy mind on Me only, place thy intellect
in Me, then you shall live in Me alone.

(XII. 8)

If the people are not able to fix or concentrate their
minds they have to develop it by practice. If the practice also
is not possible, they can perform actions for the sake of
God.

103. If you are unable to fix your mind steadily on
Me, then by the Yoga of constant practice, you
do seek to reach Me.

(XII. 9)

104. If you are unable even to practice the Abhyasa
Yoga, be you intent on doing actions for my sake;
even by doing actions for My sake, you shall
attain perfection.

(XII. 10)
Concentration of mind is hard, but worshipping God with flowers, sandal paste, incense etc., and doing actions for God like charity and austerities are easy. Even if that is not possible for the lack of time and money, one can perform his duties at home and in the society and renounce their fruits to God.

105. If you are unable to do even this, then taking refuge in Me, self-controlled, renounce the fruits of all actions. (XI. 11)

106. Knowledge is indeed better than practice; meditation is better than knowledge; renunciation of the fruits of actions is better than meditation, peace immediately follows renunciation. (XII. 12)

God is so merciful that He does not expect too much service from his devotees. It is enough if the devotees perform their genuine duties to the society and dedicate them to the Lord. This is the best way of sublimating the wisdom, actions and emotions. But in spite of performing the actions, if the people do not cultivate some characteristics in their practical life, they are not true Bhaktas. Even if one has the

(105) अक्षीयद्वायसारसिते कहूं मयैसमा चित्रः |
सक्षममित्यायमज्जत: दुःशन पतालवानः ॥
(106) त्रेयोणिहु धातमन्यसादमु धानाद्वेशानां चित्रित: ॥
ध्यानमाल्यमित्यायमः ध्यायं द्वादशीक्षन्त सरसः ॥

(12-11)

(12-12)
scriptural or textual knowledge, or does his work well or worship God in a temple, if his behaviour with his fellow human beings is not proper, he is not a true Bhaktha.

Swami Chidbhavananda writes:

"If is in the nature of beings to work. The make of an individual is known from the work he engages himself in. To work for oneself is the way of the world. The devotee, however, works not for himself, but for the Lord. Worldly people strive for prosperity, power and enjoyment. The devotee strives to attain the Lord Supreme. The mind thrives getting attached to one thing or the other. But it does not cling to two things at the same time. As it grows in devotion to the Lord, its attachment to the world wanes. Hatred is born of rivalry and natural exclusion. But these base motives have no place in the devotee's attempt to recognise the immanency of God in all beings; Man gains that to which he applies himself. By giving him to the Lord, he gets Him in return, and there is no gain superior to this. Whether one follows the path of knowledge, or action or devotion, one has to develop certain characteristics in him in order to live a full and perfect life in this world".7

The Lord enumerates the qualities of a true devotee:

He must be non-envious, friendly, compassionate towards all beings. He must be free from ideas of possession and ego-consciousness. He has to be sympathetic in pain and pleasure, forgiving and contented. He should be contemplative, self-controlled and of firm conviction with his mind and intellect dedicated to the Lord. He gets no trouble from the world. He is free from elation, jealousy, fear and anxiety.

He is independent, clean, dexterous, indifferent and untroubled. He neither rejoines, nor dislikes, nor grieves, nor desires. He is alike to friend and foe, in honour and dishonour, in heat and cold in happiness and misery, in praise and censure. He is free from attachment and satisfied with anything. Such a person is a true devotee.

Having explained elaborately three paths to reach the highest Blissful State, Lord Krishna says that one can follow any path suitable to one's disposition. Knowledge which enables the individual to see God in all beings is Supreme; if he follows the path of action, he should perform all actions, including those prescribed by Vedas, and give up the results of actions to God; if he chooses the path of devotion, he must dedicate his life in the service of God and his devotees. Whatever path he chooses, he can serve God through his duties, which are suitable to his dispositions.

107. He whose mind is unattached everywhere, who has subdued his self and whose thirst for enjoyment has completely disappeared, reaches through the path of Knowledge the highest perfection of actionlessness i.e., freedom from bondage.

(XIII. 49).

(कैलयुविधः सङ्केतः जिलांना विगगर्धः नैक्यैवैविधिः परमः सत्यासेनाधिक्षितः)

(107-49)
108. Through devotion he comes to know Me in reality, what I am and who I am; and thereby knowing Me in essence, he fortwith enters into Me.

(XVIII. 55)

109. And the Karma Yogi, who has taken refuge in Me, though ever performing all actions, attains through My grace the eternal, Imperishable above.

(XVIII. 56)

Even though the paths are different, the goal is same. According to the dispositions of Sattva, Rajas and Tamas, human beings are classified into four classes and they have to perform the duties prescribed to them.

110. The Four orders of society, Brahmin, Kshatriya, Vaisya and Sudra, were created by Me classifying them according to their qualities and apportioning corresponding duties.

(IV. 13)

The term 'Varna' is generally understood as caste in the Indian Society. But Varna means colour. In Yoga Sastra

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(108) न्तास्या मामभिजानाति यात्वक्यिवासिम तत्वतः ||
ततो मा तत्वस्य श्राव्या विषये तददन्तास्यम् ||

(109) वर्णोऽधिकार्यस्य पदा दुर्जाऊँ उपराणाप्रवृत्तः ||
पुरुषोऽधिकार्यस्य श्राव्या पदाभिश्च ||

(110) चाहुःस्यं स्या सुप्रृथ्युक्तिमिवभागः ||
लक्ष्यं क्लासिकायस्य वां विहृतक्लासिकायम् ||

(5-11)
the three qualities of Prakriti, which make up the mental temperaments of the individuals, are described as the three colours, namely, Sattva as white, Rajas as red and Tamas as black. These colours should not be construed as the colours of the skin of the individuals. Man is essentially the thoughts he entertains. On the basis of the temperamental distinction the entire mankind has been classified into four castes or Varnas. These gunas are spoken as 'Gunas', even though the Self of all individuals is identical, the qualities of body, mind and intellect which are the products of Prakriti vary. On the basis of the Gunas, their 'karmas or professions also differ. On the basis of the professions, we divide the people as advocates, doctors, professors, traders, politicians, workers etc. For the perfectly healthy life of the society the castes are complementary to each other, as a doctor is as much important and necessary as a Dhobi. The definition insists upon the mental qualities and physical actions of the individuals in determining his caste, or his status in the society. The classification of society on the basis of the mental attitudes and physical actions is more rational and logical than the classification of people on the basis of the economic status, as we are doing in the modern societies.

III. Devoted in his own duty, man attains the highest perfection. Hear how one devoted to one's own duty attains perfection. (XVIII. 45).

(144) स्वेस्वे कर्मण्यनिश्चितः सत्सिद्धं समते नरः ।
सकर्मणिनिश्चितः सिद्धियः मथा विन्दविति तथणूः ॥

(14-44)
112. Better is one's own duty, though devoid of merit, than the duty of another well-executed. He, who performs the duty enjoined by his own nature, does not incur sin. (XVIII. 47)

113. The Lord dwells in the hearts of all beings who are mounted on the automation of this body, causing them by his illusive power to resolve according to their actions. (XVIII. 61)

Even though the mental temperaments and physical qualities are given to man, he is responsible to make use of these qualities. According to his behaviour and vasanas (tastes) he accumulates in one life, he gets the dispositions in another life. So man is given complete freedom to choose his path, whether he wishes to reach the Supreme Bliss or he wishes to go down to the demoniac paths. The life of the individual is not pre-determined as it is generally thought. Man is the maker of his destiny. The next birth and his mental vasanas are determined by his actions and attitude in this birth. So the progress of man from the material plane to the spiritual plane is not limited to one life. But the efforts put forth by man in every birth take him nearer to that goal. Man has to act in this world but all his actions have to be dedicated to Lord. By His grace he attains the liberation.

114. He from whom is the emanation of all beings, by whom all this is pervaded -- by worshipping Him, man attains perfection. (XVIII. 46)
115. If, prompted by egoism, you think 'I will not fight', this determination of yours is vain; nature will compel you to fight. (XVIII. 59)

116. Seek refuge in Him also with all your Being, Arjuna. Through His grace you shall obtain supreme peace and the eternal abode. (XVIII. 62)

117. Surrendering all duties to Me, seek refuge in Me alone, I shall absolve you from all sins; grieve not. (XVIII. 66)

This stanza summaries the whole of Gita and has been emphasized by all commentators, especially Ramanuja. According to Bhagavatam, a devotee can serve the Lord in nine ways. (i) श्रुति (i.e., hearing the Leela of the Lord), (ii) कीर्तन (i.e., Singing His names), (iii) स्मरण (i.e. constant remembrance of the Lord), (iv) पदार्पण (i.e. Service of His feet), (v) अद्वैत (i.e., offering flowers in worship), (vi) वन्दन (i.e. doing prostrations to the Lord), (vii) दास्य (i.e. becoming his servant); (viii) सङ्क्याः i.e.

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(111) श्रद्धालुक्षो भावे न भोजनः कृति मन्यते ।
भिक्षृयाः व्यक्तिजात्तैहि वृजितत्त्वाः निष्क्रियते ॥ (१८-५९)

(116) तद्भव शरणं गत्व सर्नामाकेन भावत ।
तत्राभिनवं तत्सायलं स्त्रियामायान प्राप्तं निपुष्यन्ति शार्दूलः ॥ (१८-६२)

(117) सर्नामानां परिच्छेद्य भावे शरणं गतित ।
आहु लोकं लोकायोज्यं मोऽकामिष्यं मा शुचः ॥ (१८-६६)
friendship with Him and (ix) आत्मनिवेदनम् i.e. doing total Self-surrender to the Lord. Of all these the last one i.e. Self surrender is stressed as the greatest in this verse.

"Taking refuge in Me alone implies the knowledge of unity without any thought of duality; knowing that there is nothing else except Me, the Self of all, dwelling the same in all. If thou art established in this faith, I shall liberate thee from all sins, from all bonds of Dharma and Adharma by manifesting Myself as thy own Self.

To behold forms is the Dharma of the eye. The support or substraction of all forms is Brahman. When you look at an object, behold Brahman which is thy essence and abandon the form as it is illusory and unreal. Have the same attitude towards the other objects which pertain to other senses.

In the light of the analysis of the Gita, the following conclusions can be deduced:

Three paths are suggested to reach the goal suitable to three types of persons, namely, the path of knowledge for rational type, the path of action for active type and the path of devotion for the emotional types of persons. All these paths lead to the same goal, i.e., Self-realization.

The secular sciences deal with the things of the world, but the knowledge of Brahman enables one to develop the Cosmic consciousness. One who sees all things in one’s self is a man of knowledge. Real wisdom is distinct from the textual

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knowledge. Real knowledge enables one to see unity in diversity.

The man of action serves mankind. Action is indispensable for every being. Action devoid of selfishness brings happiness. Works performed with equanimity of mind give efficiency and skill in performance. The world is based on the works performed with the spirit of sacrifice.

One who dedicates himself, either by the path of knowledge or by the path of action, in the service of God, who exists in all beings, is a true devotee.

Human beings are classified into four classes according to their temperaments and dispositions due to predominance of one of the three gunas and duties based on them. Man attains perfection by devoting himself to the duties suitable to his natural disposition.

Knowledge, action and devotion are synthesized in the State of Cosmic consciousness or Yoga.

IV PSYCHOLOGICAL FOUNDATIONS:

Modern psychology exhausts volumes in describing to us the dreary results of suppression and repression of emotions. There are many moments in our lives when we knowingly suppress many of our emotions, but more often in our day-to-day life we unconsciously repress many of our sentiments. Repressed emotions accumulate tremendous amount of dynamic energy which must necessarily seek a field of expression, and unless they are properly guided, they would, like a
boomerang; spin back to annihilate the very individual. Though there are no direct explanations of any repression of emotion in Arjuna, any careful student of the story of Mahabharata can easily diagnose that the hero of the battle-field came under the influence of his repressed emotions and behaved as a victim of a perfect neurosis.

The causes for his emotional repressions are not far to seek. A great here, confident of his own strength, is made to live amidst the unjust tyranny of his machivillian cousins, and at the same time the greater archer could not give went to his nature because of the righteous policy of "peace at all costs" of his elder brother, Yudhishtira. These repressed emotions found a healthy field of expression in the severe Tapas which he performed during his life in the jungles. After their long and strenuous trials when the Pandavas at last reached their native kingdom, their tyrant cousin, without any rhyme or reason, denied them not only their right of half the kingdom, but also all terms of conciliation. Thus war became inevitable.

On that fateful day when both the armies were getting into formation. Arjuna asked his Charioteer, Lord Krishna, to drive the chariot between the two forces, so that he may have a review of the enemy lines. Larger in number, better in equipment, more liberal in supply and commanded by well-known personalities, the Kaurava formation, expanding itself like an eagle, ready to swoop down upon the smaller army of the Pandavas, was a sight severely challenging the mental
stamina of the Pandava hero. His objective-mind under the impact of the stimuli could not find any reaction from its subjective aspect (Buddhi) because the shattering of these aspects was complete due to his egocentric assumptions and desire-prompted anxieties. The dynamic forces released in his mind due to the repressions were not properly channelised, and so suddenly Arjuna became a despondent, bewildered, neurotic patient, a schizophrenic and a split personality. In varying degrees every man is a victim of this Arjuna disease and the Krishna-cure, being specific, is available to all of us at all times.

We find repeatedly Sri Krishna goading his friend with the following words:

"Arise and awake O Bharata". (उठियित्तैतिम्भारत ।)
"Therefore, fight Arjuna". (तत्त्वाजुक्स्तुम्भारत ।)
"Kill the enemy in form of desire". (नामी हेतु भयानहो ने जिसे सात दुरासदे ।)
"Fight, being free from fever". (सुद्धस्व विगतश्च: ॥)

With these words, Krishna, the great psychologist and a psycho-analyst awakened his neurotic patient Arjuna from his "Dogmatic slumber" and cured the split-mind of "to be or not to be" which every one in the life-battle has to encounter. If we view the miseries and the differences from the absolute point of view or from the superconscious level, the problems cease to be problems for us and there would be no reason for the mental worries. Our miseries are due to our looking at the things from the relative or empirical standpoint. By raising the mind and intellect to the superconscious
level, we stop thinking of diversities and all the differences, and hence the causes of all the mental maladies, get submerged in the One Vast Superconsciousness. To this superconscious level should a man rise, holding the intellect firmly, lest the kicks and blows of relative miseries and joys toss us between the extremes of emotions and delude our minds resulting in the mental-fever, which Arjuna found himself in.

Maharshi Mahesh Yogi, in his commentary on the Gita, says:

"The pure state of Being is realised by knowing the relative and the absolute components of life. This knowing comes to perfection when the knower gains perfect intimacy with Being and becomes fully aware of the basic activity of life, the activity of the three Gunas as separate from Being. Perfect intimacy with Being is gained when the mind gains the transcendental state of consciousness. This is the absolute state of knowledge, which can be described as the state of knowingness. When knowledge becomes perfect, it arrives at the state of knowingness and brings life to perfect purity. In this way knowledge removes ignorance, which is the great impurity of life, and takes life out of the cycle of birth and death and suffering . . . . When the state of Yoga, the state of transcendental consciousness, becomes permanent so that it maintains itself throughout all activity, one has reached the State of Cosmic Consciousness --- The state of Cosmic Consciousness provides the basis for the development of the state of perfected Yoga in God-Consciousness".9

The aim of the Geeta is to raise the individual to the Cosmic-Consciousness; the individual consciousness, the 'mine and thine', vanishes and the result is the Eternal Bliss

of Sat-Chit-Ananda. Yoga is the method of disciplining the mind and intellect to reach this cosmic consciousness. Thus Gita reaches the summit of all the psychological theories and raises the mankind from body-consciousness to the self-or God-consciousness and transforms the 'beast' in man to the level of 'God' in him. The body is the field and the Self is the knower of this field; he who knows this difference between the field and its owner, is not deluded and he who thinks, 'I am the field' suffers.

1. This body, O Arjuna, is called the field, he who knows it is called the knower of the field, by those who know of them.

(XIII. 1)

This body is called the field, because the fruits of action in the form of pleasure and pain are reaped in it as in a field. The physical, mental and causal bodies go to constitute the totality of the field. It is not the physical body alone that forms the field. He who knows the field and beholds it as distinct from himself through knowledge is the knower of the field or matter.

Krishna elucidates the relation between the body, senses, mind, intellect and the self, and prescribes the method of reaching the Self-Consciousness from the body-Consciousness.

2. What the field and of what nature, what are its modifications and whence it is and also who He is what His powers are - hear all that from Me in brief.

(XIII. 3)
Commentary on this, Sri Swami Chidbhavananda says:

"The body is the field. The ten senses represent the ten bulls. The bulls work unceasingly day and night through the field (through-the-field) of the objects of the senses. The mind is the supervisor. The individual soul is the tenant. The five airs (Pranas) are the five labourers. The Primordial Nature is the mistress of the field. This field is Her property. She herself watches over the field vigilantly. She is endowed with the three qualities. Rajas sows the seed, Sattva guards it, Tamas reaps the harvest. On the threshing floor of Mahat-Tattva (the Cosmic mind) with the help of the ox called time, she -- Primordial Nature -- thrashes out the corn. If the individual soul does evil actions, it sows the seeds of sin, manures with evil, reaps the crop of sin and undergoes the pains of Samsara viz., birth, decay, old age, sickness, and the three kinds of afflictions. If it does virtuous actions it sows the good seeds of virtue and reaps a crop of happiness".10

3.4 The great elements (earth, water, fire, air and other), egoism, intellect, and also the unmanifested Nature, the ten senses and one (mind) and the five objects of senses; desire, hatred, pleasure, pain, the aggregate (the body) intelligence, fortitude -- the field has thus been briefly described with its modifications.

