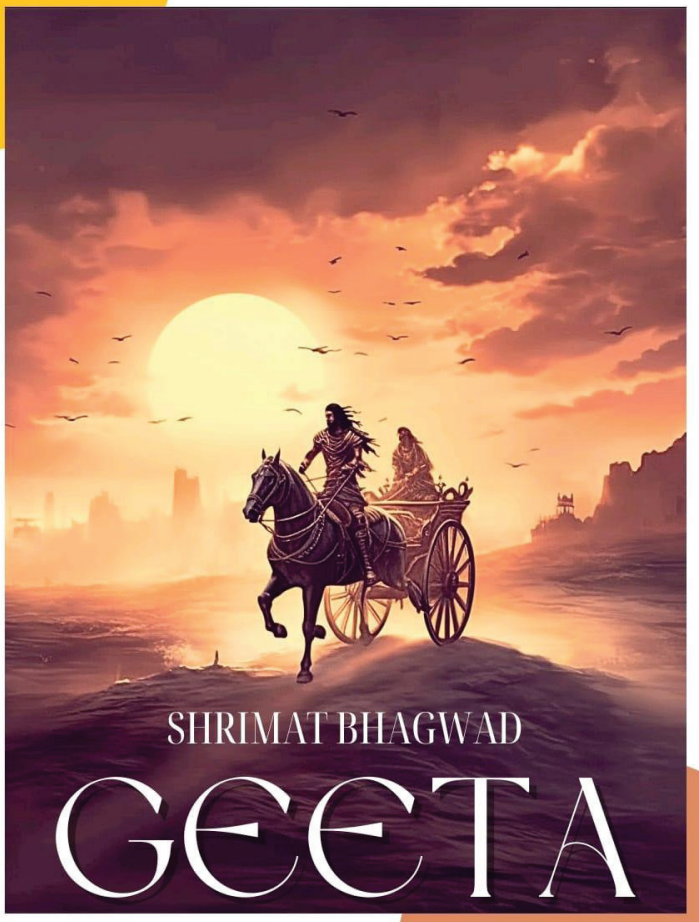
THE SONG CELESTIAL

A LAWYER'S PERSPECTIVE

FOURTH EDITION



SHRIMAT BHAGWAD GEETA

ARUNESHWAR GUPTA
SENIOR ADVOCATE

Fourth Edition 2023

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To
One Cosmic Energy
Dedicated Surrender



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सत्यमेव जयते

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August 13, 2023

MESSAGE FROM A FELLOW TRAVELLER

The most written about knowledge and wisdom companion, the most translated profound guide to be by one's side, the treasure house of ancient but perennial philosophy, the Bhagwat Gita, bears witness to another attempt to share its meanings and companionship. But Shri Aruneshwar Ji my esteemed and scholarly colleague at the bar, is not into mere translations of the eternal treatise. He asked the question asked by Winthrop Sargent 'Why add one more to the English translations of Bhagwat Gita?' and answered it by placing on our hands a daily handbook of read and follow.

He answers another question by asking, 'Can lawyers have a perspective on the sacred text?' Only the gifted and the instructed can have the strength and equipment to answer these questions differently and persuasively.

I am not competent to write with any authority of knowledge on the 'moksha sastra' the art and science of liberation, as Chief Justice Venkatachalaiah wrote in his foreword to the second edition of this book. Our scriptures say, *"the one who says he knows not"*. This humble invitation for the readers to visit this different piece of literature once again worth visiting as long as we have questions is a warm prelude. The shelves of our mental library, in the constant search for answers will be incomplete without this slender but engulfing volume.

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Why should a lawyer plunge into Bhagwat Gita, when innumerable texts of jurisprudence offer endless readings of meanings of law and its social compact? Why should an apparently religious testament be of any consequence in the midst our proclaimed secular journeys? Why a battlefield sermon and dialogue uttered at a faraway age, when codes of public and private conduct were of different prescriptions be any book of answers to contemporary life periled by technology invasions and occupied by libertarian theologies? Why should the subtle difference between non-attachment and renunciation matter to a lawyer? How do you negotiate the demands of the duty of a lawyer and the path of *Karma Yoga*! Perhaps an attentive and discerning mind can fathom the answers of these questions. I think a deep inner urge has thus prompted Shri Aruneshwar to venture venerable answers to these questions. He deserves a great appreciation for his continued commitment to engage on his quest for more insights and unfolding wisdom.

The style of the book is conversational advocacy true to the scheme of the Gita itself. The conversational style however is to gently introduce the readers to the knowledge lanes. The duty to which one is born about which Gita talks about has been greatly misinterpreted. The idea of duty is related to the *gunas* which surrounds one's life. The admixtures of *gunas* are a field of acceptable and affable conduct and conduct which may harm. Thoughts and deeds are inseparable in *Karma*. Life does not exist in the pure world of non-injurious conduct. Why do we these days talk about earth care and sustainable development? Why do we talk about rule of law if not for the reason, that we need regulations all around us, to tame us in our *gunas* driven conduct? The *karma yoga* pathway of Gita is to tell us about our proclivities and sound us to the perils of confusions of mind driven by *maya*. If mobile phones can be by our bedside and in our hands, why not a handbook, ever ringing bells of cautions, and messages of attention? In verse 18.72 Shri Krishna asks *Arjun "Whether this has been heard by yon with an attentive mind?"*

Aruneshwar Ji has an attentive mind and his renderings of the difficult text in chapter 6 are a testimony to attention of matters which are the core of the discussion on the right means in life. Our proportionality discussions and justifications for public conduct focus on the right means of doing things. The choice between right and wrong is always a Kurukshetra. The balance one drawn on due attention relieves oneself from Karmic Consequences. The one who pursues right conduct justifies. The one who renounces rewards of actions Justifies.

Aruneshwar Ji is a real guide. He added Appendix 1-13 to add lustre and a history blend to the book. This is certainly an attentive lawyer's work.

Finally books like this are not written by the drives of lesser invitations of the mind, adding another page of narrations to lie as decorative coffee table readings. The innermost persuasions are treasures of one's self and the products are of sharing and compassion. I consider the book as one such persuasion and I am humbled to commend it as our mobile companion.



R. Venkataramani
Attorney-General for India.

PREFACE TO THE FOURTH EDITION

The great war of *Mahaabhaarat* was fought in *Kurukshetr,* spread over all the continents, for 18 days from 11.11.3162 bce to 28.11.3162 bce. The narrative of the great war was penned in the epic *Mahaabhaarat* by *Ved Vyaas*, a contemporary historian. Chapter 25 to 42 of the epic is *Shrimat Bhagwad Geeta*, a dialogue between *Shri Krishn* and *Arjun*. The dating of *Mahaabhaarat* is based on simulations using planetarium software, which linked dates to about 150 references to various planets and *nakshatr* positions referred to in the great epic. Such precise description of planets and *nakshatra* could have been possible only by physical existence of the author of the epic, during that period.

Mahaabhaarat war was fought between about 4.5 million (18 *akshoni*, 1 *akshoni* = 250,000 warriors) most heroic, gallant and noble human beings, existing on earth, armed with the most sophisticated and advanced technological armaments. All the valiant warriors existing on earth at that time were divided into two armies, *Kaurav* with an army of about 2.75 million and *Paandav* having an army of about 1.75 million.

Just before the beginning of the war, *Arjun*, third *Paandav*, a *kshatriye,* one of the finest archers, great warrior, with vast experiences of combats, fights, war, deeply emotional and knowledgeable in various arts, with potentiality for clear and objective intellectual analysis, was overwhelmed by futuristic trauma (1.28-1.46, 2.4-2.8). As soon as *Arjun* realized the post-war scenario, in which almost entire 4.5 million heroic and fearless human beings will be wiped off the face of earth, leaving behind old parents, widows and children, leading to *varn* admixture and *pitr dosh*, he was seized by feeble mindedness, confusion and grief resulting in deep traumatic state, affecting his entire persona. He felt that finally war did not serve any purpose and will lead to nothing, except death of millions and that was unacceptable.

Arjun narrated his traumatic condition to *Shri Krishn* whose purpose of incarnation was to wipe off *adharm* from the planet earth, that had reached its zenith. *Shri Krishn* was his true and closest friend and had agreed to be *Arjun*'s charioteer, during the war. What followed was a generative dialogue, *Shrimat Bhagwad Geeta* between *Arjun* and *Shri Krishn*.

Shrimat Bhagwad Geeta has 701 *shalok,* which are attributable as follow:

- Dhritraashtr 1
- Sanjay 40
- Arjun 86
- Shri Krishn 574

As they enter into dialogue, *Arjun* continues to make statements and raise issues, with the sole purpose of refraining to enter into war and that led to unfolding of various nature of beings, their attitudes, attributes, eternal nature of the absolute truth, attributes of *Cosmos*, various paths that can be followed by people having wrealize of us being a part of It or That.

Narrations, Questions etc.	***Shalok* Nos.**	**Sl. No.**	**Total**
Narration of facts	1.28-1.46, 2.5, 2.6, 2.8, 11.1-11.3, 11.44 -11.46, 11.51	1	29
Requests	1. 1.21-1.23– Place my chariot between the two armies, so that I may see the war and see those with whom I must fight war 2. 11.4 - If it is possible for me to see it, then show me your eternal Self. 3. 13.0– I wish to learn about *Prakriti* and *Purush,* also *kshetr* and *kshetragye,* knowledge and that which ought to be known, *Keshav.*	2	5
Questions	1. 2.4 - How shall I fight with *Bhishm* and *Dron*, who are worthy of worship? 2. 2.7 - I plead you, say definitely what is good for me? 3. 2.54 – What are the marks of the steady man existing in *samaadhi* state, how does the man in *samaadhi* state speak, sit and walk? 4. 3.1-3.2 – If in your opinion knowledge is superior to action, then why prepare me for this terrible action… tell me with certainty that one, by which, I may achieve distinction? 5. 3.36 – Dragged on by what, man commits sin, unwillingly, constrained by force? 6. 5.1 –Renunciation of action you command, again its performance, of the two which one is better?	3	21

Narrations, Questions etc.	*Shalok* Nos.	Sl. No.	Total
	7. 6.33-6.34 – *Yog* of equanimity is not stable, because of restlessness, mind is turbulent, strong, obstinate, difficult to control? 8. 6.37-6.39 – He who is unable to control himself, though possessed of faith, whose mind deviates from *yog*, what end does he meet with? 9. 8.1-8.2 What is *Brahm*, *adhyaatm, karm, adi-bhuut, adi-dev*? Who and how is *adi-yagye* here in this body and how at the time of death are you to be known by Self-regulation? 10. 10.17-10.18 – How may I know you, by constant meditation? In what various aspects are You to be thought of by me? Tell me about Your *yog* powers and attributes? 11. 11.31 - Tell me who you are, so fierce in form... I wish to know you, the original one, I don't know your purpose? 12. 12.1- Those who worship *Vishwe-roop* or its attributes and those who worship imperishable, which one of these is better versed in *yog*? 13. 14.21 – What are the marks of him who has crossed over the three *gunn*? What is his conduct? How does he rise above the *gunn*? 14. 17.1 – What is the nature of devotion of those who perform activities with *shradha*, though disregarding the edicts of *shaastr*? Is that *sattv, rajas* or *tamas*? 15. 18.1 – I Desire to know the truth of *sanyaas* and *tyaag*?		
Challenging the authenticity of *Shri Krishn*	4.4.4 – You were born later than *Vivaasvaat*, how did you tell him about the imperishable *yog* in the beginning	4	1
Glorifies *Shri Krishn*	10.12 -10.15, 11.15 – 11.31, 11.36-11.43	5	29
Surrender	18.73 –My delusion is destroyed, I am free of doubt, I shall act according to your words	6	1

*Shri Krishn*a with his multi-dimensional existence continues to speak as Shri Krishn (In person), consciousness (*Aatma*), total consciousness (*Param-aatma*) and beyond consciousness (Cosmos). *Shri Krishn* acts as a peace mediator between *Arjun*, who was trained all his life to fight wars on one side and emotionally blocked *Arjun* on the other side. *Shri Krishn* addresses the deep internal conflict within *Arjun's* mind which

arose in view of the futuristic trauma or social sufferings that may arise in future for the generations to come. *Shri Krishn* continued to answer all the queries of *Arjun* with a smile, showing him the larger picture, the cyclical transitory time, spiritual dimension of all beings and existence of a single cosmic energy beyond and as the basis of all that exists. The interactive session finally helped *Arjun* to resolve his conflicts and perform his duties with perfection and without delusion.

Shri Krishn asks two questions from *Arjun* in the end:

1. 18.72 – Whether this has been heard by you, with an attentive mind?
2. 18.72 – Whether the delusion of your ignorance has been destroyed?

Having heard, understood and realized the Truth, *Arjun* simply surrenders to *Shri Krishn* (18.73). Like *Arjun*, we all have conflicts within because of events happening around, which are beyond our control and lead to futuristic trauma. We all have the same queries as raised by *Arjun*, which we seek to resolve, as we continue to make efforts to fulfill our desires or seek true knowledge, particularly when we get a cosmic kick. Such cosmic kicks arise because of events like accident, death of a near and dear or breakdown of relationship with toxins, narcissist, sadist, vampires and zombies existing around us. We are unable to find anyone with whom we can share our deep trauma and the only person to help us, at that time, to resolve our conflict is our own-Self or our consciousness.

That is the time to realize our true Self and move on a spiritual path, within. That is the time when *Shrimat Bhagwad Geeta* helps us to see the larger cosmic picture, our location in the cosmos, and the path uniquely suitable and provided to us. For over 5,000 years now and for times immemorial *Shrimat Bhagwad Geeta* will continue to help every old soul on the path to resolve the issues and help becoming conflict free, leading to move with the spiritual revolution 5.0.

More data and information have been added in the fourth edition to make understanding of *Sanaatan Dharm* as expounded in *Shrimat Bhagwad Geeta* simpler, meaningful, and effective. *Arjun* was aware of all these information, and so should we be, as we embark on the path.

Author

August 1, 2023

FOREWORD TO THIRD EDITION



Justice Dipak Misra
Former Chief Justice of India

It might surprise some that a practical lawyer has devotedly concentrated on translating the essence of various chapters of *Bhagavad-Gita* with the purpose to help the ''perception of the conflicts and resolve them". The purpose of the author is absolutely clear from its preface to the first edition, ***"Song Celestial; Bhagvad-Geeta"***.

Bhagavad-Gita as the various Chapters clearly unfold is a synthesis of various prevalent theories propounded by various categories of seekers of truth and salvation. There exist numerous interpretations of *Bhagavad-Gita*. It is difficult to keep a count of them. Tilak in his book *Gita-Rahasya* which was written in solitary confinement in the jail at Mandalay has adopted a different interpretative process and established that the seminal message of *Bhagavad-Gita* is *Karma-Yoga*. Shri Aurobindo paid a great tribute to the theory propounded by Tilak by stating that:

> "What is the message of the *Gita* and what its working value, its spiritual utility to the human mind of the present day, after the long ages that have elapsed since it was written and the great subsequent transformations of thought and experience? The human mind moves always forward, alters its view-point and enlarges its thought-substance, and the effect of these changes is to render past systems of thinking obsolete or, when they are preserved, to extend, to modify and I subtly or visibly alter their value. The vitality of an ancient doctrine consists in the extent to which it naturally lends itself to such a treatment; for that means that whatever may have been the limitations or the obsolescence of the form of its thought, the truth of substance, the truth of living vision and experience on which its system was built, is still sound and retains a permanent validity and significance."

The great thinker has further added that the teachings of *Gita* is acknowledged as of the highest value and its influence is not merely philosophic or academic but immediate and living, an influence both for thought and action, and its ideas are actually at work as a powerful shaping factor in the revival and renewal of a nation and a culture.

The emphasis of *Karma-Yoga* cannot be understood to mean that other *Yogas* or paths are of lesser value. The quintessence of *Bhagavad-Gita* is proper orientation in action according to Dharma without attachment. Lord Krishna in His utterances has emphasized on Self-realization and *yajnas.*

Bhagavad-Gita engulfs and accepts all paths towards the ultimate realization of soul. The Lord tells *Arjuna*, ''Whoever worships their Gods, according to their religious tenets, in truth worship me, Oh *Arjuna*'. The truth behind the said words is absolutely clear. The author has put enormous effort in the translation which deserves to be appreciated and I am inclined to say so as Gurudev Rabindranath Tagore had once remarked:-

> "It is not enough that one should know the meaning of the words and the grammar of the Sanskrit texts in order to realize the deeper significance of the utterances that have come to us across centuries of vast changes, both of the inner as well as the external conditions of life. Once the language in which these were written was living, and therefore the words contained in them had their full context in the life of the people of that period, who spoke them. Divested of that vital atmosphere, a large part of the language of these great texts offers to us merely its philological structure and not life's subtle gesture which can express through suggestion all that is ineffable."

Viswakabi further proceeds to state that suggestion can neither have fixed rules of grammar nor the rigid definition of the lexicon so easily available to the scholar. Suggestion has its unanalyzable code which finds its depth of explanation in the living hearts of the people who use it.

Sant Gyaneshwar explains in a lucid manner with examples the philosophy of *Bhagavad-Gita*. Mahatma Gandhi understands *Bhagavad-Gita* as a conflict between good and evil and perceives the celestial song to have the enabling power to overcome the mundane tragedies. Former Chief Justice P.B. Gajendragadkar while discussing *Gita-Dhyana* opines that the initial invocation in *Bhagavad-Gita* is a tribute paid to the *Upanisads,* because it says that *Bhagavad-Gita* contains the essence of the teachings of the *Upanisads.*

The translation of *Bhagavad-Gita* in a comprehensively distinct manner is an extremely difficult task, for it is difficult to get the rhythm in prose. But, I must delightedly admit that Shri Gupta has been successful in doing so. It is because the lawyer in him has kept in mind the saying of Justice Holmes, and also what has been stated in *Brhaddevata (II.8)* that while interpreting a text or a Mantra one should take into account the dictionary meaning, the context, the reason and also the time and place of occurrence as well as the propriety that attaches to the utterance.

For his work, Shri Gupta deserves appreciation. His dedication, devotion and surrender to divinity are manifest in the expression and I am sure, the third edition like the earlier ones would gain acceptance and praise from all sections of the society.

Dipak Misra

August 13, 2016

PREFACE TO THIRD EDITION

As the world choicelessly continues to move from the third to the fourth, fourth to the fifth dimension and feels more closer to existence of harmony in metaphysics, reading, understanding and assimilation of the simple but deep learning so beautifully expounded in *Shrimat Bhagwad Geeta* has more relevance and significance to mankind thanever.

There is not a single word in the song celestial which does not contain an underlying thought or hold a significant meaning to relate to the path that every human being is traveling both in lateral time and in quantum way. It is for us to locate our standing and move forward to achieve the true and real purpose of life. It is also for us to see why those who, though seem to be rising on social ladder, are falling from the true and real purpose of life, until the truth dawns and the karmic colors continue to splash on life's canvas, following irreversible laws of nature, without judgment. The song Celestial helps us to unwind all that riddles us once we decide to let our life loose.

There is not a single word or thought which can be added in the song celestial here, there, or anywhere. *Shrimat Bhagwad Geeta* is a complete code, with its tributaries and attributes reaching all over. Time and again it becomes imperative for everyone who in the process of seeking realization seeks to decipher the mundane and the ephemeral as also the metaphysical and ethereal to perceive the picture as a whole, which it quests to experience, as the goal and purpose of coming into existence.

A chart of, It- A road Map, an interpretation of first *mantr* of the first *Sukt* of First mandal of *Rig Ved* and 1 – 9 *mantr*, an interpretation of *Gaayatri Mantr, Kaal Gadna* (Time Calculation), the lateral years of Shri Krishn's existence and a detailed index of names and Sanskrit words not having corresponding English words, has been added to bring some more information on record about them, references of which finds place in *Shrimat Bhagwad Geeta,* about which *Arjun* was well aware and appreciated them fully, but the existing generation finds difficult to lay hands on. In absence of correct interpretations of the books from the east, the English world has suffered the great age of ignorance and unawareness. The effort is to provide easy, simple and correct material which makes its way into mind space, to enable perpetual enjoyment of the ecstasy and bliss of existence.

Author

July 7, 2016

Release of *Shrimat Bhagwat Geeta* – A Lawyers Perspective,

Second Edition January 24, 2014



Justice Arijit Pasayat, (Judge Supreme Court)

Justice T.S. Thakur, (Chief Justice of India)

Aruneshwar Gupta (Author)

Justice A.K. Patnaik (Judge Supreme Court)

Manish Arora (Publisher)

Justice Dipak Misra (Chief Justice of India)

Justice Gopal Gowda (Judge Supreme Court)

FOREWORD TO SECOND EDITION



M.N. Venkatachliah
Former Chief Justice of India

Sri Aruneshwar Gupta, who commands a large law practice at Delhi, has always kept his faith in the great religious traditions of this land. This book on the song Celestial: Bhagavadgeeta' is the product of his long and sustained spiritual Sadhana. The problem of the modern man, the *homo-economicus*, is his inability to comprehend clearly and manage successfully the chasm that divides the two cultures *viz.,* the outer culture of the brave new world of science and technology on the one hand and the culture of the inner-man on the other. The conflict is as old as civilization itself. Scientist seeks 'truth' as he finds it from time to time; not the eternal truth but the truth for the time being, subject to revision as he plods his way through the wilderness of his experimental world. But philosophy seeks to find out the 'reality' behind all phenomena as the eternal and the unchanging 'absolute'.

This eternal spiritual quest of man has presented some difficult questions. Is there an All–knowing and All-Powerful God? Is there a soul in each of us? If so what is the inter-relationship between the two? Why is there so much suffering in the world if God is merciful and omnipotent. There are no sure and simple answers to these questions. The question of the existence or the non-existence of God cannot be established by logic or arguments. The scientists try to find out how the world came into existence. The philosopher wants to find out why the world came into existence. Amidst the great transformation of the world of science and technology, the world of science has no answers to these eternal questions that belong to man's inmost Self.

Mahatma Gandhi said "When disappointment stares me in the face and all alone I see not one ray of light, I go back to the Bhagavadgeeta. I find a verse here and averse there and I immediately begin to smile in the midst of over – whelming tragedies – and my life has been full of external tragedies – if they have left no visible, no indelible scar on me, I owe it all to the teachings of the Bhagavadgeeta".

The Bhagavadgeeta is 'Moksha-shastra' – the art and science of liberation. In worldly affairs and matters it is excellent psychotherapy. As Dr. Radhakrishan said "It gives utterance to the aspirations of the pilgrims of all sects who seek to tread the inner way to the city of god".

The Bhagavadgeeta has a practical message to the troubled souls. It is the best psychotherapy. Indian philosophy is essentially 'Brahma Vidya'. Bhagavadgeeta is the restatement of the essence of the Upanishads. The essence of eastern philosophy is the search for Self-realization. Who is this Self? Is it the body, the mind or the intellect? In a deep sleep state when awareness of the body is absent, where there is no mind, no intellect. What remains of you?

Sri Aruneshwar has done a splendid job in conveying the essential message of the Bhagavad Geeta in eminently readable prose. I enjoyed reading the elegant presentation. The readers will also be amply rewarded.

