

‘શસ્ત્રું સાહિત્ય’ એટલે ઊંચામાં ઊંચું સાહિત્ય

શ્રીમદ્ ભગવદ્ ગીતા

SHRIMAD BHAGVAD GITA
A JAIN PERSPECTIVE



ભિક્ષુ અખંડાનંદની પ્રસાદી
શસ્ત્રું સાહિત્ય વૈદ્યક કાર્યાલય

ઠે. ભદ્ર પાસે અમદાવાદ અને પ્રિન્સેસ સ્ટ્રીટ મુંબઈ-૨

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શ્રીમદ્ ભગવદ્ગીતા

with English Translation

SHRIMAD BHAGVAD GITA A JAIN PERSPECTIVE

Translator & Author

T. U. Mehta

(Retd. Chief Justice)

H. P. High Court



ભિક્ષુ અખંડાનંદની પ્રસાદી

અસ્તુ સાહિત્ય વર્ધક અર્થાલય

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Publisher's Note

Sastu Sahitya is happy to publish 'Shrimad Bhagvadgita - a Jain perspective. Gita is not necessarily a sectarian book. On the contrary, it deals with the basic issues of Light, Love and Life i.e. Jnaan, Bhakti and Karma in a wider perspective irrespective of its place of origin or a particular set of religious traditions. And hence, no wonder, a learned author of Justice T.U. Mehta's stature can discern there in a masterly synthesis supporting the great Jain doctrine of Syadvad or Anekantvad. while sincerely thanking Justice Mehta for sharing his perceptions, we do hope that readers too will appreciate the present publication.

Anandbhai N. Amin

Ahmedabad.
7 - 2 - 2011

Chairman / Trustee
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SHRIMAD BHAGVAD GITA- A JAIN PERSPECTIVE

When a friend described Bhavad Gita as a “Hindu” scripture I objected saying that only those who have not read it would qualify it as “Hindu”,and about all shades of non-Hindu opinions have admired the catholicity and non- sectarian teachings of this Celestial Song. I am myself a non-Hindu and as I went on translating its verses in English I found it encompassing the whole spiritual struggle of human soul irrespective of its place of birth or religious traditions. The Times Library Supplement” has rightly described that there are three central themes of this immortal poem-Light, Love and Life.i.e. Jnaan, Bhakti and Karma. It wants us to transform our whole life into an act of creation.

Translation of Sanskrit verses in a foreign language such as English is a formidable task. It is however done by more competent scholars.However, my aim is to present a Jain

perspective of the universal approach contained in Gita. Throughout this poem one finds copious references to Sankhya philosophy of saint Kapila and all students of philosophy know about the closeness between Sankhya and Jain philosophies, with the result that though there are some fundamental differences between Vedic and Jain approaches, the author of Gita produces a masterly synthesis which accords full support to the Jain doctrine of Syadvad.

Renowned Jain Scholar Munishri Santbalji has in his masterly style rendered all verses of Gita in Gujarati poetry and has interpreted and explained them very lucidly. I have, however, not come across any interpretation from a Jain perspective in English. I have, therefore made an attempt to do this for the benefit of my progeny settled in USA and other interested students.

In order to appreciate properly the core of Gita's teaching it would be helpful to know the historical background of the development

of philosophical thinking in India after the advent of Aryan migration.

When the early Aryans began to migrate to India in groups, the Indo-Gangetic plains were inhabited by settlers who were highly civilized and were in cultural communication with early Sumerians of Mesopotamia as is now completely proved through the excavations of Mohan-jo-Dero, Harappa and other places of Indo-Gangetic valley.

The Aryans had their Vedas and believed in performance of Yajnas to propitiate various gods representing different forces of nature. It is believed that at that time the original non-Aryan settlers were being influenced by people who were following “Shramana” tradition, which believed in renunciation of worldly affairs and observation of strict austerity by residing in forests. The word “Shrama” means labour and since these people were exerting much in their penances, their practices were known as ‘Shramanic tradition’.

After the Aryans settled in the fertile lands

of the Indo-Gangetic planes, they gradually imbibed the indigenous culture of the original residents. However, they also developed their Yajna performances wherein they used to sacrifice live animals which were offered to different gods. The sacrificial rituals developed technicalities with the help of priestly class of Brahmins. This led to the social importance of that class. Sacrificial technologies also produced new literature known as “Brahmanas” which contained elaborate details as to how, where and with what materials sacrifices could be performed. This resulted in further supremacy of the priestly class of Brahmins.

The society of those days was completely non- vegetarian and sacrificial violence to all types of animals was very common. In spite of this, there were many learned and thinking intellectuals among the early Aryans who were against this sacrificial violence and their attempts to seek godly favour by such violent practices. They openly opposed Vedic rituals

and their thinking led them to believe that higher spiritual level could be attained by the development of human soul. This trend resulted in Upanishad period. Chhandogya Upanishad reveals that when Shvetaketu, the son of the renowned Rishi Aruni returned home after studying all the Vedas for number of years, he was asked by his father whether he had studied that, knowing which, everything which was worth knowing in this world, was known. Shvetaketu asked what it was because his teachers had not taught him anything like that. Thereafter Aruni, his father, instructed him by demonstration that the whole scheme of this universe was governed by a Dynamic Force, which permeated all things sentient and that the real personality, which he possessed, was due to this Force.: “Tat Twam Asi, Shvetaketu”, he said. Another Upanishad called Kathopanishad reveals a similar line of thinking when a young aspirant named Nachiketa met Yama, the god of death to learn the science of soul by asking, “When a person dies, does he

still exist or not?”

Thus there was fervent intellectual agitation in the post“Brahmanic” period when the Rishis of the Upanishads began to challenge the usefulness of sacrificial rituals and to consider objectively the teachings of Shramana traditions. One of the earliest Aryans to utilize the Shramana tradition was Shri Rishabha dev, the first Tirthankar (prophet) of the Jains, who is respectfully referred to not only in Rigveda and Yajurveda but also in the Vishnu and Bhagavat Puranas. They refer to him as “Param Guru” (Great Master), because it was he who introduced many reforms in the then existing social order..Therefore, even the Hindus recognize him as one of their “Avatars” (Divine descents)He belonged to the famous “Ikshvaku” royal family of Ayodhya, the descendents of which were the kings like Dasharatha and Lord Ramchandra. His father Naabhi Raja is recognised byHindus as the last of Manus (Law givers). His eldest son Bharat succeeded him after he took Sanyas. Bharat

Chakravarti (emperor conquering the world) and our country bears its name “Bharatvarsha” after the name of this emperor Bharat.

There after 23rd Tirthankar of the Jains was Neminath who was the nearest cousin of Shri Krishna of Mahabharat fame. He was one of the principal teachers of Shramana tradition of the time and is referred to as “Arishtanemi” in Rigveda and other Hindu scriptures His story is that when he was proceeding for his marriage with princess Rajemati of Mathura he heard the wailing cries of animals who were herded in an enclosure. On inquiry he found that these animals were meant for his marriage feast. This produced in him a thinking process which was based on Shramana traditions. The result was that he returned back to become a recluse to renounce the worldly affairs and retired to mount “Revat” (modern mount Girnar of Saurashtra). He had a great moral influence on the contemporary society and it was under his influence that Lord Krishna gave a revolutionary interpretation to the concept of

concept of sacrifice as meaning the actions which are adopted for furthering social good. In Gita we find at various places strong disapproval of Vedic rituals and emphasis on the above referred interpretation of the concept of “sacrifice.” One belief is that Shri Krishna’s brother Shri Balabhadra was the only great warrior of his time who did not join the Mahabharat war because he was an ardent follower of the Shramana tradition of non violence. He was considered invincible in “Gada-yuddha”. (Mace warfare) and was the teacher of Mahabharat heroes Bhima and Duryodhana, in art of Gada - Yuddha. Thus the Shramana tradition had greatly influenced the Indian society even in the age of Mahabharata. However, the concept of non - violence gathered a great momentum in 6 th century B. C. with the advent of Lord Mahavira and Lord Buddha. The author of Gita has taken great pains to synthesize and harmonize all difficult trends of philosophical thinking of contemporary society but has made no direct

reference to Jain Buddhist or Ajivika atheistic philosophies which were plenty in Mahvira's time. This suggests that Gita might have been composed before the advent of Mahvira and Buddha that is, somewhere in early sixth century B.C. when Sankhya of Kapila dominated the field of philosophy. This seems to be the reason why the core teaching of Gita is to show the distinction between "Sanyasa" and "Karma Yoga". Gita recognizes both as leading to final liberation but puts greater emphasis on "Karma Yoga" if action is performed without attachment to enjoy the fruits thereof.

In my attempt to show what is the Jain perception to this core conception of Gita I have pleaded that according to Jainism all actions actually begin the moment they are conceived in mind and therefore if our actions are not motivated in their inception, they have no binding effect. This is in complete accord with the above-referred core teaching of Gita.

It is necessary to note the cosmopolitan

teachings of Gita, which expressly declares that whoever worships some other god honestly and with full faith gets his wishes fulfilled though he may not get final liberation. In various verses we find plenty of references to Sankhya, Yoga, Bhakti, Yajna, Sanyasa, action without attachment and full surrender to the cosmic order. Gita accepts the importance of each of them and does not confine its teaching to any specified method to realize the ultimate Reality. This universality of its teaching makes it a reference book for every type of aspirant. Shri Mahadev Desai rightly calls it “the Bible of humanity” and justly observes that when you are torn with doubt and despair and anguish, go to the Dweller in the Innermost, listen to his counsel, obey it implicitly and you will have no cause to grieve.

This unique synthesis and reconciliation offered by Gita reminds me of the unique contribution made by Jainism in the world of thought by evolving the theory of Anekantvad, which recognizes the grain of truth in every

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theory, which is honestly and faithfully entertained.