(XIII. 5,6)

The twenty four principles of Samkhya Philosophy are mentioned here. The elements because they pervade all modifications of matter. Egoism, the self-arrogating principle, is the cause of the great elements. Intellect is the cause of egoism. The function of Intellect (Buddhi) is determination. The cause of the intellect is the Unmanifested, which is the undifferentiated energy of the Lord. The above Nature is divided eightfold.

5. Earth, water, fire, air, ether, mind, intellect and egoism — thus is My Nature divided eightfold.

(VII. 4)

The ten senses are the five organs of knowledge, (ears, skin, eyes, tongue and nose) so called because they enable the mind to get knowledge of the external world, and the five organs of action, (hands, feet, mouth, anus and the generative organ) so called because they perform actions. Mind is the eleventh sense whose function is thinking and doubting (sankalpa and vikalpa). The five objects of the senses are sound, touch, form, taste and smell. These are the five fold pastures of the senses. All the great elements, egoism, intellect, the senses and the mind are all absolved in the Unmanifest at the time of the cosmic dissolution.

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(1) मूलिकापाणीनां वायुः से मनोविद्यार्वेच | अहृतार्थ इति मे भिन्ना प्रकृतिर्मयो ||

(7-8)
Mind is at the root of all activities. It gives strength to desires, fosters fear and builds castles in the air. It confers force on egoism, and stimulates aspirations. Every tendency has its origin in the mind. It augments passions, gives strength to hope and awakens the sense of duality. It increases ignorance and plunges the senses in the ocean of sense-objects. It creates distinction and differences. It separates, divides and limits. It is a strong wall or an iron barrier that stands between the individual soul and the Absolute. It is this mind that has brought Brahman to the condition of the individual soul. It is the storehouse of error, cravings, doubt, delusion and ignorance. It is ever-revolving wheel that generates thoughts. It is a miraculous thought-producing machine. It creates at one moment and it destroys at the next moment.

Desire, hatred, pleasure and pain are the modifications of the mind. Desire is an earnest longing for an object. It is the Vritti (thought-wave) born of Rajas which urges a man who has once experienced a certain object of pleasure to get hold of it as conducive to his pleasure when he beholds the same object again. This is the property of the inner sense. Hatred is the negative modification. It is a Vritti that impels a man who experiences pain from a certain object to dislike it when he beholds the same object again. The modification that arises in the mind when the desire is not fulfilled is called hatred.
Pleasure is agreeable, peaceful, made of Sattva. Pain is disagreeable or unpleasant. Aggregate is the combination of the body and the senses. Intelligence is a mental state which manifests itself in the aggregate. Chetana means consciousness and also the activity of the vital airs. Dhriti means firmness, courage, fortitude. It is a Sattvic modification of the mind. The body, the senses and the mind are sustained by firmness, when they are depressed and agitated. The five elements are antagonistic to each other. Water destroys earth. Fire dries up water. Water puts out fire. Wind puts out a lamp (Fire). Ether absorbs the wind. The five elements fight amongst themselves, and yet they dwell together quite amicably in the same body. Each element beautifully cooperates with the others in carrying on the common functions of the body harmoniously. Each element nourishes the other elements also with its own qualities. Dhriti is the firmness by which these fighting elements are held in union and harmony and kept in a state of steadiness and balance.

After describing the Khhetra, the body, with its senses, mind and its modifications, Lord Krishna now describes the Self, Kshetrajna, the indweller and the real knower.

6. With hands and feet every where, with eyes, heads mouths everywhere, with ears everywhere, He exists in the worlds enveloping all. (XIII. 13)
He (the knower of the field) pervades every thing in this world. He fills and surrounds this world with Himself. He abides in the universe enveloping everything. Just as the engine-driver drives the engine, so also the knowable or the knower of the field, drives the body-engine. It is the inner Ruler. It is the Inner-most self. It is the support, substratum or basis for this world, body, mind, life-force and the senses. The knower of the field is not affected by the superimposed world, body, senses, mind and the life-force. There is only one consciousness in all beings or bodies. That common consciousness is eternal, self-luminous and all-pervading. That common consciousness is Para-Brahman. The body, mind, senses and the life-force are by nature insentient. But they are moved by Brahman to action. They act on account of the mere presence of Brahman or the knower of the field.

The knower of the field or the Self is not affected by pleasure and pain, virtue and vice. He is the silent witness only. Pleasure and pain are the functions of the mind. They are ascribed to the self through the ignorance. The ignorant man regards the physical body as the Self. He is swayed by the two currents of the likes and dislikes, he does virtuous and vicious actions and reaps the fruits of these actions viz., pleasure and pain, and takes birth again. But the sage who knows that the Kshetrajna or the knower of the field or the Self is distinct from the body, is not swayed by likes and dislikes. He identifies himself with the
pure, eternal Absolute or the Supreme Self and is always happy and actionless though he performs actions for the welfare of humanity.

7. Shining by the functions of all the senses, yet without the senses; unattached, yet supporting all; devoid of qualities, yet their experiencer. (XIII. 14)

8. Without and within all beings, the unmoving and also the moving; because of its subtlety, unknowable and near and far away is That. (XIII. 15)

9. Undivided, yet It exists as if divided in beings; It is to be known as the supporter of beings; It devours and It generates. (XIII. 16)

10. That, the Light of all lights, is said to be beyond darkness; knowledge, the knowable and the goal of knowledge, seated in the hearts of all. (XIII. 17)
The relation between the body and the self is beautifully brought out in the following stanza.

11. In the production of the effect and the cause, Nature (matter) is said to be the cause; in the experience of pleasure and pain, the soul is said to be the cause.

(XIII. 20)

Pleasure and pain are the fruits of virtuous and vicious actions. The force of desire acts on the mind and the mind impels the senses to act to get the objects of desire. Good and evil actions proceed from Nature and lead to happiness or misery. Evil actions produce misery and sorrow. Virtuous actions cause happiness and joy. The soul is the enjoyer.

The functions of the body, senses, life-force, mind and intellect are superimposed on the pure self. So the ignorant man says, "I am black, I am hungry, I am the doer, I am the enjoyer". The intellect is very subtle. It is in close contact with the most subtle self. The consciousness of the Self is reflected in the intellect (Chidabhasa) and so the intellect which has the semblence of the consciousness feels; "I am pure consciousness or Chaitanya. I experience pleasure

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(11) कार्यकारणकृत्वे हेतुः प्रकृतिरस्वंतये।
    पुरुषः मुखःशानं मूलपृच्छे हेतुरस्वंतये।]

(41-20)
and pain. The self here is the conditioned soul, who is subjected to transmigration and who experiences pleasure and pain. The self or the Absolute is ever free from Samsara and is unchanging.

12. The soul seated in Nature experiences the qualities born of Nature; attachment to the qualities is the cause of its birth in good and evil wombs.

(XIII. 21)

The soul (Jivatma) enjoys the sensual objects in conjunction with the body, mind and the senses and thus becomes the enjoyer. Brahman is the silent witness and non-enjoyer. The soul's attachment to the qualities of pleasure, pain and delusion is the chief cause of its birth.

13. The supreme Soul in the body is also called the Spectator, the permitter, the supporter, the enjoyer, the great Lord and the Supreme Self.

(XIII. 22)

14. He who knows the Spirit and Matter together with the qualities, in whatever condition he may be, he is not born again.

(XIII. 23)
15. Whenever a being is born, whether unmoving, know thou, 0 Best of the Bharatas, that it is from the union between the field and its knower. (XIII. 26)

Whatever is born is due to the union between the body and the self. The attributes of the Self are transferred to the body and vice versa. The insentient body is mistaken for the sentient self. The activities of the body or Nature are transferred to the Silent, actionless Self. This sort of illusion or superimposition will disappear when one attains knowledge of the Self, when he knows the distinction between the field and its knower, when he is able to separate the field from the knower, when he realises that Brahma, which is free from all limiting adjuncts is his own immortal Self. Such a sage is called 'Yogi' whose individual consciousness is merged with the cosmic consciousness.

16. He sees, who sees the Supreme Lord, existing equally in all beings, the unperishing within the perishing. (XIII. 27)

17. Because he who sees the same Lord equally dwelling everywhere does not destroy the Self by the Self, he goes to the highest goal. (XIII. 28)

(16) याज्ञवल्क्यस्तयते किन्नित्तकोत्त्र स्थापवच्चसमस्याम् || हृदेन्द्रतापरिग्रात्वादिब्रह्मभविद्यविद्या भारतिनः || (१३-२६)

(16) सम्भवेऽहेतु विनीतं गर्नेन्द्रावत्सरः || विनितस्यावस्यन्ति म: पश्यति स पश्यति || (१३-२७)

(17) सम्भवेऽहेतु स्वतं समवर्त्तमानित्वावसनम् || न हिन्नितस्यावत्मानात्मानं ततो याति परः गतिः || (१३-२८)
Swami Sivananda comments:

"He who beholds the supreme Lord through the inner eye of wisdom, Him who seated in all beings from the creator down to the unmoving objects and who is not destroyed even when all beings are destroyed, he is said to have realised the Self.

In different kinds of fire, the heat is the same. Gold is the same in different forms of ornaments. The light from many lamps is the same. So also in all living beings, the soul is the same. The soul of the self is uniform everywhere. The Self is the same in ants, elephants, kings, beggars, saints and rogues.

xxx "The sage alone sees properly on account of knowledge. The whole world sees erroneously on account of ignorance. He who is suffering from defective vision beholds many moons. He sees erroneously. But he who sees one moon only sees in the proper manner, correctly. Even so he who beholds the one immortal indivisible Self in all beings really sees the Truth. He alone sees. He who sees many distinct selves erroneously does not really see though he sees. He is like the man who beholds many moons". 11

An ignorant man destroys the Self by identifying himself with the body and the modifications of the mind and by not seeing the one self in all beings. He has a blurred vision. His mind is very gross. He cannot think of the subtle Self. He is swayed by the force of ignorance. He mistakes the impure body for the Self. He has false knowledge. But the sage has knowledge of the Self or true knowledge and so he beholds the one self in all beings.

18. He sees, who sees that all actions are performed by Nature alone and that the Self is actionless.

(XIII. 29)

19. When a man sees the whole variety of beings as resting in the One, and spreading forth from that alone, he then becomes Brahman.

(XIII. 30)

He who knows that all actions proceeding from the five organs of knowledge, five organs of action, the mind and the intellect are prompted by Nature and the Self is actionless, really sees. He who identifies himself with the body, the mind and the senses and foolishly thinks that the self is the actor is an ignorant man. He sees only with the physical eyes. He has no inner eye of the intuition. A man attains to unity with the Supreme when he knows or realises through intuition that all these manifested forms are rooted in the One. As waves in water, atoms in the earth, rays in the sun, organs in the body, emotions in the mind, sparks in the fire, so verily all are forms rooted in the One. Wherever he turns his gaze, he beholds only the one self and enjoys the bliss of the Self. When he beholds the diversity of beings rooted in the One, he realises through intuitive experience that all that he beholds is nothing but the Self and that the origin

(18) प्रकृत्येत्र च कर्मार्थं ज्ञातस्याग्नि सर्वस: ||
व: पश्यति तथाैस्त्यानन्दक्षरं स पश्यति || (१३-२९)

(19) यद्यभूतवर्गाकर्मक्षमसंस्कृतमाति ||
तत्त पुरे च विष्टज्ञः प्रभृत्र संपूज्यते ददा || (१३-२०)
and the evolution of all is from That One alone.

The Self, though seated in the body, is not tainted by the actions of the body.

20. Being without beginning and being devoid of any qualities, the Supreme Self, imperishable, though dwelling in the body, O Arjuna, neither acts nor is tainted.

(XIII. 31)

21. As all the pervading ether is not tainted, because of its subtlety, so the Self seated everywhere in the body.

(XIII. 32)

22. Just as the One Sun illumines the whole world, so also the Lord of the field (Supreme Self) illumines the whole field, O Arjuna.

(XIII. 33)

23. They, who by the eye of their knowledge, perceive the distinction between the field and its knower and also the liberation from the Nature of being, goes to the Supreme.

(XIII. 34)
(2) The Path of meditation:

They, who know through the eye of intuition opened by the meditation and instruction of the spiritual preceptor and the scriptures, that the field (body) is insentient, changing and finite and that the knower of the field (the Self) is pure Consciousness, the non-doer, unchanging and infinite, and who also perceive the non-existence of Nature, ignorance, the Unmanifested, the material cause of being — they attain the Supreme.

Lord Krishna spoke of four important paths to attain this self-realization. They are the Jnana Yoga (the path of knowledge), the Karma Yoga (the path of action), the Bhakthi Yoga (the path of Devotion) and the Dyanan Yoga or Raja Yoga (the path of meditation).

24. Some by meditation beheld the Self in the Self by the Self, others by the yoga of knowledge, and still by the yoga of knowledge;

(XIII. 24)

25. Others also, not knowing thus, worship, having heard of it$ from others; they, too, cross beyond death, regarding what they have heard as the Supreme refuge.

(XIII.25)
There are several paths to reach the knowledge of the Self according to the nature and temperament and capacity of the individual. The first path is the Yoga of meditation taught by Maharshi Patanjali, also called the Raja Yoga. The Raja Yogins behold the supreme Self in the Self (Buddhi) by the Self (purified mind). Meditation is a continuous and unbroken flow of thought of the Self like the flow of oil from one vessel to another. Through concentration, hearing and other senses are withdrawn into the mind. The senses are not allowed to run towards their respective sensual object. They are kept under proper, check and control through the process of abstraction. Then the mind itself is made to abide in the self through constant meditation on the Self. The mind is refined or purified by meditation. The mind that is rendered pure will naturally move towards the Self. It is not attracted by nor is it attached to the sensual object.

This Yoga is also referred as Yoga Yagna- as a sacrifice.

2 26. Others again offer wealth, austerity and Yoga as sacrifice, while the ascetics of self-restraint and rigid vows offer study of scriptures and knowledge as sacrifice.

(IV. 28)

The Yoga referred here is the Raja Yoga. Some by practising the eight limbed Yoga, have the vision of the Self.

(96) द्व्यवायस्ततर्पमुक्ताय अवक्षास्त्यथायायोऽ
स्वःवायस्ततिवास्तर्प्यत्तः संसिद्धियोऽ
(8-26)
The eight limbs are (i) Yama (the five great vows), (ii) Niyama (the canons of conduct), (iii) Asana (posture), (iv) Pranayama (restraint of breath), (v) Pratyahara (withdrawal of senses), (vi) Dharana (concentration), (vii) Dhyana (meditation), and (viii) Samadhi (Superconscious state).

(i) Yama (self-restraint) is the very foundation of Yoga. Yama consists of five vows, Ahimsa (non-killing); Satya (truthfulness); Asteya (non-stealing); Brahma Charya (Continence) and Aparigraha (Non-convetousness).

(ii) Niyama (religious observance) is the second step in the path of the Eightfold Yoga of Patanjali. It consists of purity, internal and external (Saucha); Contentment (Santosha), Austerity (Tapas), Study of religious books (Svadhyaya) and self-surrender to Lord (Atmaivedana).

(iii) Asana: Any convenient pose. Padmasana (lotus pose) Siddhasana (perfect pose) and Sukhasana (Pleasant pose) are the three important poses.

(iv) Pranayama: Prana is energy; it is subtle; It is life-breath; It is the inner life-principle; Pranayama is the restraint of Prana. It includes Puraka (inhalation) - Kumbhaka (retention of breath) and Rechaka (Exhalation).

(v) Pratyahara is the withdrawal of the senses from their respective objects. It is the abstraction of the senses.

(vi) Dharana is concentration. It is fixing the mind on an external object or an internal point. Concentration is purely a mental process. It needs an inward turning of the mind.

(vii) Dhyana or meditation is an unbroken flow of knowledge of the object on which one meditates. Concentration merges in meditation. Meditation is freeing the mind from all thoughts of sense objects. The mind dwells on God alone during meditation.

(viii) Samadhi is superconscious state. It is union with God or the Supreme Being. It is beyond description. Concentration, meditation and Samadhi are internal sadhanas. When the three are practised at a time, it is called Samyama.
Raja Yoga is the kind of all Yogas because the self-control is the pre-requisite for practising other Yogas namely Jnana Yoga, Karma Yoga and Bhakthi Yoga. Lord Krishna again and again stresses the necessity of controlling the senses and the mind.

27. The contacts of the senses with the objects, O Son of Kunti, which cause heat and cold, pleasure and pain, have a beginning and an end; they are impermanent, endure them bravely.

(II. 1)

The objects come into contact with the senses or the Indriyas viz., skin, ear, eye, nose etc., and the sensations are carried to the mind by the nerves. It is the mind that feels pleasure and pain. One should try to bear patiently heat and cold, pleasure and pain and develop a balanced state of mind. The student of Yoga collects all the dissipated rays of the mind. He gathers all of them through discrimination, dispassion and concentration. He is free from wavering or vacillation of the mind.

The worldly-minded man who is sunk in the mire of Samsara has no single-minded determination. He entertains countless thoughts. His mind is always unsteady and vacillating. If the thoughts are controlled, the mind is controlled and the Yogi is liberated. Without the control of the senses, mind-control or self-control is impossible.
28. There is no knowledge of the Self to the unsteady and the unsteady no meditation is possible, and to the unmeditative there can be no peace, and to the man who has no peace, how can there be happiness?

(II. 66)

The man who cannot fix his mind in meditation cannot have knowledge of the Self. The unsteady man cannot practise meditation. There cannot be an iota of happiness for a man who is thirsting for sensual objects. The mind will be ever restless, and will be hankering for the objects. Only when this thirsting dies, does a man enjoy peace. Only then can be meditate and rest in the self. Hence control of senses, and withdrawal of mind from the sensual objects is a pre-condition for meditation.