M.N. Venkatachalia

Bangalore
July 27, 2013

PREFACE TO SECOND EDITION

We exist in a powerfully webbed and networked structure where people have continued to work with integrity, faith and trust which alone leads to peace and harmony without exploitation and without suppression of will of fellow beings. The basic energy and thought underlying *Shrimat Bhagwad Geeta* have reached globally with Hindu Diaspora and people of Indian origin moving out, for over last more than 1000 yrs. as a result of several reasons and factors, some of them termed as good and others not so good and forms the basics of understanding the forces and energies underlying human existence on the globe. Hindu heritage has remained impregnated and untouched, though the events of the last 1000 years have continued to make inroads into its psyche, awareness and existence and demean, humiliate and degrade it by relentless onslaught from within and without. From within by people who remained ignorant and from outside by people who supported and exploited their ignorant existence.

Shrimat Bhagwad Geeta is one of the most powerful documents to be read and re-read, to enable understanding of the structure around and realising the true nature of Self. It helps us to begin or to end in the most profound manner the so-called war between forces that are blindfolded by lust, greed, and desire to control and continue to exploit others and feel more authorised, empowered, and sanctioned, to continue in their venture, on one hand. On the other hand, are those that have the necessary wisdom, knowledge, experience and understanding and wish to continue to exist helping each other and feel pained by the miseries of the exploited and the exploiters and keep evading the war until it becomes inevitable, for that brings several other kinds of misery, unhappiness, and disasters. But both hands are necessary to make a body complete and that is awareness of the whole.

The advent of the new age demands re-enforcement of the same said principles and the underlying energies in a new form to be fully appreciated, understood, and realised. One of the basic ingredients of our belief system is the physical experience of Truth and that is one reason that the fundamentals of philosophy have survived irrespective of the onslaughts. The conscious meta - physical experience and realisation and the

bliss that follows is a very personal experience and keeps the being act purposefully, till the existence continues to exist in bliss and ecstasy.

Some of the words in Sanskrit for which there are no corresponding words in English have been used in italics as they should be actually read. A departure from some pronunciation standards (established by some group of people) has been made for an incorrect pronunciation of the word produces a different thought and leads to complete misunderstanding of the word content. Every word has a content, colour, vibration, numerology and meaning which is totally lost if it is not pronounced and felt correctly. Like *Brham* and *Brahma*, *dharm* and *dharma, karm* and *karma, vaishye* and *vaishya* or *yog* and *yoga* have totally different impacts and meanings.

Author

January 10, 2014

PREFACE TO FIRST EDITION

Shrimat Bhagwad Geeta has a basic thought underlying it, which many may call presumptions. Every reader of logic may say that "You have presumed the existence of certain facts and what is sought to be established are the presumptions themselves." Believe me, these basic underlying principles of life are not presumptions, but fundamentals reached after deep inquiry by persons of highest integrity. The endeavor is merely to restate them in a simpler form, to enable clearer and better reflection.

Every individual is in a constant struggle to achieve total harmony and perpetual happiness. Every person continues to make serious and sincere efforts to resolve the conflicts within ones 'Self and those existing in the world around. In the process, every person at every moment tries to appreciate, understand, and express himself to his very best. The expressions are, however, circumscribed and limited by the extent of one's own exposure, experience, analysis, knowledge and understanding of the conflicts and realisation of the Truth.

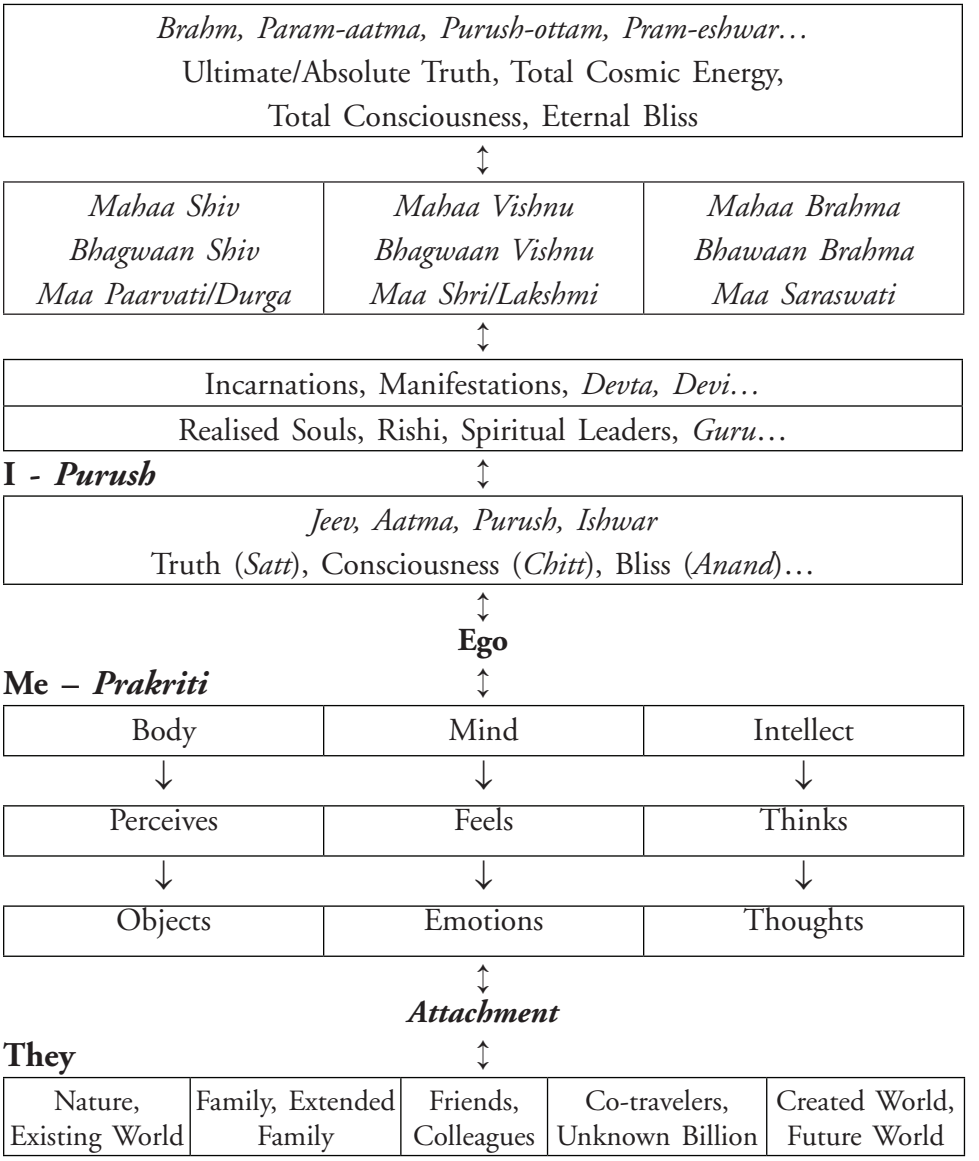
Reading and understanding *Shrimat Bhagwad Geeta* is yet another step to help the perception of the conflicts and resolve them or help the perception of absence of such conflicts and negate them. In the absence of correct appreciation, understanding and realization of the Truth, every human being not only thwarts her/his own development and progress towards the Ultimate, but also gets involved in social reactions and interactions which defeat the very purpose of existence. The inability of human being to perceive the Whole or Its true nature brings about thoughts and feelings like disapproval, disappointment, displeasure, annoyance, anger, dissatisfaction, depression, frustration, guilt, fear, jealousy, hatred, melancholy etc. leading to social expressions and social phenomena like lack of sympathy, unfriendliness, hostility, aggression, enmity, abuse, violence, exploitation, brutality, terrorism, poverty, corruption, divorce etc. which religion and law endeavor to minimize and control.

This book is neither intended to unsettle the minds of those who are attached to pleasure and power or to invite their opinion. This is meant merely to induce and reinforce in the wise the stimulus and vitality to carry persistently and precisely on their activities, to create a perfectly harmonized social order and help every other individual to reach Self-realization…

Author

January 10, 2007

It – A Roadmap


Brahm, Param-aatma, Purush-ottam, Pram-eshwar…
Ultimate/Absolute Truth, Total Cosmic Energy,
Total Consciousness, Eternal Bliss
Mahaa Shiv
Bhagwaan Shiv
Maa Paarvati/Durga
Mahaa Vishnu
Bhagwaan Vishnu
Maa Shri/Lakshmi
Mahaa Brahma
Bhawaan Brahma
Maa Saraswati
Incarnations, Manifestations, *Devta, Devi…*
Realised Souls, Rishi, Spiritual Leaders, *Guru…*
I - *Purush*
Jeev, Aatma, Purush, Ishwar
Truth (*Satt*), Consciousness (*Chitt*), Bliss (*Anand*)…
Ego
Me – *Prakriti*
Body
Mind
Intellect
Perceives
Feels
Thinks
Objects
Emotions
Thoughts
Attachment
They
Nature, Existing World
Family, Extended Family
Friends, Colleagues
Co-travelers, Unknown Billion
Created World, Future World

Words as they mean

01. **Self**	*Aatma*, *Ishwar*, *Jeev*, *Praan, Purush*, Conscience, Consciousness, Cosmic Reality, Cosmic Energy, Life Element, Living Spark, Soul, Spirit, Absolute Truth, Will, Embodied, Indweller or any other name connoting the life element in being.
02. **Liberation**	A state when after the dissolution of the body, Self becomes Self-existing, *moksh*
03. **Nature**	*Prakriti* - everything other than the Self/*Purush*
04. **Being**	The co-existence of the Self and the body, mind and intellect
05. **Life**	A process for being, with liberation/ realisation as its purpose
06. **Death**	The de-linking of the Self from the body, mind and intellect
07. **Ego**	The bond between the Self and the body, mind and intellect
08. **Emotions**	The bond between beings
09. **Art**	The expression of Self in nature
10. **Body**	The part of the being, which perceives the objects physically.
11. **Mind**	The part of the being, which feels the emotions.
12. **Intellect**	The part of the being, which thinks, reasons, analyses and memorizes the thoughts, feelings, actions and events.
13. **Realisation**	A state of the being when complete or total, expression or manifestation of Self takes place through the body, mind and intellect – a state of consciously (*chitt*) experiencing the bliss (*aanand)* of absolute Truth (*Satt*)

14.	**Attachment**	The bond between being and nature
15.	**Wisdom**	The power or capacity to express and apply the Truth in nature
16.	**Integrity**	The extent of harmony between the body, mind and intellect
17.	**Corruption**	The extent of disharmony between the body, mind and intellect
18.	**Intelligence**	The power of discriminating Self, nature and Its manifestations.
19.	**Knowledge**	a. With respect to Self - The extent and capacity of the being to understand the Self and its manifestations, leading to *abhey* (fearlessness*), asangh* (non-attachment) and *ahimsa* (non-violence). b. With respect to nature - The extent and capacity of the being to understand, deal with or control nature.
20.	**Experience**	a. With respect to Self - The extent of awareness of the being about expressions or manifestations of Self. b. With respect to nature - The extent of awareness or knowledge of the being of the various interactions and effects of nature.
21.	**Education**	a. With respect to Self- The training that enables the being to experience and express the Self and progressively achieve the purpose of life. b. With respect to nature - The training that enables the being to understand, deal with or control nature and progressively achieve complete and total, integrity and harmony between the body, mind and intellect so as to develop a perfect social order, conflict free society.
22.	**Religion**	Rules to regulate and keep the body, mind and intellect in harmony and integrity to enable or lead the being to realisation and liberation.

23.	**Law**	Rules to regulate and keep the society in harmony by regulating the interactions and relationships between being(s) and being(s) and being(s) and nature.
24.	**Power**	The extent of alleged control of a being on Self, other being(s) or nature arising out of and leading to ego.
25.	**Politics**	The manipulation of being(s) by being(s) to attain power.
26.	**Basic Elements**	Earth, Water, *Agni*, Air and Space
27.	***Gyanendriyan***	Eyes, Ears, Nose, Tongue, and Skin
28.	***Karamendriyaan***	Mouth – Speech, Hands – Action, Feet – Movement, Genital Organ - Reproduction and Anus - Excretion
29.	**Temple**	A place where *praan pratishtha* of a Hindu deity has been undertaken and Its powers are regularly invoked by undertaking *puja* according to rituals.
30.	***Mantr***	A phonetic combination to invoke the powers of a *Devi, Devta, Avataar* or any other deity or masters or angel to bring about harmony in nature.
31.	***Ved***	Reservoir of those *mantr* which if consciously and continuously recited from memory removes all problems, knowledge that helps realization.
32.	**Time**	A constant fire that subsumes every event and leaves behind ashes as memory.

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Chapter 1

Arjun Vishaad Yog (*Arjun's* Despondency)

Dhritraashtr said: Gathered together in *Kurukshetr,* the field of spiritual activities, what, Sanjay, did my war-inclined (sons) and those of *Paandu* do?[1]

***Sanjay* said:** Having seen the army of *Paandav* organized properly, *Duryodhan* drew near his teacher and spoke these words:[2]

> "Behold, teacher, this mighty army of the sons of *Paandu*, organized by the son of *Dhrupad*, your talented disciple.[3] Here are nobles and mighty archers equal in warfare to *Bheem* and *Arjun, Yuyudhan, Viraat* and *Dhrupad* are great chariot-warriors.[4] *Drishtaketu, Chekitaan* and the valiant king of *Kaashi, Purujit, Kuntibhoj* and *Shaeviye*, the best among men.[5] The courageous *Yudhamanyu*, the valiant *Uttmaujas* and the sons of *Subhadra* and *Draupadi*, all mighty chariot warriors.[6]
>
> Know also, the best amongst the twice born, all those who are our distinguished chiefs, the leaders of my army, I speak of them for your information.[7] Yourself, *Bhishm, Karn, Kripaah* victorious in fight, *Aswathaama, Vikarn* and even the sons of *Somdatt*.[8] And many other heroes well trained in warfare, equipped with various weapons and armaments, ready to lay down their lives for my sake.[9] Unlimited is

our army commanded by *Bhishm*, but adequate is the army of their commanded by *Bheem*.[10] All assume positions according to respective divisions and stations and protect *Bhishm* alone, by all means".[11]

To make *Duryodhan* happy, the mighty grandfather, the oldest of the *Kuru*, blew his conch and raised a lion's roar.[12] Then all of a sudden blared forth terrific blast of conches, kettledrums, tabors, trumpets and cow-horns.[13]

Then seated in their magnificent chariot yoked to white horses, *Maadhav* and *Paandav* blew their divine conches.[14] *Panchjanye* was blown by *Hrishikesh* and *Devdatt* by *Dhananjaye, Vrikodar* of terrifying actions blew his great conch *Paundr*.[15] *Anantvijaye* was blown by king *Yudhishthir*, the son of *Kunti* and *Nakul* and *Sahadev* blew *Sughosh* and *Manipushpak.*[16] *Kaashye* the proficient archer and *Shikhandi* the great chariot-warrior, *Dhrishtdyumn* and *Viraat* and *Saatyaki*, the invincible,[17] ruler of the earth, *Dhrupad* and the sons of *Draupadi* and the mighty armed son of *Subhadra* all these as well blew their different conches,[18] filling the earth and the sky with reverberations and tumultuous uproar that unnerved the hearts of the sons of *Dhritraashtr*.[19] Then, ruler of the earth, seeing *Dhritraashtr* sons being positioned and the fight about to commence, *Paandav*,[20] whose flag emblem is *Hanumaan*, lifting his bow spoke the following words to *Hrishikesh.*

***Arjun* said:** *Achyut*, place my chariot, between the two armies,[21] so that I may see the war that stands here and with whom I must wage this war.[22] I desire to observe those that collect here to fight, intent on pleasing in battle the evil-minded son of *Dhritraashtr*.[23]

***Sanjay* said:** Thus, requested by *Gudaakesh Bhaarat, Hrishikesh* placed the best of chariots between the two armies[24] facing *Bhishm* and *Dron* and all the rulers of the earth and spoke, "*Paarth*, see all the *Kuru* gathered together."[25] Standing there *Paarth* then saw in both the armies, paternal uncles, grandfathers, teachers, maternal uncles, cousins, sons, grandsons,

friends,[26] fathers-in-law and supporters. He, the son of *Kunti*, gazing at those warriors posted in positions[27] spoke this in sadness, filled as he was with choking compassion.

***Arjun* said:** Seeing these my warriors, collected here encouraged by war,[28] *Krishn*, my limbs fail me, and my mouth is dried up and my body trembles and my hair stands on end.[29] The bow *Gaandiv* slips from my hand and my skin burns all over, I am unable to stand and my mind is confused and puzzled.[30] *Keshav*, I see adverse signs and I do not foresee any good resulting from the killing of warriors in battle.[31] *Krishn*, I desire not for victory or empire or even pleasure, *Govind,* of what benefit to us is kingdom or enjoyment or even life,[32] for those whose sake we seek kingdom, enjoyments and pleasures, they stand here in battle, staking life and wealth.[33] All those standing are teachers, fathers, sons as well as grandfathers, maternal uncles, fathers-in-law, grandsons, brothers-in-law and other relatives.[34]

Though myself be killed by them, I will not, *Madhusudan* seek to kill them even for the sake of dominance over the three worlds, how then for the earth?[35] What delight can we derive, *Janaardhan*, by doing away with these sons of *Dhritraashtr?* Sin only will accrue to us by killing these criminals.[36] It is not, therefore, justified to kill the sons of *Dhritraashtr,* our warriors, how can we, killing our own warriors, be happy, *Maadhav,*?[37] Although these, with understanding clouded by greed, see no guilt in the termination of a family, no crime in hostility to friends[38], why should we not learn to retreat from such a sin? *Janaardhan*, we who see evil in the destruction of a family?[39]

In the decline of a family, its immemorial traditions perish, with the perishing of traditions, immorality and dishonesty overtakes the entire family.[40] With the growth of immorality, *Krishn*, the family women become impure and women getting impure, *Vaarshney, varn* admixture follows.[41] Pain will certainly come to the family and family destroyers through *varn*

admixture, for, their *pitr* will fall deprived of *pind* and water.[42] The perpetual virtues of *varn* system and the family merits will get ruined because of the *varn* confusion created by the bad deeds of the family-destroyers.[43] We have heard, *Janaardhan*, that hell is certainly the long lasting abode of the men whose family religious practices have been broken.[44] Motivated by the greed of the pleasures for kingdom, we are alas, bent on perpetrating the great sin of killing our warriors.[45] Should the sons of *Dhritraashtr* with weapons in hand kill me, unresisting and unarmed in the battle, that would indeed be better for me."[46]

***Sanjay* said:** So, saying, *Arjun* overwhelmed with sorrow in the battlefield, sat on the seat of his chariot, abandoning his bow and arrows.[47]

Chapter 2

Saankhye Yog
(The path of Self Knowledge)

***Sanjay* said:** *Madhusudan* spoke these words to him who was thus overwhelmed with compassion and drowned in distress and whose eyes were drenched in tears of despondency.[1]

***Shri Krishn* said:** From where has this unworthy, non-heavenly and unworthy dejection come upon you, at this period, *Arjun*?[2] *Parth*, do not get to feebleness. It does not suit you. Abandon this mean weakness of heart, wake up, destroyer of foes![3]

***Arjun* said:** Slayer of *Madhu*, slayer of foes, how shall I fight in battle with *Bhishm* and *Dron*, who are worthy of worship?[4] Even to eat the beggar's bread, is far better in this world than to kill these great souled masters. If I kill them, my enjoyment of wealth and desires in this world itself will be stained with blood.[5] Whether we should conquer them or they conquer us, I do not know which would be better. These very sons of *Dhritraashtr* stand before us, after killing whom we should not care to live.[6] My nature is weighed down with the taint of feeble mindedness and my understanding is confused as to duty. I plead you, say definitely what is good for me.[7]

I am your disciple, do instruct me, who have taken refuge in you. I do not find any remedy to the grief that parches my senses. Though I was to gain unrivalled and prosperous monarchy on earth or even sovereignty over the celestials.[8]

***Sanjay* said:** After thus addressing the lord of the senses *Gudaakesh*, the terror of the foes, submitted to *Govind*, "I shall not fight" and held silence.[9] Then smiling, as it were, *Hrishikesh* spoke these words to *Bhaarat*, the desperate one placed between the two armies.[10]

***Shri Krishn* said:** You grieve for those who should not be grieved for, yet you speak like wise. The wise grieve neither for the living nor for the dead.[11] Neither I, nor you, nor any of these ruling princes were ever non-existent before nor is it that we shall not cease to be in the future.[12] The indweller in the body experiences childhood, youth and old age of the body and also passes on to another body, the serene one is not affected thereby.[13] The contacts of the senses with their objects create, son of *Kunti*, feelings of heat and cold, of pain and pleasure. They come and go and are impermanent, bear them patiently, *Bhaarat*.[14]

That man, the best of men, is fitted for immortality, whom these do not torment, who is balanced in pain and pleasure and is steadfast.[15] The unreal has no existence, the real never ceases to be. The truth about both has been realized by seers[16]. Know that to be certainly indestructible by which all this is pervaded. None can affect the destruction of the immutable.[17] These bodies of the Indweller, who is eternal, indestructible, and immeasurable are said to have an end. Fight, therefore, *Bhaarat*.[18] He who holds*Aatma* as killer and he who considers it as killed, both are ignorant. It kills not, nor is it killed.[19] The *Aatma* is neither born nor does it die. Coming into being and ceasing to be, do not take place in It. It is unborn, eternal, constant and ancient. It is not destroyed when the body is slain.[20]

He who realizes the *Aatma* as indestructible, eternal, unborn and changeless, how can he kill, *Paarth*, or cause another to kill?[21] As a man casting off worn out garments puts on new ones, so the embodied, casting off worn out bodies, enters into others.[22] Weapons do not cleave the *Aatma*, *agni* burns it not, water wets it not and wind dries it not.[23] This Self is un-cleavable, incombustible and neither wetted nor dried. It is eternal, all pervading, stable immovable and everlasting.[24] This *Aatma* is said to be un-manifested, unthinkable and immutable, therefore, knowing it as such, you should not grieve[25] or if you conceive of *Aatma* as given to constant births and deaths, even then, mighty armed, you should not feel sorrow.[26] Death is certain for that which is born, birth is certain for that which is dead. You should not, therefore, grieve over the inevitable.[27]

Beings are all, *Bhaarat*, un-manifested in their origin, manifested in their mid-state and un-manifested again in their end. What is the point then for anguish?[28] One beholds the Self as wonderful, another mentions it as marvelous, another again hears of it as strange, though hearing yet another knows it not at all.[29] This Indweller in the bodies of all is ever indestructible. *Bhaarat*, therefore, you should not grieve for any being.[30]

Again looking at your own duty as well, you should not waiver, for there is nothing more welcome to a *kshatriye* than righteous war.[31] Happy are *kshatriye*, *Paarth*, who get such a war that open heaven's gateway in an unsought way.[32] But if you will not fight this righteous war, then abandoning your own duty and honour, you will incur sin.[33] People will always narrate your dishonorable act. To the revered, dishonour exceeds death.[34] The great chariot warriors will view you as one fled from the war out of fear. You that are highly esteemed by them will be lightly held.[35] Your enemies will also slander your strength and speak many unsuitable words. What could be more painful than that?[36]