I know that there is a cartload of commentary on Gita by highly learned and respected intellectuals and I cannot add anything to what they have said about its importance. I have therefore confined my self only to show the Jain perceptions to this song celestial as per my understanding. I express my deep gratitude to the trustees of Sastu Sahitya in giving me this opportunity to express my views.

T.U.Mehta,
“Siddharth”
3, Dada Rokadnath Society,
Paldi. Ahmedabad.

Dedication

I dedicate this work to that eternal supreme Soul which pervails the whole universe by His thousands of forms, hands, feet, eyes, heads, thies and names and which sustains the whole universe.

Oh Lord ! your devine powers and merits are so numerous that they can never be exhausted even if Godess Saraswati (the Godess of learning) herself prefers to write them eternally by the ink which is as much as mount “Nil”, contained in the ink - pot as big as an ocean and with the pen made of the branches of “Kalpa - Tree” on the paper which is as large as the surface of the earth.

Oh Lord ! you are my parents, my brother, my friend, my knowledge, my wealth and my every thing in this world.

Oh my supreme Lord Narayana ! dedicate at your lotus feet all my actions which I think of and which I perform through my mind, intellect and limbs, my nature and my ego.

In Appreciation of Gita

Lord Krishna :

.....

“Gita is my heart, the essence of my philosophy, my ever lasting knowledge. It is in Gita that I reside, my permanent seat of resort and the supreme source of my ethics.”

Maharshi vyas :

.....

“It is not necessary to resort to any other scripture when you have this song Celestial, the fruitful words of which have flown from the Divine mouth of Lord Vishnu himself.”

Shrimad Sankaracharya :

.....

The best song is the song Celestial of Gita and also this song continued in Vishnu Sahastra Nama, the best meditation is to meditate on “Shripati”, the best thinking is to think about the company of the revered persons and the best expenditure is to give donations to the persons in distress

F. T. Brooks :

.....

“ I have studied Bible.... Whatever is written therein is nothing but the essence of what is said in Gita.... But the depth of the knowledge contained in Gita is not found in old or new Testament.... Gita possesses the Divine knowledge which can not be purchased even by the wealth of the whole world.”

Saint Thoreau :

.....

Centuries have passed after the composition of Gita, but there has not been any other work of its type..... In my opinion the total knowledge which the world possesses to-day is worth nothing where when compared to Gita.....Early morning everyday i take my bath with the waters of the holy knowledge contained in Gita.

V. Humbolt :

.....

One does not find the lofty thoughts contained in Gita in any other work available in the world to-day.

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In Appreciation of Gita

Lokmanya Tilak :

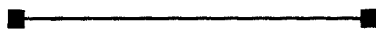
.....

There is no work in any other language of this world which provides solace to an afflicted soul, which fully reveals the state of ethical perfection and which exposes mythical secrets as is done by Gita. If one wants to know what are the basic elements of Hindu religion and ethics, he should study Gita because even Sanskrit literature does not possess any other work which lucidly explains the basics of Hindu philosophy.

T.C. Keshwalu Pille :

.....

We should see that our children form a habit to recite Gita daily. We do not need any other teacher or guide than Gita for our ethical and religious growth.



॥श्री गणेशाय नमः॥

श्रीमद् भगवद् गीतामाहात्म्य

॥ Shri Ganeshay namah ॥

Shrimad Bhagavad Gita Mahatmya

धरोवाच ।

भगवन्परमेशान भक्तिरव्यभिचारिणी ।

प्रारब्धं भुज्यमानस्य कथं भवति हे प्रभो ॥१॥

Godess of earth asks Lord Vishnu:-

“Oh Lord! kindly explain how the person who is bound by his karmas can concentrate in your Bhakti (devotion)?”(1)

श्री विष्णुरुवाच ।

प्रारब्धं भुज्यमानो हि गीताभ्यासरतः सदा ।

स मुक्तः स सुखी लोके कर्मणा नोपलिप्यते ॥२॥

Lord Vishnu:-

“A person who remains Constantly engrossed in the study of Gita acts in such a manner that his soul is not smeared by the

fruits of his aeuous. He becomes free from karm's bondage and remains happy. "(2)

महापापादिपापानि गीताध्यानं करोति चेत् ।

क्वचित्स्पर्शं न कुर्वन्ति नलिनीदलम्बुवत् ॥३॥

"Sincere meditation of Gita keeps his soul untouched by sins just as lotus leaves remain unsmeared by water "(3)

गीतायाःपुस्तकं यत्र यत्र पाठःप्रवर्तते ।

तत्र सर्वाणि तीर्थानि प्रयागादीनि तत्र वै ॥४॥

"Study of Gita brings forth all the merits of visiting places of pilgrimage like Prayaga "(4)

सर्वे देवाश्च ऋषयो योगिनः पन्नगाश्च ये ।

गोपालगोपिकावापि नारदध्रुवपार्षदैः॥

सहायो जायते शीघ्रं यत्र गीता प्रवर्तते ॥५॥

"All Gods, Rishis Yogis, Nagas, Gopal Bal, Narad, Dhruva and all Parshadas remain present at the place where Gita teachings are ruling."(5)

यत्र गीताविचारश्च पठनं पाठनं श्रुतम् ।

तत्राहं निश्चितं पृथ्वि निवसामि सदैव हि ॥६॥

“Oh Pruthvi, my presence is always there where the teachings of Gita, thoughts of Gita teachings and learning of these teaching are going on.”(6)

गीताश्रयेडहं तिष्ठामि गीता मे चोत्तमं गृहम् ।

गीताज्ञानमुपाश्रित्य त्रीलोकान्यालयाम्यहम् ॥७॥

“Gita is my rest-house,I administer all the three worlds as taught by Gita” (7)

गीता मे परमा विद्या ब्रह्मरूपा न संशयः।

अर्धमात्राक्षरा नित्या स्वानिर्वाच्यपदात्मिका ॥८॥

“There is no doubt that Gita is my suprem knowledge as it contains the verses the sublimity of which can not be described by words,the teaching of which contains eternal truth of Brahma ” (8)

चिदान्देन कृष्णेन प्रोक्ता स्वमुखतोडर्जुनम् ।

वेदत्रयी परान्दा तत्त्वार्थज्ञानसंयुता ॥९॥

“These teachings have flowed from the moth of ever blissful Lord Krishna to Arujun.They contain the essence of three vedas full of phililosophy which brings Bliss. ” (9)

Shrimad Bhagavad Gita Mahatmya

योऽष्टादशजपी नित्यं नरो निश्चलमानसः ।

ज्ञानसिद्धिं स लभते ततो याति परं पदम् ॥१०॥

“The person with steady wisdom who is constantly studying all the eighteen Adhyayas of Gita attains “keval jnana” and the final stage of Liberation.”(10)

पाठेऽसमर्थः सम्पूर्णं ततोऽर्धं पाठमाचरेत् ।

तदा गोदानजं पुण्यं लभते नात्र संशयः ॥११॥

even if one is unable to repeat all the Adhyayas and can repeat only one - half of them he undoubtedly obtains the merits of cow donation.”(11)

त्रिभागं पठमानस्तु गङ्गास्नानफलं लभेत् ।

षडंशं जपमानस्तु सोमयागफलं लभेत् ॥१२॥

One who is able to repeat only one - third of Gita - even he gets the benefit which can be had by the devotional bath at the Ganges.”(12)

एकाध्यायं तु यो नित्यं पठते भक्तिसंयुतः।

रुद्रलोकमवाप्नोति गणो भूत्वा वसेच्चिरम् ॥१३॥

One who daily repeats only one Adhyaya of Gita every day with (deep sense of)

devotion, becomes eligible to be the resident of “Rudraloka” and lives a long life as a “Gana” of Lord Rudara.”(13)

अध्यायं श्लोकपादं वा नित्यं यः पठते नरः।

स याति नस्तां यावन्मन्वतरं वसुन्धरे ॥१४॥

Oh Pruthvi! the person who daily repeats with devotion only one Adhyaya or one shloka (verse) or even one sentanse of Gita obtains a longlife.”(14)

गीतायाः श्लोकदशकं सप्त पञ्च चतुष्टयम् ।

द्वौ त्रीनेकं तदर्थं वा श्लोकानां यः पठेन्नरः॥१५॥

चन्द्रलोकमवाप्नोति वर्षाणामयुतं ध्रुवम् ।

गीतापाठसमायुक्तो मृतो मानुषतां व्रजेत् ॥१६॥

One who repeats with devotion ten, seven, five, four, three, two, one or even one - half verse of Gita attains “Chandraloka” for thousands of years. One who is able to die while repeating Gita is bound to get rebirth as a human being (avoiding birth at a lower level of creatron).”(16)

गीताभ्यासं पुनः कृत्वा लभते मुक्तिमुत्तमाम् ।

गीतेत्युच्चारसंयुक्तो म्रियमाणो गतिं लभेत् ॥१७॥

After being born as a human being, he further studies the Gita teachings. he then obtains a higher level of liber birth one who dies only while having the name of Gita in his or her lips gets a high level of spiritual heights.”(17)

गीतार्थश्रवमासक्तो महापापयुतोऽपि वा ।

वैकुण्ठं समवाप्नोति विष्णुना सह मोदते ॥१८॥

Even a person who is very senbal can go to Heavens and can remain in company of Lord Vishnu if he is prepared to here Gita teachings.”(18)

गीतार्थं ध्यायते नित्यं कृत्वा कर्माणि भूरिशः।

जीवन्मुक्तः स विज्ञेयो देहान्ते परमं पदम् ॥१९॥

Even a person whose soul is smeared with varioustypes of karmas becomes free from the cycle of birth and death and attains the highest stage of spirituality be takes to his heart and mind the techings of Gita.”(19)

गीतामाश्रित्य बहवो भूभुजो जनकादयः ।

निर्धूतकल्मषा लोके गीता याताःपरंपदम् ॥२०॥

Many monarehs like Janak have washed off their sius and have attained high level of spirituality by taking refuge of Gita.”(20)

गीतायाःपठनं कृत्वा माहात्म्यं नैव यःपठेत् ।

वृथा पाठो भवेत्तस्य श्रम एव हुदाहतः ॥२१॥

One who studies Gita but omits to realise its importance (by refering to such verses) is not able to reap its fruits and his study remains as a bare fruit less labour.”(21)

एतन्माहात्म्यसंयुक्तं गीताभ्यासं करोति यः।

स तत्फलमवाप्नोति दुर्लभां गतिमाप्नुयात् ॥२२॥

One who studies Gita along with the study of its importas (as revardeed by these verses)does get its fruits through a high level of spirituality.”(22)

माहात्म्यमेतद्गीताया मया प्रोक्तं सनातनम् ।

गीतान्ते च पठेद्यस्तु यदुक्तं तत्फलं लभेत् ॥२३॥

I have thus described the eternal importance of the study of Gita and learn after reading Gita it is necessary to read these verses to obtain proper fruits.”(23)

इति श्रीवाराहपुराणे श्रीगीतामहात्म्यं सम्पूर्णम् ॥

Thus ends the appreciation of the
importance of Gita study as
mentioned in Shree Varaha Purana.