(3) Eight Steps of Yoga:

(i) Yama and (ii) Niyama, prescribed by Patanjali for the aspirants, are briefly described by Lord Krishna:

29. Serene-minded, fearless, firm in the vow of a Brahmacari, having controlled the mind, thinking of Me and balanced in mind, let him sit, having Me as the Supreme Goal.

(VI. 14)
The spiritual aspirant should possess serenity of mind. The Divine Light can descend only in a serene mind. Serenity is attained by the eradication of Vasanas or desires and cravings. He should be fearless. A timid man or a coward is very far from self-realisation.

The aspirant should control the modifications of the mind. This constitutes the Brahmachari-Vrata. Brahmacharya is continence. Semen or the vital fluid tones the nerves and the brain and energises the whole system. That Brahmachari who has preserved this vital force by the vow of celibacy and sublimated it into Ojas Sakthi or radiant spiritual power can practise steady meditation for a long period. Only he can ascend the ladder of Yoga. Without Brahmacharya not an iota of spiritual progress is possible. Continence is the very foundation on which the superstructure of meditation and Samadhi can be built up. Many persons waste their vital energy, when they become blind and lose their power of reason under sexual excitement.

Brahmacharya is not only the control of sex-impulses, but is also the practice of self-control in all avenues of sense impulses and sense-satisfactions. Unless the seeker has built up a perfect cage of intelligent self-control, the entire world of objects would flood into his bosom, to bring therein a state of unending chaos. A mind thus agitated by the inflow of the sense-stimuli, is a mind that is completely dissipated and ruined. 'Brahmacharya' also means 'wander in Brahman'. To engage our mind in the contempla-
tion of the Self, the Supreme Reality is the saving factor that can really help us in withdrawing our mind from the external objects.

Yoga prescribes some restrictions of diet and sleep.

30. Verily Yoga is not possible for him who eats too much, nor for him who does not eat at all, nor for him who sleeps too much, nor for him who is always awake.

(VI. 16)

31. Yoga becomes the destroyer of pain for him who is moderate in eating and recreation (such as walking etc), who is moderate in exertion in actions, who is moderate in sleep and wakefulness.

(VI. 17)

The student of Yoga should always adopt the happy medium or the middle course. Lord Buddha went to the extremes in the beginning in matters of food, drink etc. He was obstemious and become extremely weak. He tortured his body every much. Therefore, he was not able to attain to success in Yoga at first. Austerity should not mean self-torture. The Buddhi Yoga of Krishna is a wise approach to austerity. About the terrific austerities, Shri Krishna says:

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(१०) नात्याण्वनस्तु योगेश्वरसि न चैक्षन्तपन्नस्तः !

न चातिस्वन्नन्तास्ति जाग्रति नैवधानिन् !

(६-१६)

(११) युक्तार्थार्थार्थार्थार्थार्थार्थार्थार्थ वृहायते सम्बुधी |

युक्तार्थाल्याल्योपां योगसे भविष्यति दुःखा !

(६-१७)
32. Those men who practise terrific austerities not enjoined by the scriptures, given to hypocrisy and egoism, impelled by force of lust and attachment.

33. Senseless, torturing all the elements in the body and Me also, who dwell in the body—know thou these to be of demonical resolves.

(XVII. 5,6)

There are some who think that the mortification of the body is the proper means to attain the goal of life. They do this in order to attract the people and get money for the gratification of their senses. This is Tamasic Tapas. Bodily-torture will not bring emancipation. Some aspirants take asceticism as the goal; it is only the means, but not the end. The nervous system is extremely sensitive. It responds even to very slight changes and causes distraction of the mind. So moderation in food, sleep and recreation is of utmost necessity.

The food that the aspirant takes also has its effect on his mind. All foods have different properties. Different foods exercise different effects on different compartments of the brain or mind. The nature of food greatly influences the being of man. The body is the instrument by which man

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(11) अवास्त्राविनिधिः पौर्वे लघ्यन्ते ये तपोजना: ।
    देशाःकारसुखिः कामसब्ज्जाक्षिः ।

(12) कर्षयन्नम: शरीरस्य नूतनमः नक्षित: ।
    मां चेवान्त: शरीरस्य तानु विद्याप्रविनिश्चयान: ॥

(13-6)
accomplishes all his purposes in the world. Therefore, it should be kept clean, strong and healthy. The body is mould prepared by the mind for its activities. There is an intimate connection between the body and the mind. The nature and condition of the body has a vital effect upon the mind and its activities. Therefore the materials or foods that build the body and the mind should be pure, wholesome, nutritious, substantial and bland.

A Yogi should eat only Sattvic food which increases the vitality and strength and augments the energy of the mind.

34. The foods which increase life, purity, strength, health, joy and cheerfulness (good appetite) which are savoury oleaginous, substantial and agreeable, are dear to the Sattvic (pure) people.

(XVII. 8)

Sattvic food produces cheerfulness, serenity and mental clarity and helps the aspirant to enter into deep meditation and maintain mental poise and nervous equilibrium. It supplies the maximum energy to the body and the mind. It is very easily assimilated and absorbed. The mind is formed of the subtle portion of the food. The seven elements (Dhatus) of the body, namely, chyle, blood, flesh, fat, bone, marrow and semen, are formed out of food. Ideas and concepts are
generated in the mind corresponding to these seven elements. As is the constitution of these elements, so is the constitution of the mind. After regulating the habits of food, sleep etc., controlling the senses, an aspirant should select a clean place for his meditation and should sit in a firm posture. Geeta says:

35. In a clean spot, having established a firm seat of his own, neither too high, nor too low, made of a cloth, a skin and Kusa-grass, one over the other.

(VI. 11)

36. There, having made the mind one-pointed, with the actions of the mind and the senses controlled let him, seated on the seat, perform Yoga for the purification of the self.

(VI. 12)

An aspirant makes his mind one-pointed by collecting all its dissipated rays by the practice of Yoga. He should withdraw it from all sense objects again and again and try to fix it steadily on his Lakshya or point of meditation or centre. Gradually he will have concentration of mind or one-pointedness. He must be very regular in his practice. He should know the ways and habits of the mind through daily introspection, self-analysis and self-examination.

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(19) शुचिदेशे प्रश्नि द्वारा प्रतिभाग्य स्थिरमांसनासार्गम्।

नात्युच्चुया नारायणेष्व ब्रह्मबिन्दुस्तिर्रूपम्॥

(6-11)

(16) तात्त्विकै फूल: कुलका विषाणिविद्धयामिष्यः।

उपविश्यास्यं कुंजायोगमात्यविक्षिप्तेऽ॥

(6-12)
When he sits for meditation, and when he deliberately attempts to forget the worldly objects, all sorts of worldly thoughts will crop up in his mind and disturb his meditation. Through regular and constant meditation, he can purify the subconscious mind and its constant memories. Meditation is a potent antidote to annihilate the poisonous worldly thoughts.

Next Lord Krishna describes the (iii) Asana or posture:

37. Let him firmly hold his body, head and neck erect and still, gazing at the tip of his nose, without looking around.

(VI. 13)

A firm seat is very much necessary for practising meditation. If the body is unsteady, the mind is unsteady. The aspirant should not shake the body even a bit. He should attain mastery over the Asana by daily practice. If he keeps the body, head and neck erect, the spinal cord also will, be erect and the Kundalini will rise up steadily through the subtle channel (Nadi) called the Sushumna. Lotus pose or any convenient pose will help him to maintain the nervous equilibrium and mental poise. He should directly gaze towards the tip of his nose. This is known as the Nasikagra Drishti. The other gaze is the Bhrumadhya Drishti or gazing between

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(11) यथ कायस्यर्गैः प्रभुयोत्पत्तिष्ठित्रणि ||
          जीवश नारिकलस्वं स्वं दिश्तवाच लोकस्व ||

(1-11)
the two eye brows where the psychic centre known as the 
Ajna Chakra is situated.

38. Shutting all external contacts and fixing the 
gaze between the eye brows, equalising the out­
going and incoming breaths moving within the 
nostrils.

39. With the senses, the mind and the intellect 
ever controlled, having liberation as his 
supreme goal, free from desire, fear and anger--
the sage is varily liberated for ever.

(V. 27, 28)

In Bhrumadhya Drishti, the aspirant should direct the 
gaze towards the Ajna Chakra with closed eyes. If he pra­
tises with open eyes, it may produce head-ache. Foreign 
particles or dust may fall into the eyes. There may be 
distraction of mind also. When he practises on the tip 
of the nose, he will experience the Divya Dristi (various 
aromas). When he concentrates his gaze at the Ajna Chakra 
i.e., between the eye-brows, he will experience Divya Jyotis 
(Perception of phenomenal lights).

The outgoing and incoming breaths should be equalised 
within the nostrils. When the breath becomes rhythmical 
there is perfect harmony in the mind and the whole system. 
The Lord says that even at the time of death if the Yogi fixes

(१५) र्यंशैः कुस्त्वा वहिता हितुधि च मुखमुखिण्यान्त्ये मूले।
प्राणायामोऽन्तर्गते कुस्त्वा तस्यायनस्तरं भाविते।

(१६) क्लेन्द्रेण मूलोऽन्तियायुन्कितानम् परार्थण।
विकल्पनमण्डोभाय यः सदा कुन्तः पुरसः।
his gaze between the eye-brows and equalising the breath, concentrates his mind on God he reaches the goal.

40. At the time of death with unshaken mind, endowed with devotion, by the power of Yoga, fixing the whole life-breath in the middle of the two eye-brows, he reaches that resplendent Supreme Person.

(VIII, 10)

The Yogi gets immense strength and power of concentration. His mind becomes quite steady through constant practice of concentration first on the lower chakras i.e., Muladhara, Svadhisthana and Manipura. He then concentrates on the lotus of the heart (Anahata Chakra). Then he takes the life-breath (Prana) through the Sushumna and fixed it in the middle of the eye-brows (Ajna Chakra). He eventually attains the resplendent Supreme Purusha when his Prana ascends to the Sahasrara Chakra by the Yogic practice. This is possible for one who has devoted his whole life to the practice of Yoga.

The equalisation of breath is called (iv) Pranayama, which is the next step in Yoga, Pranayama is considered a Yagna.

41. Others offer as sacrifice the outgoing breath in the incoming, and the incoming in the outgoing restraining the course of the outgoing

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(80) प्राणायाम ते मन्त्राधिकृतं सद्यत्वं योगेश्वरं कैव

स्वाभिमानेऽपि प्राणायामवेश्य सस्त्यं सदैव परमसृज्जितं दित्यात् ||

(८०)
and incoming breaths, solely absorbed in the restraint of breath.

Pranayam comprises three processes. Puraka (inhala-
tion), Rechaka (exhalation) and Kumbhakta (retention of
breath). Prana is vital energy or life force which sustains
the individual. Pranayama is the control of the Prana and
the vital forces of the body. It is the regulation of the
breath. Breath is the external manifestation of the gross
Prana. It increases the period of life. It augments the inner
spiritual force, vigour and vitality. By the practice of
Pranayama, the purification of the Nadis, the brightening
of the gastric fire, hearing distinctly or spiritual sounds
and good health result. When the nervous currents have
become purified through the regular practice of Pranayama.

The practice of Kumbhaka in Pranayama produces heat and
thereby Kundalini is awakened and passes upwards along with
the Sushumna Nadi. Kundalini is the serpent power of sleep­
ing shakti in the Muladhara Charka at the base of the spine.
The Yogic practition/ experiences various visions. Then the
Kundalini passes along the Six Chakras and eventually gets
united with the Sahasrara, the thousand-petalled lotus at
the crown of the head. Nirvikalpa Samadhi gets liberation
and all the divine aisvaryas.

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(81) अपानेः सुद्वक्ति प्राणः प्राणोऽपानेः सत्वः परे ।
प्राणायानमति रत्नुः प्राणायामायतायाः ||

(8-31)
After regulating the diet and sleep habits, after controlling the senses and establishing the firm seat and posture, the Yogi performs Pranayama to purify the internal system and thereby purifies the mind. Now the mind is ready for control. When the Prana is controlled, the mind stops its wanderings and becomes steady; the senses are also thinned out and merged in the Prana. It is through the vibration of Prana that the activities of the mind and the senses are kept up. If the Prana is controlled, the mind, the intellect and the senses cease to function. Thus (v) Pratyahara or withdrawal of mind from sensual objects, which is the next step in Yoga is possible. Gita explains all the subtle features involved in Pratyahara. How should Pratyahara be done? Gita says:

42. Abandoning with reserve all desires born of Sankalpa (thought and imagination) and completely restraining the whole groups of the senses by the mind from all sides.
(VI. 24)

43. Little by little let him attain to quietude by the intellect held firmly; having made the mind establish itself in the self, let him not think of anything.
(VI. 25)

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(42) सकुस्त्यप्रमवानू कामानू त्यक्त्वा सञ्चितां एतस्सैष्टः \nसन्तप्तिद्रुपणां विनियम्य समन्त्तः ॥
(VI. 24)

(43) अनेन सनित्यप्रेतं दुःखश्च धृति गृहीतवः ।
शारणेऽवस्त्यम् कृत्स्व न विजिजिदधपि चिन्तितमेऽः ॥
(VI. 25)
44. From whatever cause the restless and unsteady mind wanders away, from that let him restrain it and bring it under the control of the self along. (VI, 26)

In these verses, the Lord gives the method of controlling the mind. Just as we drag the bull again and again to our house when it runs out, so also we must drag the mind to our point or centre or Lakshya again and again when it runs towards the external objects. Desire is born of imagination (Sankalpa). So, the Sankalpa has to be destroyed first, if the imagination is annihilated first, then the desires will cease by themselves. All the senses must be controlled from all sides by the mind. The senses will be absorbed in the mind by the constant practice of Pratyahara. Then the mind will not think of the objects of the sense-pleasure and will become perfectly calm.

The practitioner of Yoga should attain tranquillity gradually by degrees by means of the intellect-controlled steadiness. When the mind is made to taste the eternal bliss of the self within little by little by the practice of concentration (vi) (Dharana), it will gradually abide in the Self only and will not run towards the external objects of the senses.

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(44) अतः कस्य निदशचरिति मनश्चुचल्लभितप्रायः |
तत्रस्त्वात् निम्नलिङ्गद्रास्त्रस्येन वा नयेदेत् ।

(6-31)
Arjuna was aware of the difficulty of controlling the mind by withdrawing it from sensual pleasures. So he said:

45. The mind, verily, is restless, turbulent, strong and unyielding. O Krishna, I deem it as difficult to control it as to control the wind.

(VI. 34)

Krishna, the Yogiswara, aptly prescribes the methods of controlling the mind:

46. Undoubtedly, O mighty-armed Arjuna, the mind is difficult to control and restless; but by practice and by dispassion it may be restrained.

(VI. 35)

The Lord prescribes two conditions for controlling the mind. Abhyasa or practice and Vairagya or dispassion are necessary. The constant and repeated effort to keep the wandering mind steady by constant meditation on the Lakshya is Abhyasa or Practice. Vairagya is dispassion or indifference to sense objects. Gradually the mind will be withdrawn from the external objects.

When the senses and the mind are withdrawn from the external objects, it is easy to go to next steps, namely,

(45)  

(46)  

(6-34)  

(6-35)
(vi) Dharana (Concentration), (vii) Dhyana (meditation) and (viii) Samadhi (Superconsciousness). These three constitute the Samyama.

47. Let the Yogi try constantly to keep the mind steady, remaining in solitude, with the body and mind controlled and free from hope and greed.

(VI.10)

The Yogi who treads the path of renunciation (Nivritti marga) can practise meditation in a solitary cave in the mountains. A householder with Yogic tendencies and spiritual inclinations can practise meditation in a solitary and quite room. The Yogic aspirant should be free from hope, desire and greed. Only then will we have a steady mind. Hope, desire and greed make the mind even restless and turbulent.

If the aspirant is established in the Pratyahara, Sama and Dama (withdrawal of the senses, control of mind and the body respectively) he has the senses under his full control, he can find perfect solitude and peace even in the most crowded and noisy place. If the senses are turbulent, if he has not got the power to withdraw them, he will have no peace of mind even in a solitary cave. One who can control the mind even in a noisy place is a real Yogarudha.

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(23) आध्यिकुषीय सत्तनाश्चार्म रहस्यि विषयते।
एवं विद्वान्तात्मा निराशीरविद्या॥

(6-10)
48. When a man is not attached to the sense objects or to action, having renounced all thoughts, then he is said to have attained to Yoga.

(VI. 4)

49. As a lamp placed in a windless spot does not flicker, to such is compared the Yogi of controlled mind, practising Yoga in the Self.

(VI. 19)

50. When the mind, restrained by the practice of Yoga, attains to quietude and seeing the Self by the Self, he is satisfied in his own self.

(VI. 20)

51. When the Yogi feels that Infinite Bliss which can be grasped by the pure intellect and which transcends the senses, and established wherein, he never moved from the Reality.

(VI. 21)

52. Which, having obtained, he thinks there is no other gain superior to it; wherein established, he is not moved even by heavy sorrow.

(VI. 22)
53. Let that be known by the name of Yoga, the severance from union with pain. This Yoga should be practised with determination and with an understanding mind.