Slain you will gain heaven, victories you will enjoy the earth, therefore, rouse up son of *Kunti*, resolve to fight.[37] Treating alike pain and pleasure,

gain and loss, victory, and defeat, engage yourself in the battle. Thus, you will incur no sin.[38] The philosophy of Self-knowledge has been presented to you, hear now its practice. Endowed with it, *Paarth*, you will break through the bonds of *karm*.[39] In this there is no loss of attempt, nor is there any adverse effect. The practice of even a little of this *dharm* protects one from great fear.[40] To the firm-in-mind, joy of the *Kuru*, there is in this but one decision, many branching and endless are the decisions of the infirm-in-mind.[41]

The unwise delight in the flowery words, interpreting the *Ved,* say that there is nothing other than that.[42] Those who are desire-ridden, they hold the attainment of heaven as the goal of birth and its activities, their words are loaded with specific rituals for bringing pleasure and prosperity.[43] There is no fixity of mind for them who cling to pleasure and power and whose discrimination is stolen away.[44] The *Ved* enumerate the three *gunn*, you transcend the three *gunn*, *Arjun*. Be free from the pair of opposites, ever-balanced, unconcerned with getting and keeping and centered in the Self.[45] To an enlightened *Braahman* all the *Ved* are as useful as a tank when there is a flood everywhere.[46] Seek to perform your duty but lay not claim to its fruits. Be you not the producer of the fruits of *karm*, neither shall you lean towards inaction.[47] *Dhananjaye*, perform action being fixed in *yog*, renouncing attachment, and even minded in success and failure, equanimity is certainly *yog*.[48]

Dhananjaye, motivated *karm* is far inferior to that performed with the equanimity of mind, take refuge in the evenness of the mind, wretched are the result seekers.[49] The one fixed in equanimity of mind frees oneself in this life from vice and virtues alike, therefore, devote yourself to *yog*, work done to perfection is certainly *yog*.[50] The wise, imbued with evenness of mind, renouncing the fruits of their actions, freed from the chains of births, certainly go to beyond death state.[51] When your understanding transcend the taint of delusion, then shall you gain indifference to things heard and

those yet to be heard.[52] When your intellect, tossed about by the conflict of opinions, has become steady and firmly fixed in equanimity, then you shall attain *yog*.[53]

***Arjun* said:** *Keshav*, what are the marks of the steady man existing in *samaadhi* state? How does the man existing in *samaadhi* state speak, sit, and walk?[54]

***Shri Krishn* said:** *Paarth*, when a man abandons all the desires of the heart and is satisfied in the Self by the Self, then is he said to be one existing with enlightened consciousness. [55] His whose mind is not perturbed by adversity, who does not desire for happiness, who is free from fondness, fear and anger, is the *muni* existing in equanimity.[56] He who is without attached everywhere, who do not rejoice at receiving good or dislikes at coming of evil, his wisdom is determined.[57] When also, like a tortoise its limbs, he can withdraw the senses from sense objects, his wisdom is determined.[58] The objects of senses drop out of the body of ascetic, though not the longing for them. His longing also ceases when he realizes the Supreme.[59]

Son of *Kunti*, the excited senses impulsively carry away the mind of even a wise man, striving for perfection.[60] The *yogi* having controlled them all, sits focused on Me as the supreme goal, his wisdom is determined whose senses are under subjugation.[61] Brooding on the objects of senses, man develops attachment to them, from attachment arises desire, from desire anger is born.[62] From anger comes enchantment, from enchantment confused memory, from confused memory destruction of discrimination, due to the destruction of discrimination he is destroyed.[63] But the disciplined *yogi*, moving among objects with the senses under control and free from attraction and repulsion gains peace.[64]

In peace all his pains get destroyed, for the intellect of the happy person soon becomes steady.[65] There is no learning in the unsteady mind and in unsteady there is no meditation. To the unmeditative, there is no peace, and

how can the peace-less enjoy happiness?[66] Like wind pushes away a boat on the water, the mind that follows the wandering senses carries away his discrimination.[67] Therefore,mighty-armed, his mind is steady, whose senses are completely restrained from their objects.[68] That which is night to all beings, in that the Self-controlled man wakes. That in which all beings wake, is night to the realized *muni*.[69] As the water from all sides fills the ocean established in stillness, so the desire enter into him who has attained peace and not in him who is desirer of desires.[70] He attains peace who abandoning desires, moves about free from longing, without feeling of mine and without *ahamkaar*[71] This *Paarth*, is the *Brahm* state, having attained this, he is not infatuated. Being established in it, even at the end of life-period, attains oneness with *Brahm*.[72]

Chapter 3

Karm Yog
(The path of action)

***Arjun* said:** *Janaardhan*, if in your opinion knowledge is superior to action, then why prepare me for this terrible action, *Keshav*.[1] With these perplexing statements, you are, as it were, confusing my understanding. Tell me with certainty that one, by which, I may achieve distinction?[2]

***Shri Krishn* said:** Two kind of paths were given by Me, *Anagh*, to the world in the beginning, the path of *gyaan-yog* for the *saankhye* and the path of *karm-yog* for the *yogi*.[3] Man does not attain action-less-ness by not performing actions nor does he attains equanimity by mere renunciation.[4] None can ever remain action-less even for a moment, for everyone is helplessly driven to action by the *gunn*, born of *prakriti*.[5] That deluded man is called a hypocrite who controls the organs of action, but his mind is dwelling on the objects of senses.[6] But he excels, *Arjun*, who, regulates the senses by the mind, is unattached and directs his organs of action on the path of *karm-yog*.[7]

Engage yourself in obligatory work, for action is superior to inaction and if you are inactive, even the mere maintenance of your body would not be possible.[8] The world is bound by actions, other than those performed as

yagye, therefore, son of *Kunti*, work earnestly, free from attachment.[9] Having created mankind in the beginning together with *yagye*, the *Prajaapati* said "By this shall you propagate, this shall be the *kaamdhuk* of your desires.[10] Nourish the *devta* with this and may those *devta* nourish you. Nourishing one another, you shall attain the supreme good.[11] Nourished by *yagye*, the *devta* shall bestow on you the objects you desire." He is a thief, who enjoys what is given by them without returning them anything.[12]

Saints who eat the leftovers of *yagye* are freed from all sins, but the sinful ones, who cook food only for Self, they indeed eat sin.[13] From food beings comes into existence, from rain is food produced, from *yagye* rain proceeds, *yagye* is born of *karm*.[14] Know *karm* to have risen from the *Brahm* and the *Brahm* from the Imperishable. The all-pervading *Brahm*, therefore, is eternally established in *yagye*.[15] He who does not follow here, the wheel thus revolving, living in sin and rejoicing in the senses, *Paarth*, lives unsuccessfully.[16] But he who delights in the Self, is contented with the Self and is satisfied in the Self, for him no action exist.[17] For him there is in this world no object to acquire by doing an action, nor is there any loss by not doing any action, nor has he to depend on anybody for anything.[18]

Therefore, work earnestly performing your obligatory duty without attachment, for by doing duty without attachment, man certainly obtains the Supreme.[19] *Janak* and others indeed achieved perfection by action, having an eye on the guidance of men also you should perform action.[20] Whatever a great man does is followed by others, people go by the example he sets up.[21] There is nothing in the three worlds, *Paarth* that has not been done by Me or anything unattained that might be attained, still I engage in action.[22] If ever I did not engage in work persistently, *Paarth*, men would in every respect follow My path.[23] These worlds will perish if I did not do action. I should be the cause of confusion of species, and I should destroy these beings.[24] As an unenlightened act from attachment to action, *Bhaarat*,

so should the enlightened act without attachment, desirous of the guidance of the masses.[25]

Let not the wise man unsettle the mind of ignorant people attached to *karm*. By earnestly performing all action in comprehensive manner, let the wise induce the others, in all activities.[26] The *gunn* of *prakriti* performs all *karm*, with the understanding clouded by egoism, man thinks – I am the doer.[27] But, mighty armed the one having knowledge in the nature of *gunn* and *karm* knows that *gunn* as senses connect with *gunn* as objects and do not become entangled.[28] Those misled by *gunn* of *prakriti* get attached to the functions of the *gunn*. The man of perfect knowledge should not unsettle the average whose knowledge is imperfect.[29] Surrendering all actions to Me, with your thoughts resting in Self, freed from hope and selfishness, and cured of mental fever, engage in battle.[30]

Those who ever understand this teaching of mine, full of *shradha* and free from complaining, they too are freed from actions.[31] But those who criticize my teachings and act not thereon, misled by all learnings and without discrimination, know them to be ruined.[32] Even a wise man acts in conformity with his own nature, what is the purpose of restraint?[33] Attachment and repulsion of the senses for their respective objects are natural, but none should come under their domain, they are certainly his enemies.[34] One's own *dharm*, though imperfect, is better than the *dharm* of another well discharged. Better death in one's own *dharm*, the *dharm* of another is full of fear.[35]

***Arjun* said:** But dragged on by what a man commits sin, unwillingly though, *Vaarshney* compelled as if it were by force?[36]

***Shri Krishn* said:** It is desire, it is fury caused by the *rajo gunn*, all overwhelming, all evil, know it as the enemy here on earth.[37] As *agni* is enveloped by smoke, as a mirror by dust, as an embryo by the womb, so is this covered by that.[38] Knowledge is covered, son of *Kunti*, by this

unappeasable *agni* of desire, the constant foe of the wise.[39] The senses, the mind and the intellect are said to be its seat, by these it misleads man by concealing his wisdom.[40] Therefore, renowned *Bhaarat*, mastering first the senses, kill it, the evil, the destroyer of knowledge and realization.[41] The senses are said to be superior to the body, the mind is superior to the senses, the intellect is superior to the mind, and what is superior to the intellect is *Aatma*.[42] Thus knowledge is superior to the intellect. Restraining the Self by the Self, kill, mighty armed, the enemy in the form of desire, difficult to overcome.[43]

Chapter 4

Gyaan Karm Sanyaas Yog (The path of knowledge, action and renunciation)

***Shri Krishn* said:** This imperishable *yog*, I declared to *Vivaasvaat*, *Vivaasvaat* taught it to *Manu, Manu* told it to *Ikshvaaku*.[1] Thus transmitted in regular succession, the noble thinkers knew it. This *yog*, by long efflux of time decayed in this world, scorcher of foes.[2] The same ancient *yog* has been today told to you by Me, for you are My devotee and friend and this secret is supreme indeed.[3]

***Arjun* said:** Later was your birth, earlier the birth of *Vivaasvaat*, how then can I understand that you told it in the beginning?[4]

***Shri Krishn* said:** Many are the births taken by Me and you, *Arjun*, I know them all while you know not *Pramtapp*.[5] Though I am unborn, imperishable and the *Ishwar* in the beings, yet subjugating My *prakriti*, I come into being by My own *maaya*.[6] Whenever there is decay of *dharm* and rise of *adharm,* I personify Myself *Bhaarat*.[7] For the protection of the good, for the destruction of the wicked and for the establishment of *dharm,* I am born age after age.[8] He who thus knows my divine birth and action in true light, having dropped the body, comes not to birth again, but comes to Me, *Arjun*.[9]

Freed from passion, fear and anger, filled with Me, taking refuge in Me, purified by penance in the *agni* of knowledge, many have entered into My Being.[10] In whatever way men identify with Me, in the same way do I carry out their desires, men pursue My path, *Paarth*, in all ways.[11] Longing for success by action on earth, they worship the *devta*, for quickly is success born of action in this world of men.[12] The four-fold *varn* system was created by Me by different distribution of *gunn* and *karm*. Though I am the creator of it all, know Me to be action-less and changeless.[13] Neither do actions taint Me nor are the fruits of action desired by Me. He who thus knows Me, is not bound by actions.[14] Having known thus even the ancient seekers after freedom performed actions, therefore, you should perform action, as did the ancient in the olden times.[15]

Sages too are perplexed as to what is action, what is inaction. Therefore, I shall tell you what is action, by knowing which you shall be freed from evil.[16] It is needful to discriminate action, to discriminate forbidden action and to discriminate inaction, mysterious is the way of *karm*.[17] He who sees inaction in action and action in inaction, he is wise among men, he is a *yogi* and accomplisher of everything.[18] Whose doings are all without design and desire for results and whose actions are all burnt by the *agni* of knowledge, him the sages call wise.[19] Having abandoned attachment to the fruits of action, ever content, depending on nothing, though engaged in *karm*, certainly he does not do anything.[20] Hoping for nothing, his mind Self-controlled, having abandoned all possessions, performing *karm* by the body alone, he incurs no sin.[21] Content with what he obtains without effort, free from pair of opposites, without envy, balanced in success and failure, though acting he is not bound.[22] Unattached, liberated, with mind absorbed in knowledge, performing work for *yagye* alone, his entire *karm* melts away.[23] The offering is *Brahm*, the clarified butter is *Brahm*, offered by *Brahm* in the *agni* of *Brahm*, to *Brahm,* he certainly goes to *Brahm* who knows *Brahm* alone in his action.[24]

Some *yogi* perform *yagye* for *devta* alone, while others offer the Self in the *agni* of *Brahm*.[25] Some offer hearing and other senses as *yagye* in the *agni* of restraint, while others offer sound and other sense objects as *yagye* in the *agni* of the senses.[26] Others again offer all the actions of the senses and the functions of the life-energy, as *yagye* in the *agni* of Self-control, ignited by knowledge.[27] Yet others offer wealth, *tapp* and *yog* as *yagye*, while still others of Self-denial and extreme vows, offer sacred study and knowledge as *yagye*.[28] Yet others offer as *yagye* the outgoing breath in the incoming and the incoming in the outgoing, restraining the flow of the outgoing and incoming breaths, solely absorbed in *pranaayaam* by regulation of the life-energy.[29] Still others of regulated food habits offer in the *praan* their functions. All these knowers of *yagye* have their sins destroyed by *yagye*.[30]

The eaters of leftovers of *yagyéamrit* reach eternal *Brahm*. This world is not for the non-doer, best of the *Kuru*.[31] Various *yagye* such as these are spread out in the storehouse of *Ved*. Know them all to be born of *karm* and thus knowing you shall be free.[32] Knowledge-*yagye*, scorcher of foes, is superior to wealth *yagye*. All *karm* in its entirety, *Paarth*, culminates in knowledge.[33] Seek enlighten by prostrating, by questioning and by service. The wise, the seers into the Truth will instruct you in that knowledge.[34] Knowing this *Paarth*, you will not get attached again, by this you will see the whole of the creation in yourself and in Me.[35]

Even if you be the most sinful of all sinners, yet you shall cross over all sins by the raft of knowledge.[36] As the blazing *agni* reduces firewood to ashes, *Arjun*, so does the *agni* of knowledge reduce all *karm* to ashes.[37] There is no purifier in this world like knowledge. He that is perfected in *yog*, realizes it in his own heart in due time.[38] The man of *shradha*, the devoted, the master of his senses obtains knowledge. Having obtained knowledge, he goes promptly to the peace supreme.[39] The ignorant, the man devoid of *shradha*, the doubting Self, goes to destruction. The doubting Self has neither this world, nor the next, nor happiness.[40] With work absorbed in

yog and doubts removed by knowledge, *Dhananjaye*, actions do not bind him, who is established in the Self.[41] Therefore, severing with the sword of knowledge this ignorance born doubt about the Self, dwelling in your heart, be established in *yog*, stand up, *Bhaarat*.[42]

Chapter 5

Karm Sanyaas Yog
(The path of action and renunciation)

***Arjun* said:** Renunciation of action, *Krishn*, you commend and again its performance. Of the two, which one is better? Tell me that conclusively.[1]

***Shri Krishn* said:** Renunciation and performance of action both lead to freedom. Of the two, performance of action is superior to renunciation of action.[2] He should be known a constant *sanyasi*, who neither hates nor desires and is free from the pair of opposites, mighty armed, he is easily set free from bondage.[3] Ignorant, not the wise, speak of knowledge and performance of action as different. He who is truly established in one obtains the fruit of both.[4] The stage reached by the *gyaan-yogi* is also reached by *karm-yogi*. He sees who sees *gyaan* and *karm-yog* as one.[5] *Sanyaas*, mighty armed, is hard to attain without *karm-yog*. The man of meditation, purified by *karm-yog* quickly goes to *Brahm*.[6] With the mind purified by *karm-yog,* the Self-disciplined and the senses subdued, one who realizes oneself as the Self in all beings, though acting is not affected.[7]

The sage centered in the Self should think, "I do nothing at all". Though seeing, hearing, touching, smelling, eating, moving, sleeping, breathing,[8]

speaking, emptying, holding, opening and closing the eyes, firm in the thought that the senses move among sense objects.[9] He who acts, abandoning attachment, dedicating his deeds to *Brahm*, is untainted by sin as a lotus leaf by water.[10] The *yogi*, abandoning attachment, performs work with the body, the mind, the intellect and the senses only, for Self-purification.[11] Abandoning the fruits of action, the *yogi* attains peace born of steadfastness. Impelled by desire, the non-*yogi* is bound and attached to the fruits.[12] Having mentally renounced all actions, the Self-disciplined indweller rests happily in the city of nine gates, neither acting nor causing to act.[13]

The *Purush* does not create agency or actions for the world. He does not create union with the fruits of action. *Prakriti* does all this.[14] The omnipresent does not take note of the merit or demerit of any. Knowledge is veiled by ignorance, mortals are thereby deluded.[15] Shining like the Sun, knowledge reveals the supreme in them, in whom ignorance is destroyed by Self-knowledge.[16] Those who think of That merge in That, get fixed in That, have That as the *Ishwar*, they attain to non-return, their taints being dispelled by knowledge.[17] *Brahman* with Self-knowledge and humility sees with same feeling a cow, an elephant, a dog and a mortician.[18] Transitory existence is overcome even here by them whose mind rests on equanimity. *Brahm* is flawless and the same in all, therefore, be established in *Brahm*.[19]

Established in *Brahm* with firm understanding and with no delusion, the knower of *Brahm* rejoices not, getting what is pleasant and grieves not, getting what is unpleasant.[20] With the Self-detached from the external contacts he realizes the bliss in the Self. Devoted as he is to the meditation of *Brahm*, he enjoys imperishable bliss.[21] The delights that are contact born are certainly the wombs of pain, they have, son of *Kunti*, a beginning and an end, no wise man rejoices in them.[22] He who is able to resist the impulse of desire and anger even here before he quits the body, he is a *yogi*, he is a happy man.[23]

He whose happiness is within, who rejoices within, who is enlightened within, that *yogi* attains absolute freedom and *Brahm* nature.[24] With sins destroyed, dualities removed, mind disciplined, being delighted in the welfare of all beings, the *rishi* attain the *Brahm* nature.[25] The *Brahm* nature is both here and hereafter for those *sanyasi* who have given up lust and anger, subdued their desire and realized the Self.[26] Shutting out from external objects, fixing the gaze between the eyebrows, equalizing the outward and inward breaths moving in the nostrils,[27] the sage who has controlled the senses, mind and intellect, who is solely pursuing liberation, who has given away desire, fear and anger, he is certainly liberated.[28] Having known Me as the of *yog* and *tapp*, as the ruler of all the worlds, as the friends of all beings, he attains peace.[29]

Chapter 6

Aatma Sanyam Yog
(The path of Self-Restraint)

***Shri Krishn* said:** He who carries on his duties without dependent on its fruits, he is a *sanyaasi* and he is a *yogi,* not he who is without *agni* and without activities.[1] *Paandav*, understand that as *yog-saadhna* which is called *sanyaas*, for no one becomes a *yogi* without renouncing *sankalp*.[2] *Karm* is said to be the means of the *muni* who seeks for *yog*, absence of *sankalp* is said to be the means when he is established in *yog*.[3] Then alone is one said to be established in *yog* when, having renounced all *sankalp*, one is not attached to sense objects and actions.[4] Let a man raise himself by his own Self, let him not debase himself. He is himself his friend and himself his foe.[5]

He who has conquered himSelf by the Self, his own Self is the friend, but to him who has not understood the Self, his own Self acts as the foe.[6] The Self-disciplined and serene is constant in cold and heat, pleasure and pain, also in honour and dishonour.[7] That *yogi* is steadfast who is satisfied with knowledge and wisdom, who remains unshaken, who has conquered the senses, to whom a clod, a stone and a piece of gold are the same.[8] He stands supreme who has equal regard for friends, companions, enemies, neutrals, arbiters, hateful, relatives, saints and sinners.[9]

A *yogi* should always try to concentrate his mind living alone in solitude, having subdued his mind and body and got rid of desires and possessions.[10] Having firmly fixed in a clear place, his seat neither too high nor too low, and having spread over it *kush*, a deer skin and a cloth, one over the other.[11] Sitting there, on his seat, making the mind one pointed and restraining the thinking faculty and the senses, he should practice *yog* for Self-purification.[12] Let him hold the body, head and neck erect and still, gazing at the tip of his nose, without looking around.[13] Firm and fearless, firm in the vow of a *brahmachaari*, subdued in mind, he should sit in *yog* thinking on Me and intent on Me alone.[14] Keeping himself ever steadfast in this manner, the *yogi* of subdued mind attains peace abiding in Me and culminating in *nirvaan*.[15]

Yog is not possible for him who eats too much or for him who abstains too much from eating. It is not for him, *Arjun*, who sleeps too much or too little.[16] For him who is moderate in eating and recreation, temperate in his actions, who is regulated in sleep and wakefulness, *yog* becomes the destroyer of pain.[17] When the disciplined mind rests in the Self-alone, free from desire for objects, then is one said to be established in *yog*.[18] As a lamp in a windless place does not flicker, this is the simile used for the disciplined mind of *yogi* practicing concentration on the Self.[19] When the mind, disciplined by the practice of *yog*, attains quietude and when beholding the Self by the Self, he is satisfied in the Self,[20] when he feels that supreme bliss which is perceived by the intelligence and which transcends the senses and wherein established he never moves from the reality[21] and having gained which, he thinks that there is no greater gain than that, wherein established he is not shaken even by the heaviest affliction,[22] let this disconnection from union with pain be known by the name of *yog*. This *yog* should be practiced with determination and with undistracted mind.[23]

Abandoning without reserve all desires born of *sankalp* and curbing in, by the mind, all the senses from all sides,[24] with his intellect set in firmness let him attain quietude little by little. With the mind fixed on the Self, let

him not think of anything.[25] By whatever cause the wavering and unsteady mind wanders away, let him curb it from that and subjugate it solely to the Self.[26] Supreme bliss certainly comes to that *yogi* whose mind is calm, whose passions are pacified, who has become one with *Brahm* and who is sinless.[27] Constantly engaging the mind this way, the *yogi* who has put it away, attains with ease the infinite bliss of contact with *Brahm.*[28] His mind being harmonized by *yog*, he sees himself in all beings and all beings in himself, he sees the same in all.[29] He who sees Me everywhere and sees all in Me, he never becomes lost to Me, nor do I become lost to him.[30] He, who established in oneness, worships Me abiding in all beings, that *yogi* lives in Me, whatever may be his mode of living.[31] That *yogi*, *Arjun*, is regarded as the supreme, who judges pleasure or pain everywhere by the same standard as he applies to himself.[32]

***Arjun* said:** This *yog* of equanimity taught by you, *Madhusudan*, I do not see any stability in it, because of restlessness.[33] The mind certainly is *Krishn*, is restless, turbulent, strong and obstinate. It deems it as hard to control as the wind.[34]

***Shri Krishn* said:** Doubtless, mighty armed the mind is restless and hard to control but by practice and non-attachment, son of *Kunti*, it can be controlled.[35] *Yog* is hard to attain, I concede, by a man who cannot control himself, but it can be attained by him who has controlled himself and who strives by right means.[36]