Note:- This is a free translation of the original verses with
a view to bring the real intent contained in each verse.



Brief Outlines Of Jainism

Shraman Traditon :

The Indian culture and philosophical outlook are deeply shaped by three traditions represented by Vedanta, Jainism and Buddhism. The last two are considered as representing “Shramana tradition as distinguished from Aryan. It is believed that Shramana tradition was followed by the original residents of Indus valley culture before the Aryans migrated to India with their Vedas. It is called Shramana because austerities involving serious physical disciplines were performed by forest-dweller saints who had renounced worldly affairs. The Sanskrit word “Shram” means labour.

Vedic Rituals :

Shramana tradition is basically different from the vedic one, which believed in propitiating deities representing different forces of nature such as rains, wind fire etc. This propitiation began by performing Yajnas wherein many

things including domestic animals were offered in fire. This practice resulted in Vedic scriptures called “Brahmanas” which prescribed in great details the ceremonial rituals for the performance of Yajnas with the help of priestly class of Brahmins.

Age of Upanishadas :

From the very initial stages, the Shramana traditions tried to put emphasis not on ceremonial practices but on personal efforts to obtain divine dispensations. On account of this, there was a gradual intellectual renaissance in Vedic tradition giving rise to more rational interpretation to Vedic injunctions through the literature, which is known as Upanishads.

Sankhya's closeness with Jainism :

Sankhya system is considered as the earliest Indian attempt to systematize philosophy. The earliest propounder of this philosophy was saint Kapila. There is a good deal similarity between Jainism and Sankhya.

Intermixture of traditions :

While appreciating the ontological and philosophical aspects of different religious traditions which have their birth in the same national culture, it should be constantly born in mind that each of these traditions must have necessarily influenced the other in its individual development, and therefore, it is futile to consider which tradition was principally responsible to influence the other.

Word Jain is of later innovation :

Both Jainism and Buddhism belong to the Shraman tradition. However Buddhism was established by Shri Gautam Buddha, while Jainism continued to exist in the present form much before Mahavira, its last Tirthankara (prophet). The word “Jainism” is a subsequent innovation. In times of Shri Mahavira and Shri Buddha it was known as “Path of Arhat ” or “Path of Niganthas.”

Having considered this background, let us

now refer to some basic features of Jain tradition, which would have some relevance to the discourse between Lord Krishna and Arjuna as found in Gita.

Basic Fundamentals of Jainism :

The most fundamental and basic feature of Jainism is that it sees the whole of this universe as a great cosmic mechanism with its “Self - propelling force.” This basic feature automatically dispenses with notion that this universe is created, conducted and controlled by any distinct authority called “God.” We human beings, being part of this “Self - propelling mechanism, we should conduct ourselves in harmony with that mechanism, and that is what we mean by “religion.” All the well-known concepts of Jainism, Ahimsa, Truth, Asteya and Brahmacharya and Aparigraha flow from the fact that we humans should live in harmony with cosmic mechanism.

“तत् त्वम् असि” (Thou Art That) is as much the call of Jains as that of Upanishads. Jainism

maintains that you are your own cause and your own effect and that is why by your own efforts and exertions you can reap good and bad results. You are not subservient to any outside agency. Finality is your own potential. As Bruhadaranakya Upanishad puts it, “Whoever Worships God as other than the self, thinking he is one and I am another, knows not.” Even Gita recognises this truth when Lord says : “ इश्वरः सर्वभूतानाम् हृदयेन अर्जुन तिष्ठति।” Jainism would say : -“परिक्षिणा सकलकर्माः इश्वरः ।” (when all karmas are annihilated, one becomes God). In one of the Upanishadas God is described as “तद् दूरे तद् अन्तिके।” i.e. “It appears to be far away but “It” is quite near you.”

Two constituents of Universe :

So the question is what is this mechanism and how it functions, because with this knowledge it would be easier to live in harmony. Our observation reveals that this universe is constituted by two elements namely, one which is dynamic and the other to

which dynamic force is applied causing multiple and variagated phenomenal featutes, which we come across in life. We identify this dynamic element as “Jiva” (Soul) and non - dynamic element as “Ajiva” (non - seutient and inertthing). These are the basic elements of this universe and all events and things we come across in this universe are products of the inter - action of these two basic elements.

Dynamic Force remains unchanged :

Who created these two basic elements ? Answer is: “None”. They are there to gather from time immemorial. They are eternal. The only difference in their functioning is that while the dynamic force celled Jiva remains unchanged, the non dynamic one called Ajiva undergoes transformations. All these transformations whether good or bad are activated by the dynamic force or energy supplied by Jiva which is associated with it.

Jiva, in its pure state, that is, the state in which its eternal association with Ajiva is

broken, is omniscient and omnipotent. However, these qualities are blurred by its association with Ajiva. Therefore, the attempt of Jiva is to get liberated from the association with Ajiva. This liberation comes after great efforts and experience. As Jiva's association with Ajiva results in various types of activities, all these activities called "Karma" produce their own reactions with equal force. This process of action and reactions is the root cause of birth and death, peace and conflicts, good and bad things of life, which we experience constantly.

Proof of Jiva's Omnipotency and Omniscience, :

What is the proof to support the assertion that Jiva, in its pure form when it is divorced from its association with Ajiva obtains its inherent and original power of omniscience and omnipotence? The obvious proof is its dynamic force. The very fact that a particular element is capable of supplying energy causing

motion of every type, shows that the same element has some inherent power or potency. This power or potency is not expressed fully on account of its association with Ajiva. It follows that the greater, closer and deeper this association is, the greater is the curtailment of its inherent potency. Again, the element, which is potent must necessarily possess the knowledge to work out its potency. This aspect does supply the proof of Jiva's omniscience. This dynamic force called Jiva pervades the whole universe. It is intangible in as much as it can not be perceived by the physical senses. It can, however, be perceived by reason and logic fortified by experience.

Ajivas and their Functions:

Then the next question is what is Ajiva and how it functions? Jain philosophers have prescribed five categories of Ajiva. They are (1) Pudgal, (2) Dharma, (3) Adharma, (4) Akash (space) and (5) Kala (time). Jiva functions through these five categories of Ajiva. Jain

terminology does not possess connotations, which are commonly understood by us. It is therefore necessary to explain the meaning of each of these five categories of Ajiva, as all of them work as medium through which Jiva prefers to make its movements

(1) Pudgals consist mainly of human passions such as anger, avarice, attachment, love, hatred selfishness as well as Selflessness, violence and non violence. These are all transitory in nature and progress as well regress of Jiva depends upon the type of Pudgal, which it prefers for its movements.

(2) “Dharma” does not carry its usual meaning of religion. It signifies mechanism of motion. Jiva can make real progress only if it prefers as its medium that which is suitable to its intrinsic and inherent nature. The principle underlying this is expressed as “Vatthu Sahavo Dhammo” meaning “Swa Bhava” that is, Nature of every object, is its “Dharma”. In other words, Dharma is that which is of intrinsic and inherent nature in every object. “Swabhava”

means one's own nature. For example it is not the intrinsic nature of human soul to be angry and so when the Jiva acts through anger it is working through the alien nature called "Para bhava". When this happens it fails to make real progress.

(3) "Adharma" is contrary to Dharma. Hence when Jiva makes no movement or makes a movement in Para Dharma, it is said to be acting through Adharma.

(4&5) Akash and Kal i.e. Space and Time are inevitable categories because no movement is possible without space and time.

Thus the above analysis shows how and in what manner the Jiva makes its movements.

Importance of Bhav Karma :

Actions can not be avoided when Jiva is in association with Ajiva. But every action good or bad results in reaction with equal force, and every action binds the soul, which has to undergo pleasures and pains, which are the

result thereof. Jiva's real liberty is in being free from every type of bondage good or bad.