(4) The achievements of Yoga:

In the above verses, Lord Krishna described the condition of a Yogi, who, meditating on his Self, is established in Yoga. A steady mind will serve as a powerful search light to find out the hidden spiritual treasures of the self. The Infinite Bliss of the Self, which is beyond the reach of the senses, can be grasped by the pure intellect independently of the senses. During deep meditation, the senses cease to function, as they are involved into their cause, the mind. The intellect is rendered pure by the practice of Yama (self-restraint) and Niyam (Observances of vows) and constant meditation. The Self is all-full and self-contained. All the desires are fulfilled when one attains self-realization. That is the reason why the Lord says, "There is no other acquisition superior to Self-realization". If one is established in the Supreme Self within, he cannot be shaken even by heavy sorrow and pain, because he is identifying himself with the sorrowless and painless Brahman. The benefits of Yoga are perfect satisfaction by resting in the Self, infinite unending Bliss, Freedom from sorrow and pain etc.

(०२) ते जिहादू हुः स्थम्भागित्योभ्य योग्यशतित:।
स निष्ठवन्योत्तांद्यो योग्येन निर्विस्त्य निर्तस।

(६-२२)
54. Supreme Bliss comes to this Yogi, whose mind is quite peaceful whose passion is quieted, who has become Brahman and who is free from sin.

(VI. 27)

55. The Yogi, always engaging the mind thus, in the practice of Yoga, freed from sins, easily enjoys the Infinite Bliss of contact with Brahman (the Eternal).

(VI. 28)

Supreme Bliss comes to the Yogi whose mind is perfectly serene, who has calmed his passionate nature, who has destroyed all sorts of attachments, who has attained the knowledge of Self and thus become a Jeevanmukta, or one who is liberated while living, who feels that all is Brahman only.

By Yogic practices such as the withdrawal of the senses, concentration and meditation he loses contact with the objects of the senses and comes into contact with Brahman or the Immortal Self within and thus enjoys the Infinite Bliss of Brahman.

56. He who, through the likeness of the Self, O Arjuna, sees equality everywhere, be it pleasure or pain, he is regarded as the highest Yogi.

(VI. 32)
This verse shows the highest stage of realisation, which is to realise the Supreme Oneness of Life in terms of one's own self. No diversity of life is able to detract the Yogi from this state of supreme unity. One who has reached. It is the supporter of all and everything for he is life eternal. This is the superconscious state and reaching this, the Yogi bridges the gulf between the relative and the absolute. Yoga in this state has reached perfection. This State is called Nirvikalpa Samadhi.

One, who has attained this state and remains in this state even at the time of death, is not born again. He gets liberation. The Lord says:

57. Whosoever, leaving the body, goes forth remembering Me alone, at the time of death, he attains My Being, there is no doubt about this.

(VIII. 5)

58. Whosoever at the end leaves the body, thinking of any being, to that being only does he go, because of his constant thought of that being.

(VIII. 6)

Commenting on this, Swami Sivananda says:

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(५७) अन्तऽकरणे व मामेव स्मरन् सुकृत्या क्लेशरूपः।
षो प्रायत्नं स मद्दर्श्यं माति नास्त्यत्र संस्कारः।

(५-७)

(५८) ये वे वापि स्मरन् मार्गेन्त्यजज्ञयते इंनकरूपः।
ते तमोविवेकं जोतिः सदा तद्भ मात्रासाभवतः।

(५-८)
"The last thoughts determine the next birth. The most prominent thought of one's life occupies the mind at the time of death. The predominant idea at the time of death is what in normal life has occupied his attention most. As a man thinketh, so shall he become.

The force of Samskaras which one has created by his previous practice is the cause of their remembrance at death. Every man has a definite outlook on life, definite mode of thinking; definite craving, desires and hopes, definite character, temperament, taste disposition and attitude. This is all due to the impressions which have become part and parcel of his subconsciousness.

Desires are endless. Therefore, man cannot gratify them in one birth. At the time of death, the whole store house of impressions and desires is churned out and the most prominent, the strongest and cherished desire comes to the surface of the mind or the field of mental consciousness. He thinks of only that at the time of death. If the desire is not gratified, his mind gets saturated with it and it is gratified in the next birth. The desire will become prominent in his next birth.

He who practises constant and profound meditation on the Self or his own tutelary deity throughout his life will be able to meet death with an unruffled mind. He alone would go to the Supreme, Thinking of it at the time of his departure from this world. 12

59. Therefore, at all times remember Me only and fight. With mind and intellect fixed in Me, thou shalt undoubtedly come to Me Alone.

(VIII. 5)


(45) तत्पर्वचनी तत्संभू ना प्रभु स्वंपर शुक्लम् च ।
सत्सांपितमस्तुजित्वम: मात्रेवेवस्वमर्मयम् ॥

(6-6)
60. With the mind not moving towards other things, made steadfast by the method of habitual meditation, and constantly meditating, one goes to the Supreme Person, the Resplendent, O Arjuna.

(VIII. 8)

Abhyasa means practice i.e., the constant repetition of one idea of God. In the practice of meditation, Vijatiya Vrittis (worldly thoughts or thoughts of a type different from the object of meditation) are shut out and there is Sajatiya Vritti Pravaha (continuous flow of the thoughts of the Self or the Absolute One). This is Abhyasa. Abhyasa is Yoga. This will terminate in Nirvikalpa Samadhi (Superconsciousness). The Yogi with equanimity of mind attains Paramatma or the Supreme Soul. Just as the rivers abandoning their names and forms become one with the Ocean, so also the Yogi, being liberated from names and forms, virtue and vice, becomes identical with the Supreme Self.

What a Yogi achieves is described in the following verses:

61. Whosoever meditates on the Omniscient, the Ancient, the Ruler of the Whole World, minuter than an atom, the supporter of all, of inconceivable form, effulgent like the sun and beyond the darkness of ignorance.

(VIII. 9)
62. At the time of death, with unshaken mind, endowed with devotion, by the power of Yoga, fixing the whole life breath in the middle of the two eyebrows, he reaches that Resplendent Supreme Person.  

(VIII, 10)

63. Having closed all the gates, confined the mind in the heart and fixed the life-breath in the head, engaged in the practice of concentration.  

(VIII, 12)

64. Uttering the One-syllabled Om— the Brahman—and remembering Me, he who departs, leaving the body, attains to the supreme goal.  

(VIII, 13)

65. I am easily attainable to that ever-steadfast Yogi who constantly and daily remembers Me, not thinking of anything else.  

(VIII, 14)
66. Having attained Me these great souls do not again take birth here which is the place of pain and is non-eternal; they have reached the highest perfect.

(VIII. 15)

The Yogi gets inner strength and power of concentration. Finally he attains the resplendent supreme person by his yogic practice. The supreme being which is symbolised by the sacred monosyllable Om or the Pranava is the highest step. Pranava or Om is considered either as an expression of the Supreme Self or Its Symbol like an idol (Pratika). Having controlled the thoughts, the Yogi ascends by the Sushumna Nadi (Subtle Psychic Nerve Channel) which passes upwards from the heart. He fixes his whole Prana or life-breath in the crown of the head in the Brahmarandhra (the hole of Brahman). He utters the sacred monosyllable, Om, meditates on Brahman and leaves the body. He is not born again.

(5) The Doctrine of re-birth:

Every object has three states i.e., the gross (Sthula), the subtle (Sukshma) and the causal (Karana). Mahakarana or the great causeless cause is the Paramatman. The gross and subtle states are the effects of karana. What we see outside is the physical body. This physical body is moved by the astral (the subtle) body made up of the mind, life-force and the senses. The causal body is the seed only

(16) मायुपेल्ये युक्तम् हृसालेष्मशास्त्रवत्मूः

नापनुवन्तिः महात्मानः संसिद्धिः परम् गतः ||

(4-16)
From this seed-body have sprung the subtle and the gross bodies. The worldly-minded man beholds the physical body only and takes this as the Truth. For him, the astral and the causal bodies are unreal. The individual self enters other world through the subtle and causal bodies.

Many aspirants climb up to a certain point on the ladder of Yoga. They are irresistibly swept away by the temptation of the higher planes (the heaven and the plane of the celestial beings etc.) They lose their power of discrimination and right understanding and thereby lose themselves in heavenly enjoyments. As soon as their merits are exhausted they come down to this earth-plane. They will have to start their upward climb on the spiritual ladder once more.

But the dispassionate Yogi endowed with strong discrimination marches boldly on the spiritual path and stops not till he attains the highest rung on the ladder of Yoga or the highest summit on the hill of knowledge or Nirvikalpa Samadhi. He alone can attain the highest goal of life, the final beautitude or the sublime vision of the Infinite.

A doubt may arise, as it did arise to Arjuna, about the future of those, who, having faith in Yoga, cannot go to the highest state of superconsciousness, and so fall from Yoga, Arjuna asks about these Yoga-Bhrashtas, those who have fallen from Yoga.
67. He who is unable to control himself though he has the faith and whose mind wanders away from Yoga, what end does he, having failed to attain perfection in Yoga, meet O Krishna?

(VI, 37)

68. Fallen from both, does he not perish like a rent cloud, supportless, O Mighty-armed Krishna, deluded on the path of Brahman?

He has faith in the efficacy of Yoga, but he is not able to control the senses and the mind. He has no concentration of mind. His mind wanders away when the last breath departs from his body and he loses the memory also, having failed to achieve perfection, i.e. self-realisation or the knowledge of the self, what path will he tread, and what end will such a man meet?

Sri Krishna assures that the good that one does never meets any loss. One has to get good effect of his good actions, and this is the law of nature. So one who has ascended some steps in the ladder of Yoga, and then fallen or dead, will be born in a good and holy family to continue his pursuit.

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(67) अमित अवृत्तपैलो योगाचबिन्नवेदानस् ||
अप्राप्यायःप्राप्तिविदिया कं पृति कृष्ण गच्छति ||

(6-37)

(68) कचिन्नर्मचारशीर्षिन्नाप्रभविन नवयति ||
अप्राप्तिधो महाभाहो निम्नो यश्वामः पथिः ||

(6-38)
69. O Arjuna, neither in this world nor in the next world is there destruction for him; none verily who does good, O My son, ever comes to grief.

He who has not succeeded in attaining to perfection in Yoga in birth will not be destroyed in this world or in the next world. Surely he will not take a birth lower than the present one. What will he attain, then? The Lord answers:

70. Having attained to the worlds of righteousness and having dwelt there for everlasting years, he who fell from Yoga is reborn in a house of the pure and wealthy.

(VI. 41)

71. Or he is born in a family of even the wise Yogis. Verily a birth like this is very difficult to obtain in this world.

(VI. 42)

Lord Krishna, in these verses, categorically states that the heredity and environment of the individual are acquired by him in his previous birth. If he does good actions and develops fine qualities in him, he will be reborn in a family of fine qualities. The modern psychological theory of chance in heredity is not so rational as the theory.
of causation stated by the Geeta. In the next verse, the Lord explains that the Samskaras of an individual are transferred to him in his next birth.

72. There he comes in touch with the knowledge acquired in his former body and strives more than before for perfection.

(VI. 43)

Here the reason for the individual differences in tendencies, temperaments and intelligence is explained. When a Yogabhṛastha takes a human body again in this world, his previous exertions and practice in the path of Yoga are not wasted. They bear full fruit now, and hasten his moral and spiritual evolution.

73. By that very former practice he is born on in spite of himself. Even he who merely wishes to know Yoga goes beyond the Brahmic word.

(VI. 44)

The man who fell from Yoga carried to the goal which he intended to reach in his previous birth, by the force of the samskaras of the practice of Yoga though he may not be conscious of them and even if he may not be willing to adopt

(72) तत्र ते वृद्धिस्माने उपसे पौर्निष्ठितुः।
    यत्से च तताः मूः संकिष्ठाः कुरुनन्दनः॥
(6-42)

(73) पूवांम्यालेन सत्तविधिष्ठितवन्मालोऽध्य एः।
    निमातुराय ओणध्य श्वदेश्मातिवन्दते॥
(8-48)
the course of Yogic discipline on account of the force of some evil karma. If he had not done any evil action which could overwhelm his Yogic tendencies he will certainly continue his Yogic practices in this birth very vigorously through the force of the yogic samskaras created by his yogic practices in his previous birth.

74. But the Yogi who strives with assiduity, purified of sins and perfected gradually through many births, reaches the highest goal.

(VI. 45)

He gains experiences little by little in the course of many births and eventually attains to perfection. Then he gets the knowledge of the self and attains to the final beatitude of life. The Lord praises the superiority of Yogi.

75. The Yogi is thought to be superior to the ascetics and even superior to men of knowledge obtained through the study of scriptures; he is also superior to men of action; therefore be thou a yogi, O Arjuna.

(VI. 46)

Krishna here concludes that a silent and quiet meditator who struggles hard to withdraw himself from his own false
identifications with his body, mind and intellect, through constant and consistent contemplation upon the nature of the Self, is ever the best.

Attachment to the body, senses and the sensual objects is the cause of rebirth. Body, senses and sensual objects are composed of the Prakriti and her three qualities; whereas Self in his own state is only a witness. Due to this attachment, the mind accumulates these impressions of vasanas and decides the physical and mental characteristics.

76. The soul, seated in Nature, experiences the qualities born of Nature; attachment to the qualities is the cause of its birth in good and evil wombs.

(XIII, 21)

(6) Personality differences:

What are the qualities of nature? How do they bind a man? What are the characteristics of these qualities? How do they operate? Sri Krishna answers these questions with a masterly skill and gives to the world a rational and true theory of causation for the individual differences in personality. He also gives a list of personality traits of persons in whom one or the other of the three qualities is predominant.
77. Purity, passion and inertia -- these qualities, O Arjuna, born of Nature, bind fast in the body, the embodied, the indestructable.

(XIV. 5)

Sattva is the best; Rajas comes next; Tamas is the lowest and the worst. These three qualities indicate the triple mentality. They produce attachment in the individual souls, delude them and bind them down to Samsara. The soul gets limited by identifying itself with the body and the three qualities. It is subject to birth and death and experiences happiness and misery, pleasure and pain, joy and sorrow till it reaches its identity with the Supreme Self. These three gunas are present in all human beings. No one is free from the operation of any one of the three qualities of Nature. They are not constant. Some times Sattva predominates, at other times Rajas or Tamas predominates. Sattva has the characteristic of effulgence. It is also harmony and goodness or purity. Rajas is passion or activity. Tamas is inertia or darkness.

78. Of these, Sattva, which from its stainlessness is luminous and healthy, binds by attachment to happiness and by attachment to knowledge.

(XIV. 6)

(०५) सत्यं रजस्तं इति गुणा: प्रकृतिसः
निविवान्ने गहानाहैं वेद्यं देहिनः

(०६) तत्र सत्यं नित्यलिङ्गात् प्रकृतेऽपि अभावायस्मात्
मुख्वनेन वधनाति शान्त्कशान्ति चाचन्ति
79. Know that Rajas to be the nature of passion, the source of thirst for sensual enjoyment and attachment; it binds fast, O Arjuna, the embodied One by attachment to action.

(XIV. 7)

80. But know thou Tamas to be born of ignorance, deluding all embodied beings; it binds fast, O Arjuna, by heedlessness, indolence and sleep.

(XIV. 8)

81. Sattva attaches to happiness, Rajas to action, O Arjuna, while Tamas verily shrouding knowledge attaches to heedlessness.

(XIV. 9)

82. Now Sattva prevails, O Arjuna, having overpowered Rajas and Tamas; now Rajas, having overpowered Sattva and Tamas; and now Tamas, having overpowered Sattva and Rajas.

(XIV. 10)

Each quality acts in its turn at different times. All the three qualities cannot operate at one and the same time. When one quality asserts or predominates by overpowering or

(69) रजो रागात्मकः विद्विध दुःसांस्कृतं खुसिमबनुनः ||
तान्निश्चिन्तनित्व कृत्येव त्र्यूष्ठेष्य दिनिनः ||
(14-7)

(70) सत्त्वं भवत्व विद्विध मोहनः सत्त्वं देहिनाम् ||
प्रभुवोध्यायेऽन्नतानिन्द्रियीत्तनिश्चिन्तात्वित्व मार्गतत्व ||
(14-8)

(71) सत्त्वं शुचिक्षितम् रजं कर्माणि मार्गत ||
वान्माविरुध्य तु ममं प्रामादे सत्त्वमयुत ||
(14-9)

(72) राजस्तप्रवेद्यत्वोऽभिषेकः सत्त्वं ममात्मत्व मार्गत ||
रजं सत्त्वं तस्वत्वेष्व तमसं सत्त्वं रजस्तथलथ ||
(14-10)
supporting or suppressing the other two, it produces its own effects. Sattva produces knowledge and happiness, Rajas produces action. Tamas, veiling knowledge, produces inertia, error, indolence, sloth and sleep. When Sattva is in the ascendent in a man, he is endowed with discrimination; sublime thoughts roll in his mind; He has pure understanding; his mind turns away from sensual pleasures and moves inward towards the self.

What are the characteristic marks by which we can know that a particular quality is predominant or in the ascendent in a man? The answer is given in the following verses.

83. When through every gate (sense) in this body the wisdom-light shines, then it may be known that Sattva is predominant.

84. Greed, activity, the undertaking of actions, restlessness, longing -- these arise when Rajas is predominant, O Arjuna.

*(verse)*

(43) सर्वदावरेण देहेःसेवनु प्रकाश उपलयते ।
 आर्यन यदा तदा विद्याः विद्वत्तर्थेन यत्वामित्युत ॥

(14-11)

(44) जोयः प्रवृत्तिर्वर्गः कर्मणामस्तः स्पृहा ।
 रजस्तेऽल्लभी जायन्ते विद्वृत्ते मर्मत्तम ॥

(14-12)
83. Darkness, inertness, heedlessness and delusion—these arise when Tamas is predominant, O Arjuna.

(XIV.15)

When a particular quality becomes predominant it reveals its distinctive characteristics in man. Tamas has to be converted into Rajas and Rajas into Sattva. Sattvic diet, Japa, meditation, study of holy scriptures, living in seclusion, company of holy men, singing His names and glories and regulation of breath, (Pranayama) will increase Sattva.