***Arjun* said:** He who is unable to control himself, though possessed of faith, whose mind deviates from *yog*, what end he meets with, *Krishn*, having failed to attain perfection in *yog.*[37] Fallen from both, does he not perish like a free cloud, without any hold, mighty armed, deluded in the path of *Brahm*?[38] Design, to dispel completely this doubt of mine, *Krishn*, for there is none but Yourself who can destroy this doubt.[39]

***Shri Krishn* said:** *Paarth*, neither in this world nor in the next is there destruction for him, for the doer of good, my son never comes to grief.[40] Having attained to the worlds of the righteous and having lived for countless years, he who falls from *yog* is reborn in the house of the pure and prosperous[41] or he is born in a family of wise *yogis* only, a birth like this is certainly very difficult to obtain in this world.[42] There he regains the knowledge acquired in his former body and he strives more than before for perfection, joy of the *Kurus*.[43] By that very former practice, he is led on in spite of himself. Even he who merely wishes to know of *yog* rise superior to the performer of *vedic* rites.[44] The *yogi,* who strives with assiduity, purified from sins and perfected through many births reaches then the supreme goal.[45] The *yogi* is deemed superior to ascetics, superior to men of knowledge even, he is also superior to ritualists.[46] Therefore, be you a *yogi*, *Arjun* and of all *yogis*, he who worships Me with faith, his in-most Self merges in Me, him I hold to be the most devout.[47]

Chapter 7

Gyaan Vigyaan Yog
(The path of Knowledge and Science)

***Shri Krishn* said:** Listen, *Paarth*, how, with your mind clinging to Me and taking refuge in Me and practicing *yog,* you will without any doubt know Me in full.[1] I shall teach you in full this knowledge combined with realization, which being known, nothing more here remains to be known.[2] Among thousands of men scarcely one strives for perfection and of those who strives and succeed, scarcely one knows Me in truth.[3] Earth, water, *agni*, air, space, mind, intellect and egoism, this is My *prakriti* divided eight fold.[4] This is My lower *prakriti* but different from it, know mighty armed, My higher *prakriti* – the life element, by which this universe is upheld.[5]

Know that these two are the womb of all beings. I am the origin and dissolution of the universe.[6] There is nothing whatsoever higher than Me, *Dhananjaye*. All this is strung on Me, as rows of gems on a string.[7] I am the sapidity in water, son of *Kunti*, I am the radiance in moon and sun, I am the syllable *Om* in all the *ved*, sound in ether and manliness in man.[8] I am the sweet fragrance in earth and the brilliance in *agni*. I am the life in all beings and the *tapp* in puritans.[9] Know Me, *Paarth*, as the eternal seed of all beings, I am the intelligence of the intelligent, the splendor of the

splendid.[10] I am the strength of the strong devoid of desire and passion. In beings I am desire, not contrary to *dharm*, chief of the *Bharat*[11]and whatever being are the *saatvik*, *raajsik* or *taamasik*, know them to proceed from Me, still, I am not in them, they are in Me.[12]

Deceived by these three-fold characters of *prakriti*, the *gunn*, this world does not know Me, who is beyond them and immutable.[13] This divine illusion of Mine, made up of the *gunn*, is hard to overcome. But those who take refuge in Me alone, they cross over this illusion.[14] The evil doer, the deluded, the lowest of men, deprived of discrimination by *maaya* and following the way of the *asur*, do not seek refuge in Me.[15] Four types of virtuous men worship Me, Arjun. The man in distress, the man seeking knowledge, the man seeking wealth and the man imbued with equilibrium, the best of the *Bhaarat*.[16]

Of these, the wise man, ever faithful and devoted to Me, excels, for supremely dear am I to the wise and he is dear to Me.[17] Noble indeed are all these but the wise man, I hold, to be My very Self. Dedicated in mind, is established in Me alone, as the supreme goal.[18] At the end of many births, the man of equilibrium takes refuge in Me, realizing that *Vaasudev* is all that is. Rare indeed is that great soul.[19] But those whose discrimination has been led astray by this or that desire go to other *Ishwar*, following this or that rite, forced by their own nature.[20] Whatever form any devotee with faith wishes to worship, I make that faith of his steady.[21] Gifted with that faith, he engages in the worship of that form, and from it he obtains his desires, which are being actually ordained by Me.[22]

But the fruit that accrues to those men of small intellect is finite. The worshipers of the *Ishwar* go to the *Ishwar*, my devotees come to Me.[23] Men of poor understanding think of Me, the un-manifest as having manifestation, not knowing my supreme state, immutable and incomparable.[24] I am not revealed at all, as I am enveloped by *yog maaya*. This misled world knows Me

not, the unborn, the unchanging.[25] I know, *Arjun*, the beings of the past, the present and the future, but no one knows Me.[26] By the misconception of the pair of opposites arising from desire and aversion, all beings *Bhaarat*, are subject to illusion at birth, harasser of foes.[27] But those men of virtuous deeds whose sins have come to an end, who are freed from the delusion of the pairs of opposites, worships Me, remaining unwavering in their vows.[28] Those who take refuge in Me and strive for liberation from failure and death, they realize in full the *Brahm*, the individual Self and the *karm*.[29] Those who realize me in the *aadhibut*, in the *aadhidaiv* and in the *aadhiyagye*, they of unwavering mind realize Me even in the hour of death.[30]

Chapter 8

Akshar Brahm Yog
(The path of Imperishable)

***Arjun* said:** What is that *Brahm*? What is *adhiyaatm*? What is *karm*? *Purhshottam*. What is declared to be *adhibhut* and what is said to be *adhidaiv*?[1] Who and how is *adhiyagye* here in this body, *Madhusudhan*? And how at the time of death, are you to be known by Self-regulation?[2]

***Shri Krishn* said:** The imperishable is supreme *Brahm*. The Self-nature is known as *adhiyaatm* and that which disintegrates (*visarg*) existing attributes is called *karm*.[3] Mutable nature is *adhibhut* and the *Purush* is the *adhidev*. I alone am the *adhiyagye* here in this body, best of the embodied.[4] Who at the time of death leaves the body, remembering Me alone, he attains My being, there is no doubt about this.[5] *Kauntey*, whatever a being thinks of, at the last moment when he leaves his body, that alone does he attain because he is always absorbed in that thought.[6] Therefore, at all times you remember Me and also fight. Thus, with mind and understanding surrendered to Me, you will without any doubt come to Me alone.[7]

Paarth, the consciousness made unwavering by constant practice and not wandering after anything else, he who meditates on the supreme magnificent *Purush* reaches Him,.[8] The omniscient, the ancient, the ruler, subtler than

an atom, the supporter of all, of forms inconceivable, effulgent like the sun and beyond all darkness,[9] he who meditates on that resplendent, supreme *Purush*, at the time of death, with a steady mind, devotion and strength of *yog*, by fixing the entire *praan* in the middle of the eye-brows, he reaches the Supreme[10]. That which the knower's of *ved* call the immutable (*akshar*) and into which lives the *sanyasi*, Self-controlled and freed from attachment and desiring which they lead a life of *brahmcharye* contingency, that I shall reveal to you, in brief.[11] All the gates of the body closed, the mind confined within the heart, having fixed his life energy in the head, engaged in firm *yog*, [12] uttering the one syllable '*Om Brahm*', thinking of Me, he who departs, leaving the body, attains the supreme goal.[13]

I am easily attainable, *Paarth*, by that ever-steadfast *yogi*, who constantly remembers Me daily and thinks of none else.[14] Having come to Me, the great souls are no more subject to rebirth, which is transitory and the abode of pain, for they have reached the highest perfection.[15] All worlds including that of *Brahm* are subject to return, *Arjun*, but on reaching Me, son of *Kunti*, there is no rebirth.[16] Those who know that the day of *Brahm* lasts a thousand *yug* and that his night last a thousand *yug*, they are the knower of day and night.[17] At the coming of day all manifest beings proceed from the un-manifested and at the coming of night they merge again in the same, which is called the un-manifested.[18]

This multitude of beings, manifest again and again, merge *Paarth*, in spite of themselves, at the approach of night and re-manifest themselves at the approach of day.[19] But beyond this un-manifested, there is yet another un-manifested eternal existence, which does not perish even when all existences perish.[20] This un-manifested is called the imperishable. It is said to be the ultimate goal. Those who attain it, return not. That is My supreme abode.[21] That supreme *Purush*, *Paarth* is attainable by unswerving devotion to Him alone within whom all beings dwell, by whom all this is pervaded.[22]

Now I shall tell you, the best of the *Bhaarat*, the time in which the *yogi* depart never to return and also the time in which they depart to return.[23] *Agni*, light, day, the bright half of the moon and the six months of the northern path of the sun, then going forth, the knower of *Brahm* goes to *Brahm*.[24] Foggy, night, the dark half of the moon and the six months of the southern passage of the sun, then going forth, the yogi obtains the lunar light and returns.[25] The bright and the dark, these paths are deemed to be the world's eternal paths by the one man, who goes, not to return, by the other he returns again.[26] Knowing these two paths, *Paarth*, no *yogi* is deluded. Therefore, *Arjun*, be steadfast in *yog*, at all times.[27] The *yogi* who knows this transcends the fruits of meritorious deeds attached to the study of the *ved*, *yagye, tapp* and gifts and attains to the supreme primeval abode.[28]

Chapter 9

Raaj-Vidya Raaj-Guhye Yog
(The path of equilibrium and mysticism)

***Shri Krishn* said:** To you who do not cavil, I shall surely declare this, the most profound knowledge combined with realization by knowing which you will be released from evil.[1] The sovereign science, the sovereign secret, the supreme purifier is this. Directly realizable in accord with *dharm*, very easy to practice and imperishable.[2] Men devoid of *shradha* for this *dharm* do not attain Me, oppressor of the foes, but return to the path of the mortal world.[3] This entire universe is pervaded by Me, in My un-manifested form, all beings exist in Me, but I do not abide in them.[4] Nor do the beings dwell in Me, see My divine *yog*. Bringing forth and supporting the beings, My Self does not dwell in them.[5] As the mighty wind moving everywhere rest in the *aakaash*, so do all beings rest in Me.[6]

All beings, *Kauntey*, go into My *prakriti*, at the end of a *kalp*. I generate them again at the beginning of the next *kalp*.[7] Animating My *prakriti* I send forth again and again all this multitude of beings helpless under the regime of *prakriti*.[8] These acts do not, *Dhananjaye*, bind Me who remain like one unconcerned, unattached to these acts.[9] Because of My proximity, *prakriti* produces all this, the moving and the unmoving, the world, therefore,

resolves, son of *Kunti*.[10] Fools regard Me as one clad in human form, not knowing My higher nature as the great of beings.[11] Of vain hopes, of vain actions, of vain knowledge, devoid of discrimination, partaking certainly of the delusive nature of *raakshas* and *asur*.[12] But the *mahatma*, *Paarth*, partaking of the divine nature, worship Me with a single mind, knowing Me as the immutable and the source of all beings.[13] Glorifying Me always, striving, firm in vows, prostrating before Me, he worships Me with steadfast devotion.[14]

Yet others abstain from the *yagye* of knowledge worship Me in various ways as the one, as the distinct and as the all faced.[15] I am *kratu*, I am *yagye*, I am *swadha*, I am the medicinal herb, I am *mantr*, I am also the clarified butter, I am *agni*, I am offering.[16] I am the father of this world, the mother, the dispenser and the grandfather, I am the knowable, the purifier, the syllable *Om* and also the *rik*, the *saam* and the *yajur*.[17] I am the *Ishwar*, the supporter, the , the witness, the abode, the shelter, the friend, the origin, the dissolution, the foundation, the treasure house and the seed imperishable.[18] I give heat, I withhold and send forth rain, I am immortality and death, I am being as well as non-being, *Arjun*.[19]

The knower of the three kinds of knowledge, the drinker of *soma*, purified of sin, worshipping Me by *yagye*, pray for the way to heaven. They reach the holy world of the of the *devta* and enjoy in the heaven the celestial pleasures of *devta*.[20] Having enjoyed the vast world of heaven, they return to the world of mortals for the exhaustion of their *karm*, thus abiding by the injunctions of the three *ved* desiring objects of desires they go and come.[21] To those men who worship Me alone, thinking of no other, who is ever devout, I provide gain and security.[22] Even those devotees who endowed with *shradha*, worship other *Ishwar*, worship Me alone, son of *Kunti*, by the wrong method.[23] I am certainly the enjoyer and the of all *yagye*. But these men do not know Me in reality hence they fall.[24]

Votaries of the *devta* go to *devta*, the votaries of the *pitr* go to *pitr*, to the *bhuut* go the *bhuut* worshippers, My votaries come to Me.[25] Whoever offers Me with devotion, a leaf, a flower, a fruit or water, I accept that, the pious offerings of the pure in heart.[26] Whatever you do, whatever you eat, whatever you offer in *yagye*, whatever you gift away, whatever *tapp* you practice, *Kauntey*, do it as an offering to Me.[27] Thus shall you be free from the bondage of actions yielding good and bad results. With the mind firmly set in the *yog* of renunciation and liberated, you shall come to Me.[28]

I am the same to all beings, to Me there is none hateful, none is dear. But those who worship Me with devotion, they are in Me and I also am in them.[29] Even if the man of most sinful conduct worships Me with undeviating devotion, he must be reckoned as righteous, for he has rightly resolved.[30] Soon does he become a man of righteousness and obtains lasting peace. *Kauntey*, know for certain that My devotee never perishes.[31] For those who take refuge in Me, *Paarth*, though they be of inferior birth, women, *vaishye* and *shudr* they attain the supreme goal.[32] Then again the holy *braahman* and devoted royal saints, having come into this transitory joyless world, do worship Me.[33] Fix your mind on Me, be devoted to Me, be dedicated to Me, bow down to Me. Having thus made yourself steadfast, taking Me as the supreme goal, you will come to Me.[34]

Chapter 10

Vibhuti Yog
(The path of manifestation)

***Shri Krishn* said:** Once again, mighty-armed, listen to My Supreme words. Out of a desire to do you good I wish of it to your absorbing delight.[1] Neither the hosts of *devta* nor the great *rishi* know My origin, for in every respect I am the source of the *devta* and the great *rishi*.[2] He who knows Me as unborn and beginning-less, as the *Maheshwar* of the world, he among mortals is undeluded and freed from all sins.[3] Intellect, equilibrium, non-delusion, patience, truth, Self-restraint, calmness, pleasure, pain, birth, death, fear and fearlessness,[4] non-injury, equanimity, contentment, *tapp*, charity, fame and obloquy these different qualities of beings arise from Me alone.[5]

From my mind originated the seven great *rishi,* the four *dev-rishi* and all the *manu*, from whom have come forth all the beings in the world.[6] He who knows in truth this glory and power of Mine is endowed with unfaltering *yog*, in this there is no doubt.[7] I am the origin of all, from Me all evolve and the wise worship Me with all their heart.[8] With their mind fixed on Me, with their life absorbed in Me, enlightening each other and ever speaking of Me, they are contented and delighted.[9] Those who with love get absorbed in my worship, to them, ever devout I give the *yog* of

discrimination by which they come to Me.[10] Out of pure compassion for them dwelling in their hearts, I destroy the ignorance born darkness by the luminous lamp of wisdom.[11]

***Arjun* said**: You are the supreme *Brahm*, the supreme abode, the supreme purifier, the eternal, divine *Purush*, the primeval deity, the unborn, the omnipresent.[12] All the *rishi* have thus acclaimed you, as also the *dev-rishi Naarad*, so also *Asit, Deval* and *Vyaas* and now you yourself say it to me.[13] I hold as true, all that you say to me, *Keshav*. Neither the *devta* nor the *daanav*, know your manifestation.[14] You alone know yourself by yourself, *Purushottam*, source of beings, of being, *Ishwar* of *Ishwar*, ruler of the world.[15] Condescend to tell without reserve of your divine glories by which glories you remain pervading in all these worlds.[16] How may I know you, *yogi*, by constant meditation? In what various aspects are you, to be thought of by me?[17] Tell me again in detail, *Janaardhan*, of your *yog* powers and attributes for I am not satisfied with hearing your life infusing words.[18]

***Shri Krishn* said:** Very well, I shall now tell you My divine glories according to their prominence. Best of the *kuru,* there is no end to the details of My manifestation.[19] I am the Self, *Gudaakesh*, seated in the hearts of all beings. I am the beginning, the middle and also the end of all beings.[20] Of the *aaditye* I am *Vishnu*, of the luminaries the radiant Sun. I am *Marichi* of the *maarut*, of the asterisms I am the Moon.[21] Of the *ved* I am the *Saam*, I am *Vasav* among the *devta*, of the senses I am the mind and among living beings I am consciousness.[22] Of the *rudr* I am *Shankar*, of the *yaksh* and *raakshas* I am *Kuber.* Of the *vasu* I am *Paavak* and of mountains I am *Maeru*.[23] Of priests, *Paarth,* know Me to be the chief *Brihaspati*, of generals I am *Iskand* and of bodies of water I am the ocean.[24]

Of the great *rishi* I am *Bhrigu*. Of utterances I am the monosyllable *Om*. Of *yagye* I am *jap-yagye* and of unmoving things the Himalaya.[25] Of all trees I am *Ashvath*, of *dev-rishi* I am *Naarad*, of the *gandharv* I am *Chitr-rath* and

of the *siddh* I am the *muni Kapil*.[26] Of horses, know Me to be the mentor-born *Ucchaisrava,* of lordly elephants *Airavat* and of men, the monarch.[27] Of weapons I am thunderbolt, of cows I am *Kamadhenu*. I am *Kandarp* of the progenitors of serpents I am *Vasuki*.[28] Of the *naag* I am *Anant*, of the water deities I am *Varun*, of the *pitr* I am *Arya*, of controllers I am *Yam*.[29]

Of the *daitye* I am *Prahlaad* and of reckoners I am time, of beasts I am the lord of beasts and *Veiyntaey* of birds.[30] Of purifiers I am the wind, of the wielders of weapon I am *Ram*, of fishes I am the *Makar* and of rivers I am the *Jaahnvi.*[31] Of created things I am the beginning and the end and also the middle, *Arjun* of the sciences I am the science of the Self, of those who debate I am the reason.[32] Of letters I am the letter A and of word compounds I am the *dwand*. I am certainly the inexhaustible time, I am the dispenser facing everywhere.[33] I am the all-devouring death. I am the prosperity of those who are to be prosperous and of female qualities I am fame, fortune, speech, memory, intelligence, firmness and forgiveness.[34] Of the *saam* hymns I am the *Brihat-saam*, of the *mantr* I am *Gaayatri*. Of months I am *Margasirsha* and of seasons I am the flowering spring.[35]

I am the gambling of the fraudulent, I am the splendor of the splendid, I am the victory, I am the effort, I am the goodness of the good.[36] Of the *vrishni* I am *Vaasudev*, of the *paandav*, *Dhananjaye*, of the sages I am *Vyaas* and of the seers and of the poets I am *Ushna* the poet.[37] Of punishers I am the sword of State, of those that seek victory I am statesmanship and of secrets I am also silence and I am the equilibrium of the wise.[38] And whatever is the seed of all beings, that am I. *Arjun*, there is no being whether moving or unmoving that can exist without Me.[39] There is no end of My divine manifestations, harasser of foes, this is only a brief exposition by Me of the extent of My glories.[40] Whatever being there is glorious, prosperous or powerful, know that to have sprung but from a spark of My splendor.[41] But what need is there, *Arjun*, for this detailed knowledge, I stand supporting the whole universe with a single fragment of Myself.[42]

Chapter 11

Vishvarup Darshan Yog
(The path of experiencing universal form)

***Arjun* said:** By the profound discourse concerning the Self, which you have delivered out of compassion for me, my delusion has been dispelled.[1] From you, lotus eyed, have been heard by me in detail the origin and dissolution of beings and also your inexhaustible greatness.[2] As you have declared yourself to be, so it is, supreme, yet I desire to see your *Ishwar* form *Purushottam*.[3] If you think it possible for me to see it, then do of *yog* show me your eternal Self.[4]

***Shri Krishn* said:** Behold My forms, *Paarth* by hundreds and thousands, manifold and divine and of multicolors and shapes.[5] Behold the *aaditye*, the *vasu*, the *rudr*, the two *ashwin* and also the *maarut*. Behold, *Bhaarat* many marvels never seen before.[6] Behold here today, *Gudaakesh*, the whole universe of the moving and the unmoving and whatever else you desire to see, all integral of My body.[7] But you cannot see Me with these eyes of yours, I give you divine sight, see My supreme *yog*.[8]

***Sanjay* said:** Having thus spoken, King, the great of *yog*, *Hari* showed to *Paarth*, His supreme *Ishwar* form.[9] With many mouths and eyes, with many marvelous sights, with many divine ornaments, with many uplifted

divine weapons.[10] Wearing heavenly garlands and raiment's, anointed with celestial perfumes all wonderful, resplendent, boundless with faces on all sides.[11] If the splendor of a thousand suns were to blaze forth all at once in the sky, that would be like the splendor of that *Mahatma*.[12] There in the body of the *Ishwar* of *Ishwar*, *Paandav* then saw the whole universe with its many divisions drawn together into one.[13] Then *Dhananjaye*, struck with amazement, his hair standing on end, bowing down his head to the in adoration, spoke with joined palms.[14]

***Arjun* said:** I see all the *Ishwar*, in your body and hosts of all grades of beings. *Brahma* the , seated on the lotus and all the *rishi* and celestial serpents.[15] I see you, infinite in forms on all sides, with countless arms, stomachs, mouths and eyes, neither your end nor the middle nor the beginning do I see, of the universe, universal form.[16] I see you with diadem, club and discus, a mass of radiance blazing everywhere, hard to look at, all round dazzling like a glowing *agni* and sun and immeasurable.[17] You are the imperishable, the supreme being to be realized. You are the great treasure house of this universe, you are the imperishable guardian of the eternal *dharm*, you are the ancient *Purush*, I deem.[18]

I see You without beginning, middle or end infinite in power, of infinite arms, the sun and the moon being your eyes, the burning *agni* Your mouth, heating the whole universe with Your radiance.[19] This space between heaven and earth and all the quarters are filled by You alone. Having seen this, Your marvelous and terrible form, the three worlds are trembling with fear, *Mahatma*.[20] These hosts of *devta* indeed enter into You, some in awe extol you with joined palms, bands of great *rishi* and *siddh* pronounce, "May it be well" and praise You with sublime hymns.[21] The *rudr, aaditye, vasu, saadhye, vishve, ashwin, maarut, ushmaapa,* hosts of *gandharv, yaksh, asur* and *siddh,* they are all gazing at You and they are amazed.[22] Seeing Your immeasurable form with myriad mouths and eyes, mighty-armed, with myriad arms, thighs and feet, with myriad stomachs and terrible with myriad tusks, the worlds

is terror struck and so am I.[23] When I see You touching the sky blazing with many colours, with mouths wide open, with large fiery eyes, my heart trembles in fear and I find neither courage nor peace, *Vishnu*.[24]