Therefore the problem is how to solve it. If one cannot avoid action while one is alive and in association with Ajiva, what is the procedure by which one can be free from the consequences of his actions? This problem is solved by Jain philosophers by going to the root of every action. They say that every action starts just when it is conceived and not when it is actually put in operation. This principle is called "Kade Mane Kade" meaning, "action begins just when it is thought of." It is therefore necessary to inquire with what intention the mind conceives to take action. This intention is known as "Bhava", and the action contemplated is called Bhava Karma. According to Jain theory even Bhava Karma binds the soul (Jiva). Strength of this bondage would be less than that which is earned by its actual operation. Bhava means intention. So, if an action is not contended to reap any fruit and if there is complete want of any kind of

attachment, it logically follows that such a Bhava Karma would not bind the soul because it is as good as No- Karma. This is how one can avoid bondage resulting from actions, even during one's life time and in association with Ajiva. This is the condition of one who has achieved the status of an "Arhat" - the one who is fully liberated. Jainism has prescribed a ladder of spiritual development which has in all 14 steps. "Arhat" is the soul which is at the 13th step which is called "Sayogi Kevali" which means the liberated soul with human body. When such soul leaves the human frame it achieves the status of a Siddha who has no more to undergo the cycle of birth and deaths.

When the soul reaches 13th stage it has reached the position of a "Sthitaprajna" of Gita. The above referred ladder is known as "Guna-Shthanaka". Each step of this ladder shows the stage of spiritual development so far achieved so that an aspirant can know where he or she stands in his or her march for the total freedom.

Mechanism of Bondage and freedom:

In view of What is stated above, Jainism has stated the mechanism of bondage and freedom of the soul in its formula of seven stages namely, Papa (sinful action), Punya (virtuous action), Asrava (inflow of karmas), Bandha (bondage), Samvara (stoppage of all inflow), Nirjara (annihilation of accumulated Karmas) and Moksha (final liberation). Meanings shown against each step are self explanatory to show how karmic bondage and freedom from that takes place.

Theory of Relativity & Doctrine of Syadvad :

The most important and unique contribution, which Jainism has made to the world of thought is its theories of “Nayavad” and “Syadvad”.

Syadvad is the synthesis of Nayavad. The word “Naya” means stand point. As Acharya Shri Siddhasen Divakarji points out, Reality is very complex as it has many aspects. He

says, अनेकात्मकम् वस्तु गोचरः। “Anekatmakam Vastu Gocharaha” i.e. “A thing has many aspects.” It has also many relations with other objects which influence it. Human knowledge being limited it is not always possible to comprehend all these aspects and relations for arriving at the final judgments. Many a times we do find that what is true from one stand point may not be true from a different stand point. Nayvad therefore teaches us not to be rigid or fanatic about any point of view. It thus teaches us to be tolerant of other and even contrary viewpoint.

Syadvad is the consequence of Nayavad. The grammatical meaning of the word Syad is “perhaps” but in Jain terminology it is used to suggest a possibility. Moreover, Syadvad emphasizes the fact that truth about an object or an idea is related to many factors including the factors such as time, space, shape and intention. It is also related to education, culture and the special circumstances in which the person who is to judge is placed.

Thus the net effect of Nayavad and Syadvad is to increase understanding and power of tolerance. In other words it introduces an element of Ahimsa even at the thinking stage.

These are the basic features on which the whole edifice of Jain philosophy is constructed. There are many other important points such as the Jain theories of knowledge, Leshyas Meditation, Bhavana, Ratnatrayi etc. reference to which can be made if and when necessary during further discussion.



OUTLINES OF SANKHYA :

As already noted before, Sankhya is considered to be the earliest attempt at systematic philosophy in India. Richard Garbe, the foreign scholar, who has specialized in Sankhya system observes that Sankhya is the most significant system of philosophy that India has produced. It does not believe in the existence of any entity such as God as the creator and sustainer of this universe and explains the mechanism of cosmos as automatic. It belongs to the Shraman tradition. This was the earlier position of Sankhya as propounded by the saint Kapila of over 6th century B.C. If we can estimate the period of Mahabharata we can be sure of its existence in some period before that because Gita makes profuse references not only to its basic principles of Purush and Prakriti as well as three Gunas, but it also refers to its working mechanism in life. Gita also refers to sage Kapila who was the

principal propounder of this philosophy, as “Siddhanam Kapilo Munihi” meaning “Among the Siddhas the foremost is Muni Kapila.” “Siddha” means a liberated soul. Even Swetashwara Upanishad makes reference to him., So, the belief of some scholars that when Gita refers to Sankhya, it is not the Sankhya propounded by Kapila does not seem to be correct as there was no other philosopher in India who explained the mechanism of cosmos with reference to the duo of Purush and Prakriti and the working of three Gunas.

Subsequently in the second century B.C. Shri Patanjali, another great philosopher belonging to the theistic school, introduced the concept of God and accepting the theoretical basis of Kapila’s system introduced its practical working through his theory of Ashtanga Yoga.

Prof. Zimmer, the well known German theologian notes about Sankhya and Yoga as Under:- “These two ideologies are of different origins. Sankhya and Yoga being related to the

mechanical system of Jainas which can be traced back in a partly historical and partly legendary way through long series of Tirthankaras to a remote aboriginal non Vedic antiquity. The fundamental ideas of Sukhya and Yoga must be, therefore, immensely old.”

BASIC CONCEPTIONS :

The main and basic conceptions of Sankhya system are as under:-

(1) This universe is founded on the dichotomy of “Purusha”-a purely conscious and sentient principle, and “Praktiti a lifeless matter possessing an inherent power of evolution.

(2)The vibratory motion and inter play of three Gunas, namely, Satwa, Rajas and Tamas which are the constituents of Praktiti causing the physical and psychological phenomena which we witness in life.

(3)Purusha and Prakriti are without beginning and without end.

(4) Pursha is all pervading and infinite but without activity. All phenomenal changes are due to the interplay of Gunas affecting changes in Prakriti for the enjoyment of Purusha, which is associated with it. However, the Purusha remains uninolved as it is “Kutastha”, which literally means “remaining at the top.”

(5) Since Pursha is in association with Prakriti it thinks that he is involved in the changes caused to Prakriti. This thinking is bondage and is the result of “Avidya” i.e. ignorance resulting in its endless migration.

(6) This Avidya can be removed by the training of mind, when ultimately on account of its dissociation from Prakriti, Purusha attains “Kaivalya”-pure knowledge.

(7) Sankhya prescribes a process by which mind’s activity can be stilled and put to rest.

(8) After Patanjali’s Yoga joined Sankhya a very systematic process is prescribed showing how to control mind’s activities.

GUNAS :

(1)SATWA:-It means that which exists in perfection causing bliss happiness in the state of equilibrium.

(2)Rajas:-When the mind is active, feverish and restless causing the loss of equilibrium and unhappiness.

(3)TAMAS:-It is a state of darkness caused by ignorance and sloth resulting in unhappiness and apathy.

Human activity and mental disposition depends upon which of these Gunas predominates and to what extent mental equilibrium is disturbed.

These are the bare outlines of Sankhya and at this stage we need not go into the details of Sankhya ontology and philosophy, as Gita makes no further reference to them. (For further discussion please refer to the author's book titled "The Path of Arhat" Appendix D.)

Sankhya has many points of similarities with the Jain system of Philosophy. They are:-

(1) The Jains also classify cosmos into two

elements namely Jiva and Ajiva, which are quite similar to Sankhya's Purusha and Prakriti in their characteristics.

(2) Sankhya's Gunas result in Prakriti's evolution, while Jaina's theory of "Karma" results in the evolution of "Ajiva".

(3) The theory of cause and effect is practically the same in both the systems

(4) Belief in the plurality of souls is the same in both the systems

(5) Both reject the idea of the existence of some outside authority such as "God" to settle the destiny of soul's evolution

(6) Both treat Prakriti (which is Ajiva in Jain terminology) as real and not as "Maya" (Illusion) as believed by monists of Shankara school

(7) Even the later Yoga system which joined Sankhya is very close to Jain system

Thus the only difference between Sankhya and Jaina systems is that while Sankhya believes that Purusha (Soul) is "Kutastha" and remains uninvolved with the changes in Prakriti (Ajiva),

the Jains believe that though the original and true character of Jiva (soul) is to remain unaffected, it does get affected when it is in association with Ajiva (Prakriti) and suffers the effects which are the result of “Karma”(action)

JAIN PERCEPTION OF GITA :

Having thus noted the bare outlines of Jainism and Sankhyā we may now proceed to consider how and to what extent the teachings of Gita correspond with the teachings of Jainism.

Universality of Gita's teachings :

Before we proceed further in this discussion it is quite necessary to note a very special feature of Gita's teachings. Even a casual look at the verses of Gita at once conveys an impression that Gita is not a sectarian scripture, as some friends would like us to believe. In my understanding Gita accepts the reality of our phenomenal existence with varieties of mental, physical and spiritual development as life progresses further. Every aspirant in spiritual journey has his individual aspirations, psychic development and cultural education, and therefore, every one of us has different problems to solve. The beauty of Gita's

teachings is that it seeks to provide solutions of all these varieties of problems as it does not confine it self rigidly to any particular ideology. In short it seeks to provide answer to every problem, which is likely to arise during the spiritual journey.

It is generally recognized that there are three principal paths of spiritual journey, namely, Jnana, Bhakti and Karma Gita recognizes all these three paths and points out how to proceed to achieve the final goal of total liberation. Gita recognizes Shankar's monism as well as the dualism of other learned thinkers like Ramanuj. It also caters to Karma Yoga as propounded by thinkers like Gandhi and Vinoba. Those who believe in the existence of supreme authority which monitors and decides our destiny as well as those like Jains, Buddhists and Kapil's Sankhya who totally rule out any such supreme authority and completely rely upon the development of soul's power, would get inspiration and guidance from Gita.

More important is the fact that Gita's teachings are not confined only to spiritual seekers because these teachings are useful in day-to-day problems of our practical existence also. This is because Gita's teachings have holistic and universal appeal.

Thus those who treat Gita as merely a Hindu scripture do so perhaps because they have not read its verses and have formed their belief from the fact that followers of Gita are mostly the "Hindus".