Rajasic restlessness or Rajasic movements should not be mistaken for Karmayoga or divine activity. The Yogi who sits still by calming the mind, who does nothing at all physically, is the most active man in the whole world; whereas the man who runs here and there and who is always very busy does nothing at all. When Tamas increased, darkness, a desire to do nothing, forgetfulness of one's duties and confusion come into existence. Tamas is a great stumbling block to spiritual progress and success in any walk of life.

The predominant quality of an individual at the time of his death determines the quality and the characteristics of his personality and his next birth.

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(84) अपूर्वश्री अपूर्वनितितः प्रमादोऽधिः पुरुच सः
तमस्त्रांति जायन्ते विक्रुद्धे महत्त्वम्

(XIV.16)
86. If the embodied one meets with death when Sattva is predominant, then he attains to the spotless worlds and the knowers of the Highest. (XIV. 14)

87. Meeting death in Rajas, he is born among those who are attached to action, and dying in Tamas, he is born in the womb of the senseless. (XIV. 15)

If he dies when Sattva is predominant, he will attain to other worlds, or he will be born in pure and holy families; he will be a Yogi, a wise and intelligent man. If he dies in Rajas, he will be born among those who are attached to action. If he dies in Tamas, he takes birth in ignorant species such as cattle, birds, beasts or insects. He may take birth amongst the dull and the stupid or the lowest grades of human beings.

An action, good or bad, must have its effect corresponding to the quality of action.

88. The fruit of good action, they say, is Sattvikā and pure, verily the fruit of Rajas is pain, and ignorance is the fruit of Tamas. (XIV. 16)

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(46) यद्य सत्वः प्रवृद्धे तु प्रकृत्य याति देहमृतः।
लोकत्सविः कोकनमक्ष्यमृतिपथ्ये ||

(47) रजस्व प्रकृत्य गतवा कर्म सक्षुभु जायते।
तथा प्रकृतिस्तम्भिः मृत्योऽनुभु जायते ||

(48) कर्मण: सूक्तकथाः सात्त्विके निर्मले पञ्चमः।
रजस्तु पराः दुःखमेव तमसः पञ्चमः ||

(46-47)
89. From Sattva arises knowledge, and greed from Rajas; heedlessness and delusion arise from Tamas and also ignorance.

(XIV. 17)

Now the Lord describes the type of birth one takes as a result of one's actions.

90. Those who are seated in Sattva go upwards, the Rajasic dwell in the middle, and the Tamasic, abiding in the function of the lowest Guna, go downwards.

(XIV. 18)

Man identifies himself with Nature on account of the force of ignorance or illusory knowledge and gets attached to the qualities of Nature. This is the cause of his birth in the wombs of high or low creatures. He feels, "I am happy, miserable or deluded", on account of the attachment to the Gunas.

The classification of personality types into Sattva, Rajas and Tamas is the most rational and scientific. The

(89) सत्त्वात्सत्त्वात्मको वासन राजसो लोभ एव च ||
प्रमादमोहो तमसो मक्तो घानमेव च ||

(14-17)

(90) अचर्य गल्यन्ति सत्त्वस्य कते तिन्तन्ति राजसः ||
अद्विन्वुः सत्त्वस्य अयस्य गल्यन्ति तामसः ||

(14-18)
Lord gives an elaborate list of personality traits, which are conspicuous in each type.

91. Three fold is the faith of the embodied, which is inherent in their nature — the Sattvic (pure), the Rajasic (passionate) and the Tamasic (dark).

Those who are endowed with Sattvic faith aim at the attainment of liberation. Those who are endowed with Rajasic faith run after inferior duties or worldly activities. Those whose faith is Tamasic are cruel. They kill animals for sacrifice. They invoke the spirits and talk with ghosts. When faith is joined to Sattva, it leads to salvation. When Rajas preponderates, it colours the faith and leads to various activities. When Tamas predominates, the faith results in darkness. Faith is the main support of life. It is not mere intellectual belief or blind acceptance of pet dogmas or doctrines.

92. The faith of each is in accordance with his nature, O Arjuna. The man consists of his faith; as a man's faith is, so is he.

(XVII. 3)

(91) त्रिविधा मनति श्वासा देहिना सा स्वभावतः ।
सात्त्विकी राजसी चेत्‌ तामसी चेति ता शुभः ॥

(92) चत्वारिणुपा स्वस्य श्वासा मनति भारत ।
श्वासां चे पुरुषां चो यज्ञयुगः स एव सः ॥

(15-2)
The faith of every person conforms to his inherent nature of natural temperament. Man is imbued with faith. A man's character is judged by his faith. His faith will indicate his Nishtha (state of being, conviction). The faith of each man is according to natural dispositions or the specific tendencies, or Samskaras or the Self - reproductive latent impressions of the good and bad actions which were performed in the past births. The faith of each man takes its colour and quality from the stuff of his being, his temperament tendencies and Samskaras.

The reason why people have divergent views about God and the different ways of worship is stated thus by the Lord.

93. Whatever form any devotee desires to worship with faith — that faith of his I make firm and unflinching.       
(VII. 21)

94. Endowed with that faith, he engages in the worship of that form, and from it he obtains his desire, there being verily ordained by Me.     
(VII. 22)

"The man consists of his faith; that which his faith is, he is verily that".

(१२) या या या या तवें ततः श्रद्धायांशुचिपिन्नाति ।
तत्त्वं तस्याचलं श्रद्धां तामेव विद्विध्यन्यहत् ॥
(VII-१२)

(१४) य तथा श्रद्धा युक्तं रघुराचन्द्रमेधिते ।
ज्ञ्यते च ततः कामान् मयेव विहितान् नि लान् ॥
(VII-१४)
Now the Lord describes the types of worship that the people engage themselves in, according to their nature and disposition.

95. The Sattvic or the pure men worship the gods; the Rajasic or the passionate worship the Yakshas and the Rakshasas, the others (the Tamasic or the deluded people) worship the ghosts and the hosts of the nature spirits.

(XVII. 4)

The nature of faith, whether it is Sattvic, Rajastic or Tamasic has to be inferred from its characteristic effects, viz., the worship of the gods and the like. Each man selects his object of worship according to the ruling Guna of his being. The expression of a man's faith depends on the Guna that is predominant in him.

The food that one likes or dislikes depends upon his temperament or the quality of his texture.

96. The food also which is dear to each is three fold, as also sacrifice, austerity and the alms-giving. Hear thou the distinction of these.

(XVII. 7)

(96) आहारस्वत्विः स्वस्वत्वयोगवायतिः मवतिः प्रमुः।
यथास्तयप्पल्लि दानस्य तेऽर्यः प्रेमविदः प्रणूः॥

(XVII. 7)

(95) अजन्नो वात्विष्य देवतानु यहाः पार्वतिस्य राजस्य:।
प्रेतानु तुम्नारङ्गावन्ये अजन्नो ताभस्य जना:॥

(XVII. 4)
According to the Gunas, a man's taste for a particular food is determined. There are three kinds of food that a man can eat. All foods have different properties. Different foods exercise different effects on different compartments of the brain and the mind. The food is Sattvic, Rajasic or Tamasic according to its character and effect upon the body and the mind. We can find out the nature and temperament of a man from the nature of the food he takes.

97. The food which increases life, purity, strength, health, joy and cheerfulness (good appetite) which are savoury and oleaginous, substantial and agreeable are dear to the Sattvic (pure) people.

(XIII. 8)

Pure food increases the vitality and strength of those who eat it. It augments the energy of the mind also. Sattvic food produces serenity and mental clarity and helps the aspirants to enter into deep meditation and maintain mental poise and nervous equilibrium. It supplies the maximum energy to the body and the mind. It is well assimilated and absorbed.

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(१५) आयुः सत्त्वकारोप्य सुस्वादित विकृतना: ।
रस्यः नित्यः निःश्रुतं आहारं सात्त्विकप्रियः: ॥

(१५-२)
98. The foods that are bitter, sour, saline, excessively hot, pungent, dry and burning are liked by the Rajasic and are productive of pain, grief and disease. (XVII. 9)

Food of a passionate nature produces restlessness in the mind will thoughts, excitement, craving for one thing now and for another then, pain, trouble and disease.

99. That which is stale, tasteless, putrid, rotten, refuse and impure is the food liked by the Tamasic. (XVII. 10)

Yagna or sacrifice also is threefold. Any unselfish action done without attachment, without agency or egoism and without expectation of reward, as an offering unto the Lord, is a Yagna or sacrifice.

100. That sacrifice which is offered by men without desire for a reward as enjoined by the ordinance (scripture) with a firm faith that to do so is a duty, is Sattva or pure. (XVII. 11)
When a sacrifice is done with all Sattvic rites, faith and devotion, without the least taint of desire for reward, with the mind fixed on the sacrifice only, for its own sake (for the sake of discharging the duty only) then it is said to be pure in its nature. Here the sacrifice is done in a disinterested spirit or with an attitude of desirelessness, (Nishkamyabhava) as an auxiliary to the attainment of the knowledge of the self. Such selfless and desireless action will purify the mind and prepare the aspirant for the reception of divine light or knowledge of the self. The Sattvic nature of a man forces him to do such selfless sacrifices. He does them with the firm resolve that sacrifice is a duty.

101. The sacrifice which is offered, O Arjuna, seeking a reward and for ostentation, know thou that to be a Rajasic Yagna.

(XVII. 12)

If any one performs a sacrifice in order to obtain heaven, son, wealth or name and fame, then it is a sacrifice of a Rajasic nature. The performer of this sacrifice has the motive of increasing his own importance.

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(१०१) अभिसन्धाय तुषारपार्षार्षसमितिमेति ।
इन्हें महर्षिनिति महर्षिनिति राजस्य ॥

(१५-१२)
102. They declare that sacrifice as the Tamasic which is contrary to the ordinances of the scriptures, in which no food is distributed, which is devoid of Mantras, gifts and faith.

(XVII, 13)

A sacrifice performed by a Tamasic man is never guided by any consideration for the prescribed rites or incantation. There is no faith. A man who performs such a sacrifice does not get any merit.

After explaining the faith, food and sacrifices of three types of persons, namely, Sattvic, Rajasic and Tamasic. The Lord now goes to the austerities, namely of the body of the speech and of the mind performed by the three types of persons.

103. Worship of the gods, the twice-born, the teachers and the wise, purity, straightforwardness, celibacy and non-injury are called the austerities of the body.

(XVII, 14)

(102) विविधीनमुन्नार्थ उस्त्रिना मन्त्रिनद्विविधेषु !
शुद्धा विविधते यथास्त्यतं परज्ञाते !

(15-12)

(103) देवदिव्यसुप्रस्तावे चूर्णे शौचमाकाले !
शुद्धस्यामिहाय च शाश्वतः ताप उच्चते !

(15-14)
104. Speech which causes no excitement, truthful, pleasant and beneficial, the practice of the study of the Vedas, are called the austerity of speech.

(XVII. 15)

The words of man who practises austerity of speech cannot cause pain to others. His words will bring cheer and solace to others. His words prove beneficial to all. The organ of speech causes great distraction of mind. Control of speech is a difficult discipline, but it has to be practised to attain supreme peace.

105. Serenity of mind, good-heartedness, self-control, purity of nature - that is called mental austerity.

(XVII. 16)

Just as a lake without a ripple on its surface is very tranquil, so also the mind which is free from modifications, from wandering thoughts of several objects, is quite serene and calm. Saumyatvam is the intent on the welfare of all beings. Maunam is the silence of speech, proceeded by the control of thought. Atmavinigraba is the Asamprajnata Samadhi where all the modifications of the mind are controlled.

104. अनुदेशकर्षणाय वाक्यं सत्यं प्रियंहितं च चेन्तः
स्वाध्यायायम्यकर्णं वैव विना सत्यं तथा ज्ञाते ॥

(१६-१५)

105. नः प्रलोकः शीर्ष्यतः मैत्रेय्यं नान्नात्मत्यातिनिः
भक्तं दिब्धिरिल्येतुसः तथा मानसं मुख्येतः ॥

(१६-१६)
Bhavasamsuddhih is the honesty of purpose.

Now the Lord describes the Sattvic, Rajasic and Tamasic types of austerities.

106. This threefold austerity (physical, vocal and mental) practised by steadfast men, with the utmost faith, desiring no reward, they call Sattvic.

(XVII. 17)

107. The austerity which is practised with the object of gaining good reception, honour and worship, and hypocrisy, is here said to be Rajasic, unstable and transitory.

(XVII. 18)

Penance that is performed with no sincere belief, for mere show, with a view to increase self-importance, in order that the world may pay respect to the performer and place him in the seat of honour, and that every one may sing his praise, is declared to be a passionate (Rajasic) nature. Penance that is performed in the hope of gaining fame is worse than useless. It bears no fruit. It is abandoned though incomplete, when it is seen that it can result in no gain.

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(१०६) अधूर्या पाया तपस्त्तत्त्विविचारं न न: ।
अपारत्वेतस्वत्सिद्धिः सत्सिद्धं परिचालयते ॥

(१०७)

(१०७) सत्कारमात्रानुष्ठाय तपस्से दैवत्वं यथा ।
किंतु लोकमयो दृष्टे प्राप्तं राजां चचन्त्राय! ॥

(१०-१७)
108. That austerity which is practised out of a foolish notion, with self-torture, or for the purpose of destroying another, is declared to be Tamasic.

(XVII. 19)

109. Those men who practise terrific austerities not enjoined by the scriptures, given to hypocracy and egoism, impelled by the force of lust and attachment.

(XVII. 5)

Now the Lord says about the three types of charity made by the Sattvic, Rajasic and Tamasic people.

110. That gift which is given to one who does nothing in return, knowing it to be a duty to give in a fit place and time to a worthy person, that gift is to be Sattvic.

(XVII. 20)

The gift should be given to one who can not return the good or to one from whom no such return is expected. The person should be worthy to receive the gift, the very incarnation of purity or the very abode of good conduct. A gift which is freely given to such a highly deserving person is

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\text{(108) ग्रहेणात्मनं अत्यप्परि दियते तद्: ||} \\
\text{परस्योपात्मनं वा क्ला मसुदासु ||} \\
\text{(17-19)}
\]

\[
\text{(109) आशा स्वचिहतं घोरं सत्यनं ये सवै जना: ||} \\
\text{देहासु वाष्पं सङ्गविलं कामाराजवभविता: ||} \\
\text{(17-19)}
\]

\[
\text{(110) दा श्यामिकां दृष्टिपुष्पकारिणीं!} \\
\text{दैवी कारे च यात्रे च तदन्तर्यान सार्विकं स्मृतम् ||} \\
\text{(17-20)}
\]
of Sattvic type. The donor should not boast of his charity.

111. That gift, which is given with a view to receive something in return, or looking for a reward, or reluctantly, is held to be Rajasic.

(XVII. 21)

Charity of gift that is given in the hope that it will be returned in the future and praised in public or that the gift will bring some unseen reward or heavenly pleasure is passionate. If a man makes a gift to a Brahma or a Sannyasin with the hope that all his sins will be washed away, this is also a Rajasic gift. If a man is grieved at heart after making the gift this is also a gift of passionate nature.

112. The gift that is given at a wrong place and time to unworthy persons, without respect or with insult is declared to be Tamasic.

(XVII. 22)

The gift that is given at a place which is not holy, where irreligious people congregate, where wealth acquired through illegal means such as gambling, theft etc., is

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(111) सतु प्रस्तुमपराराधे चतुमुद्भुदिष्ट्व या पुनः ।
दीयते च परिक्कर्ष्टे लक्ष्यान्य राज्यं प्रमुद्धं ॥

(१७-२१)

(112) अदेशकाले बमद्रानमया केश्युष्वस्य दीयते ।
असत्सुतन्त्वाते ततो मसुद्रदुहितमु ॥

(१७-२२)
distributed to gamblers, fools, rogues, women of evil reputation and at a time which is not auspicious is Tamsic.

Lord Krishna explains how Karma (action), Jnana (knowledge) and Buddhi (understanding) etc., also are of three types, namely, Sattva, Rajas and Tamas.

113. Some philosophers declare that action should be abandoned as an evil; while others declare that acts of sacrifice, gifts and austerity should not be relinquished.

The Lord gives his judgement in this case.

114. Acts of sacrifice, gift and austerity should not be abandoned, but should be performed. Sacrifice, gift and also austerity are the purifiers of the wise.

(XVIII. 5)

The action is not evil; but the attitude with which that action is performed shows whether it is good or evil; how should these actions be performed?
115. But even these actions should be performed leaving attachment and the desire for rewards, O Arjuna; this is My certain and best conviction.

(XVIII. 6)

The Lord explains the three types of renunciation.

116. Whatever obligatory action is done, O Arjuna, merely because it ought to be done, abandoning attachment and also the desire for reward, that renunciation is regarded as Sattvic (pure)

(XVIII. 9)

117. He who abandons action on account of the fear of bodily trouble, because it is painful, does not obtain the merit of renunciation by doing such Rajasic, renunciation.

(XVIII. 8)

118. Verily the renunciation of the obligatory action is not proper; the abandonment of the same from delusion is declared to be Tamasic.

119. Lord Krsna says:

(XVIII. 6) (118)

(XVIII. 9) (119)

(XVIII. 8) (120)

(XVIII. 10) (121)
Prescribed duties must not be abandoned and if any one does so, he is certainly deluded by Tamas or ignorance.

Lord Krishna classifies the knowledge and actions into three types, namely, Sattvic, Rajasic and Tamasic.

119. Knowledge, the knowable and the knower form the threefold impulse to action; the organ, the action and the agent form the threefold basis of action.