When I see your mouths terrible with tusks resembling *parley-agni*, I know not the four directions, nor do I find peace. Be gracious, of the gods, abode of the universe.[25] All the sons of *Dhritraashtr*, with hosts of kings of the earth, *Bhishm, Dron* and *Suutputr*, with the warrior chiefs of ours,[26] enter hurrying into your mouth, terrible with tusks and fearful to look at. Some are found sticking in the gaps between the teeth with their heads crushed to powder.[27] Truly as the many torrents of river rush towards the ocean, so do these heroes in the world of men fling themselves into your fiercely flaming, mouths.[28] As moths rush headlong into a blazing *agni* for destruction, so do these creatures hurriedly speed into your mouths for their destruction.[29] Devouring all the worlds on every side with Your flaming mouths, You lick Your lips. Your fiery rays, filling the whole world with radiance, are burning, *Vishnu*.[30] Tell me who you are, so fierce in form. I bow down to You, *Ishwar* Supreme, have mercy. I wish to know you, the original one. I know not your purpose.[31]

***Shri Krishn* said:** I am the mighty world-destroying time now engaged in wiping out the world. Even without you the warriors arrayed in hostile armies shall not survive.[32] You, therefore, arise and obtain fame. Conquer the enemies and enjoy the unrivalled kingdom. By Me have they been certainly killed already. You are merely an external cause, *Sauvyesachin.*[33] Kill *Dron, Bhishm, Jayadrath, Karn* and other brave warriors who are already slayed by Me. Be not distressed with fear. Fight and you will conquer your enemies in battle.[34]

***Sanjay* said:** Having heard that speech of *Keshav,* the crowned one with joined palms, trembling, prostrating himself, again addressed *Krishn* in a choked voice, bowing down, overwhelmed with fear.[35]

***Arjun* said:** At this place, *Hrishikesh*, the world is delighted and rejoicing in Your praise, *raakshas* are flying with fear in all directions and all multitudes of *siddh* are bowing to you.[36] And why should they not, great souled One, bow to You, greater than all, the primal cause, even of *Brahm*, infinite Being, of *Ishwar*, abode of the universe, You are the imperishable, the Being and the Non-Being, that which is the supreme.[37] You are the primal *Ishwar*, the ancient *Purush,* You are the supreme abode. Of all this, you are the knower and the knowable and the supreme abode, this universe is pervaded by You, being of infinite form.[38] You are *vaayu, yam, agni, varun*, the moon, *praajapati* and the great grandfather. Salutation, salutation to you, a thousand times, and again and again salutation to you.[39] Salutation to you before, salutation to you behind, salutation to you on every side. all infinite in might and immeasurable in strength, you pervade all and therefore, you are all.[40]

Whatever I have rashly said from carelessness or love, addressing you as *Krishn, Yaadav, Sakheti*, looking at You merely as a friend, ignorant of this Your greatness,[41] in whatever way I may have insulted You for jest while at play, relaxing, sitting or at meals, when alone, *Achyut*, or in company, that I plead You, immeasurable one, to forgive.[42] You are the father of this world, moving and unmoving. You are to be adored by this world, You are the greatest *guru*, none there exists, who is equal to You in the three worlds, who then can excel You, being of unequal power.[43] Therefore, bowing down, prostrating my body, I plead You, adorable to forgive me. Bear with me, as a father with a son, as a friend with a friend, as a lover with his beloved.[44] I rejoice that I have seen what has never been seen before, but my mind is confounded with fear. Show me that form only, *Ishwar*, have mercy, *Ishwar* of *Ishwar*, abode of the universe.[45] I desire to see you as before, crowned bearing a mace and a discus in the hand, in your former form only, having four arms. Thousand-armed, universal form.[46]

***Shri Krishn* said:** Graciously have I shown you, *Arjun*, this supreme form, by My *yog* power. This resplendent, universal infinite, primeval, which none but you have ever seen.[47] Neither by the study of the *ved*, nor by *yagye*, nor by gifts, nor by rituals, nor by severe penance can this form of Mine be seen in the world of men by anyone else but you, hero of the *Kuru*.[48] Be not afraid nor bewildered on seeing this terrible form of Mine, free from fear and delighted at heart, do you see again this My former form.[49]

***Sanjay* said:** Having thus spoken to *Arjun*, *Vaasudev* showed again His own form, and the great souled one assumed his gentle form and consoled him who was terrified.[50]

***Arjun* said:** Having seen this your gentle human form, *Janaardhan*, I am now composed and am restored to my own nature.[51]

***Shri Krishn* said:** Very hard it is, indeed, to see that form of Mine, which you have seen. Even the *devta* are very eager to see that form.[52] Neither by the *ved*, nor by *tapp*, nor by gift, nor by *yagye* can I be seen in that form as you have seen Me.[53] But by unswerving devotion can I, in that form, be known and seen in reality and also entered into, scorcher of foes.[54] He who does work for Me, who is devoted to Me, who is free from attachment, who is without hatred for any being, he comes to me, *Paandav*.[55]

Chapter 12

Bhakti Yog
(The path of devotion and surrender)

***Arjun* said:** Those devotees who, ever steadfast, worship You thus and those again who worship the imperishable, the un-manifest, which of these are better versed in *yog*?[1]

***Shri Krishn* said:** Those who have fixed their minds on Me and who, ever steadfast and endowed with supreme *shradha*, worship Me, them do I consider perfect in *yog*.[2] But those who worship the imperishable, the indefinable, the un-manifest, the omnipresent, the unthinkable, the unchangeable, the immovable, the eternal,[3] having restrained all the senses, even-minded everywhere, engaged in the welfare of all beings, certainly they also come into Me.[4] Greater is their difficulty whose minds are set on the un-manifested, for the goal of the un-manifested is very hard for the embodied to reach.[5] But those who worship Me, renouncing all actions in Me, regarding Me as the supreme goal, meditating on Me with single minded *yog*,[6]for them whose thought is set on Me, I become very soon, *Paarth*, the deliverer from the ocean of the mortal *sansaar*.[7]

Fix your mind on Me alone, let your thoughts dwell in Me. You will thereafter live in Me alone, of this there is no doubt.[8] If you are not able

to fix your mind steadily on Me, Dhananjaye, then seek to reach Me by *abhyaas yog*.[9] If you are unable even to practice *abhyaas yog*, be you intent on doing actions for My sake. Even by performing actions for My sake you will attain perfection.[10] If you are not able to do even that, then taking refuge in Me, abandon the fruits of all actions with the Self-subdued.[11] Better indeed is knowledge than formal *abhyaas*, better than knowledge is meditation, better than meditation is the renunciation of the fruit of action, peace immediately follows renunciation.[12]

He who hates no being, who is friendly and compassionate to all, who is free from the feeling of 'I' and 'Mine', even minded in pain and pleasure and forbearing.[13] Ever content, steady in meditation, Self-controlled and possessed of firm conviction, with mind and intellect fixed on Me, he My devotee is dear to Me.[14] He by whom the world is not afflicted and whom the world cannot afflict, he who is free from joy, anger, fear and anxiety, he is dear to Me.[15] He who has no wants, who is pure and prompt, unconcerned, untroubled and who is selfless in all his undertakings, he who is thus devoted to Me, is dear to Me.[16] He who neither rejoices nor hates nor grieves nor desires, renouncing good and evil, full of devotion, he is dear to Me.[17] He who is the same to foe and friend and also in honour and dishonour, who is the same in cold and heat, in pleasure and pain, who is free from attachment,[18] to whom censure and praise are equal, who is silent, content with everything, homeless, steady minded, full of devotion, that man is dear to Me.[19] They certainly who follow this immortal *dharm* described above endued with *shradha*, looking upon Me as the supreme goal, and devoted, they are exceedingly dear to Me.[20]

Chapter 13

Kshetr Kshetragye Vibhaag
(Classification – Body and Embodied)

Arjun said: I wish to learn about *Prakriti* and *Purush,* also *kshetr* and *kshetragye,* knowledge and that which ought to be known, *Keshav*[0]

***Shri Krishn* said:** This body, *Kauntey*, is called *kshetr*, the field. He who knows it is called *kshetragye* by the sages.[1] Know Me as the *kshetragye* in all *kshetr*, *Bhaarat*. The knowledge of *kshetr* and *kshetragye* is deemed by Me as true knowledge.[2] Hear briefly from Me, what the *kshetr* is, what its properties are, what its modifications are, whence is what and who He is and what His powers are.[3] This has been sung by *rishi* in many ways, in various distinctive chants, in passages indicative of *Brahm*, full of reasoning and convincing.[4]

The great elements, egoism, intellect, as also the un-manifested, the ten senses and the one mind and the five objects of the senses,[5] desire, hatred, pleasure, pain, the aggregate intelligence, firmness, the *kshetr* has been thus briefly described with its modifications.[6] Humility, modesty, non-injury, forbearance, uprightness, service of the teacher, purity, steadfastness, Self-control,[7]dispassion towards the objects of the senses and also absence

of egoism, perception of evil in birth, death, old age, sickness and pain,[8] non-attachment, non-identification of Self with son, wife, home and the like and constant equanimity in the occurrence of the desirable and the undesirable,[9]unswerving devotion to Me in *yog* of non-separation, resort to sequestered places, distaste for the society of men,[10] constancy in Self-knowledge, perception of truth as the end of the knowledge, this is declared to be knowledge and what is opposed to it is ignorance.[11]

I shall describe that which has to be known, knowing which one attains to immortality. Beginningless is the supreme *Brahm*. It is not said to be '*sat*' or '*asat*'.[12] With hands and feet everywhere, with eyes and mouths everywhere, with ears everywhere, He exists enveloping all.[13] Shining by the functions of all the senses, yet without the senses. Absolute, yet sustaining all, devoid of *gunn*, yet He experiences them.[14] Outside and within all beings, the unmoving and also the moving, because of this subtlety, He is incomprehensible, He is far and near.[15] He is undivided and yet He seems to be divided in beings. He is to be known as the supporter of beings. He devours and He generates.[16] The light of all lights, He is said to be beyond darkness, knowledge, the knowable, the goal of knowledge, seated in the hearts of all.[17] Thus the *kshetr*, knowledge and that which must be known has been briefly described. My devotee on knowing this, is fitted for My state.[18]

Know that *prakriti* and *Purush* are both without beginning and know also that all modifications and *gunn* are born of *prakriti*.[19] In the production of the body and the senses, *prakriti* is said to be the cause, in the experience of pleasure and pain, *Purush* is said to be the cause.[20] *Purush* seated in *prakriti*, experiences the *gunn* born of *prakriti*. Attachment to the *gunn* is the cause of birth in good and evil wombs.[21] The supreme *Purush* in this body is also called the spectator, the one who permits, the supporter, the one who experiences, the great lord and the supreme Self.[22] He who thus knows the *Purush* and *prakriti* together with the *gunn*, is never born again, in whatever way he may live.[23]

By meditation some see the Self in the Self, others by the *yog* of knowledge and yet others by *karm yog*.[24] Still others, not knowing thus, worship as they have heard from others, they too go beyond death by their devotion to what they have heard.[25] Whatever being is born, the unmoving or the moving, best of the *Bhaarat,* know it to be formed by the union of *kshetr* and *kshetragye*.[26] He sees, who sees the supreme , remaining the same in all beings, the eternal in the dying.[27] Because he who sees the seated the same everywhere destroys not the Self by the Self, therefore, he reaches the supreme goal.[28] He certainly sees who sees that all actions are done by *prakriti* alone and that the *aatma* is action-less[29]. When he realizes the whole variety of beings as resting in one and in an evolution from that one alone, then he becomes *Brahm*.[30]

Having no beginning and possessing no *gunn*, this supreme Self, imperishable, though dwelling in the body, *Kauntey*, neither acts nor is tainted.[31] As the all-pervading *aakaash* is not tainted by reason of its subtlety, so the Self-seated in the body everywhere, is not tainted.[32] As the one sun illumines this whole world, so does the of the *kshetr* illumines the whole *kshetr*, *Bhaarat*.[33] They who perceive with the eye of wisdom this distinction between the *kshetr* and the *kshetragye* and the deliverance of beings from the *prakriti*, they go to the supreme.[34]

Chapter 14

Gunn-triy Vibhaag
(Classification – Three Gunn)

***Shri Krishn* said:** I shall again declare that supreme knowledge, the best of all forms of knowledge by knowing which, all the sages have passed from this world to the highest perfection.[1] They who, having devoted themselves to this knowledge having attained to unity with Me, are neither born at the time of creation nor are they disturbed at the time of dissolution.[2]

My womb is the *Mahat-Brahm*, in that I place the germ, thence Bharat, is the birth of all beings.[3] Whatever forms are produced, *Kauntey* in any womb where-so-ever, the great *Brahm* (*prakriti*) is their womb, I the seed-giving father.[4] *Sattv*, *rajas*, *tamas,* three *gunn*, mighty armed, born of *prakriti*, bind the indestructible embodied one fast in the body.[5]

Of these *sattv*, being stainless is luminous and un-obstructive. It binds, sinless one, by creating attachment to happiness and attachment to knowledge.[6] Know *rajas* to be of the nature of passion, the source of thirst and attachment, it binds fast, *Kauntey*, the embodied one by attachment to action.[7] But know *tamas* to be born of ignorance, deluding all embodied beings, it binds fast, *Bhaarat*, to heedlessness, indolence and sleep.[8] *Sattv*

binds one to happiness and *rajas* to action, *Bhaarat*, while *tamas* certainly veils knowledge and binds one to heedlessness.[9] *Sattv* asserts itself, *Bhaarat*, by predominating over *rajas* and *tamas*, and *rajas* over *sattv* and *tamas* and *tamas* over *sattv* and *rajas.*[10]

When the light of knowledge beams through all the gateways of the body, then it may be known that *sattv* is predominant.[11] Greed, activity, the undertaking of actions, unrest, longing, these arise, best of the *Bhaarat*, when *rajas* is predominant.[12] Indiscrimination, inertness, heedlessness and delusion, these arise, joy of *Kurus*, when *tamas* is predominant.[13] If the embodied one meets with death when *sattv* is predominant, then he goes to the pure worlds of those who know the highest.[14] Meeting with death in *rajas*, he is born amongst those attached to action and dying in *tamas*, he is born in the wombs of the deluded.[15]

The fruit of good action, they say, is *saattvik* and pure, certainly the fruit of *rajas* is pain and ignorance is fruit of *tamas*.[16] From *sattv* rises equilibrium and greed from *rajas*, heedlessness and error arise from *tamas* and also ignorance.[17] Those who are fixed in *sattv* go upwards, the *raajsik* remain in the middle and the *taamsik*, abiding in the functions of the lowest *gunn*, go downwards.[18] When the seer perceives no agent other than the *gunn* and knows Him who is higher than the *gunn*, he enters into My Being.[19] The embodied one having crossed over these three *gunn* out of which the body is evolved, is freed from birth, death, decay and pain, and attains to immortality.[20]

***Arjun* said:** What are the marks, of him who has crossed over the three *gunn*? What is his conduct? And how does he rise above the *gunn*?[21]

***Shri Krishn* said:** *Paandav,* he who hates not light, activity and delusion, when present, nor longs after them when absent.[22] He who, sitting like one unconcerned is moved not by the *gunn*, who, knowing that the *gunn* operate,

is firm and moves not.[23] Balanced in pleasure and pain, Self-abiding, viewing a clod of earth, a stone and gold alike, the same to agreeable and disagreeable firm, the same in censure and praise,[24] the same in honour and dishonour, the same to friend and foe, abandoning all undertakings – he is said to have risen above the *gunn*.[25] And he who serves Me with an unswerving devotion, he going beyond the *gunn*, is fitted for becoming *Brahm.*[26] For I am the abode of *Brahm*, the immortal and the immutable, the eternal *dharm* and the absolute bliss.[27]

Chapter 15

Purushottam
(The Cosmos)

***Shri Krishn* said:** They speak of an imperishable *ashvatth* tree with its roots above and branches below. Its leaves are the *ved*, he who knows it is the knower of the *ved*.[1] Below and above spread its branches, nourished by the *gunn*, sense objects are its buds and below in the world of men stretches its root, engendering action.[2] Its form is not here perceived as such, neither its end, nor its origin, nor its existence. Having cut ~~under~~ this firm rooted *ashvatth* tree with the strong axe of non-attachment,[3] then that goal should be sought for, going whither, they do not return again. Seek refuge in that primaeval *Purush* where streams forth the eternal activity.[4]

Free from pride and delusion, with the evil of attachment conquered, ever dwelling in the Self, desires being completely stilled, liberated from the pairs of opposites known as pleasure and pain, the undeluded reaches that goal eternal.[5] That the sun illumines not, nor the moon, nor *agni*, that is My supreme abode, going whither they return not.[6] An eternal portion of Myself having become the *jeev* in the world of *jeev*, attracts the senses, with mind as the sixth, abiding in *prakriti*.[7] When the obtains a body and when

It leaves it, It takes these and goes, as the wind carries the scents from their sources.[8]

Presiding over the ear, the eye, the touch, the taste and the smell, as also the mind, he experiences objects.[9] The deluded do not see him who departs, stays and enjoys, who is conjoined with the *gunn*, but they see who possesses the eye of wisdom.[10] Those who strive endued with *yog*, cognize Him dwelling in the Self, though striving, the undefined and unintelligent see Him not.[11]

That energy which residing in the sun illumines the whole world, that which is in the moon and in the *agni*, know that energy to be Mine.[12] Entering the earth I support all beings by My energy and having become the sapid moon, I nourish all herbs.[13] Abiding in the body of living beings as *vishvenar*, associated with *praan* and *apaan*, I digest the four kind of food and I am seated in the hearts of all.[14] From Me are memory, knowledge, as well as their loss. I am certainly that which has to be known by all the *ved*. I am indeed the author of the *vedaant* as well as the knower of the *ved*.[15]

There are two *Purush* in the world, the perishable and the imperishable, and the *Kutasth* is called the imperishable.[16] But distinct is the supreme *Purush* called the highest Self, the indestructible , who pervades and sustains the three worlds.[17] As I transcend the perishable, and am even above the imperishable, therefore, I am known in the world and in the *ved* as *Purushottam* the highest *Purush*.[18] He, who not deluded, knows Me as the highest Self, he knows all, *Bhaarat*, and he worships Me with all his heart.[19] Thus, sinless one, has this most profound teaching being imparted by Me, knowing this a man becomes enlightened, *Bhaarat*, and all his duties are accomplished.[20]

Chapter 16

Daiv-Asur Sampad Vibhaag (Classification – Divine and Disharmonized Attitude)

***Shri Krishn* said:** Fearlessness, purity of heart, steadfastness in knowledge and *yog*, alms giving, control of the senses, *yagye*, study of the scriptures, *tapp* and straightforwardness,[1] non-injury, truth, absence of anger, renunciation, serenity, absence of calumny, compassion to beings, un-covetousness, gentleness, modesty, absence of fickleness,[2] vigor, forgiveness, fortitude, purity, absence of hatred and absence of pride, these belong to one born for a divine state, *Bhaarat.*[3]

Ostentation, arrogance and Self-conceit, anger and also harshness and ignorance belong to one who is born, Paarth, for an *asur* state.[4] The divine nature is deemed for liberation, the demoniacal for bondage. Grieve not, *Paandav*, you are born for the divine state.[5] There are two types of beings in this world, the divine and the demoniacal.[6] The divine has been described at length, hear from Me, Paarth, of the demoniacal. The *asur* know not what to do and what to refrain from, neither purity, nor right conduct nor truth is found in them.[7] They say—

> "The universe is unreal, without a moral basis, without an *Ishwar*, born of mutual union, brought about by lust, what else?"[8]

Holding this view, this ruined soul of small intellect, of fierce deeds, rise as the enemies of the world for its destruction.[9] Filled with insatiable desires, full of hypocrisy, pride and arrogance, holding evil ideas through delusion, they work with impure resolve.[10] Possessed with unmeasurable worries ending only with *pralaye*. Regarding gratification of lust as the highest and feeling sure that, that is all.[11] Bound by a hundred ties of hope, given over to lust and anger, they strive to secure by unjust means hordes of wealth for sensual gratification.[12]

> "This today has been gained by me, this desire I shall fulfil, this is mine and this earth also shall be mine in future.[13] That enemy has been killed by me and others also shall I kill. I am the king, I enjoy it, I am successful, powerful and happy.[14] I am rich and well born. Who else is equal to me? I will perform yagye."