SETTING SYMBOLIC :

While appreciating and understanding the teachings of Gita in their proper context it should be born in mind that the setting of the occasion of preaching contained in Gita just when the large armies of both the sides were ready to fight in the battle field of Kurukshetra seems to be only a poetic innovation to provide proper background as it is not possible to believe that such highly saturated philosophical

teachings were conveyed for such a long period of time in the battle field. Vyasa, the author, wanted to convey the message as to how the life should be lived in the midst of the dust and din of the usual conflicts of our day to day existence. He has therefore selected a situation in which each one of us is often placed. When a serious problem confronts us in life, we are many a times undergoing a trauma experienced by Arjuna. Through the verses of Gita Vyasa teaches us the importance of mental equilibrium and how to achieve it. It is therefore understood by many learned commentators on Gita that “war” and “Krishna” referred to in Gita are not the same as those involved in the battle field of Kurushetra where thousands of warriors had gathered to kill each other. In other words, these expressions are symbolic and represent the mental struggle, which we experience daily and the spiritual guidance, which we have to receive from the Supreme Soul called Paramatman.

This view gets complete corroboration from

some of the verses of Gita it self. For example the last verse of the third chapter called “Karma Yoga” says as under:-

“Thus Arjuna! knowing that which is higher than intellect and controlling mind by reason, be a warrior and kill desires which are powerful enemies of the soul”.

Again, at the end chapter 4 called “Jnana-Karma-Sanyasa-Yoga” the Lord admonishes Arjuna to “stand up and kill with the sword of wisdom the doubts in his heart born in Karma Yoga and in self harmony.”

Again how can it be said that Gita admonishes us through Lord Krishna to approve the mindless killing and bloodshed involved in every war when he repeatedly advises Arjuna to cultivate “Samatwa” i.e. equanimity of mind and finally, like Mahavira, the greatest prophet of Ahimsa, He admonishes Arjuna in verses 27 and 28 chapter 13 as under:-

“He alone truly sees, that “God” in himself

is the same “God” in all that is, and that he hurts himself by hurting others. Such a person sees the Supreme Lord equally present in all”

Thus we can truly appreciate Gita only if we are able to appreciate its symbolic version.

Avatarvad not accepted :

One more clarification about Jain perception is that the theory of “Avatara” i.e. the descent of Divine on earth in human form to save the righteous and to destroy the evil, has no place in Jainism. As Acharya Umaswati puts it in his Tatwarth Sutra, “The soul whose seeds of Karma are totally burnt can not be reborn again, just as a burnt seed can not sprout again. The point is that after obtaining salvation the soul has no emotional attachment to the world, which is the real cause of “rebirth”. This view is supported by Chandogya Upanishad saying that the liberated soul called Siddha does not return back. न स पुनर्वर्तते, न स पुनर्वर्तते (Na Sa Punaravartate, Na Sa Punaravartate 8/15/1) The same idea is expressed in verse 6 of chapter 15 of Gita

when it says “That place is not illumined by sun or moon or fire. Having gone there one does not return back. That is where I reside” The second line of verse 21 of chapter 8 expresses the same idea when it says, “My place is there reaching which one does not come back.(to this world).

Consequent to this belief Jainism would not proceed to appreciate Gita verses on the ground that Shri Krishna was an “Avatara” though it would readily believe that Shri Krishna was one of those rare human beings who are destined to shape the cultural ethos of a nation and who are found as one born rarely and once in a thousand of years.

It is for this reason that to understand the core teachings of Gita, whenever Vyas puts certain words in the mouth of Shri Krishna as suggesting He is omniscient and omnipotent and that he pervades the whole universe, the reference is not to be taken as made to a human being named Shri Krishna, the son of Devaki and Vasudev but to the Divine power

which rules the cosmic order. Verse 3 of chapter 10-Vibhuti Yoga says clearly that “he who knows Me, the great Lord of universe, as one who is not born and is beginningless is released from sin. The same idea is carried by verse 20. As Gita is a part of a great epic called Mahabharata it was necessary to explain its philosophic contents through the mouth of one who was universally respected as the leader of the society.

SYMBOLIC BACKGROUND :

It is also necessary to understand the allegorical and symbolical background of Gita to make it more acceptable to the common man. For instance, the root of the word “Arjuna is “ruju” which means one who is straightforward and unostentations. Dhutarastra means one who sticks to kingdom. He is blind not only physically but also mentally as he is not able to see what is the course of justice. Kurukshetra is the field of

action because the root word is “kru”-to do. The battle that is fought is the one between good and evil, between light and darkness and the kingdom which was to be won only with the help and guidance of the Supreme Soul who is the Spirit which pervades the universe and which is the real source which attracts all things animate as well as inanimate and is, therefore, known as “Krishna”(verb (आकृष) akrush means to attract).

This is how a Jain would perceive the setting of Gita and Mahabharata.



श्रीमद् भगवद्गीता

with English Translation

SHRIMAD BHAGVAD GITA A JAIN PERSPECTIVE

YOGA OF DEJECTION OF ARJUNA

Background

The background story of Mahabharata of which Gita is the most brilliant jewel, is that the rightful kingship of the kingdom of Hastinapur belonged to the sons of Pandu but since Pandu had died and his sons were minors the kingdom was managed by Pandu's brother Dhritarashtra who was blind and whose sons therefore practically possessed the real power. When the question arose about transferring power to the real owners, the sons of Pandu, their cousins, the Kauravas, played various tricks to keep Pandu's sons away from the seats of Power.

Ultimately Krishna the most venerated personality of the day mediated for arriving at a compromise but Kauravas headed by Duryodhana were not prepared to part with a single inch of land illegally ruled over by them. Dhritrashtra their blind father was equally blind to justice and could do nothing

to displease his sons. There were other wise persons whose opinion was counted in the society of the day. The prominent among them were Bhishma the grand sire of the whole family and the preceptor Drona who was the most accomplished teacher in the art of weaponry and the respected guru of both Pandvas and Kauravas. However even they could not help to prevent the ultimate catastrophe of an all destructive patricidal war.

Both the sides prepared for war. Kauravas were in power and hence could obtain the support of many powerful kings of the known world which covered practically the whole of the modern South-East Asia and could collect an army which far exceeded the army in support of Pandavas. Lord Krishna was personally on the side of justice and was the guiding force for Pandavas, though

his army was lent to serve the Kauravas, as desired by them.

Armies of the both the sides collected to fight in the vast field of modern Kurukshatra ready to start the bloodiest battle of the time. To signify the start of the battle war bugles were sounded.

At this time the war charriot of Arjuna the second brother of Pandavas was driven by Lord Krishna himself acting as a friend philosopher and guide of Arjuna who was rated as the top-most bow-man of the time.

Dhrutrastra, the blind father of Kauravas was anxious to know how the war proceeded and therefore requested Sanjay who possessed Divine vision to narrate the story.

Gita came into existence when Arjuna

the main warrior of the Pandava and the hero of many successful battles of the past, requested his guide Shri Krishna to bring his charriot in the middle of the battlefield to see the war heroes who were ready to fight . The noble soul of this war hero was greatly disturbed at the idea that he had to fight grand sire Bhishma who had reared him with affection and preceptor Drona who had made him what he was as an undisputed war hero of his time, with all love and care. He discarded his bow and arrows, refused to fight and sought the help of his friend, philosopher and guide Shri Krishna. At this stage "Gita" starts.



श्रीमद् भगवद्गीता

with English translation

अध्याय - १

अर्जुनविषादयोग

Chapter - 1

Arjuna Vishad Yoga

The first Chapter of Gita contains 47 verses of which 27 verses contain the preliminaries of the actual war, while 20 verses are about the condition of Arjuna's dejection as he became mentally disturbed at the idea of immense destruction and ruin of the family if the war proceeded. It is for this reason that the first chapter is named "Arjuna Vishad Yoga"

॥धृतराष्ट्र उवाच॥

धर्मक्षेत्रे कुरुक्षेत्रे समवेता युयुत्सवः ।

मामकाः पाण्डवाश्चैव किमकुर्वत सञ्जय ॥ १ ॥

Dhrutrastra said

Dear Sanjay ! please tell me what my sons and the sons of Pandu who are assembled at Kuruksjtra to fight, did.- 1

॥सञ्जय उवाच॥

दष्टाच तु पाण्डवानीकं व्यूढं दुर्योधनस्तदा ।
आचार्यमुपसङ्गम्य राजा वचनब्रवीत् ॥ २ ॥

Sanjay Replied :

"When King (Duryodhana) witnessed the army of Pandavas fully prepared to fight, he approached Acharya (Guru) Drona and addressed him as under :"- 2

पश्यैतां पाण्डुपुत्राणामाचार्य महती चमूम् ।
व्यूढा द्रुपदपुत्रेण तव शिष्येण धीमता ॥ ३ ॥

"Venerated Sir, just behold the mighty army of Pandavas fully prepared to fight having been arranged by your talented pupil (Dhristadyumna) the son of King Drupada"3

अत्र शूरा महेष्वासा भीमार्जुनसमा युधि ।
युयुधानो विराटश्च द्रुपदश्च महारथः ॥ ४ ॥
धृष्टकेतुश्चेकितानः काशिराजश्च वीर्यवान् ।
पुरुजित्कुन्तिभोजश्च शौब्यश्च नरपुङ्गवः ॥ ५ ॥
युधामन्युश्च विक्रान्त उत्तमौजाश्च वीर्यवान् ।
सौभद्रो द्रोपदेयाश्च सर्व एव महारथाः ॥ ६ ॥

"Please see there are valiant bow men as powerful as Bhima and Arjuna - Such brilliant warriors as Yuyudhana Virata, Drupada, Dhrustaketu, Chekitana, powerful king of Kashi, Purujit , Kuntibhoj and Shaibya - the best of men, the mighty Yudhamanyu, Valiant Uttamaauja, the son of Subhadra (Abhimanyu) and all sons of King Drupada - All these are great warrior Chiefs " and all sons of King Drupada - All these are great warrior Chiefs " - 4 - 5 - 6