(XVIII, 18)

Knowledge, the knower and the thing to be known are together the seed of this world. This is known as the Triputi or the triad. It is the conjunction of these three that impels a man to threefold action i.e., mental, verbal, and physical. This triad is the driving force of all the actions of man.

The Antahkarana (the inner instrument) consists of the mind, intellect, subconscious mind, and egoism. The ear, the skin, the tongue, the nose and the eyes are the five organs of knowledge. The individual soul, propelled by these five senses, is led into activity. As action, the various factors

(११९) वाने शैत्यां विवेकचित्र्येमण्यं कमलदानः।
करणं करस्तत्तित्रिदियं कान्तं यवः॥

(१६-१६)
of action and the fruits are all made up of the Gunas, the Lord describes them in the following verses.

120. Knowledge, action and actor are declared in the science of the Gunas to be of three kinds only, according to the distinction of the Gunas. Of these also, hear duly.

(XVIII. 19)

121. That by which one sees the one indestructible Reality in all beings, not separate beings know thou that knowledge to be Sattvic.

(XVIII. 20)

That knowledge that sees no difference in all objects that are perceived, is pure. The seer beholds the one all-pervading imperishable substance or essence behind the seeming diversity of the objects. He beholds unity in diversity, one in many, all in one. He sees that all the diverse objects are rooted in the One.

122. But that knowledge which sees in all beings various entities of distinct kinds as different from one another - know thou that knowledge to be Rajasic.

(XVIII. 21)
The knowledge that is led by the idea of separateness is passionate. Enveloping it as it does the manifold creation with the veil of separateness, it deludes even the wise man. Owing to passionate knowledge, beings appears to be separate and the perception of unity is also lost sight of. That knowledge which beholds multiplicity in created objects and differentiates them as being small or great, according to their form and size, is of passionate nature and tainted. A man with passionate knowledge sees diversity everywhere. He beholds the many only.

123. But that which clings to one single effect as if it were the whole, without reason, without foundation in Truth and trivial - that is declared as Tamasic. (XVIII. 22)

A fanatic is a Tamasic, as he holds that the path he treads is the only path to the goal. All dogmatism is Tamasic. The view that Truth can be found only by means of science is Tamasic.

Actions performed by people are classified as Sattvic, Rajasic and Tamasic.

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(122) यशु कुलस्नाक्षरितम्यक्ष्याभ्वतत्मनः महेन्द्रव् ।
आत्मवाचारक्तन्तं ततामस्तुदाहुत्वम् ॥

(16-22)
124. An action which is ordained, which is free from attachment and which is done without love or hatred by one who is not desirous of any reward -- that action is declared to be Sattvic.

(XVIII. 23)

This is a pure act. The performer of such pure action experiences great joy. He does his duty or any other work whole-heartedly not caring for the reward but offering it willingly at the feet of the Lord. He works according to the dictates of the scriptures.

125. But that action which is done by one longing for the fulfilment of desires or gain with egoism or with much effort -- that is declared to be Rajasic (passionate).

(XVIII. 24)

126. That action which is undertaken from delusion, without a regard for the consequences, loss, injury and one's own ability -- that is declared to be Tamasic.

(XVIII. 25)
Now after explaining the types of knowledge and actions, the Lord proceeds to deal with the distinction among the agents. (karta).

127. An agent who is free from attachment, non-egoistic, endowed with firmness and enthusiasm and unaffected by success or failure, is called Sattvic.

(XVIII. 26)

128. Passionate, desiring to obtain the reward of actions, greedy, cruel, impure, moved by joy and sorrow; such an agent is said to be Rajasic (passionate).

(XVIII. 27)

129. Unsteady, vulgar, unbending, cheating, malicious, lazy, desponding and procrastinating — such an agent is called Tamasic.

(XVIII. 28)

Now the Lord proceeds to tell about the three types of (Buddhi) and firmness.
130. Hear thou the threefold division of intellect and firmness according to the Gunas, as I declare them fully and distinctly, 0 Arjuna.

(XVIII. 29)

131. The intellect which knows the path of work and renunciation, what ought to be done and what ought not to be done, fear and fearlessness, bondage and liberation -- that intellect is Sattvic (pure) 0 Arjuna.

(XVIII. 30)

132. That by which one wrongly understands Dharma and Adharma and also what ought to be done and what ought not to be done -- that intellect, 0 Arjuna, is Rajasic.

(XVIII. 31)

That which elevates an individual and takes him to the goal, i.e. Brahman or the Self, is Dharma. That which hurls him down into the dark abyss of ignorance is Adharma. What is ordained in the scriptures is Dharma; what is prohibited as Adharma. A Rajasic intellect is not able to distinguish between the right and wrong or to understand the difference between righteous and unrighteous actions.

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(१२०) बुद्धमेंद्र पुरुषेश्वर गुणातिस्त्रिक्तं वृणू।
प्राच्यमानस्तिक्ते पृथक्कोषं धन्मुखः॥

(१२१) प्रत्यैतिं च निकृतिं च कार्याकरायं स्मायस्मे।
वन्धेयं भोगं च या वेति बुद्धिः सत्यं सात्त्विकः॥

(१२२) मया धर्मविषयं च कार्यं बाणायानेऽव।
अधधारकनानाति भृदिः सत्यं धर्मं राजसी॥

(१२३-२७)
133. That, which, enveloped in darkness, sees Adharma as Dharma, and all things perverted — that intellect — O Arjuna, is Tamasic (dark).

(XVIII. 32)

That intellect which regards righteous acts as evil and considers right things to be false, is Tamasic. It views all things in a perverted light. The contention of the western world that the sex and the physical pleasures is the Dharma of the individual and the society is Tamasic intellect.

Now the Lord explains the characteristics of the three types of firmness.

134. The unwavering firmness by which, through Yoga, the functions of the mind, the life-force and the senses are restrained — that firmness, O Arjuna, is Sattvic.

(XVIII. 33)

When firmness is awakened in the mind, the activities of the mind, the life-force and the senses are brought under control. The senses are withdrawn into the mind. The Prana and the Apana pass into the Sushumna Nadi. This firmness is not repression or suppression, but an intelligent

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(132) अधर्मं धर्मितिः या च न्यस्ते तामसाः बृत्तः ।
यज्ञवार्तृणम् बिपरितांतः सुंदिक्ष। सां पार्श्व तामसी ॥

(134) ब्रह्मा अयं धार्मिकं मनः प्राणे नीद्रिण्यः ।
अपैतिक्यविविधारिणाः वृति: सा पार्श्व सात्त्विकी ॥

(16-12)
sublimation and inner transformation.

135. But that, O Arjuna, by which, on account of attachment and desire for reward, one holds fast to Dharma (duty), enjoyment of pleasures and earning of wealth that firmness is Rajastic.

(XVIII. 34)

136. That, by which a stupid man does not abandon sleep, fear, grief, despair and also conceit that firmness, O Arjuna, is Tamasic.

(XVIII. 35)

Now the Lord deals with the threefold pleasures enjoyed by Sattvic, Rajasic and Tamasic persons respectively.

137. Now hear from Me, O Arjuna, of the threefold pleasure in which one rejoices by practice and surely comes to the end of pain.

(XVIII. 36)
138. That which is like poison at first but in the end like nectar - that happiness is declared to be Sattvic, born of the purity of one's own mind due to Self-realization.

(XVIII, 37)

In the beginning it is attended with much pain as one has to abandon the sensual objects and comforts and practice severe austerities and rigorous Sadhana. He has to undergo a severe orderal when he practises Yama, Niyama and other vows. He has to cultivate dispassion or indifference to several pleasures. This gives him much pain at first. The practice of concentration and meditation also gives pain in the beginning. Subjugation of the senses is also very bitter. But in the end, the aspirant drinks the nectar of immortality, attains the highest knowledge, rejoices in the self to his heart's content and enjoys supreme peace and eternal bliss. The individual self experiences Sattvic happiness when it realises union with the highest Self.

139. That happiness which arises from the contact of the sense-organs with the objects, which is at first like nectar, and in the end like poison - that is declared to be Rajastic.

(XVIII. 38)
Sensual pleasure is mixed with pain, fear and sin. A small gain of sensual pleasure is mixed with a mountain of pain. He who indulges in sensual pleasure will have to experience pain also, side by side. He is afraid of losing the objects that give him pleasure. He is attached to them. Attachment is death. It brings him again and again to this world of death. Fear and attachment co-exist with sensual pleasure. He has to exert a lot to get money. He can obtain the objects through money. During exertion he commits many sinful acts and his next birth will be of a very low nature. He tells lies and cheats people to obtain money. The senses also lose their vigour through indulgence in sensual pleasures. He loses his strength, vigour, wealth and energy. His intellect becomes dull, weak, impure, turbid and perverted. He loses his money and proper understanding.

140. That happiness which at first as well as in the sequel deludes the Self, and which arises from sleep, indolence and heedlessness— that is declared to be Tamasic.

(XVIII, 39)

The pleasure that is begotten by evil habits like drinking liquors, and eating worthless things is delusive of the self. The man becomes oblivious of the path he ought to tread. Such pleasure is verily of the nature of darkness.

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(140) जीवनासनन्दकु म सुखं मोहनमात्मनः ।
निन्द्राक्षुण्यमाधारकाथा तलांमहुकु तात्तु ॥

(18-39)
So far Lord Krishna described in detail all the characteristic traits of the persons belonging to Sattvic, Rajasic and Tamasic types of personality in regard to their faith, food, sacrifice, austerity, charity, renunciation, knowledge, action, intellect, firmness and happiness. These Gunas, born of nature, bind the being to the earth. Owing to the predominance of one quality or the other, the individual being's personality is formed and recognised. One's personality is due to his own temperaments, attitudes and behaviour. One can change, make or mar his personality by the thoughts he develops in himself and the deeds he performs. The Lord says that there is no being which is not bound by the three Gunas:

141. There is no being on earth or again in heaven among the gods, that is liberated from the three qualities born of nature.

(XVIII. 40)

The whole world of creation is wrought by these three qualities. In the world of mortals the triplicity of agent, action and fruit owe their origin to them. They are the cause of the different functions of the four castes. This Samsara is made up of the three qualities and kept up by the force of Maya. Action, instruments of action and fruits have set the wheel of Samsara in motion and this wheel is revolving from beginningless time.

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(141) तद्भिन्न वह देवो देवेषु वा पुनः ।
सत्यं प्रकृतिलुभितं यद्भिन्नम् स्थातु त्रिभिः पूणेः ॥

(16-80)
It is only a Yogi or liberated sage who has attained the knowledge of the self who puts a check to this wheel beyond the cause and effect and breaks the effects of karma. One who cuts this mysterious-tree with the strong sword of non-attachment, transcends the three Gunas, and rests in his own essential divine nature as Existence - Knowledge - Bliss Absolute. (Sat-Chit-Ananda-Brahman) is called Trigunatita or Nisthraigunya. He transcends the three Gunas and views the world from Super conscious or Cosmic conscious State.

142. When the seer beholds no other agent other than the Gunas and knows That which is higher than they, he attains to My Being. (XIV. 19)

The Supreme Self is no way contaminated by the qualities. The liberated sage exclaims: "I am the witness of the qualities, I am neither the enjoyer nor the doer. The qualities form the motive power of all actions. I am beyond the Gunas. The Gunas alone are responsible for all actions. I am entirely distinct from the qualities I am pure consciousness. I cannot be touched by the qualities".

When a man gets illumination or attains the knowledge of the Self, when he realises that there is no agent except

\(142\text{ (13-16)}\)  
\(\text{हास्य मुनि गुणमेइ यदा दृष्टा ननंश्चति} \)  
\(\text{गुणमेइच वर्ष बैतित महामाय लोक विग्रहिति} \)  
\(13-16\)
the Gunas which are themselves modified as the bodies, the
senses and their objects, when he knows that it is the Gunas
only that become the agent in all transformations, in all
states and in all actions, and when he realises the Supreme
Self who is distinct from the Gunas, who is the silent witness
of the Gunas and their functions, he attains to Brahman i.e.,
becomes identical with the Supreme Self. He becomes a
Gunatita or one who has transcended the three Gunas.

143/ The embodied one, having crossed beyond these
three Gunas out of which the body is evolved, is
freed from birth, death, decay and pain and attains
to immortality.

(XIV. 20)

Just as a river is absorbed in the ocean, so also he who
has, while still alive, gone beyond the qualities, which form
the seed, from which all bodies have sprung and of which they
are composed, is absorbed in Brahman. He ever enjoys the
bliss of the Eternal. He attains release or Moksha.

When the Lord said that the wise man crosses beyond
the three qualities and attain immortality. Arjuna became
inspired with the desire of learning more about it. So he
asked.

How can we recognise one who has reached the
Superconscious or Cosmic-conscious state? The Lord replies:

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(142) पुणानेतान्तत्त्वस्मेते श्रीनादेवी देहपुरुषवान्।
जन्मपुरुषादेहादेहिविमुक्तिनाम पुरवस्चुन्ते॥

(14-20)
Light is the effect of Sattva, activity of Rajas and delusion of Tamas. The liberated sage does not hate them when they are present. When Sattva shines he is not carried away by pride. He does not think "I am a very learned man". When the impulse for action is awakened in the body or when there is a divine call for him to do work for the solidarity of the world (Lokasangraha) he does not hate any action and he does not regret it after the action is accomplished.

A man of Sattva, or Rajas or Tamas longs for light, action or inertia which first manifested themselves and disappeared. But a liberated sage or one who has gone beyond the three qualities does not at all long for these states which have vanished. This mark or characteristic is an internal mental state.

He is free from likes and dislikes. He is entirely unconcerned whether the qualities like their effects and the body come or go. He does not swerve from the path of self-realisation. He treads the path firmly. He thinks and feels, "The qualities are modified into body, senses and sense-objects. They act and react upon the another", and remains unshaken by them.

Pleasure and pain have no meaning to a sage who dwells in his own self. He is not perturbed by anything pleasant and unpleasant. He is the same towards the agreeable and disagreeable things. Praise and censure can not affect him.
He abides in his own state as Existence - Knowledge-Bliss Absolute. He abandons all actions that can bring visible or invisible fruits or results; but he does actions that are necessary for the bare maintenance of the body.

And he who serves Me with unswerving devotion, he, crossing beyond the qualities, is fit for becoming Brahman.

(RXIV. 26)

Rajayoga, Karmayoga, Jnayoga, Bhaktiyoga -- through any of those paths, the Yogi who serves Him, who abides in the heart of all beings with unswerving devotion, is endowed with the knowledge of the Self. He then goes beyond the three qualities and becomes fit to become Brahman, for attaining liberation or release from birth and death.

Though the paths are different, the goal is the same. One can reach Brahman, the highest goal, either by Rajayoga, Karma Yoga, Jnana Yoga or Bhakti Yoga, according to his own temperaments. Whatever be the path that one chooses, the control of senses and the mind and concentration on the field of his activity is a necessary condition. Thus liberated from the bonds of the three gunas, he becomes a Trigunatita or a Jivanmuktha or a Sthitaprajna, which is the highest state of being embodied. He finds Brahman in him and in all

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(144) मा च गृहीत्वमाधिचारणा मतिस्मृतिभेन संकेते ||
स गुणानु समहित्वमेतानु ज्ञेयमयं कस्यपते ||

(14-26)
beings and worships him in many ways.

145. He who, undeluded, knows Me thus as the highest Purusha, he, knowing all, worships Me with his whole being (heart) O Arjuna.

(XV. 19)

The undeluded does not identify himself with the physical body. He never looks upon the physical body, the life-force, senses, mind, intellect, and the causal body as the Self or as belonging to himself, because he is resting in his own essential nature as Existence-Knowledge-Bliss Absolute and because he identifies himself with Brahman or the Supreme Being.

146. For I am the abode of Brahman, the immortal and the immutable, of everlasting Dharma and of absolute bliss.

(XIV. 27)

The self is immortal and immutable, which is attainable by the eternal Dharma of the knowledge of the self, which is unending bliss, abides in Me, the Supreme Self. The aspirant beholds, with the eye of intuition, that the innermost Self

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(145) यो मानेभसम्पूर्णे जानाति पुरुषोऽस्मम् ।
स सर्वविद्याभिर्मा सर्वामानकेन मारत ॥

(146) ब्रह्मणां हि प्रक्षिताः ह्यमुलस्य वै व्ययस्य च ।
शास्त्रवस्त्र स धर्माय मुखर्योऽस्मिन्निःक्षय च ॥

(14-21)
is the very Supreme Self, through Self-realization.

All the pursuits, efforts and struggles of the scientists, philosophers, religious leaders and social reformers are to discover and to realise this Truth, which is all-pervading, within and without, infinite and eternal. The path or method adopted by a scientist is different from the path of a philosopher. But both attain to the same goal i.e., Truth. To one who has realised this Truth, the differences and diversities vanish, and his individual consciousness is sublimated to the divine or Cosmic consciousness. He who lives in this supramental consciousness beholds the divine drama from the absolute standpoint, unattached, neither elated nor worried. To reach such a height of consciousness, mental training consisting of control of senses and the mind, discrimination of real from unreal, cultivation of vows and observances are the preliminary steps. One who reaches such a super-consciousness is unattached with the results of his actions. He does not feel that he is the doer. He thinks that he has been given a character in this eternal drama of the world and that he has to act for the world. He never refrains from acting a in this world. But he acts without any selfish motives. He leads a divine life. He divinises the lives of others.

We arrive at the following conclusions regarding the psychological principles as enunciated in the Gita:

1. The Cosmic consciousness is attainable by concentration
and meditation which is the psychological method to realize God. Through concentration, the senses are withdrawn into the mind and they are kept under proper check. The mind itself is made to abide in the Self through constant meditation on the self. The mind is refined and purified in meditation.