Thus deluded by ignorance,[15] bewildered by many extravagances, entangled in the senses of delusion, addicted to the gratification of lust, they fall into foul life.[16] Self conceited, stubborn, filled with pride and intoxication of wealth, they perform *yagye* in name for ostentation, disregarding ordinance.[17] Given over to egoism, power, insolence lust and wrath, these malicious people hate Me in their own bodies and in those of others.[18] These cruel haters, worst among men in the world, I hurl these evildoers forever into the *asur* womb.[19] Entering into *asur* wombs, the deluded ones, birth after birth, without ever reaching Me, they thus fall, *Kauntey*, into a condition still lower.[20]

Triple is this gate of hell, destructive of the Self – lust, anger and greed, therefore should one abandon these three.[21] The man who is liberated from these three gates to darkness, *Kauntey*, practices what is good for him and thus goes to the supreme good.[22] He who casting aside the ordinances of the scriptures, acts on the impulse of desire, attains not perfection, nor happiness nor the supreme goal.[23] Therefore, let the scriptures be your authority in deciding what ought to be done and what ought not to be done. Having known what is said in the ordinance of the scriptures you should act here.[24]

Chapter 17

Shradha-triye Vibhaag
(Classification – Three Faiths)

***Arjun* said:** *Krishn*, what is the nature of the devotion of those, who perform activities with *shradha* though disregarding the edicts of the *shaastr*? Is it one of *sattv*, *rajas* or *tamas*.[1]

***Shri Krishn* said:** The *shradha* of the embodied is of three kinds, borne by their nature, the *saattvik* the *raajsik* and the *taamsik*, hear now about it.[2] The *shradha* of every man, *Bhaarat*, is in accordance with his natural disposition. Man is of the nature of *shradha*, what is *shradha* is that certainly he is.[3] *Saattvik* men worship the *devta, raajsik* worship the *yaksh* and the *raakshas* and the *taamsik* worship the *pret* and the hosts of *bhuut* in their mind.[4] Those men who practice violent austerities not enjoined by the scriptures, given to hypocrisy and egoism, impelled by the force of lust and attachment,[5] they torture their bodily organs and Me too, who dwell within the body, know that they are fools and *asur* in their resolve.[6]

The food also that is dear to all, is of three kinds. So are the *yagye*, austerities and gifts. Hear now of the distinction of these.[7] The foods that augment vitality, energy, vigour, health, joy and cheerfulness which are savory and epigynous, substantial and agreeable are liked by the *saattvik*.[8] The food

that is bitter, sour, saline, over hot, pungent, dry and burning are liked by the *raajsik* and are productive of pain, grief and disease.[9] That which is stale, tasteless, stinking, cooked overnight refuse and impure is the food liked by the *taamsik*.[10]

That *yagye* is *saattvik* which is performed by men desiring no fruit as enjoined by ordinance, with their mind fixed on the *yagye* alone for its own sake.[11] That which is performed, best of the *Bhaarat*, in expectation of reward or for Self-glorification, know it to be a *raajsik yagye*.[12] They declare that *yagye* to be *taamsik* which is contrary to the ordinances, in which no food is distributed, which is devoid of *mantr*, gifts and *shradha*.[13]

Worship the *Ishwar* of the twice born, of teachers and of the wise. Purity, uprightness, *brahmcharye* and non-injury, these are said to be the *tapp* of the body.[14] The speech which causes no excitement, which is truthful, pleasant and beneficial and also the practice of sacred recitation, these are said to form the *tapp* of speech.[15] Serenity of mind, gentleness, silence, Self-control and purity of disposition, this is called the mental *tapp*.[16] This threefold *tapp* practiced by steadfast men with the utmost *shradha*, desiring no fruit they call *saattvik*.[17] The *tapp*, which is practiced with the object of gaining respect, honour and reverence and with ostentation is here said to be *raajsik*, it is unstable and transitory.[18] That *tapp* which is practiced with a foolish obstinacy, with Self-torture or for the purpose of destroying another, is declared to be *taamsik*.[19]

That gift which is made to one who can make no return, with the feeling that it is one's duty to give and which is given at the right place and time and to a worthy person, that gift is held *saattvik*.[20] That gift which is given with a view to receive in return or looking for the fruit or again grudgingly is accounted as *raajsik*.[21] The gift that is given at a wrong place or time, to unworthy persons, without respect or with insult that is declared to be *taamsik*.[22]

Om tatt satt, this has been declared to be the triple designation of *Brahm*. By that were made the *Brahm* and the *ved* and the *yagye*[23]. Therefore, with the utterance of *Om* the acts of *yagye*, gift and *tapp*, as enjoined in the scriptures, are always undertaken by the followers of the *ved*.[24] Uttering, *tatt* without aiming at the fruits, the acts of *yagye* and *tapp* and the various acts of gifts are performed by the seekers of *moksh*.[25] The word *satt* is used in the sense of reality and of goodness and so, also, *Paarth*, the word *sat* is used in the sense of an auspicious act.[26] Steadfastness in *yagye*, *tapp* and gift is also called *satt* and action for the sake of the is also called *satt.*[27] Whatever is *yagye*, given or performed and whatever *tapp* is practiced without *shradha*, it is called *asatt*, *Paarth*. It is of no account, here or hereafter.[28]

Chapter 18

Moksh Sanyaas Yog (The path of renunciation and emancipation)

***Arjun* said:** I desire to know severally, mighty armed, the truth of *sanyaas*, Hrishikesh, as also of *tyaag* slayer of *Kesi*.[1]

***Shri Krishn* said**: The renunciation of *kaamye-karm*, the sages understand as *sanyaas*. The wise declare that the abandonment of the fruits of all actions as *tyaag*.[2] Some sages declare that all action should be relinquished as evil, while other say that *yagye*, gift and *tapp* should not be relinquished.[3] Learn from Me the truth about this abandonment, best of the *Bhaarat*. Abandonment, certainly best of men, has been declared to be of three kinds.[4] Acts of *yagye*, gift and *tapp* should not be given up, but should be performed, *yagye,* gift and *tapp* are purifying to the wise.[5] But even these actions should be performed giving up attachment and the fruits, Paarth. This is My certain and best belief.[6]

The abandonment of any obligatory duty is not proper. Such abandonment out of ignorance is declared to be *taamsik*.[7] He who from fear of bodily trouble abandons action, because it is painful, thus performing a *raajsik* abandonment, obtains not the fruit thereof.[8] Whatever obligatory work is

done, *Arjun*, merely because it ought to be done, abandoning attachment and also the fruit, that abandonment is deemed to be *saattvik*.[9] The relinquisher imbued with *sattv* and a steady understanding and with his doubts dispelled, hates not a disagreeable work nor is he attached to an agreeable one.[10]

It is indeed impossible for an embodied being to renounce actions entirely. But he who renounces the fruits of action, is regarded as one who has renounced.[11] The threefold fruits of action wise, good and mixed accrues after death to one who does not relinquish but there is none ever for the one who renounces.[12] Learn from Me, mighty armed, the five factors in the accomplishment of all actions, as taught in the *saankhye* which is the end of action.[13] The body, the agent, the various senses, the different functions of various sorts and the presiding deity as the fifth.[14]

Whatever action a man performs with his body, speech or mind, whether right or wrong, these five are its causes.[15] That being so, the man of perverse mind, who on account of his imperfect understanding looks upon the Self, the absolute, as the agent, he does not see at all.[16] He who is free from the notion of egoism and whose understanding is not tainted, though he kills these people, he kills not, nor is he bound.[17] Knowledge, the object of knowledge and the knower form the threefold incitement to action and the instrument, the object and the agent are the three fold constituents of action.[18]

Knowledge, action and actor are declared in the science of *gunn* to be of three kinds only, according to the distinction of *gunn*, hear of them also as they are.[19] The knowledge by which the one imperishable being is seen in all existences, undivided in the divided, knows that, that knowledge is *saattvik*.[20] But that knowledge by which one sees in all beings manifold entities of different kinds as varying from one another knows that knowledge is *raajsik*.[21] And the knowledge that clings to one single effect as if it was

the whole, and is without reason, without foundation in truth and trivial, that knowledge is declared to be *taamsik*.[22]

An action which is ordained, which is free from attachment, which is done without love or hatred by one not desirous of the fruit, that action is declared to be *saattvik*.[23] But that action which is done by one craving for desires or again with egoism or with much effort, that is declared to be *raajsik*.[24] That action which is undertaken from delusion, without heed to the consequences, loss, injury and ability that is declared to be *taamsik*.[25]

A doer, who is free from attachment, non-egoistic, endowed with firmness and zeal and unaffected by success or failure, is called *saattvik*.[26] Passionate, desiring to obtain the fruit of action, greedy, cruel, impure, moved by joy and sorrow, such a doer is said to be *raajsik*.[27] Unsteady, vulgar, stubborn, deceitful, malicious, indolent, despondent, procrastinating such a doer is called *taamsik*.[28]

Hear the threefold distinction of understanding and firmness, according to the *gunn*, as I explain them exhaustively and severally, *Dhananjaye*.[29] The intellect, which knows the paths of work and renunciation, right and wrong action, fear and fearlessness, bondage and liberation, that intellect, *Paarth*, is *saattvik*.[30] The intellect that makes a distorted grasp of *dharm* and *adharm* of what ought to be done and what ought not to be done, that *Paarth*, is *raajsik*.[31] That which is enveloped in darkness, regards *adharm* as *dharm* and views all things in a perverted way, that intellect, *Paarth*, is *taamsik*.[32]

The unswerving firmness by which, through *yog*, the functions of the mind, the *praan* and the senses are regulated, that firmness, *Paarth*, is *saattvik*.[33] But the firmness, *Arjun*, by which one holds fast to *dharm, kaam* and *arth*, desirous of the fruit of each from attachment, that firmness, *Paarth*, is *raajsik*.[34] That by which a stupid man do not give up sleep, fear, grief, despair and also conceit, that firmness, *Paarth*, is *taamsik*.[35]

Now hear from Me, chief of the *Bhaarat* the three kinds of happiness. That in which one comes to rejoice by a long practice and in which he reaches the end of his sorrow.[36] That which is like poison at first, but like nectar at the end, that happiness is said to be *saattvik*, born of the translucence of intellect due to Self-realization.[37] That happiness which arises from the contact of the senses and their objects and which is like nectar at first, but like poison at the end, it is held to be *raajsik*.[38] That happiness which deludes the Self both at the beginning and at the end and which arises from sleep, laziness and miscomprehension, that is declared to be *taamsik*.[39]

There is no being on earth or again in heaven among the *devta*, that is liberated from the three *gunn*, born of *prakriti*.[40] The duties of *braahman, kshatriye, vaishye* and also of *shudr*, scorcher of foes, are distributed according to the *gunn* born of their own nature.[41]

Serenity, Self-restraint, *tapp*, purity, forgiveness, and also uprightness, knowledge, realization belief in a hereafter, these are the duties of the *braahman*, born of their own nature.[42] Heroism, vigour, firmness, resourcefulness, not flying from battle, generosity and lordliness are the duties of the *kshatriye* born of their own nature.[43] Agriculture, cattle rearing and trade are the duties of the *vaishye*, born of their own nature and action consisting of services is the duty of the *shudr* born of their own nature.[44]

Devoted each to his own duty, man attains the highest perfection. How engaged in his own duty, he attains perfection, that do you hear.[45] He from whom is the evolution of all beings, by whom all this is pervaded, worshipping him with his own duty, man attains perfection.[46] Better is one's own *dharm*, though imperfect, than the *dharm* of another well performed. He who does the duty ordained by his own nature incurs no sin.[47] One should not abandon, Kauntey, the duty to which one is born, though it is attended with evil, for all undertakings are enveloped by evil, as *agni* by smoke.[48]

He whose intellect is unattached everywhere, who has subdued his Self, from whom desires have disappeared, he by renunciation attains the supreme state of freedom from actions.[49] Learn from Me in brief, Kauntey, how reaching such perfection, he attains to *Brahm* that supreme consummation of knowledge.[50]

Endowed with pure understanding, restraining the Self with firmness, turning away from sound and other objects and abandoning attraction and aversion[51] dwelling in solitude eating but little, speech, body and mind subdued, always engaged in meditation and concentration, endued with dispassion,[52] having abandoned egoism, violence, arrogance, desire, enmity, property, free from the notion of 'I' and 'Mine' and peaceful, he is fit for becoming *Brahm*.[53] Becoming *Brahm*, serene minded he neither grieves, nor desires, the same to all beings, he attains supreme devotion to Me.[54]

By devotion he knows Me in truth, what and who I am, then having known Me in truth, he forthwith enters into Me.[55] Doing continually all actions whatsoever, taking refuge in Me, by My grace he reaches the eternal un-decaying abode.[56] Mentally resigning all deeds to Me, having Me as the highest goal, resorting to *buddhi-yog*, do you ever fix your mind on Me.[57] Fixing your mind on Me, you will by My grace, overcome all obstacles, but if from egoism you will not hear Me, you will perish.[58] If filled with egoism, you think "I will not fight" vein is this your resolve, your nature will compel you to fight.[59] Bound by your own *karm* born of your nature, that which from delusion you wish not to do, even that you shall do helplessly, against your will, *Kauntey*,[60] *Ishwar* dwells in the hearts of all beings, *Arjun*, and by his *maaya* causes all beings to resolve as though mounted on a machine.[61] Seek refuge in Him alone with all your heart, *Bhaarat*. By His grace you will gain supreme peace and the eternal abode.[62] Thus has wisdom more profound than all profundities been declared to you by Me. Reflect upon it fully and act as you choose.[63]

Listen again to My supreme words, the profoundest of all. You are beloved to Me and steadfast at heart, therefore, I shall tell you, what is

good for you.[64] Fix your mind on Me, be devoted to Me, surrender to Me, prostrate before Me, so shall you come to Me. This is My pledge to you, for you are dear to Me.[65] Renounce all *dharm* and take refuge in Me alone. I shall liberate you from all sins, grieve not.[66]

This is never to be spoken by you to one who is devoid of austerities, nor to one who is not devoted, nor to one who does not do service, nor to one who speaks ill of Me.[67] He who with supreme devotion to Me will teach this immensely profound philosophy to My devotees, shall doubtlessly come to Me alone.[68] Nor is there any among men who renders dearer service to Me than he, nor shall there be another on earth dearer to Me than he.[69]

He who will study this sacred dialogue of ours, by him I shall have been worshipped by *gyaan-yog*, such is My conviction.[70] The man, who hears this, full of faith and free from ridicule, even he, liberated from evil, shall attain the positive worlds of righteous.[71] Whether this has been heard by you, Paarth, with an attentive mind? Whether the delusion of your ignorance has been destroyed, *Dhananjaye*?[72]

***Arjun* said:** My delusion is destroyed. I have regained my memory through your grace, *Achyut*, I am firm, and I am free from doubt. I shall act according to Your words.[73]

***Sanjay* said:** Thus, have I heard this wonderful dialogue between *Vaasudev* and the high souled *Paarth*, causing my hair to stand on end.[74] Through the grace of *Vyaas* have I heard the supreme and the most profound *yog* directly from *Krishn*, the of *yog*, himself declaring it.[75] King, as I recall again and again this wonderful and holy dialogue between *Keshav* and *Arjun* I rejoice again and again[76] and as often as I recall that most wondrous form of *Hari*, great is my astonishment, King, and I rejoice again and again.[77] Wherever *Krishn* is, is *Paarth*, the wielder of the bow, there is prosperity, victory, expansion and sound policy, such is my conviction.[78]

Shri Krishn Pranaam

Appendix 1

Kaal Gadna (Time Calculation) (8.17)

Name	Equal To	Period/ Time	Measure
2 *parmaanu* - photon	1 *anu*	0.0000000000000000056256	meter
3 *anu* - electron, proton, neutron	1 *tras-anu* – atom	0.0000000000000000011251	meter
Note: Time taken by sun ray to travel between 3 tras-anu	1 *truti*	0.0000000000000003375	Seconds
1000000 truti	*1 pal*	0.00000000003375	Seconds
1000000 pal	*1 vegh*	0.000003375	Seconds
3 vegh	*1 lav*	0.00001013	Seconds
30 lav	*1 nimesh*	0.00030	Seconds
30 nimesh	*1 kshan*	0.01	Seconds
5 kshan	*1 kashta*	0.05	Seconds
15 kashta	*1 laghu*	1	Seconds
17.5 laghu	*1 nadika/ dand*	12	Seconds
2 nadika	*1 muhrat*	0	minutes
6 muhrat	*1 prahar/yam*	2	minutes
4 prahar	1 day	1	Hours
4 prahar	1 night	12	Hours
8 prahar	1 full day = 24 hrs	24	Hours
15 days/night	*1 paksh = shuklpaksh/ krishanpaksh*	360	Hours
2 paksh	*1 maas*	720	Hours
2 maas	1 *ritu*	60	Days
3 ritu	1 *aayaan - dakshaayan/ uttraayan*	180	Days
	2 *aayaan*	1	Solar year
	1 full divine day = 1 year	360	days

Name	Equal To	Period/ Time	Measure
	Lifespan of human	120	years
	Lifespan of human = 120 x 360	43,200	days
	1 *Divye* year	360	solar days or 1 year
	Lifespan of a *devta*	1,200	*divye* year
	Lifespan of *devta* = 1200 years x 360	432,000	years
	Kali Yug	432,000	years
	DwaaperYug	864,000	years
	TretaYug	1,296,000	years
	SattyeYug	1,728,000	years
	One *Maha Yug*	4,320,000	years
	One *Manvantra* = 71 Maha Yug + 1 Sat Yug	308,448,000	years
	One *Kalp* = 14 *Manvantra* + 1 *Sat Yug*	4,320,000,000	1 *Brahm* Day =**1000 yug**
	One *Brahm* Night	4,320,000,000	1 *Brahm* Night
	1 *Brahm* Day + 1 *Brahm* Night	8,640,000,000	1 *Brahm* Day
	1 *Brahm* Year	360	*Brahm* Days
	1 *Brahm* Year	3,110,400,000,000	years
	Maha Kalp - Life of *Brahm*	100	*Brahm* Years
	Maha Kalp - Life of *Brahm*	311,040,000,000,000	years
Naad *Brahm*	First 50 years of *Brahm* gone	155,520,000,000,000	years
Pre Maanv Period -1 Sat yug	1 Sat Yug gone	1,728,000	years

Name	Equal To	Period/ Time	Measure
Swyambhu, Swarachit, Uttami, Tamas, Raivat, Chaakshu	6 *Manvantra* gone	1,850,688,000	years
Vivaasvaat Manu	27 *Maha yug* of *Vivaasvaat Manu* gone	116,640,000	years
Vivaasvaat Manu	*Satt-yug* + *Treta-Yug* + *Dwaapar-Yug* gone	3,888,000	years
Vivaasvaat Manu	*Kali-Yug* started	3,012	bce
Vivaasvaat Manu	As in 2023	2,023	ce
Vivaasvaat Manu	Period of existing *Kali-Yug* consumed	5,035	years
Vivaasvaat Manu	Balance period of existing *Kali-Yug*	426,965	years
Vivaasvaat Manu	Period consumed since beginning of *Vivaasvaat Manu*	116,645,079	years
Vivaasvaat Manu	Period spent by mankind in *Vivaasvaat Manu*	114,917,079	years
Vivaasvaat Manu	Balance period of *Vivaasvaat Manu*	191,802,921	years
Sarvani, Daksh Sarvani, Brahm Sarvani, Dhram Sarvani, Ruda Sarvani, Dev Sarvani, Indra Sarvani	Balance period of *Maha Kalp*	155,519,883,354,921	years
Note:			
Speed of light		299,792,485	meters/sec.
Distance between two atoms		0.000000003373	meters
Time taken to travel between 3 atoms		0.00000000000000003375	seconds

Appendix 2

Lateral Years of *Shri Krishn*

Sl.	Date, Age	Event
1.	3073 bce – *ashtmi* of *Krishn Paksh* in *shraavan* month	*Born* as 8th son of *Devaki* (sister of *Kans*) and *Vaasudev* (elder brother of Kunti – mother of *Paandav*) in prison of *Kans* at Mathura, UP, India. He was carried to Gokul (across Yamuna) by *Vaasudev* as all had gone to sleep. At Gokul (a democratic state) he was taken care by *Nand* (elected chieftain of *Yaadav*) and *Yashodha*, who had an elder son *Balraam*
2.	3 days	Killed *Putana*, by sucking out her life as she fed him with poison on her breasts
3.	3 months	Killed *Trinavartaa* (took form of gust of wind) and *Utkacha* (took form of loose cartwheel)
4.	6th year	Shifted from Gokul to Vrindavan – protected cows, fellow friends and all from forest fire, giant heron, wild bull, hungry python and *Kaaliya* (a five headed serpent). Lifted the *Goverdhan parwat* to provide protection for heavy rains by *Indr*
5.	6 – 11 yrs.	Raasleela in Vrindaavan – made ground for social and political revolution
6.	12th year	Went to Mathura along with *Balraam*, killed *Kans* and established *Vaasudev* on the throne of Mathura and remained in Mathura, thereafter, never came back to Vrindavan - made ground for social and political revolution
7.	15 – 17 yrs.	Studied under *Rishi Sandeepan* at Avantika (Ujjain)
8.	17 – 27 yrs.	Battles with *Jaraasangh* (father-in-law of *Kans*) ruler of Magadh
9.	27th year	Left Mathura with all his people as battles continued with *Jaraasangh* and moved towards west, Gujarat
10.	32nd Year	Founded Dwarka in Gujarat
11.	33 – 61 yrs.	Killed and eradicated several anti-social kings
12.	61st year	Met *Kunti*, immediately after marriage of *Draupadi* (daughter of *Drupad)* with *Paandav*

Sl.	Date, Age	Event
13.	61 – 76 yrs.	Continued to help *Paandav* in dealing with Kaurav
14.	76th year	Got *Jaraasangh* killed by *Bheem*. Killed *Shishupaal*, king of Chedi
15.	89th year 11.11.3162 bce 28.11.3162 bce	Participated in *Mahaabhaarat* as *Arjun*'s Charioteer - The dialogue of *Shrimat Bhagwad Geeta* was penned by *Ved Vyaas*, a contemporary historian and is chapter 18-35 of the epic *Mahaabhaarat*
16	125th year 3198 bce = 1 Kali Yug	*Shri Krishnnirvaan*, end of *Dwaapar yug*. Commencement of *Kaliyug* for 432, 000 years out of which 5221 years (3198 + 2023) have elapsed

Appendix 3
Manifestations of *Parameshwar, Purushottam* etc.

Sl	Category	Attribute	Shalok
1	Amongst all	Beginning, Middle and End	10.20
2	*Aaditya*	*Vishnu*	10.21
3	Luminaires	Sun	10.21
4	*Maarut*	*Maarichi*	10.21
5	Asterism	Moon	10.21
6	*Ved*	*Saam*	10.22
7	*Devta*	*Vaasu*	10.22
8	Senses	Mind - Mann	10.22
9	Living Being	Consciousness	10.22
10	*Rudr*	*Shanker*	10.23
11	*Yaksh*	*Kuber*	10.23
12	*Raakshas*	*Kuber*	10.23
13	*Vasu*	*Paavak - Anil* - air	10.23
14	Mountains	*Meru*	10.23
15	Worshipped - Dev	Brihaspati	10.24
16	Generals	Iskand	10.24
17	Water Bodies	Ocean	10.24
18	Rishi (Sapt)	Bhrigu	10.25
19	Utterances - Sound	OM	10.25
20	*Yagye*	*Jap-Yagye*	10.25
21	Unmoving	Himalayas	10.25
22	Trees	*Ashwath*	10.26
23	*Dev Rishi (Prajaapati)*	*Naarad*	10.26

Sl	Category	Attribute	Shalok
24	*Gandharv*	*Chitraarth*	10.26
25	*Siddh*	*Muni Kapil*	10.26
26	Horses	*Ucchaisrava*	10.27
27	Elephants	*Airaavat*	10.27
28	Men	Monarch	10.27
29	Weapons	Thunderbolt	10.27
30	Cows	*Kaamdhenu*	10.28
31	Progenitors	*Kandarp*	10.28
32	Serpents	*Vaasuki*	10.28
33	Naag	*Anant*	10.29
34	Water Deities	*Varun*	10.29
35	*Pitr*	*Aarye*	10.29
36	Controllers	*Yam*	10.29
37	*Daitye*	*Prahlaad*	10.30
38	Reckoners	Time	10.30
39	Animals	King of Animals - Lion	10.30
40	Birds	*Veiyntae*	10.30
41	Purifiers	Wind	10.31
42	Wielders of weapon	*Raam*	10.31
43	Fishes	*Makar*	10.31
44	River	*Jaanvi*	10.32
45	Science	Science of Self	10.32
46	Those who debate	Reason	10.32
47	Letters	A	10.32
48	Word Combined	*Dwand*	10.33
49	Existing forever	Immutable time	10.33
50	Existing forever	Giver facing everywhere	10.33

Sl	Category	Attribute	Shalok
51	Existing forever	Death	10.33
52	Amongst prosperous	Prosperity	10.34
53	Female Qualities	Fame	10.34
54	Female Qualities	Fortune	10.34
55	Female Qualities	Speech	10.34
56	Female Qualities	Memory	10.34
57	Female Qualities	Intelligence	10.34
58	Female Qualities	Firmness	10.34
59	Female Qualities	Forgiveness	10.34
60	Hymns	*Brihat Saam*	10.34
61	Mantr	*Gaaytri*	10.35
62	Month	*Maargshrish*	10.35
63	Seasons	Flowering Spring	10.35
64	Fraudulent	Gambling	10.36
65	Splendid	Splendor	10.36
66	Goodness	Good	10.36
67	Vrishni	*Vaasudev*	10.37
68	*Paandav*	*Dhananjaye*	10.37
69	Sages	*Vyaas*	10.37
70	Poets	*Ushna*	10.38
71	Punisher	Scepter of State, symbol of sovereignty	10.38
72	Those who seek Victory	Statesmanship	10.38
73	Secrets	Silence	10.39
74	Wise	Wisdom	10.39
75	In All	Seed	10.39
76	Amongst all	Existence	10.39