अस्माकं तु विशिष्टा ये तान्निबोध द्विजोत्तम ।
 नायका मम सैन्यस्य संज्ञार्थं तान्ब्रवीमि ते ॥ ७ ॥
 भवान्भीष्मश्च कर्णश्च कृपश्च समितिज्जयः ।
 अश्वत्थामा विकर्णश्च सौमदत्तिर्जयद्रथः * ॥ ८ ॥
 अन्ये च बहवः शूरा मदर्थे त्यक्तजीविताः ।
 नानाशस्त्रप्रहरणाः सर्वे युद्धविशारदाः ॥ ९ ॥

"Respected Sir, now see on our side there are distinguished warriors and army captains whom I would introduce to you". "Your good

self, Bhishma, Karna, Krupacharya who are always victorious as also Ashvatthama, Vikarana and the son of Somdatta

(Bhurishrav ā)" "There are many other brave warriors wielding diverse missiles who are experts in warfare and who are prepared to lay down their lives for my sake." 7 - 8 - 9

अपर्याप्तं तदस्माकं बलं भीष्माभिरक्षितम् ।

पर्याप्तं त्विदमेतेषां बलं भीमाभिरक्षितम् ॥ १० ॥

"Our force which is commanded by Bhishma is inadequate while the opposite force which is commanded by Bhima is quite adequate." - 10*

अयनेषु च सर्वेषु यथाभागमवस्थिताः

भीष्ममेवाभिरक्षन्तु भवन्तः सर्व एव हि ॥ ११ ॥

* *Actually Kaurav force was larger and stronger than that of Pandvas but Duryodhana, with a view to get the best from Drona tries to describe Pandava forces in great details and intentionally under rates strength of his own army. The author also shows here the vital difference between the reactions of Duryodhana and Arjuna while surveying those who were fully prepared to cut each others throats.*

"Under these circumstances let all of you while remaining steady with your assigned duty should give complete protection to our commander Bhishma." -11

तस्यः सञ्जनयन्हर्षं कुर्वृद्धः पितामहः ।

सिंहनादं विनद्योच्चैः शंखं दध्मौ प्रतापवान् ॥१२॥

"Knowing this, with a view to hearten Duryodhana, the grand old sire (Bhisma) roared like a lion and blew his conch."-12

ततः शङ्खाश्च भेर्यश्च पणवानकगोमुखाः ।

सहसैवाभ्यहन्यन्त स शब्दस्तुमुलोऽभवत् ॥ १३ ॥

"At this, suddenly all conches, drums cymbals and trumpets began to blare loudly with terrific noise".-13

ततः श्वेतैर्हयैर्युक्ते महति स्यन्दने स्थितौ ।

माधवः पाण्डवश्चैव दिव्यौ शङ्खौ प्रदध्मतुः ॥ १४ ॥

"At the same time, Madhava (Shri Krishna) and Pandava (Arjuna) sitting in their glorious charriot drawn by white horses also blew their divine conches".-14

पाञ्चजन्यं हृषीकेशो देवदत्तं धनञ्जयः ।

पौण्ड्रं दध्मौ महाशङ्ख भीमकर्मा वृकोदरः ॥ १५ ॥

"Shri Krishna blew his couch named Panchjanya Arujna his couch named Devdatta and Bhima the hero of mighty deeds blew his coanch named Paundra" 15

अनन्तविजयं राजा कुन्तीपुत्रो युधिष्ठिरः ॥

नकुलः सहदेवश्च सुघोषमणिपुष्पकौ ॥ १६ ॥

"Kunti Putra King Yudhisthira blew his conch Ananta-vijaya and Nakula as well as Sahadeva their conches named Sughosha and Haripushpaka "-16

काश्यश्च परमेष्वासः शिखण्डी च महारथः ।

धृष्टद्युम्नो विराटश्च सात्यकिश्चापराजितः ॥ १७ ॥

द्रुपदो द्रोपदेयाश्च सर्वशः पृथिवीपते ।

सौभद्रश्च महाबाहुः शङ्खान्दध्मुः पृथक्पृथक् ॥ १८ ॥

"So did the excelleant archer King of Kashi, great warrior Sikhandi, Dhrustadumna, Virata, invincible Satyaki drupada, five sons of Draupadi and

Subhdra's son mighty Abhimanyu - all these
oh king, blew their respective couches" - 1718

स घोषो धार्तराष्ट्राणां हृदयानि व्यदास्यत् ।

नभश्च पृथिवी चैव तुमुलो व्यनुनादयन् ॥१९॥

"The terrific tumult was echoed through
heavens and earth rent the hearts of
Dhrutrashtas sons. ".-19

अथ व्यवस्थितान्दृष्ट्वा च धार्तराष्ट्रान्कपिध्वजः ।

प्रवृत्ते शस्त्रसम्पाते धनुरुद्यम्य पाण्डवः ॥ २० ॥

हृषीकेशं तदा वाक्यमिदमाह महीपते ।

सेनयोरुभयोर्मध्ये रथं स्थापय मेऽच्युत ॥ २१ ॥

यावदेतान्निरीक्षेऽहं योद्धुकामानवस्थितान् ।

कैर्मया सह योद्धव्यमस्मिन् रणसमुद्यमे ॥ २२ ॥

योत्सयमानानवेक्षेऽहं य एतेऽत्र समागताः ।

धार्तराष्ट्रस्य दुर्बुद्धेर्युद्धे प्रियचिकीर्षवः ॥ २३ ॥

"Seeing the sons of Dhrutrashtas thus
arranged and ready to throw their missiles ape-
bannered Arjuna tookup his bow, told Shri
Krishna to place his chariot in the midst of the

armies of both sides so that he might behold them determined to fight and could know whom he had to engage in fight and who were anxious to fulfill evil designs of Duryodhana”
20 - 21 - 22 - 23

॥ सञ्जय उवाच ॥

एवमुक्तो हृषीकेशो गुडाकेशेन भारत ।

सेनयोरुभयोर्मध्ये स्थापयित्वा रथोत्तमम् ॥ २४ ॥

भीष्मद्रोणप्रमुखतः सर्वेषां च महीक्षिताम् ।

उवाच पार्थ पश्यैतान्सवेतान्कुरुनिति ॥ २५ ॥

Sanjay then said :

"Thus addressed by Arjuna, Shri Krishna placed his magnificent chariot between the two armies in front of Bhishma and Drona and all other kings and said. "Arjuna ! behold the Kurus who have assembled here." 24 -25

तत्रापश्यत्स्थितान्पार्थः पितृनथ पितामहान् ।

आचार्यान्मातुलान्भ्रातृन् पुत्रान्पौत्रान्सखींस्तथा ॥ २६ ॥

श्वसुरान्सुहृदश्चैव सेनयोरुभयोरपि ।

तान्समीक्ष्य स कौन्तेयः सर्वान्बन्धून्वस्थितान् ॥२७॥

"There upon Partha saw standing there his grand fathers, preceptors, uncles, cousins, sons, grand sons Comrades, fathers - in law and friends in both the armies. Seeing these Kinsmen Arjuna was overwhelmed by deep compassion and uttered these words in great anguish". 26 - 27

॥ अर्जुन उवाच ॥

कृ पया परयाविष्टो विषीदन्निदमब्रवीत् ।

दृष्टेचमं स्वजनं कृष्णं युयुत्सुं समुपस्थितम् ॥ २८ ॥

सीदन्ति मम गात्राणि मुखं च परिशुष्यति ।

वेपथुश्च शरीरे मे रोमहर्षश्च जायते ॥ २९ ॥

Arjuna said :

"Oh Krishna ! As a I see these Kinsmen assembled here to fight, my limbs begin to sink, my mouth dries up, shiver runs through my body and my hair stand upright". 28 - 29

गाण्डीवं ख्रंसते हस्तात्वक्चैव परिदह्यते ।

न च शक्नोम्यवस्थातुं भ्रमतीव च मे मनः ॥ ३० ॥

"My bow Gandiva slips from my hand,

अध्याय - १ ❁ CHAPTER ONE

my skin burns, my mind reels and I am not able to stand steadily."-30

निमित्तानि च पश्यामि विपरीतानि केशव ।

न च श्रेयोऽनुपश्यामि हत्वा स्वजनमाहवे ॥ ३१ ॥

"Oh Keshava ! I see bad omens and evils and feel that destruction of my own Kinsmen in battle will bring no good "-31

न काङ्क्षेविजयं कृष्ण न च राज्यं सुखानि च ।

किं नो राज्येन गोविन्द किं भोगैर्जीवितेन वा ॥३२॥

"Krishna ! I do not wish to attain such victory nor do I desire comforts of Kingdom. Oh Govinda ! what is the use of Kingdoms and life's luxuries (acquired by killing them)?"32

येषामर्थं काङ्क्षितं नो राज्यं भोगाः सुखानि च ।

त इमेऽवस्थिता युद्धे प्राणांस्त्यक्त्वा धनानि च ॥३३॥

"Those for whom we desire Kingdom and and comforts are the very persons who are arranged here in battle having renounced life and luxury "-33

SHRIMAD BHAGVAD GITA-A JAIN PERSPECTIVE

आचार्याः पितरः पुत्रास्तथैव च पितामहाः ।

मातुलाः श्वसुराः पौत्राः स्यालाः सम्बन्धिनस्तथा ॥ ३४ ॥

"They are my preceptors sires, grand sires, sons, grand sons, maternal relatives, brothers-in-law and other Kinsmen"-34

एतान्न हन्तुमिच्छामि धतोऽपि मधुसुदन ।

अपि त्रैलोक्यराज्यस्य हेतोः किं न महीकृ ते ॥ ३५ ॥

"Oh Madhusadan, I would never desire to kill them even though they kill me - I would not do so even for the kingdom of all the three worlds, what to talk of the Kingdom of this earth ?"-35

निहत्य धार्तराष्ट्रान्नः का प्रीतिः स्याज्जनार्दन ।

पापमेवाश्रयेदस्मान् हत्वैतानातृतायिनः ॥ ३६ ॥

"Oh Janardana, what pleasure can we derive by killing these sons of Dhrutrastra even though they are mere* desperadoes. We shall incur

*" Atatayis" are those who resort to the crimes such as setting fire, administering posion, kidnap farmers and resort to violence.