2. The Yoga consists of eight steps, namely, Yama, Niyama, Asana, Pranayama, Pratyahara, Dharana, Dhyana, and Samadhi. A yogi, whose individual consciousness is merged with the cosmic consciousness, sees the supreme Lord, dwelling in the hearts of all beings, and pervading yet transcending the universe.

3. When a man leaves the mortal coil in the state of superconsciousness, he is not born again. Those who cannot reach this state, but are on the way to it, will be born in the pious environment and continue their practice in their next life.

4. The birth in a good environment is determined by the Samskaras (attitudes) developed by the individual. These become the basis for the characteristics of his personality in the next life. The individual is the result of his thoughts and actions. Every experience he gets, every thought that he thinks and every tendency or temperament that he develops would enrich or degenerate his personality.
5. Personality is of three types according to the in-born tendencies, namely, Sattvic, Rajasic and Tamasic. A Sattvic man is calm and severe and engages himself in mental and intellectual pursuits. A Rajasic man is passionate and ambitious. He engages himself in money-making activities. A Tamasic man is dull and indulges in intoxicants and the gratification of physical pleasures.

6. One who goes beyond these three gunas is a Trigunatita. He is same in pain and pleasure, praise and censure, and failure and success. He dwells in the self and sees the self in all beings. He serves God, living in all beings, with unswerving devotion.

VALUE SYSTEM:

Virtuous life has been esteemed as very high since times immemorial. Morality requires us to perform good deeds and to avoid the bad ones. This necessitates that we should distinguish between the good and bad deeds. Then there must be some standard with reference to which we should judge our actions as good or bad. The standard may be either in the form of a law or in the form of an end. According to the legal standard, a law becomes the standard of morality -- may that law be of tribe, society or state. Ethics declares that some end or good is the supreme moral standard. This end or good may be of various types i.e., it may be pleasure, realisation of rational self or the realisation of the total self, etc.
Swami Chinmayananda says:

"Every system of ethics catalogues a series of virtues and vices and strangely enough all such systems read the same, although their prophets were of different time and place. Irrespective of clime, creed, race and tongue, a good man is a good man. No doubt, there are differences between faith and faith, but such differences are found only in the prophets' emphasis on the people's abstention from certain vices and cultivation of certain virtues. Their special advice and appeals to the people are obviously determined by the sort of life lived by the majority of the people of their respective times and places". 13

The very same qualities accepted as virtues some three thousand years ago are still regarded as virtues, and even today those who live them are considered virtuous. We find that human beings are just the same in this uproarious present as they were in the peaceful past. Gita asserts that to attain the highest goal of life, we have to purify our conduct by the practice of virtues. The practice of virtues helps us to realise the unity in diversity. It is clear that the importance of moral fitness is the indispensable condition to realise the highest reality - the Atman.

A severe criticism generally levelled against Indians is that, as believers in the Non-dual Reality, the Brahman, they have no respect for moral and ethical values. Some critics compare the devotional religions with Vedanta and desperately strive to establish this assumption. But how consistently Vedanta insists upon the moral values as a

pre-requisite even for entering its portals is evident from the chapters of the Gita.

Gita untiringly enumerates the values that one has to cultivate in order to achieve the highest goal. Gita's approach to ethics is different from other ethical systems. Gita never compels the seeker with do's and don'ts, but gives a clear description of an ideal man who possesses all the virtues and whose conduct has to be emulated by all those who wish to reach the heights of morality. Such an ideal man has been called a Sthitaprajna, Yogi, Jnani, Devotee or Trigunatita. By whatever name he is known, he is an embodiment of all the virtues that Gita advises the individuals to cultivate among themselves for their good and for the good of the society.

Arjuna wants to know the characteristics of a Sthitaprajna, or a man of steady wisdom.

1. Krishna, what is the mark of a Yogi, stable in mind and established in Samadhi (perfect tranquility of mind)? How does the man of stable mind speak? How does he sit? How does he walk?

(II. 54)

Lord Krishna describes the characteristics of a virtuous man.

2. When a man completely casts off, O Partha, all the desires of the mind and is satisfied in the

(contd. on p. 237)
Self by the Self, then is he said to be one of steady wisdom.

(II. 55)

3. He, whose mind is not shaken by adversity and in prosperity who does not hanker after pleasures, who is free from attachment, fear and anger, is called a sage of steady wisdom.

(II. 56)

4. He, who is everywhere without attachment, on meeting with any thing good or bad, who neither rejoices nor hates, his wisdom is fixed.

(II. 57)

5. When, like the tortoise which withdraws on all sides its limbs, he withdraws his senses from the sense objects, then his wisdom becomes steady.

(II. 58)

Thus a complete and exhaustive exposition of the inner experience and outer conduct of a man of steady wisdom is given in these verses. Apart from this, these passages have a direct appeal to all the Sadhakas in as much as this section gives them an easy thumb-rule as to what types of values and mental attitudes that they should develop during their practice.
in order that they may come to realise the ever-effulgent Divi­
nity in them - the Pure Awareness.

An intellect, contaminated by ignorance becomes the breed­
ing ground of desires and one who has relieved himself of this
ignorance through Right Knowledge gained in perfection, natura­
ly becomes one who is desireless. He whose heart is not dis­
turbed in sorrow or in joy, who is unattached, free from fear
and anger, is described as a Muni -- a silent sage. Of the
emotions that must be absent in an individual are attachment
(Raga), fear (Bhaya) and anger (Krodha). In the ordinary life
we find many men who develop strong attachments and emotions
are constantly subjected to mental agonies and neruses. When
we read the biographies of the perfected ones in the history
of man, we find in almost all of them an anti-thesis of an
ordinary man.

Detachment from suicidal affections and unintelligent
tendencies in itself cannot take man to higher realms of
Divinity. The detachment from the world outside must be equally
accompanied by a growing balance in ourselves to face all
challenges in life -- auspicious (Subba) and inauspicious (Asubba)
A mere detachment itself is not the way of the perfect life in
as much as it is only a negative existence of constantly
escaping from life. To give in attachment is again living
in slavery all through our life to the things to which we are
attached. But the perfect one is he who, with a divine freedom
lives in the world dexterously meeting with joys and sorrows
which life may provide for him.

Whatever be the path that one chooses - knowledge, action,
meditation or devotion, in order to reach the highest goal, Gita always emphasises the cultivation of moral values without which all his knowledge or actions become fruitless. Hence Gita Charya repeatedly and constantly stresses and prescribes the correct mode-of-conduct and way of life for all seekers by enumerating the characteristic features of a man of perfection.

Moral rules and ethical codes of behaviour are not arbitrary commandments thrust upon its followers. These rules of conduct are copied from the behaviour of Godmen who had attained the spiritual perfection and had actually lived among us. A devotee who is trying to attune himself with these masters of Yoga should necessarily start at least copying their external behaviour and mental beauties which constitute the moral and ethical values.

Lord Krishna gives a clear picture of a true devotee in the following stanzas.

6. He who hates no creature, who is friendly and compassionate to all, who is free from attachment and egoism, balanced in pleasure and pain and forgiving.

(XII. 13)

7. Every content, steady in meditation, self-controlled, possessed of firm conviction, with mind and intellect dedicated to Me, he, My devotee is dear to Me.

(XII. 14)

(6) अद्वैतं सर्वस्तैत्तरं नामः कर्मणं एव च ||
   निषेधाः निरक्षरः समुद्रीयः हामी || (१२-१३)

(7) स्वायतः सत्यं आयोऽवतर्मं दुन्दनिर्विव | 
    मन्यार्थित मनोवृद्धिः यो महामक्तः स मे फ्रिः ||

(१२-१४)
Eleven noble qualities are indicated in the above two stanzas. Every one of them declares a moral phase in the character of a man of perfection. He hates none and no body hates him. His attitude to all beings is friendly and he is ever compassionate to all beings. He cannot regard anything as his and he is completely free from the notion of egoism. Even-minded in pain and pleasure, he remains supremely unaffected even when abused. Always content, he discovers a flawless Infinite Joy in himself, whether he obtains or not even the means of his bodily subsistence. Steadfast in meditation, self-controlled and firm in resolve, he lives on joyously his mind and intellect ever centred in Lord.

8. He, by whom the world is not agitated and who cannot be agitated by the world, who is freed from joy, envy, fear an anxiety - he is dear to Me.
   (XII. 15)

A man of perfection is one who will not create any agitations in the world around him. Not only does he quieten the world around him into a dynamic peace, but also the world, however chaotic, revolting, boisterous and vengeful it may be, cannot create any agitations in him.

9. He who is free from wants, pure, expert, unconcerned, untroubled, renouncing all understandings - he, who is devoted to Me, is dear to Me.
   (XII. 16)

(2) यस्मानां दिवकते लोको जोकोमिनो दिवकते य यः।
    हृणा मित्रमित्रादेविगृहस्ति यः स स मे प्रियः।। (12-15)

(9) अनपेतः शुचिदेव उदासीनो वरत्यः।
    सकारात्मकतिपरिशापि योभदस्वः स स मे प्रियः।। (12-16)
A true devotee no more depends upon either the objects of the world outside or their pattern or their relationship with himself. An ordinary man discovers his peace and joy only in the world of objects available for him their conditions and arrangements around him. When the type of object is in the right pattern courting him favourably, a man of the world feels temporarily thrilled and joyous. But a real devotee is completely independent of the world outside and he draws his inspiration, equanimity and joyous ecstasy from a source deep within himself.

It is very well known that the condition of a man's table and shelf and the cleanliness of his apparel can give a great insight into the mental make up, discipline and culture of that man. Great emphasis has been laid here in his physical purity. Without external purity, internal purity is a dream.

To be expert becomes the second nature of an integrated person. He is mentally agile and intellectually vigorous. In a human life, small difficulties, simple illnesses, discomforts, wants etc., are but natural. To exaggerate their import and strive to escape from them all is to enter into a life-long struggle of adjustments. In all such instances, the seeker is warned not to squander away his mental energies, but to conserve them by overlooking those little pin-pricks of life in an attitude of utter unconcern for them.
Once victimised by a desire or fascination for an object, the individual personality becomes tremulous in fear that his desire may not be fulfilled. A true seeker is one, who never allows the inner person in him to enter any such trembling fears or boisterous agitations.

All actions in the world are in an eternal pattern of the total world-movements. If correctly analysed, our undertakings are controlled, regulated and governed by the available world of things and situations. Apart from them all, no independent action is undertaken or can be fulfilled by any one. A devotee of Truth is ever conscious of this oneness of the universe and therefore, he will always work in the world only as an instrument of the Lord and not as an independent agent in the undertaking.

Again the Lord says:

10. He, who neither rejoices, nor hates, nor grieves, nor desires, renouncing good and evil, full of devotion, is dear to Me.

11. He, who is the same to foe and friend, and also in honour and dishonour, who is the same in cold and heat and in pleasure and pain, who is free from attachment.

(XII, 17)

(XII 18)
12. To whom censure and praise are equal, who is silent, content with anything, homeless, steady-minded, full of devotion, that man is dear to Me.

(XII. 19)

A perfect man is one who has lifted himself from the world of his mind and intellect and has awakened to his inner spiritual nature. As such the ordinary experiences of joy and sorrow and pain and pleasure, which generally give the restlessness of life do not affect him. Rejoicing and hating are the mental conditions of an individual when he comes in contact with desirable and undesirable things respectively.

But who is devoid of all attachments to the world of things neither rejoices nor hates. A man of perfection is one whose beloved object the Self, can never be apart from him and so he has no reason to grieve. He is equanimous and maintains a uniformity in his attitude towards all creatures and so he does not have friends or foes.

Attachment to and indentification with the matter equipments body, mind and intellect - are the causes by which we are helplessly made to dance to the mad tunes of chance. One who is detached from these equipments is same in honour and dishonour, in cold and heat, and in pleasure and pain. Praise and censure are nothing more than the passing fancy of those who express them. So a virtuous man is

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(19) कुत्ममिन्द्रापद्धतियऽपि सत्यस्तोऽयन नेवस्याछि।
अभिषेकः नित्यावलः मन्तिरं मेघं प्रियो नः।

(19-19)
not affected by praise and censure.

A true seeker of wisdom becomes a man of few words, not only physically, but also mentally. To entertain demands in life and to strive forth to satisfy them would be an unending game. The policy of contentment is the only intelligent attitude to be taken up by all sincere seekers or else there will be no time to seek, to strive and to achieve the divine goal of life.

Thus concluding the enumeration of various moral and spiritual values, the Lord says that those who cultivate these qualities with faith are His true devotees.

13. They, indeed, who follow this immortal Dharma (law of life) as described above, imbued with faith, regarding Me as their Supreme Goal, such devotees, are exceedingly dear to Me.

(XII. 20)

To realise the self and live in that wisdom at all our personality levels - physical, mental and intellectual - is the fulfilment of life of an individual. It is not sufficient that he understands this or reads regularly his scriptures or even explains them intelligently. He must be able to digest them properly and assimilate them fully and become perfect.

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(१२) मे तु धर्मसृजितमिद् गणे भूणास्ते ।
अद्यान्त नक्षरभा फलोऽस्तेश्वर ने प्रिमायते ॥

(XII-20)
Lord Krishna, in another context, describes what true knowledge constitutes. He strongly affirms that the cultivation of ethical virtues enumerated in the following stanzas constitute the true knowledge and what is opposed to it is ignorance.

14. Humility, unpretentiousness, non-injury, forgiveness, uprightness, service of the teacher, purity, steadfastness, self-control.

(XIII. 8)

15. Indifference to the objects of the senses, and also absence of egoism, perception of evil in birth, death, old age, sickness and pain.

(XIII. 9)

16. Non-attachment, non-identification of self with son, wife, home and constant evenmindedness on the attainment of the desirable and the undesirable.

(XIII. 10)

17. Unswerving devotion unto Me by the Yoga of non-separation, resort to solitary places, distaste for the society of men.

(XIII. 11)
18. Constance in Self-knowledge, perception of the end of true knowledge; this is declared to be the knowledge and what is opposed to it is ignorance. (XIII, 12)

In the above stanzas, the Lord indicated the qualities of a knower (Kshetrajna). These moral attitudes and ethical principles are unavoidable pre-requisites for an individual seeker who is anxious to apprehend and experience the Infinite Self.

Humility (अभावनित्व) means absence of self-esteem, modesty (सहिष्णुता) is the virtue of not proclaiming one's own greatness, Non-injury (अहिंसा) to any living being by our own vicious intentions and feelings is one of the great virtues, Patience (श्रद्धा) is the capacity to suffer long without being upset by it. Service of the teacher (अचारमापास्ता) is not merely physical, but the real service of the teacher is an attempt on the part of the student to seek a mental and intellectual identity with the teacher's heart and intellect.

Purity (शौच) is not merely the cleanliness of the seeker's physical structure, but also of his dress and other belongings and of the environments in which he is living. It comprehends the inner purity of thoughts and emotions.

(14) अक्षात्त्वानननित्त्वत्व पत्वानांपर्वदेशनम्
पुस्तानन्नित्व प्राक्ष्मामानि यदृत्तकेन्द्र्याः ||

(12-13)
intentions and motives, passions and urges. Steadfastness (स्थैर्य: ) is the consistency of purpose and concentration of all efforts towards achieving the cultural and spiritual goal striven for; self-control (आत्मविनिरहः) is the self restraint practised at all personality layers.

Vairagya does not mean running away from the objects of the world. To run away from the objects and to indulge in them mentally amounts to suppression and such an individual is described as a hypocrite. Living amidst the objects detachedly and not shaking ourselves with them with utter slavery—this is meant by the term Vairagya. Absence of egoism (अनहोकारः) implies absence of the delusory misconceptions and identifications of ourselves with equipments.

Unless the seeker is constantly conscious of the pain (शोकः) in his present of the existence he will not discover in the necessary spiritual urge. This awareness of the pain is what is meant by (आंज्ञाभावः).

A human mind relieved from its own pre-occupations with its own present attachments and affections will discover itself a tremendous amount of surplus energy conserved which has to be diverted and channelised towards God. The more integrated the personality grows and the more maddening becomes its enthusiasm for the quest of that which is dear to its heart, the more it automatically lives alone in itself away from the noisy crowd. This is true of every thinker, a literary poet, a scientist or an artist. Whenever the mind
is fascinated by an enchanting ideal it loses all its contacts
with other preoccupations and becomes wedded faithfully to
its own all-absorbing theme of interest.

The knowledge of the Self is to be lived and to be
merely learnt. Sincerity of purpose in and undying devotion
to any endeavor can be had only if the seeker is thrilled
by the vision of the goal that he has to reach. The twenty
values enumerated above are declared to be "knowledge"
because they are conducive to the Realisation of the Self.

"Arjuna's main problem," says Maharshi Mahesh Yogi, was to reconcile love of kinsmen with the necessity to
root out evil ... He was desperately seeking a formula of
compromise between righteousness and evil. But on any plane
of relative life, they are irreconcilable. That is why,
having explored all the avenues of his heart and mind, Arjuna
could not find any practical solution, could not decide
on any line of action. Lord Krishna, however, shows him
the field where righteousness and love merge in eternal har-
mony, the eternal life of absolute being.  

Lord Krishna commands Arjuna, "Be without three gunas”,
and Arjuna as a faithful and sincere seeker enquires
about the qualities of one who has transcended the three
gunas. Such a man of perfection is called the Trigunatita,
whose qualities are worthy to be emulated by all the seekers.

Again and again Arjuna wants to know about God-man and the Lord does not get tired of giving the list of virtues that are found in all God-men.

Arjuna asks:

19. What are the marks of him, who has crossed the three gunas, O Lord, what is his conduct, and how does he go beyond these three gunas?