Appendix 4

Attributes of divine beings

Sl.	Attribute	Shalok
1.	Fearlessness	16.01
2.	Purity of heart	16.01
3.	Steadfastness in knowledge	16.01
4.	Steadfastness in yog	16.01
5.	Alms giving	16.01
6.	Control of senses	16.01
7.	*Yagye* (performer)	16.01
8.	Study of scriptures	16.01
9.	*Tapp*	16.01
10.	Straight-forwardness	16.01
11.	*Ahimsa* – Noninjury	16.02
12.	Truth (Search, speak and follow)	16.02
13.	Absence of anger	16.02
14.	Renunciation	16.02
15.	Serenity	16.02
16.	Absence of calumny	16.02
17.	Compassion to beings	16.02
18.	Uncovetous-ness	16.02
19.	Gentleness	16.02
20.	Modesty	16.02
21.	Absence of fickleness	16.02
22.	Vigour	16.03
23.	Forgiveness	16.03
24.	Fortitude	16.03
25.	Purity	16.03
26.	Absence of hatred	16.03
27.	Absence of pride	16.03
28.	Provides liberation	16.05

Appendix 5

Attributes of *Asur*, disharmonized, toxins, narcissists, vampire, zombies and the like beings

Sl.	Attribute	Shalok
1.	Ostentation	16.04
2.	Arrogance	16.04
3.	Self-conceit	16.04
4.	Anger	16.04
5.	Harshness	16.04
6.	Ignorance	16.04
7.	Provides bondage	16.05
8.	Know not what to do	16.07
9.	Know not what to refrain from	16.07
10.	Without purity	16.07
11.	Absence of right conduct	16.07
12.	Absence of truth	16.07
13.	They say: • the universe is unreal • without a moral basis • without a Ishwar • born of mutual union • brought about by lust	16.08
14.	Ruined souls of small intellect	16.09
15.	Fierce Deeds	16.09
16.	Rise as enemies of the world for its destruction	16.09
17.	Filled with insatiable desires	16.10
18.	Full of hypocrisy	16.10
19.	Full of pride	16.10
20.	Full of arrogance	16.10

Sl.	Attribute	Shalok
21.	Hold evil idea through delusion	16.10
22.	Work with impure resolve	16.10
23.	Immense desires	16.11
24.	Regard gratification of lust as the highest and feeling sure that that is all	16.11
25.	Bound by hundreds ties of hope	16.12
26.	Given to lust	16.12
27.	Given to anger	16.12
28.	Strive to secure by unjust means hordes of wealth for sensual gratification	16.12
29.	This today has been gained by me	16.13
30.	This desire I shall fulfill	16.13
31.	This is mine	16.13
32.	This earth (property) also shall be mine in future	16.13
33.	That enemy has been killed by me	16.14
34.	Others also shall I kill	16.14
35.	I am a king	16.14
36.	I am successful	16.14
37.	I am powerful	16.14
38.	I am happy	16.14
39.	I am rich	16.15
40.	I am well born	16.15
41.	Who else is equal to me	16.15
42.	I will perform *yagye*	16.15
43.	Deluded by ignorance	16.15
44	Perplexed by many extravagances	16.16
45.	Entangled in the senses of delusion	16.16
46.	Addicted to gratification of lust	16.16

Sl.	Attribute	Shalok
47.	Fall into foul life	16.17
48.	Self-conceited	16.17
49.	Stubborn	16.17
50.	Filled with pride	16.17
51.	Intoxicated of wealth	16.17
52.	Perform yagye in name for showing off	16.17
53.	Disregards ordinance	16.17
54.	Given to egoism	16.18
55.	Power	16.18
56.	Insolence	16.18
57.	Lust	16.18
58.	Wrath	16.18
59.	Hate Me in their bodies	16.18
60.	Hate Me in others	16.18
61.	Cruel haters	16.19
62.	Worst amongst men in the world	16.19
63.	These evil doers are hurled forever in the wombs of asur only	16.19
64.	Entering into asur wombs, birth after birth, without reaching Me, they fall into conditions still lower	16.20

Appendix 6

Saattvik, Raajsik, Taamsik – Attributes

Sl.	Gunn	Attributes	Shalok
1.	*Sattva*	Being stainless is luminous and unobstructive. It binds, by creating attachment to happiness and attachment to knowledge.[6]	14.06
2.	*Sattva*	Binds to happiness	14.09
3.	*Sattva*	Asserts over Rajas and Tamas	14.10
4.	*Sattva*	Predominant – knowledge beams through body	14.11
5.	*Sattva*	Time of death – goes to pure world of those who know the highest	14.14
6.	*Sattva*	Fruits of action - pure	14.16
7.	*Sattva*	Rises - Wisdom	14.17
8.	*Rajas*	Is of the nature of passion, the source of thirst and attachment, it binds fast, the embodied one by attachment to action.[7]	14.07
9.	*Rajas*	Binds to action	14.09
10.	*Rajas*	Asserts over Sattva and Tamas	14.10
11.	*Rajas*	Predominant – Greed, activity, the undertaking of actions, unrest, longing arise	14.12
12.	*Rajas*	At the time of death – born amongst those attached to action	14.15
13.	*Rajas*	Fruits of action – pain	14.16
14.	*Tamas*	Is born of ignorance, deluding all embodied beings, it binds fast to heedlessness, indolence and sleep.	14.08
15.	*Tamas*	Veils knowledge and binds to heedlessness	14.09
16.	*Tamas*	Asserts over Sattva and Rajas	14.10
17.	*Tamas*	Predominant – Indiscrimination, inertness, heedlessness, and delusion arise	14.13
18.	*Tamas*	At the time of death – born in the wombs of the deluded	14.15
19.	*Tamas*	Fruits of action - ignorance	14.16

Appendix 7

Saattvik, Raajsik, Taamsik – Aspects

Sl.	Particulars	*Shalok*
1.	*Shradha*	17.02 – 17.03
2.	Worship	17.04
3.	Austerities	17.05 – 17.06
4.	Food	17.7 – 17.10
5.	Yagye	17.11 – 17.13
6.	Speech	17.15 – 17.16
7.	Practice of *tapp*	17.17 – 17. 19
8.	Gift	17.20 – 17.22
9.	Abandonment	18.07 – 18.09
10.	Knowledge	18.20 – 18.22
11.	Action	18.23 – 18.25
12.	Doer	18.26 – 18.27
13.	Intellect	18.30 – 18.32
14.	Firmness	18.33 – 18.35
15.	Happiness	18.37 – 18.39

Appendix 8

List of epics, *mantr* and invocations

Sl.	Epic	Sl	Kawach and Istuti	Sl.	Mantr
1	*Rig Ved*	1	*Purush Suktam*	1	*Gaayatri Mantr*
2	*Saam Ved*	2	*Lakhmi Suktam*	2	*First Mantr of Rig Ved*
3	*Yajur Ved*	3	*Shri Suktam*	3	*Invocation mantr Aitareye*
4	*Atharv Ved*	4	*Durga Sapt Shati*	4	*Invocation mantr Brihadranyaak, Ishvaasya*
5	*Brahm Sutr*	5	*Durga Chaalisa*	5	*Invocation mantr Chhandogye, Maandukye*
6	*Shrimat Bhaagwad*	6	*Aditya Hridey Raksha Istrot*	6	*Invocation mantr Kaivalyo, Keno*
7	*Major Upanishad - 11*	7	*Sudharshan Kavatch*	7	*Invocation mantr Keno*
8	*Minor Upanishad - 7*	8	*Vishnu Sahastr-naam*	8	*Invocation mantr Traittriye*
9	*Aprokshanubhuti*	9	*Gaanpati Atharvsheesh*	9	*Maha Mritunjay Mantr*
10	*Raamaayan*	10	*Hanumaan Chaalisa*	10	*Surya Namaskaar*
11	*Raamcharitmaanas*			11	*Moli Mantr*
12	*Naarad Bhakti Sutr*			12	*Shaanti Mantr*
13	*Mahaabhaarat*				
14	*Pataanjali Yog Shaastr*				
15	*Shrimat Bhagwad Geeta*				
16	*Bhaj Govindam*				

Sl.	Upanishad			Sl.	Puraan
1	*Aitareye Upanishad*		Major	1	*Maarkandey Puraan*
2	*Brihadranyaak Upanishad*		Major	2	*Ling Puraan*
3	*Chhandogye Upanishad*		Major	3	*Vishnu Puraan*
4	*Ishaavaasye Upanishad*		Major	4	*Iskand Puraan*
5	*Kaivalye Upanishad*		Major	5	*Varaah Puraan*
6	*Katho Upanishad*		Major	6	*Kurm Puraan*
7	*Keno Upanishad*		Major	7	*Matasya Puraan*
8	*Maandukye Upanishad*		Major	8	*Vaman Puraan*
9	*Mundaak Upanishad*		Major	9	*Bhagwat Puraan*
10	*Prashno Upanishad*		Major	10	*Padam Puraan*
11	*Taittiriye Upanishad*		Major	11	*Naarad Puraan*
1	*Aruneyi Upanishad*		Minor	12	*Garun Puraan*
2	*Aatm Upanishad*		Minor	13	*Agni Puraan*
3	*Braham Upanishad*		Minor	14	*Vayu Puraan*
4	*Paramhans Upanishad*		Minor	15	*Bhavishya Puraan*
5	*Sarv Upanishad*		Minor	16	*Brahm Puraan*
6	*Svetasvatara Upanishad*		Minor	17	*Brahmand Puraan*
7	*Aprokshanubhuti*		Minor	18	*Brahmvyavart Puraan*

Appendix 9

Gaayatri Mantr

Om Bhu, Bhurvah, Suwaah
Tat Savitur vareniyam
Bhargo devasiye dheemahee
Dhiyoh yonah prachodayaat

Rig Ved – 3.62.10, Saam Ved – 1462

Om – Total Phonetic Universe

Bhu – Total Material Universe

Bhurvah – Unlimited, gigantic, ginormous, humongous

Suwaah – Belonging to Self, existing within Self.

Tat – That

Savitur – Energy of the Sun, not energy from the Sun.

Vareniyam – Greatest worthy of wishing.

Bhargo – Sound produced when encapsulated air is released by fire.

Devasiye – Belonging to divine deity.

Dheemahee – Sharpness and agility with ability to grasp – Existing within mongoose as it is going to attack the snake.

Dhiyoh – Buddhi, Intelligence

Yonah – Womb of creativity, masculine energy

Prachodayaat – Continuously increases by effort.

Total phonetic universe, total material universe, unlimited and without limit existing within Self. The divine greatest energy of the Sun, free the encapsulated divine knowledge in buddhi with sound (physical experience), makes it sharp and agile with the ability to grasp and be the womb of creativity, which must continue to increase by effort.

Appendix 10

First *Mantr* of First *Sukt* of First *Mandal* of *Rig Ved*

1. First mantr of first *sukt* of first *mandal* of Rig Ved is the preamble of the Sanaatan Dharm:

   Agnimeeley purohitam yagyasye devmritvijayam hotaaram ratndhaatmam

   - *Agni* – Energy – Sun, fire and *chakr*
   - *Eeley* – Initiate or pray – Sun by offering *ark*, fire by *yagye*, *chakr* by meditation
   - *Purohitam* – That which is positioned in front for benefit of others, Mouth for receiving and distributing the *aahuti* and *mantr* to the divine deity.
   - *Yagyesye* – Performer of *yagye*
   - *Dev* – Divine deity
   - *Ritu* – Seasons, created by revolution of earth around Sun, law of nature.
   - *Vijayam* – Empowered, victorious, energized.
   - *Hotaaram* – Results in, happens as a result of *yagye.*
   - *Ratn* – Wealth in all forms – fame, power, victory, property, health, integrity, knowledge, skill, talent, prosperity, fortunes, everything that has a value and gives happiness, joy, delight, security, ecstasy and bliss.
   - *Dhaatmam* – Possessor of

Initiate or pray *agni*, the *purohit* (of the divine deities). The performance of *yagye* as a law of nature empowers the divine deity, as a result thereof the performer of *yagye* becomes possessor of *ratn* (fame, wealth, and happiness).

2-9 *Mantr of First Sukt of First Mandal of Rig Ved*

2. The ancient seekers prayed *agni*, so can those existing now. *Agni* holds the divine benefit in itself.

3. *Agni* helps in continuously increasing fame and strength day by day.

4. That which is given as *aahuti* in *yagye* to the *agni*, certainly reached the divine deity.

5. The *mantr* when correctly chanted before *agni*, invokes, and empowers the supreme energy of the divine deity.

6. The result which *agn*i creates and delivers pursuant to the chanting of *mantr* is received in truth by the performer (of *yagye*)

7. I salute you *agni*, which day by day removes negativities.

8. *Agni* imbibes the secret which leads to immortality and Self-realization.

9. Like the father hugs his son, so does *agni* envelop the Self.

Appendix 11

Invocations in *Upanishads* and other *mantr*

1. *Aitareye Upanishad*

Vaang mae mansi pratishtita mano mae vaachi pratishtit-maaviraaveeram eithi

Vedasiye ma aanieisth shrutam mae maa prahaaseer-naenaadheete naahoraatraan

Sam-dadhamriyatam vadishyaami satyam vadishyaami.

Tanmaamavat tadvaktatam-vatv-vatu maamvat vaktaramvat vaktaaram

May my speech be based on the mind, may my mind be based on speech. Self-illuminated One, reveal yourself to me. May you both be the carriers of the Ved to me. May not all that I have heard depart from me. I shall join day and night through this study. I shall utter what is verbally true, I shall utter what is mentally true.

May that protect me, May That protect the speaker, May That protect me, May that protect the speaker, may That protect the speaker.

2. *Brhadaanyaka Upanishad* and *Ishaavaasye Upanishad*

Purn-midah purn-midam, purn-aarth purn-mudachyate

Purn-asaye purn-maadaye, purn-mevaye shishyate

That is whole, this is whole, the whole is the manifestation of the whole. When the whole is negated out of the whole, what remains is the whole.

3. *Chaandogye Upanishad* and *Keno Upanishad*

Aapya-yantu mamaagni vaak-praan-shrachakashuh shrotramatho balmindriyaani cha sarwaani sarve brahmanopanishadam maaham brahm nirakuryo ma ma brahm nirakarodanirakaran-masvanira-karnam meastu tadatmani nirte ye upanishatsu dharmaste mayi santu te mayi santu

My limbs, speech, life energy, eyes, ear and senses get strengthened and grow vigorously. Upanishads are all about *Brahm*. I may never forget or deny *Braham*. May the *Braham* never get away from my consciousness. May my *aatma* realize its blissful *dharm* prevailing in Upanishads.

4. *Kaivalyo Upanishad, Maandukye Upanishad, Mundaak Upanishad and Prashno Upanishad*

Bhadram karnebhi shrinuyaam devah, bhadram pashye maakshbhiryejatrah,
Istarai-rangye-istushtuvaasastanu-bhivaryeshem devhitam yadaayuh,
Swasti na Indro vridh-shshrvah, Swasti nah pusha vishvedah,
Swasti na istakshayo arishtnemih Swasti nao brihaspatirdadhatu

With our ears we may hear what is divine, with our eyes we may see what is auspicious. May we offer our prayers and live our allotted life with strong limbs and body.

Ancient and famous *Indr* confer his blessings, All knowing Sun confer his blessings, Deity of air confer his blessings, Brihaspati with spiritual knowledge confer his blessings

5. *Keno Upanishad* and *Katho Upanishad*

Sah-na vavatu, sah-nao bhunaktu, sah veeryam karvavahi
Tejasvi naav-dheet-mastu, maa vidivsha-vahe

May He protect us both, may He make us both blissful, may we make efforts together. What we study enlightens us and we may never have conflict with each other.

6. *Taittriye Upanishad*

Sham nao mitrah sham varunah, Sham nao bhavtvaryama, Sham na Indro Brihasbapti, Sham nao Vishnu-rurukramah, Namo brahmane, Namste Vaayo,

Tvamev pratyaksham brahmaasi, Tvamev pratyaksham brahamvadishyaami, Ritam Vadishyaami, Satyam Vadishyaami, Tanmaamvatu, Tadvaktaaram-avatu, Avatu Maam, Avatu Vaktaram

May friends be beneficial, *Varun* be beneficial, May Yam be beneficial, may *Indr* and *Brihaspati* be beneficial, May *Vishnu* be beneficial, may *Brahma* be beneficial, Salutation to *Vaayu*

You are the perceivable *Brahm*, you are perceivable *Brahm* in dialogue form, speak in harmony, speak the truth

7. *Maha Mritunjaye Mantr*

Triyambakam yajaamahey sugandhim pushti-vardhanam
Urva-ruk-miv bandhanaan mrityo mokshye maam-ritaat

Pray three eyed divine energy with sweet aroma and provider of benefits. May we be de-linked and meet death when we are fully ripe like pumpkin

8. *Raakhi – Moli Mantr*

Yen baddho bali raajaa, daanavendro mahaabalah,
Tain twaam anubadh-naami, rakshey maa chala maa chala.

As *Raaja Bali*, who was as powerful in giving charity as *Indr*, got protection because of adherence to promise, similarly this thread will always provide you protection.

9. *Surye Namaskaar*

Om Mitraaye namah, Om Ravye namah, Om Suryaaye namah, Om Bhaanve namah, Om Khagaaye namah, Om Pushne namah, Om Hiranyegarbhaaye namah, Om Marichaye namah, Om Aadityaaye namah, Om Savitrye namah, Om Akaarye namah, Om Bhaaskaraaye namah

Salutation to energy that reaches all people, salutation to energy of transformation, salutation to energy that induces activity, salutation to energy that gives light, salutation to energy that reaches animals, salutation to energy that reaches all plants and nourishes them, salutation to the cosmic womb, salutation to giver of rays, salutation to the rising Sun, salutation to energy of the Sun, salutation to the acceptor of ark, salutation to energy that gives heat.

10. Shaanti mantr

Om dhiyo shaanti, antariksh-guyam shaanti, prithavi shaati, aapaah shaanti, brihaspatye shaati, vishve devah shaati, shaati redhi, shaanti saamah. Om Shaati, Shaati, Shaant

Intellect be peaceful, cosmos be peaceful, earth be peaceful, wisdom be peaceful, world be peaceful, adorable be peaceful, equality be peaceful. Total phonetic universe, peace, peace, peace.

Appendix 12

List of incarnations, manifestations and other information relating to Sanaatan narrative of Cosmic Interplay

Sl.	Word	Content or meaning
1.	*Ardh-naareshwar*	*Mahaa Shiv + Mahaa Shakti*
2.	*2 Ashwin*	*Naasatye, Dasr*
3.	*3 Bhagwaan*	*Bhagwaan Shiv, Bhagwaan Vishnu, Bhagwaan Brahma*
4.	*4 Antehkaran*	*Ahamkaar* (Ego), *Mann* (Mind-Emotions), *Buddhi* (Intellect - Thoughts), *Chitt* (Consciousness)
5.	*4 Brahma Putr*	*Shank, Sadaanand, Sant, Sanaatan*
6.	*5 Amrit*	*Doodh, Dahi, Ghee, Shahad, Khaand*
7.	*5 Awastha*	*Jaagrit* (Waking), *Swapn* (Dream), *Shushupti* (Deep sleep), *Tureeya* (Meditation), *Samaathi*
8.	*5 Gavye*	*Doodh, Dahi, Ghee, Mutr, Gobar*
9.	*5 Gyaanendriyaan*	Eyes, Ears, Nostrils, Genital Organs, Skin
10.	*5 Karamendriyaan*	Mouth – Speech, Hands – Action, Feet – Movement, Genital Organ - Reproduction and Anus - Excretion
11.	*5 Mahaabhoot*	Earth, Water, Fire (Energy), Air, Space
12.	*6 Ritu*	*Basant, Hemant, Grishm, Varsha, Sharad, Shishir*
13.	*7 Saraswati*	*Shatrupa, Vaak, Veena Vaadini, Hans Vaahini, Saavitri, Shaarda, Gaayatri*
14.	*7 Chakr*	*Moolaadhaar, Swasdhishthaan, Manipur, Anaahat, Vishuddh, Anjaan, Sahasdhaara*
15.	*7 Lok*	*Bhulok, Bhurvlok, Gyaanlok, Maharlok, Satyalok, Taplok, Swarglok*
16.	*7 Taal*	*Taal, Aataal, Vitaal, Sutaal, Talataal, Rasaataal, Paataal*
17.	*8* macro constituents of being	5 *Gyaanendriyaan, Mann* (Mind – Emotions), *Buddhi* (Intellect – Thoughts), *Ahamkaar* (Ego)
18.	*8 Lakshmi*	*Aadi, Dhairye, Dhan, Dhaanye, Gaj, Santaan, Vidya, Vijaye*

Sl.	Word	Content or meaning
19.	*8 Vasu*	*Anil* (Air), *Apaas* (Water), *Dhyut* (Space), *Dhara* (Earth), *Prabhaat* (Sun), *Som* (Moon), *Dhruv* (Pole Star), *Nakshatr* (planets)
20.	*9 Devotions*	*Shravan, Keertan, Ismaran, Paadseva, Archana, Vandana, Daas, Sakha, Aatm-Nivedan*
21.	*9 Durga*	*Shailputri, Brahamchaarini, Chandraghanta, Kushmaanda, Skandmaata, Kaatyaayani, Kaalraatri, Mahaagauri, Siddhidaayatri*
22.	*10 Dharm wife*	*Maaruvati, Vasu, Jaami, Lamba, Bhaanu, Urja, Sankalp, Mahurat, Saadhye, Vishve*
23.	*10 Existence*	*Mahaabindu, Unmani, Nirvaan, Vyaapak, Kala, Naadant, Naad, Rodhini, Ardhchandr, Bindu*
24.	*10 Maha Vidhya*	*Baglaamukhi, Bhairavi, Bhuvaneshwari, Chinnamaata, Dhumaavati, Kaali, Kaamaakshi, Maatangi, Taara, Tripura Sundari*
25.	*10 Vishnu Avtaar*	*Varaah, Kurm, Matsye, Narsingh, Vaaman, Parashuraam, Raam, Balraam, Krishan, Kalki*
26.	*11 Body Systems*	Circulatory, Digestive, Endocrine, Integumentary, Lymphatic, Muscular, Nervous, Renal, Reproductive, Respiratory, Skeletal
27.	*11 Rudr*	*Avaapatan, Ajekpaad, Aparaajit, Bhutesh, Baahurrop, Eeshaan, Harr, Shambhoo, Tribhuvan, Triyambake, Raivat*
28.	*12 Aditye*	*Agni, Ansh, Aryaman, Bhaagye, Daata, Indr, Mitr, Pusaan, Shukr, Varun, Vidhaata, Vivaasvaat*
29.	*13 Wives of Kashyap*	*Aditi, Arshita, Dhanu, Diti, Ida, Kadru, Khaas, Krodhvaas, Muni, Surabhi, Sursa, Taamra, Vinita*
30.	*19* micro constituents of being	5 *Mahaabhoot,* 5 *Gyaanendriyaan*, 5 *Karamendriyaan*, 4 *antehkaran*
31.	*33 koti Devta*	12 *Aaditye*, 11 *Rudr*, 8 *Vasu*, 2 *Ashwin*
32.	*64 Daksh Daughters*	1 married to *Bhrigu*, 13 married to *Kashyap*, 2 married to *Angiras*, 1 married to *Atr*i, 10 married to *Dharm*, 27 married to *Chandr*, 1 Married to *Kaam*, 2 married to sons of Bhrigu, 4 married to *Arishnemi*, 2 married to Rishi *Krushaawa*, 1 married to *Bhagwaan Shiv*
33.	*100 Sons of Kashyap and Diti*	57 Asur, 32 Maarut, 11 Rudr

Appendix 13

Sapt Rishi during the period of Manu of each *Manvantara*

Manu	*Rishi -1*	*Rishi -2*	*Rishi -3*	*Rishi -4*	*Rishi -5*	*Rishi -6*	*Rishi -7*
Swayambhu	***Brigu***	***Kashyap***	***Agniraas***	***Atri***	***Pulastye***	***Pulah***	***Marichi***
Swarachit	*Arvarivat*	*Stambh*	*Nischar*	*Pran*	*Dattoli*	*Rishabh*	*Uraja*
Uttami	*Kaukundihi*	*Kurundhi*	*Mit*	*Dalaya*	*Shankh*	*Pravahit*	*Sammit*
Tamas	*Jyotirdham*	*Prithu*	*Vanak*	*Kavya*	*Chaitr*	*Pivar*	*Agni*
Raivat	*Hirannayrom*	*Vedasri*	*Pargyan*	*Urddhabahu*	*Vedabahu*	*Sudhaman*	*Mahamuni*
Chakshush	*Sumedhas*	*Veerjas*	*Abhinaman*	*Havishmat*	*Uttam*	*Madhu*	*Sahishnu*
Veevaasvaat*	***Bhradwaj***	***Vishwaamitr***	***Jamaadagni***	***Gautam***	***Bhaargav***	***Vashisht***	***Agast***
Savarni	*Deeptimaan*	*Gaalav*	*Vyaas*	*Raam*	*Krip*	*Ashwathama*	*Rishyashingh*
Daksh Savarni	*Savan*	*Dhrutimaan*	*Jyotishmaan*	*Bhavy*	*Vasu*	*Meghatithi*	*Satya*
Brahm Savarni	*Havishman*	*Sukriti*	*Apratimauja*	*Satya*	*Tapomurti*	*Naabhaag*	*Satyaketu*
Dharm Savarni	*Nihswar*	*Agniteja*	*Havishmaan*	*Vapushmaan*	*Grihani*	*Aaruni*	*Anagh*
Rudr Savarni	*Tapaswi*	*Sutapa*	*Tapogrihyuti*	*Tapomurti*	*Taorati*	*Tapodhriti*	*Tapodhan*
Ruchi	*Nirmoh*	*Tatwadarshi*	*Avyay*	*Nishkamp*	*Nirutsak*	*Dhritimaan*	*Sutapa*
Bhom	*Agnibahu*	*Shuchi*	*Yukt*	*Shukr*	*Magadh*	*Agnidh*	*Jeet*

*The current *Manvantara*. *Shri Raam* during his 14 years *vanvaas*, visited *aashram* of all the seven *Sapt Rishi*, reference of which is in both *Vaalmiki Raamaayan* and *Raamcharitmaanas*.