अध्याय - १ ❁ CHAPTER ONE

nothing but sin by killing them ."- 36

तस्मान्नार्हा वयं हन्तुं धार्तराष्ट्रान्स्वबान्धवान् ।

स्वजनं हि कथं हत्वा सुखिनः स्याम माधव ॥ ३७ ॥

"It does not behove us to kill sons of Dhrutrastra who are our own cousins. Oh Madhav how can we be happy by killing our kith and kin ?"-37

यद्यप्येते न पश्यन्ति लोभोपहतचेतसः ।

कलक्षयकृत्तं दोषं मित्रद्रोहे च पातकम् ॥ ३८ ॥

"Even if they could not see any evil in destruction of their own race, blind as they are in their greed, it is highly sinful to destroy the institution of family as also treachery to your friends "-38

कथं न ज्ञेयमस्माभिः पापदमात्रिवर्तितुम् ।

कुलक्षयकृत्तं दोषं प्रपश्यद्विर्जनार्दन ॥ ३९ ॥

"Therefore, Oh Janardana, why we, who visualise clearly the sin, involved in the destruction of ones family, should not turn away from committing such a sin ? "-39

कुलक्षये प्रणश्यन्ति कुलधर्माः सनातनाः ।

धर्मे नष्टे कुलं कृत्स्नमधर्मोऽभिभवत्युत ॥ ४० ॥

"You know that on the distruction of a family you destroy age - long family virtues and with the distruction of these virtues the whole family is overwhelmed by unrighteousness "-40

अधर्माभिभवात्कृष्ण प्रदुष्यन्ति कुलस्त्रियः ।

स्त्रीषु दुष्टासु वाष्ण्येय जायते वर्णसङ्करः ॥ ४१ ॥

"Oh Krishna, when unrighteousness prevails women of the family become corrupt and Oh Varshneya! This leads to blood pollution won by inter-mixture of castes"41

सङ्करो नरकायैव कुलधनानां कुलस्य च ।

पतन्ति पितरो ह्येषां लुप्तपिण्डोदकक्रियाः ॥ ४२ ॥

"This blood pollution leads not only the one who is responsible for family destruction but also the race to which the family belongs and the souls of the deceased forefather being deprived of ob-sequal offerings also

fall"- 42

दोषैरेतैः कुलधनानां वर्णसङ्करकारकैः ।

उत्साद्यन्ते जातिधर्माः कुलधर्माश्च शाश्वताः ॥ ४३ ॥

"Result of the inter - mixture of castes and destruction of family is also the destruction of age-long caste traditions and family customs"43

उत्सन्नकुलधर्माणां मनुष्याणां जनार्दन ।

नरकेऽनियतं वासो भवतीत्यनुशुश्रुम ॥ ४४ ॥

"Oh Janardana, we know that the persons who destroy their family traditions have their permanent residence in hell." - 44

अहो बत महत्पापं कर्तुं व्यवसिता वयम् ।

यद्राज्यसुखलोभेन हन्तुं स्वजनमुद्यताः ॥ ४५ ॥

Alas ! what a heinous crime we are about to commit as being driven by greed of acquiring royal power we are prepared to slay our own kith and kin"- 45

यदि मामप्रतीकारमशस्त्रं शस्त्रपाण्यः ।

धार्तराष्ट्रा रणे हन्युस्तन्मे क्षेमतरं भवेत् ॥ ४६ ॥

"It would be for better if the sons of Dhrutrasra being armed with weapons kill me if I am unarmed and non-resistant." - 46

॥ सञ्जय उवाच ॥

एवमुक्त्वाऽर्जुनः सङ्ख्ये स्थोपस्थ उपाविशत् ।

विसृज्य सशरं चापं शोकसंविग्नमानसः ॥ ४७ ॥

Sanjaya then said:

Arjuna who was over whelmed by grief dropped his bow and arrows and sank down on his seat in his chariot in the very field of battle." - 47

ॐ तत् सत्

इति श्रीमद्भगवद्गीतासूपनिषत्सु

ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे

अर्जुनविषादयोगो नाम प्रथमोऽध्यायः ॥ १ ॥

Thus ends the first chapter called

"Arjuna Vishad Yoga" - 1



CHAPTER ONE

ARJUNA VISHAD YOGA

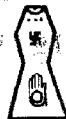
“Vishada” means dejection or depression. It was caused to Arjuna when his charioteer Lord Krishna brought his chariot in the midst of the armies of both the sides and when he saw that his own nearest relatives, elders, friends and well wishers were arrayed in battle against each other and he was supposed to fight the very persons he loved and respected. Arjuna was the top ranking warrior of his time. He belonged to the warrior class of the society whose duty was to fight when called upon to do so. Through his life he had fought and won many battles and had never moved away from violence which was inevitable in any battle which he had to fight. So, he was never afraid of bloody wars and violence involved. Therefore the question is why he became depressed at the very idea of a fight now?

The answer is obvious. He was depressed not because of the violent battle he was called upon to fight but because he was to fight with the persons whom he loved and respected. Ordinarily, it would not be considered bad if one refuses to fight against his own near relatives, friends, elders and preceptors, but here Arjuna's refusal was the result of his hesitation to perform his duty - his "Swa Dharma" - being guided by his attachment to the persons whom he was supposed to fight. Gita says at one place :- "Swa Darma Nidhanam Shreyaha, Para Dharmo Bhayavaha" means, performance of one's own duty is best for one self, but the performance of the duty allotted to others is dangerous.

Agreeing with this, Jainism would explain this situation as under:-

The main question is what is "Dharma" and what Dharma can be considered as "Swa Dharma"? according to Jain definition

“Dharma” does not mean any sectarian tradition such as organized religions. Jains have defined the word Dharma as “वत्थु सहाचो धम्मो” “Vathu Sahayo dhammo” meaning “the intrinsic nature of an object is its Dharma” For example, the intrinsic nature of fire is to give heat and to burn, that of water is to cool. Thus the intrinsic nature of an object is its Dharma” Jainism says that an object or an idea can progress further only if you make efforts which are consistent with your intrinsic nature. If you fail doing so, you would feel dejected. Performance of one’s own duty at a particular moment in life in accordance with one’s own intrinsic nature is “Swadharma Arjuna’s dejection was because of his effort to resort to “Para Dharma” (Some one else’s duty) neglecting his own duty (Swa-Dharma) as a warrior. Had he persisted in his attitude he would have been a total failure in life.



अध्याय - २ सांख्ययोग Chapter - 2

Sankhya Yoga

We are now taking up second chapter of Gita called "Sankhya Yoga" or the yoga of knowledge. It consists of 72 verses and shows how Arjuna was wrong, the philosophy of life and death, and what are the qualities of a "Sthita Prajna" - one who is steady in his wisdom. Verses 1 to 10 are about the doubt of Arjuna and his surrender to the Lord for their solution. Verses 11 to 38 are about the immortality of soul. Verses 39 to 53 show how action does not bind the soul and rest of the verses show the condition of a "Sthitaprajna"

॥ सञ्जय उवाच ॥

तं तथा कृ पयाविष्टमश्रुपूर्णाकुलेक्षणम् ।

विषीदन्तमिदं वाक्यमुवाच मधुसूदनः ॥ १ ॥

Sanjaya Said :

"As Arjuna was overwhelmed by compassion his eyes were full of tears and was sorrowful, he was addressed by the Lord Madhusudan as under :

॥ श्री भगवानुवाच ॥

कुतस्त्वा कश्मलमिदं विषमे समुपस्थितम् ।

अनार्यजुष्टमस्वर्यमकीर्तिकरमर्जुन

॥ २ ॥

कैव्यं मा स्म गमः पार्थ नैतत्त्वयुपपद्यते ।
 क्षुद्रं हृदयदौर्बल्यं त्यक्त्वोत्तिष्ठ परन्तप ॥ ३ ॥

The Loard Said :

"Oh Arjuna, how is it that at this critical juncture you are overtaken by such infatuation which is not befitting a noble person, and which is not only disgraceful but also bars your entry to Heaven " "Do not yield to such unmanliness as it does not behove you. Shake off this faint heartedness and stand Oh! Parantapa ! (Destroyer of enemies) " - 2, 3

॥ अर्जुन उवाच ॥

कथं भीष्ममहं सङ्ख्ये द्रोणं च मधुसूदन ।
 इषुभिः प्रतियोत्स्यामि पूजार्हावरिसूदन ॥ ४ ॥

Arjuna Said :

"Oh destroyer of foes, how shall I be able to throw my arrows to fight Bhishma and Drona who are worthy of my reverence?" - 4

गुरुनहत्वा हि महानुभावान्
 श्रेयोभोक्तुं भक्ष्यैमपीह लोके ।
 हत्वार्थकामांस्तु गुरुहैव
 भुञ्जीय भोगानुरुधिरप्रदिग्धान् ॥ ५ ॥

"It is indeed better to live on alms in this world than to kill your own guru and venerable elder as after killing them we shall have to enjoy the wealth which is stained with their blood." -5

न चैतद्विद्मः कतरन्नो गरीयो
 यद्वा जयेम यदि वा नो जयेयुः ।
 यानेव हत्वा न जिजीविषाम
 मस्तेऽवस्थिताः प्रमुखे धार्तराष्ट्राः ॥ ६ ॥