(XIV. 21)

Lord Krishna replies:

20. Light, activity and delusion, when presented, O Pandava, he hates not, nor longs for them when absent.

(XIV. 22)

Light, activity and delusion are the effects of their respective causes -- the predominance of Sattva or Rajas or Tamas. A man who has risen above the gunas, is unaffected when these mental conditions present themselves in his consciousness.

21. He who seated like one unconcerned, is moved not by the gunas, who, knowing that the gunas operate, is self-centred and swerves not.

(XIV. 23)

(19) कैलिङ्कशैलीनुमाणान्तान्तलीलों मवति प्रभो! ।
   विप्राचार क्यों कैलिङ्कशैलीनुमाणान्तान्तलीली ॥ (14-21) ।

(20) प्रकाशं च प्राप्यति च मोहमेव च पाण्डव ।
   न दुर्मिलाः प्रकाश्तिः न निक्षणानि कषुस्वरति ॥ (14-22) ।

(21) यदातीतकालानी दुर्मिलां न विवाहते ।
   दुर्मिला से क्लान्त इत्येव वोंवलिष्ठति नेमुः। (14-23) ।
22. Alike in pleasure in pain, who dwells in the Self, to whom a clod of earth, precious stone and gold are alike, to whom the dear and the not-dear are alike, the same in censure and self-praise.

(XIV. 24)

23. The same in honour and dishonour, the same to friend and foe, abandoning all undertakings, he is said to have crossed beyond the gunas.

(XIV. 25)

These are the qualities to be practised by every seeker who is trying to live a life of culture. Once the seeker has gained his inner freedom, these become the characteristic features in his nature.

Lord Krishna speaks about two types of persons in this world. The persons of divine nature have all the virtues and those of evil nature have all the vices. The Lord presents in the following stanzas a clear picture of one who belongs to divine nature. Here we find an almost exhaustive list of noble traits in a cultured man, who accepts and lives the values of life while meeting work-a-day world.

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(१९) समड़नःखूबः प्रचयः समज्ञानस्वास्तकानः ||
बुद्धिविन्द्राधि धीरस्तुव्यनन्दिन्दस्वेतुति: ||

(१९-२४)

(२०) मानायांमात्राः च्वस्मस्वायाः मिन्नतिविक्षरः ||
वारःपरिस्थितायाः गुणार्तिवत: घ रस्माय: ||

(२०-२४)
24. Fearlessness, purity of heart, steadfastness in the Yoga of knowledge, alms-giving, control of the senses, sacrifice, study of the Sastras, austerity and straightforwardness.

(XVI. 1)

25. Harmlessness, truth, absence of anger, renunciation, peacefulness, absence of crookedness, compassion to beings, unconsciousness, gentleness, modesty, absence of fickleness.

(XVI. 2)

26. Vigour, forgiveness, fortitude, purity, absence of hatred, absence of pride — these belong to the one born for the Divine Estate, O Bharata.

(XII. 3)

Fearlessness comes first of all the virtues. Fear is generated in one who is clouded by his ignorance. Fear is the expression of Avidya. Where there is knowledge, there is fearlessness. Honesty of intentions and purity of motives is the next virtue. This implies purity in thought, speech and actions.

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(14) अभिन्न सत्यमभ्यावत्यक्षिति। दानं द्रष्टव यज्ञवायस्त्य आराजस्य।। (१६-१)

(15) अभिन्न सत्यमभ्यावत्यक्षिति। शान्तिन्तरं पृथवीं। दयानुस्य पूर्वकालस्यादेशं द्वितीयकालस्य।। (१६-२)

(16) तेजः स्मर्य धृतिः श्रीच्छाद्रोहो नातिमानिला। भ्यान्तिः संपद देवी नामशाश्व भारत।। (१६-३)
Steadfastness in devotion to knowledge is the positive way to persuade the mind to leave all its low temptations. Charity, restraint of the senses and sacrifice — these three qualities are the techniques by which an individual successfully tunes up his inner instruments of knowledge in order to discover the required amount of steady devotion to knowledge.

Study of the scriptures daily in measures quantities will provide the necessary inspiration to live the divine life in our day-to-day existence. It suggests that the study of the scriptures should not be merely an intellectual appreciation, but as the student reads the text books he must be able to, simultaneously, observe, analyse and read the truths of what he is studying within his own life.

All conscious self denials at the body level, whereby an individual reduces his indulgence in the world outside, gains more and more energy within himself and applies the new found energy for the purpose of self-development, are called aspecticism (तन्द्र). Crookedness in thoughts, emotions and general conduct has a self-destructive influence upon our personality. Uprightness prevents the individual from indulging in this way of life and developing a split personality.

Harmlessness implies abstaining from doing any kind of injury intentionally. Truth implies a true conduct in thought speech and action. An even-temper includes not only angerlessness, but keeping as far as possible an even temper.
Without the spirit of renunciation, an even-temper can not be maintained. If a seeker is capable of living, conscious of Truth, harming none, keeping an even temper, in a spirit of renunciation, in spite of all disturbing environments and happenings around, then he is the one who shall come to experience peace and quietude in himself.

Apaïsunam (अपिूसुनम्) means unmalicious tongue. The ugliness or beauty of the tongue is ordered by the personality behind it. A speech with softness of tongue, clarity of expression, honesty of conviction, overflowing sincerity, devotion and love reveals the speaker's personality. Tenderness towards beings enable us to see the beauty of life pulsating even in wretched hearts and ugly characters.

Unconvetousness (अलोकय) means remaining in self-control. Gentleness and modesty are the two qualities which are best seen in one who has established himself in all the above mentioned noble qualities. The conduct of such a self-disciplined man will be both gentle and modest. Restlessness of mind and unsteadiness of character are reflected in the physical movement of person. One who has subdued his senses and tranquilled his mind is free from fickle-mindedness.

Vigour (विभूत) is not a mere physical glow of complexion produced by good food and ample rest. It is the flow of spirituality, the brilliance of his intellect and the
abundance of energy with which he serves all and discovers for himself a fulfilment in that service. Patient (क्षमा) is not merely a capacity to live through some minor physical or mental inconveniences, when insulted or injured by others. It is a subtle boldness that is shown by a man in facing the world around with an unruffled serenity even in the face of the most powerful oppositions and provoking situations.

Ordinarily a weak man suddenly feels rejected and is tempted to leave the field of work when it is only half done. Fortitude (कृत्यता) which includes the strength of faith and conviction of the goal removes exhaustion and despair. Purity (स्फायत) as was already explained implies the physical and mental purity. Non-hatred and harmlessness are same. Absence of over-pride (आत्मागौर्ण) is leaving off one's exaggerated notions of self honour. This relieves him from thousands of avoidable excitements.

The twenty six qualities described above give us a complete picture of a God-man. These qualities are enumerated to serve as a guide to all those who thirst to become perfect. To the extent we are able to recognise our way of life and change our vision of world around us on the above lines, to that extent we shall economise our energies that are often wasted in idle pursuits. To respect and live these values of life is to assure ourselves a right way of living.
SUMMARY:

Bhagavad Gita synthesizes all the ideas. The body is different from the Soul, which is pure existence, knowledge and bliss. The soul does not die, even though the body dies. The soul does not kill nor is it killed. Just as the soul exists through the childhood, youth and old age of the body, it exists even after the death of the body, only to choose another body. The body is an instrument of the soul to perform its functions in this world. The body is made of matter, which has three gunas, Sattva, Rajas and Tamas. The nature of the individual depends upon the predominant guna. The soul, when it identifies with the body, suffers and has to acquire many bodies to enjoy or suffer the consequences of its own actions. When the soul realizes that it is different from the body, it does not suffer and attains liberation.

Brahman lives in all hearts as individual souls. Brahman pervades the entire universe. The essence of every thing is Brahman. The seeming differences in the universe are due to his Maya or Prakriti, but he who sees Brahman in all things is not bound by Maya. In the beginning Brahman existed in unmanifested state. He became manifested in different things of the world, which will be dissoved into him, to be born again according to their actions. The evolution and involution take place till eternity. All our concepts of time and space are relative, which will cease to be, when one sees this all-pervading Brahman in every thing in the universe.
The Bhagavad Gita clearly presents the pictures of the ignorant as well as the wise. Sensual pleasures do not give real happiness. The deluded persons who are attached to the sensual pleasures are those who are attracted by the flowery words and the pleasures of this world and other world. But those who can clearly discriminate the pleasure from the good renounce the attachment to the desire and reach the Supreme Goal. Merged in God, they never return to the world. The Self-realisation makes one to transcend his individual consciousness and enter into the Cosmic Consciousness, where he does not see any differences. He finds only Unity in diversity.

Musing over the sensual objects increases attachment to those objects, which develops into craving for them. The craving produces anger and an angry man is deluded. He loses his understanding and power of discrimination. With the loss of discriminatory faculty, he perishes. But he who cultivates the mental equanimity unperturbed in the dualities of pleasure and pain, victory and defeat, honour and dishonour, who hates none and is kind and compassionate towards all beings, and who is detached from desire and greed attains the Supreme Goal. Gita says that such a man, while working in this world, is not bound by the results of his actions. His intellect is steady and he acts only for the world. Such a man is called a Yogi, or a Sthitaprajna. He is free from bondage while living in this world.

Gita classified people into two types: (i) demoniac type (materialists) and (ii) divine type (idealists). The
demonic persons are steeped in sensual pleasures, greed, egoism and selfishness. They never reach the ultimate Goal. But the divine type of people are kind and friendly to others, pure in their heart, skillful in action and equi-poised in mind. They devote their lives for the service of God and His creation.

Bhagavad Gita suggests four paths to realise Brahman. There are three main types of persons, namely, rational, active and emotional. Gita prescribes the path of knowledge for rational type, the path of action for active type and the path of devotion for the emotional type of persons. All these paths lead to the same goal i.e., liberation from bondage.

Knowledge is superior to all material sacrifices. This knowledge has to be secured by approaching, prostrating, questioning and serving the man of wisdom. Knowledge redeems men from their sins. The faithless and doubting men can not obtain knowledge. The secular sciences deal with the things of the world, but the knowledge of Brahman enables one to develop the Cosmic Consciousness. One who has attained this State sees all beings in one's self. He looks with equal eye a Brahmin, a cow, an elephant, dog and a dog-eater.

Though Brahman exists in the hearts of all beings, the beings are not homogeneous in their physical features and mental dispositions. The man of action serves mankind. Action is indispensable for every being; man can not survive without action. Both knowledge and action lead the individual to the same goal. Man can not attain freedom without entering upon
actions, nor does he reach perfection by renunciation of actions. The duties enjoined on men by the scriptures have to be performed. Actions devoid of attachment brings happiness. One has to undertake the work without attachment to the results. Works performed with equanimity of mind give efficiency and skill in the performance. Even those persons with a contemplative make-up of mind have to perform actions. But they have to act in the world only for the sake of the world and to set an example to the people. Even God works, though He has no desire unfulfilled, for the welfare of the world. The ignorant thinks that he is the doer, but in fact the three gunas are responsible for the performance of all actions. Only right actions have to be performed, without attachment, free from the pairs of pain and pleasure, honour and dishonour etc. The renunciation consists in non-attachment, equanimity of mind and acting in the world according to one's own Dharma i.e., the nature of one's being. It is better to do one's own duty, devoid of merit, than to do another's duty well discharged.

The world is based on the works performed with the spirit of sacrifice. Every one is endowed with physical, mental and intellectual energies, which he has to sacrifice for the sake of the world and thereby get happiness. This Wheel of Dharma goes on for ever by participation, co-operation and contribution of the individuals. Welfare of the society consists in the coordination of the potentialities of the human beings with the natural resources available. One who consumes the fruits of actions done by others, without the
own contribution is a thief and incurs sin. The all-pervading Brahman rests in Sacrifice. There are many types of sacrifices in the world, and every individual has to participate in one or the other of these Yagnas, for his happiness and for the good of the society, according to his natural dispositions. One who dedicates himself either by the path of knowledge or by the path of action in the service of God, who exists in all beings, is a true devotee.

The path of devotion is suitable for emotional type of persons. Four types of persons worship God: the distressed persons, the aspirant after knowledge, the seeker of wealth and the man of knowledge. The last one is superior to all because his worship does not anticipate any reward from God. He worships and acts with a clear understanding which dawns on one after innumerable births. All people worship only One God by different methods. It is only fools who see the differences in the religions. A true devotee is one who knows that Brahman exists in all beings, who acts in the world without attachment and who cultivates the attitude of equanimity of mind, kindness, freedom from egoism, contentment, self-control etc.

One can follow any path suitable to one's disposition. One who follows the path of knowledge sees God in all beings; a man of action performs actions prescribed by sastras and gives up the results to God. One who chooses the path of devotion dedicates his life in the service of God and His devotees. The individuals differ in their temperaments and
dispositions due to the predominance of one of the three gunas i.e. Sattva, Rajas and Tamas. Human beings are classified into four classes according to the predominance of the gunas and the duties based on these gunas. Brahmins are those who have a natural disposition for scientific and spiritual pursuits. Kshatriyas are concerned with the defence and administration of the nation; Those who are involved in the production and distribution of national wealth are Vaisyas; and those who are engaged in other types of works are Sudras. All professions are necessary for the sustenance of the world. Man attains the highest perfection by devoting himself to his own duty, which is suitable to his natural propensities. When duty is discharged with a sterling attitude, the man grows both in knowledge and efficiency. Knowledge, actions and devotion are synthesized in the state of Cosmic Consciousness.

The psychology of the Gita aims at raising the individual to the Cosmic Consciousness. Then the individual consciousness vanishes and the result is the emergence of Supremam or Trigunatita. The mental imbalance or the split personality is due to looking at the things from the relative standpoint. Viewed from the Absolute standpoint or from the level of Superconsciousness, the differences vanish and one can see Unity in diversity. The miseries are due to false identification of the individual with his body, which is the field of action, whereas the knower of the field is the Atman, who is not tainted by the actions of the body. Because the individual identifies himself with the body and thinks that he is the doer, he suffers. The body with its senses, mind
intellect and the ego is the field. The Atman is the knower of the field. Matter is the cause of the body and enveloped in the body, mind, intellect and ego. Atman is covered by ignorance. With the attainment of Superconscious State, they are merged with Atman, the egoism vanished and the Atman shines in its purity. The Supreme Soul in the body is the spectator, the perceiver, the supporter, the enjoyer, the great Lord and the Supreme Self. A Yogi, whose individual consciousness is merged with the Cosmic Consciousness, sees this Supreme Lord, dwelling in the hearts of all beings, and pervading, yet transcending the universe.

Gita speaks of four paths to realize the Self - Jnana Yoga, Karma Yoga, Bhakti Yoga and Raja Yoga. The Raja Yoga, as propounded by Patanjali, is the psychological method. Through concentration the senses are withdrawn into the mind and they are not allowed to move towards their respective sensual objects. They are kept under proper check and control through the process of Yoga. Then the mind itself is made to abide in the Self through constant meditation of the Self. The mind is refined and purified by meditation. The mind that is rendered pure will naturally move towards the Self. Gita recommends the eight-fold method of Patanjali Yoga for the attainment of superconsciousness - Yama, Niyama, Asana, Pranayama, Pratyahara, Dharana, Dhyana and Samadhi.

The Gita says that one should be very moderate in food and sleep to achieve in Yoga. He should not mortify the body. He must take Sattvic and healthy food. The place of
meditation should be pure and clean. He should fix the gaze between the eye-brows (Ajna Chakra) Gita assures that one who, fixing his gaze between the eye-brows, is absorbed in meditation at the time of death reaches the supreme state of Brahman. While Pranayama purifies the internal system of the body, Pratyahara shuts the doors for the dirty thoughts and sensual pleasures entering the body. After thus cleansing the body and mind, Samyama i.e., Dharana, Dhyana and Samadhi should be practised.

When a man leaves the mortal coil in the state of superconsciousness, he is not born again. Those who can not reach this state, but are on the way to it, will be born in a pious environment and continue their practice in the next birth. The birth in a good environment is determined by the Samskaras developed by the individual. Attachment to the body, senses and the sensual objects is the cause of rebirth. Due to this attachment the mind accumulates the impressions or vasanas, which would become the basis for the characteristics of one's personality in the next birth.

Bhagavad Gita classifies persons into three types according to their inborn tendencies, which are due to the vasanas of the previous lives. These three types are Sattva, Rajas and Tamas. Sattva is purity, Rajas is passion and Tamas is inertia. A Sattvic man is calm and serene and engages himself in mental and intellectual pursuits. A Rajasic man is passionate and ambitious. He engages himself in money-making activities. A Tamasic man is dull and indulges in intoxicants
and the gratification of physical pleasures. According to their natural dispositions, the persons vary in their tastes and interests. We can find differences in their faith, food, worship, sacrifice, austerity gifts, actions, knowledge, firmness and happiness. All beings are subject to the influence of these three gunas. One who goes beyond these three gunas is a Trigunatita. He is the same in pleasure and pain, praise and censure and failure and success. He dwells in the Self and sees the Self in all beings. To him a clod of earth, stone and gold are alike. He serves God living in all beings with unswerving devotion. One who reaches this Superconscious State is not born again.

Bhagavad Gita presented the picture of a man of wisdom who is the embodiment of all virtues and worthy to be emulated by all the seekers of Truth. He is called by various names, such as, Jnani, Sthitaprajna, Yogi, Bhatha or a Trigunatita. The chief characteristics of such a man of wisdom are control of the senses and the mind, detachment, equanimity of mind, friendliness, compassion to all beings, balanced attitude in all vicissitudes of life, contentment, freedom from emotions like greed, anger, egoism, fear and jealousy; purity of heart, truthfulness in thought word and deed, humility, forgiveness, uprightness, fortitude etc.
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