Index of Names

English	Chapter. *Shalok* Number	Meaning
Aaditye	10.21, 11.6, 11.22	Sun – luminaries - Son of *Sapt Rishi Kashyap* and *Aditi*
Achyut	1.21, 11.42, 18.73	*Sri Krishn*
Agni	2.23, 3.38, 3.39, 4.10, 4,19, 4.24 – 4.27, 4.37, 6.1, 7.4, 7.9, 8.24, 9.16, 11.17, 11.19, 11.25, 11.29, 11.39, 15.6, 15.12, 18.48	Energy, Fire
Anagh	3.3	Arjun (without fault)
Anantvijaye	1.16	Conch of *Yudhishthir*
Arjun (other than questions)	1.4, 1.47, 2.2, 2.45, 3.7,4.5, 4.9, 4.37, 6.16, 6.32, 6.47, 7.16, 7.26, 8.16, 8.27, 9.19, 10.32, 10.39, 10.42, 11.47, 11.50, 18.9, 18.34, 18.61, 18.76	Son of *Kunti* conceived by invocation of *Indra*, third *Paandav*
Ashvath	10.26	A tree with its roots above and branches directing below
Ashwin	11.6, 11.22	Son's of *Surye* and *Sanjana, Ashwini* and *Ashwinau*
Asit	10.13	One of the *Sapt Rishi*
Asur	7.15, 9.12, 10.14, 11.22, 16.4, 16.7, 16.19, 16.20, 17.6	Persons without music or harmony, with toxic, narcissistic, sadistic, and exploitative attributes
Aswathaama	1.8	Son of *Dronaachaarye,* warrior on the side of *Kaurav*
Bhaarat	1.24, 2.10, 2.14, 2.18, 2.28, 2.30, 3.25, 3.41, 4.7, 4.42, 7.16, 7.27, 8.23, 11.6, 13.2, 13.26, 13.33, 14.8 – 14.10, 14.12, 15.19, 15.20, 16.3, 17.3, 17.12, 18.4, 18.36, 18.62	*Arjun*

English	**Chapter. *Shalok* Number**	**Meaning**
Bheem	1.4, 1.10	Second son of Kunti, conceived by invocation of *Vayu Dev*, Second *Paandav*
Bhishm	1.8, 2.4, 1.10, 1.11, 1.25. 11.26, 11.34	The eldest warrior on the side of *Kaurav,* Son of *Shaantanu* and *Ganga*,Great Grandfather
Chekitaan	1.5	Warriors on the side of *Paandav*
Chitr-rath	10.26	The greatest *gandharv*
Daitye	10.30	Beings holding energy and attributes of *asur, raakshas* and the like
Dev	10.6, 10.13	Beings holding energy and attributes of divine nature
Dev-rishi	10.26, 10.6, 10.13	Divine saint
Deval	10.13	Saint, *Rishi*
Devdatt	1.15	Conch of *Arjun*
Devta	3.11, 3.12, 4.12, 4.25, 9.20, 9.25, 10.2, 10.14, 10.22, 11.21, 11.52, 17.4, 18.40	See *Dev*
Dhananjaye	1.15, 2.48, 2.49, 4.41, 7.7, 9.9, 10.37,11.14, 12.9, 18.29, 18.72	*Arjun*
Dhrishtdyumn	1.17	Warriors on the side of *Paandav*
Dhritraashtr	1.37, 1.19, 1.20, 1.23, 1.36, 1.46, 2.6, 11.26	Son of *Ved Vyaas* and *Ambika*, father of *Kaurav*
Drupad	1.3, 1.4, 1.18	Father of *Draupadi*, Warriors on the side of *Paandav*
Draupadi	1.6, 1.18	Wife of *Arjun*
Drishtaketu	1.5	Warriors on the side of *Paandav*
Dron	1.25, 2.4, 11.26, 11.34	*Guru* or teacher of archery for *Paandav* and *Kaurav*
Duryodhan	1.2, 1.12	Eldest son of *Dhritraashtr*

English	**Chapter. *Shalok* Number**	**Meaning**
Gaandiv	1.30	Bow of *Arjun*
Gandharv	10.26, 11.22	Clan of singers, musician and artists
Govind	1.32, 2.9	*Sri Krishn*
Grandsire	1.12	*Bisham Pitaamah,* warrior on the side of *Kaurav*
Gudaakesh	1.24, 2.9, 10.20, 11.7	*Arjun*
Hanumaan	1.21	*Shivaansh*, son of and *Vayu* and *Anjani* and *bhakt* of *Shri Raam*
Hrishikesh	1.15, 1.21, 1.24, 2.10, 11.36, 18.1	*Shri Krishn*
Kaashye	1.17	Warrior on the side of *Paandav*
Kandarp	10.28	*Kaamdev*, the energy of creativity
Kapil	10.26	One of the Sapt Rishi during *Sveyambhu Manu*
Karn	1.8, 11.3	Son of Kunti, conceived by invocation of *Surya Dev*, Warrior on the side of *Kaurav*
Keshav	1.31, 2.54, 3.1, 10.14, 11.35, 13.0, 18.76	*Sri Krishn*
King of *Kaashi*	1.5	Warriors on the side of *Paandav*
Kripaah	1.8	Warrior on the side of *Kaurav*
Krishn	1.29, 1.32, 1.41, 5.1, 6.34, 6.37, 6.39, 11.35, 11.41, 18.75, 18.78	*Sri Krishn*
Krukshetr	1.1	The field where the great war of *Mahaabhaarat* was fought
Kunti	1.16, 1.27, 2.14, 2.37, 2.60, 3.39, 3.9, 5.22, 6.35, 7.8, 8.16, 9.10, 9.23	Wife of *Paandu*, mother of *Karn* and *Paandav*
Kuntibhoj	1.5	Warriors on the side of *Paandav*

English	Chapter. *Shalok* Number	Meaning
Kuru	1.12, 1.25, 2.41, 4.31, 6.43, 10.19, 11.48, 14.13	Dynasty to which Kaurav's and *Paandav*'s belonged
Maadhav	1.14, 1.37	*Sri Krishn*
Maarut	10.21, 11.6, 11.22	*Vaayu Dev*- winds
Madhusudan	1.35, 2.1, 2.4, 6.33	*Sri Krishn*
Maeru	10.23	A mountain used as a churner during s*amudra-manthan*
Makar	10.31	A sea animal like alligator/ crocodile
Manipushpak	1.16	Conch of *Sahdev*
Naarad	10.13, 10.26	One of the four *Prajaapati*
Nakul	1.16	Fourth son of Kunti, Fourth *Paandav*
Paandav	1.2, 1.14, 1.20, 6.2, 10.37, 11.13, 11.55, 14.22, 16.5	Refers here to *Arjun*
Paandu	1.1, 1.3	Son of *Vyaas* and *Ambalika*, father of *Paandav*
Paarth	1.25, 1.26, 2.3, 2.21, 2.32, 2.39, 2.55, 2.72, 3.16, 3.22, 3.23, 4.11, 4.33, 4.35, 4.40, 7.1, 7.10, 8.8, 8.14, 8.19, 8.22, 8.27, 9.13, 9.32, 10.24, 11.5, 11.9, 12.7, 16.4, 16.7, 17.26, 17.28, 18.6, 18.30, 18.31 – 18.35, 18.72, 18.74, 18.78	*Arjun*
Panchjanye	1.15,	Conch of *Sri Krishn*
Paundr	1.15	Conch of *Bhim*
Prahlaad	10.30	Son of *Hirnaakashyap*, a *raakshas*, who had total faith in Cosmic Energy, against the wishes of his father
Purujit	1.5	Warriors on the side of *Paandav*
Saatyaki	1.17	Warriors on the side of *Paandav*
Sahadev	1.16	Son of Kunti, Fifth *Paandav*

English	**Chapter. *Shalok* Number**	**Meaning**
Sakheti	11.41	*Sri Krishn*
Sanjay	1.1	Commentator of *Shrimat Bhagwad Geeta* to *Dhritraashtr*
Shaeviye	1.5	Warriors on the side of *Paandav*
Shikhandi	1.17	Warrior on the side of *Paandav,* was *Amba* in earlier birth
Somdatt	1.8	Warrior on the side of *Kaurav*
Subhadra	1.6, 1.18	Wife of *Abhimanyu,* daughter in law of *Arjun*
Sughosh	1.16	Conch of *Nakul*
Ucchaisrava	10.27	A horse received during *Samudra-manthan* and given to *Indra Dev*
Uttmaujas	1.6	Warriors on the side of *Paandav*
Vaarshney	1.41, 3.36	*Sri Krishn*
Vaasudev	7.19, 10.37, 11.50, 18.74	*Sri Krishn*
Veiyntaey	10.30	*Garud* – A bird on which *Bhagwaan Vishnu* rides
Vikarn	1.8	Warrior on the side of *Kaurav*
Vrikrodar	1.15	Bheem, Second *Paandav*
Viraat	1.4, 1.17	Warriors on the side of *Paandav*
Vyaas	10.13, 10.37, 18.75	Author of *Mahabharat* and father of *Dhritraashtr, Paandu* and *Vidur*
Yaadav	10.41	*Sri Krishn*
Yudhamanyu	1.6	Warriors on the side of *Paandav*
Yudhishthir	1.16	Son of Kunti, Eldest *Paandav*
Yuyudhan	1.4	Warriors on the side of *Paandav*

Index of words in Sanskrit not having corresponding English word

English	Chapter. *Shalok* number	Meaning
Aatma	2.19, 2.20, 2.21, 2.23, 2.25, 2.26, 2.69, 3.42, 13.29	*Ishwar*, *Jeev*, *Praan, Purush*, Conscience, Consciousness, Cosmic Reality, Cosmic Energy, Life Element, Living Spark, Self, Soul, Spirit, Absolute Truth, Will, Embodied, Indweller or any other name connoting the life element in being
Abhyaas	12.9, 12.10, 12.12	Practice with perseverance
Ahamkaar	2.71	Identification of Self with nature - giving *aakaar* (identity) to the Self (without identity)
Bhuut	9.25, 17.4	Beings with energy having negative or toxic attributes
Braahman	2.46, 5.18, 9.33, 17.23, 18.41, 18.42	One of the four *varn*, whose *dharm* is to maintain serenity, Self-restraint, *tapp*, purity and also to pursue and perpetrate Self-knowledge. Also called *dvij* (twice born)
Brahm	2.72, 3.15, 4.24, 4.25, 4.31, 5.6, 5.10, 5.18, 5.19, 5.20, 5.21, 5.24, 5.25, 5.26, 6.27, 6.28, 6.38, 7.29, 8.1, 8.3, 8.13, 8.16, 8.17, 8.24, 10.12, 11.37, 13.4, 13.12, 13.30, 14.3, 14.4, 14.26, 14.27, 17.23, 17.24, 18.50, 18.53, 18.54	Ultimate and Absolute Truth, Total Cosmic Energy, Total Consciousness, Eternal Bliss, *Paramaatma, Purushottam, Parameshwar* – often mixed up with *Bhagwaan Brahma*
Brahma	11.15	One of the three *Bhagwaan*, propounded the four *Ved* and attributed the function of creation along with *Maa Saraswati*
Brahmcharye	8.11, 17.14	Being whose attribute is akin to *Braham*
Budhi-Yog	18.57	Achieving *yog* through *budhi*

English	**Chapter. *Shalok* number**	**Meaning**
Daanav	10.14	Being with toxic, narcissistic, sadistic and similar attributes
Daitye	10.30	See *Daanav*
Dev-rishi	10.6, 10.13, 10.26	Divine saint
Devta	3.11, 3.12, 4.12, 4.25, 9.20, 9.25, 10.2, 10.14, 10.22, 11.21, 11.52, 17.4, 18.40.	Divine being, the energy of whom is empowered by *yagye* and provides fame, wealth, prosperity, protection etc.
Dharm	2.40, 3.35, 4.7, 4.8, 7.11, 9.2, 9.3, 11.18, 12.20, 14.27, 18.31, 18.32, 18.34, 18.47, 18.66	Dynamic energy, support of which results in realization of Truth, also basic attitude, attribute or nature of a thing or a being. Often confused with religion
Dwand	10.33	Dualism
Gandharv	10.26, 11.22	Beings who are singer, musicians and artists
Gunn	2.45, 3.5, 3.27, 3.28, 3.29, 3.37, 4.13, 7.13, 7.14, 13.14, 13.19, 13.21, 13.23, 13.31, 14.5, 14.18-14.21, 14.23, 14.25, 14.26, 15.2, 15.10, 18.19, 18.29, 18.40, 18.41	*Saatvik, Raajsik* or *Taamsik* attribute
Guru	11.43	A person who teaches skill, provides understanding in true knowledge and also transmits energy to his/her disciple
Gyaan	5.5	Wisdom, true knowledge
Gyaan-yog	3.3, 18.70	Process of realization through *gyaan*
Gyaan-yogi	5.5	Being pursuing path of realization by *Gyaan*
Ishwar	4.6, 5.17, 7.20, 7.23, 9.18, 9.23, 10.15, 11.3, 11.9, 11.13, 11.15, 11.31, 11.37, 11.38, 11.45, 16.8, 17.14, 18.61	See *Aatma*
Kaamye-karm	18.2	*Karm* that contains wish, urge, aspiration, desire etc. to get happiness from other

English	Chapter. *Shalok* number	Meaning
Karm	2.39, 2.47, 2.49, 3.14, 3.15, 3.26-28, 4.13, 4.17, 4.20, 4.21, 4.23, 4.32, 4.33, 4.37, 6.3, 7.29, 8.1, 8.3, 9.21, 18.60	Activity that contains all actions, both cause and effect
Karm-yog	3.3, 3.7, 5.5 – 5.7, 13.24,	Process of realization through *karm*
Karm-yogi	5.5	Being undertaking the process of realization through *karm*
Kshatriye	2.31, 2.32, 18.41, 18.43	One of the four *varn*, whose *dharm* was to wield *khastr* (weapon) and provide protection to the society
Kuru	1.12, 1.25, 2.41, 4.31, 6.43, 10.19, 11.48, 14.13	Dynasty of *Kaurav* and *Paandav*
Maarut	10.21, 11.6, 11.22	*Vayu*
Mahat-Brahm	14.3	Cosmic womb
Muni	2.56, 2.69,6.3, 10.26	Saint
Paavak	10.23	Fire energy
Pind	1.42	Mane cakes made of rice balls offered to *Pitr*
Pitr	1.42, 9.25, 10.29	Soul of fore father's
Pralaye	16.11	A point in time when *Brahm* goes to sleep
Praan	4.30, 8.10, 15.14, 18.33	See *Aatma*
Pranaayaam	4.29	A process of expanding the life energy by regulating the flow of breath
Pramtapp	4.5	*Arjun*
Prajaapati	3.10	*Bhagwaan Brahma* and *Shatroopa* created four *Prajaapati– Daksh* (rule maker), *Vishvakarma* (designer and architect) *Naarad* (wanderer, communicator, media) and *Vashisht* (historian)
Prakriti	3.5, 3.27, 3.29, 4.6, 5.14, 7.4, 7.5, 7.13, 9.7, 9.8, 9.10, 13.0, 13.19-13.21, 13.23, 13.29, 13.34, 14.4, 14.5, 15.7, 18.40	Everything other than *Purush*

English	**Chapter. *Shalok* number**	**Meaning**
Purush	5.14, 8.4, 8.8, 8.10, 8.22, 10.12, 11.18, 11.38, 13.0, 13.19-13.23, 15.4, 15.16-15.18	See *Aatma*
Purushottam	10.15, 11.3, 15.8	Totality of all the *Purush*
Raakshas	9.12, 10.23, 11.36, 17.4	Being with toxic, narcissistic, sadistic and similar attributes
Rudr	10.23, 11.6, 11.22	Powerful fearful beings with positive attributes
Saadhye	11.22	Person undertaking s*aadhna* or spiritual journey
Saankhye	3.3, 18.13	A philosophy which propagates *gyaan* as the path of realization
Samaadhi	2.54	A state of being in communion with *Braham*
Siddh	10.26, 11.21, 11.22, 11.36	Realized being
Tapp	7.9, 9.27, 8.28, 10.5, 11.53, 16.1, 17.14 – 17.19, 17.24, 17.25, 17.27, 17.28, 18.3, 18.5, 18.42	Strict adherence to rituals and regulations, austerity
Ucchaisravas	10.27	A horse that came into existence during *samudr-manthan* and given to *Indr Dev*
Ushmaapa	11.22	A group of divine beings
Varn	1.41, 1.42, 1.43	Classification of beings on the basis of their *dharm*
Vasu	10.23, 11.6, 11.22	Existing for ever – 8 Vasu are - *Anil* (Air), *Apaas* (Water), *Dhyut* (Space), *Dhara* (Earth), *Prabhaat* (Sun), *Som* (Moon), *Dhruv* (Pole Star) and *Nakshatr* (Planets)
Ved	2.42, 2.45, 2.46, 4.32, 7.8, 8.11, 8.28, 9.21, 10.22, 11.48, 11.53, 15.1, 15.15, 15.18, 17.23, 17.24	Reservoir of those *mantr* which if consciously and continuously recited from memory removes all problems, knowledge that helps realization
Veiyntaey	10.30	*Garud* – A bird on which *Bhagwaan Vishnu* rides

English	Chapter. *Shalok* number	Meaning
Vishve	11.22	Omnipresent
Yaadav	11.41	*Sri Krishn*
Yagye	3.9, 3.10, 3.12, 3.13, 3.14, 3.15, 4.23, 4.25 - 4.33, 8.28, 9.15, 9.16, 9.20, 9.24, 9.27, 10.25, 11.48, 11.53, 16.1, 16.15, 16.17, 17.7, 17.11, 17.12, 17.13, 17.23, 17.24, 17.25, 17.27, 17.28, 18.3, 18.5	Ceremony, rite, or ritual in which *agni* is lightened, *mantr* are chanted and *aahuti* (offerings) are offered to reach to the *devi or devta*
Yaksh	10.23, 11.22, 17.4	Beings who are protector of *Kuber Dhan* or exploited funds
Yog	2.48, 2.50, 2.53, 3.41, 4.1 – 4.3, 4.28, 4.38, 4.41, 4.42, 5.29, 6.2 – 6.4, 6.12, 6.14, 6.16, 6.17, 6.18, 6.20, 6.23, 6.29, 6.33, 6.36, 6.37, 6.41, 6.44, 7.1, 7.25, 8.10, 8.12, 8.27, 9.5, 9.28, 10.7, 10.10, 10.18, 11.4, 11.8, 11.9, 11.47, 12.1, 12.2, 12.6, 12.9, 12.10, 13.10, 13.24, 15.11, 16.1, 18.33, 18.75	Union with Self, also disconnection with *Prakriti*
Yogi	2.61, 2.64, 3.3, 4.18, 4.25, 5.5, 5.11, 5.12, 5.23, 5.24, 6.1, 6.2, 6.8, 6.10, 6.15, 6.19, 6.27, 6.28, 6.31, 6.32, 6.42, 6.45 – 6.47, 8.14, 8.23, 8.25, 8.27, 8.28, 10.17	Being imbued in *yog*



Aruneshwar Gupta

Senior Advocate

Peace Mediator, promoter of conflict free individuals and society – Legal Revolution 5.0 and Spiritual Revolution 5.0. Practicing law since 1976 in the Supreme Court and has wide litigation experience overseas. Advocate on Record and Addl. Advocate General for the State of Rajasthan in the Supreme Court for almost 14 years (1990-99 and 2004-2009). Hony. Secretary, SCBA 1995-96 and Vice President of SCAORA 1999-2001.

Chief architect of the Sports Acts enacted by the States of Rajasthan, Himachal Pradesh and Uttar Pradesh which finally led to IPL in cricket. He was also the Chief draftsman of 'White Paper in publishing and printing of judgments using Neutral Citation' and member of 'Supreme Court committee on Subject Categorization'.

Written several articles and made numerous presentations and addresses all over India and around the globe. Chairperson – Global Chamber of Commerce, Industry and Law (GCCIL), Advocates for International Development (A4ID), World Organization of Law and Finance (WOLF), India Centre for Fast Arbitration (ICFA), SpotLaw Apps Pvt. Ltd. and DAIV Projects, President – *Bharitye* Japanese Heritage Foundation (BJHF) and Law Information Center (LawInC).

Started on a spiritual journey at the age of 14 years, mentored by his grandfather Rao Bahadur M.P. Gupta, father Justice D.P. Gupta and mother Smt. Shail Gupta. Voracious reader, keen analyst, and deep thinker. Making sincere efforts to translate *sanaatan* scriptures into simple English, particularly for English speaking generation Z, driven solely by personal cosmic experience.