"We do not know what is more probable - whether we shall conquer or they will do so. The every people killing whom we would not prefer to live are the very persons, the sons of Dhrutrastra who are standing before us." - 6

कार्पण्यदोषोपहतस्वभावः

पृच्छामि त्वां धर्मसम्मूढचेताः ।

यच्छ्रेयः स्यान्निश्चितं ब्रूहि तन्मे ।

शिष्यस्तेऽहं शाधि मां त्वां प्रपन्नम् ॥ ७ ॥

" My very being is paralysed with faint heartedness, my mind is confused about what is my duty. Therefore I request you to tell me in no uncertain way as to what is the best way for me. I am your disciple I seek your refuge ; Please guide me. " - 7

न हि प्रपश्यामि मामापनृद्याद्

यच्छोकमच्छोषणमिन्दियाणाम् ।

अवाप्य भूमावसपत्नमृद्धं

राज्यं सुराणामपि चाधिपत्यम् ॥ ८ ॥

"For even if I attain undisputed sovereignty and affluence and lordship over even gods I do not see how to overcome this grief when it has dried up my senses " - 8

॥ सञ्ज उवाच ॥

एवमुक्त्वा हृषीकेशं गुडाकेशः परन्तप ।

न योत्स्य इति गोविन्दमुक्त्वा तूष्णीं बभूव ह ॥ ९ ॥

Sanjay Said :

"Having thus spoken to Shri Krishna, Arjuna again said "I will not fight". So saying he remained silent" - 9

तमुवाच हृषीकेशः प्रहसन्निव भारत ।

सेनयोरुभयो विषीदन्तमिदं वचः ॥ १० ॥

"Oh Bharat, Hrishikesh (Krishna) smiled and addressed as under while in the midst of two armies." - 10

Note: Now the verses 11 to 30 discuss the philosophy of Life and Death..

॥ श्री भगवानुवाच ॥

अशोच्यान्वशोचस्त्वं प्रजावादांश्च भाषसे ।

गतासूनगतासूंश्च नानुशोचन्ति पण्डिताः ॥ ११ ॥

The Lord Said :

"You are grieving for those whom one should not grieve uttering words of wisdom.

However wise do not grieve either for those who are alive or dead." - 11

न त्वेवाहं जातु नासं न त्वं नेमे जनाधिपाः

न चैव न भविष्यामः सर्वे वयमतः परम् ॥ १२ ॥

"Because there was never a time when I my self, your self or these kings were "Not". Nor any of us will ever cease to exist. " - 12

देहिऽस्मिन्यथा देहे कौमारं यौवनं जरा ।

तथा देहान्तरप्राप्तिर्धीरस्तत्र न मुह्यति ॥ १३ ॥

"Just as the dweller in this human body undergoes state of infancy, youth and old age, even so it assumes another body. Wise are never deluded about this" - 13

मात्रास्यशास्तु कौन्तेय शीतोष्णसुखदुःखदा ।

आगमापायिनोऽनित्यास्तांस्तितिक्षस्व भारत ॥ १४ ॥

"Oh son of Kunti, (Know that) the feeling of pleasure and pain, heat and cold are all the results of the contact of our physical senses with material objects of life. They are therefore transitory by nature. They come and go. Therefore you have to ignore them." - 14

य हि न व्यथयन्त्येते पुरुषं पुरुषर्षभ ।

समदुः खसुखं धीरं सोऽमृतत्वाय कल्पते ॥ १५ ॥

"Oh noblest of men, that wise person who is not disturbed by these (transitory) pleasures and pains is eligible for immortality." - 15

नासतो विद्यते भावो नाभावो विद्यते सतः ।

उभयोरपि दृष्टोऽन्तस्त्वनयोस्तत्त्वदर्शिभिः ॥ १६ ॥

"That which is unreal (असत्) does not "exist", and that which is "real" never ceases to "exist". The seers of Truth have realized the truth of both of these - 16¹

अविनाशि तद्विद्धि येन सर्वमिदं ततम् ।

विनाशमव्ययस्यास्य न कश्चित्कर्तुमर्हति ॥ १७ ॥

"Know that by whom all this is pervaded and which is indestructible as no one can destroy it." - 17 *

* (This indicates "Atman", the Soul)

Note - The Teacher here points out the distinction between Soul and Non - Soul..

अन्तवन्त इमे देहा नित्यस्योक्ताः शरीरिणः ।

अनाशिनोऽप्रमेयस्य तस्माद्युध्यस्व भारत ॥ १८ ॥

"Oh Bharata (Arjuna), the Dweller of these bodies is eternal, inparishable and immeasurable, while the bodies themselves are parishable and therefore you have to fight"-18

य एनं वेत्ति हन्तारं यश्चैन मन्यते हतम् ।

उभौ तौ न विजानीतो नायं हन्ति न हन्यते ॥ १९ ॥

"He who thinks that "This" (Atma - Soul) is the slayer and he who thinks that "This" is being slayed- both of them do not know that It is never slayed nor is It one who slays"-19

न जायते म्रियते वा कदाचिन्

नायं भूत्वा भाविता वा न भूयः ।

अजो नित्यःशाश्वतोऽयं पुराणो ।

न हन्यते हन्यमाने शरीरे ॥ २० ॥

“ It is never born, nor “It” ever dies “It” has never “been” nor will “It” ever cease to be “It” is unborn eternal, everlasting, ancient and is not killed when the body is killed. - 20

वेदाविनाशिनं नित्यं य एनमजमव्ययम् ।

कथं स पुरुषः पार्थ कं धातयति हन्ति कम् ॥ २१ ॥

"Oh Partha, one who Knows this Soul to be imparishable, eternal and free from the shackles of birth and decay, how such a one thinks that it is he who kills or cause to be killed ?" - 21

वासांसि जीर्णानि यथा विहाय

नवानि गृह्णाति नरोऽपराणि ।

तथा शरीराणि विहाय जीर्णा

न्यन्यानि संयाति नवानि देही ॥ २२ ॥

"As a person casts off his worn out garments and obtains new ones, so does even the embodied soul casting off old bodies entering a new ones." - 22

नैनं छिन्दन्ति शस्त्राणि नैनं दहति पावकः ।

न चैनं केदयन्त्यापो न शोषयति मारुतः ॥ २३ ॥

"This soul is not cut or injured by weapons "It" is not burnt by fire. Water cannot wet it nor wind can dry it. - 23

अच्छेद्योऽयमदाह्योऽमक्लेद्योऽयं एव च ।

नित्यः सर्वगतः स्थाणुरचलोऽयं सनातनः ॥ २४ ॥

Thus immune from injury by weapons as well as from the adverse effects of fire water or air, "It" remains eternal all pervading, stable, immovable and ever lasting - 24

अव्यक्तोऽयमचिन्त्योऽयमविकार्योऽयमुच्यते ।

तस्मादेवं विदित्वैनं नानुशोचितुमर्हसि ॥ २५ ॥

"Moreover this soul is unmanifest unthinkable and immutable. Knowing "It" to be such you need not grieve. - 25

अथ चैनं नित्यजातं नित्यं वा मन्यसे मृतम् ।

तथापि त्वं महाबाहो नैवं शोचितुमर्हसि ॥ २६ ॥

"If you think that this soul takes birth

repeatedly and death also repeatedly even so you need not grieve." - 26

जातस्य हि ध्रुवो मृत्युर्ध्रुवं जन्म मृतस्य च ।

तस्मादपरिहार्येऽर्थे न त्वं शोचितुमर्हसि ॥ २७ ॥

"For one who is born is bound to die and so (this process of birth and death) this being inevitable, you need not grieve." - 27

अव्यक्तादीनि भूतानि व्यक्तमध्यानि भारत ।

अव्यक्तनिधनान्येव तत्र का परिदेवना ॥ २८ ॥

"Again (just consider that) beings are not seen before their birth as well as death. They are seen only at the middle stage what is there to lament for such transitory things (which are as unreal as dreams)" - 28

आश्चर्यवत्पश्यति कश्चिदेन

माश्चर्यवद्ब्रूति तथैव चान्यः ।

आश्चर्यवच्चैनमन्यः शृणोति

श्रुत्वाऽप्येनं वेद न चैव कश्चित् ॥ २९ ॥

"What is the nature of this soul ?

"Some people look at it with utter surprise. Some speak about it saying that it is marvelous some others hear with amazement. But even so none understands its true nature" -29

देही नित्यमवध्योऽयं देहे सर्वस्य भारत ।

तस्मात्सर्वाणि भूतानि न त्वं शोचितुमर्हसि ॥ ३० ॥

"This soul, oh Bharata, is dwelling in bodies of all and can never be slain and hence you should never mourn for anyone." -30

स्वधर्ममपि चावेक्ष्य न विकम्पितुमर्हसि ।

धर्म्याद्धि युद्धाच्छ्रेयोऽन्यत्क्षत्रियस्य न विद्यते ॥ ३१ ॥

"Besides, even considering your duty as a Kshatriya (member of a warrior class) you should not waver because there is nothing more welcome to a Kshatriya than a righteous war."- 31

यदृच्छया चोपपन्नं स्वर्गद्वारमपावृतम् ।

सुखिनः क्षत्रियाः पार्थ लभन्ते युद्धमीदृशम् ॥ ३२ ॥

"Oh Parth, such unsolicited opportunity which opens doors of Heaven is available only to fortunate Kshatriyas." - 32

अथ चेत्त्वमिमं धर्म्यं संग्रामं न करिष्यसि ।

ततःस्वधर्म कीर्तिं च हित्वा पापमवाप्स्यसि ॥ ३३ ॥

"If you refuse to fight this righteous war then you will miss the performance of your duty, lose your reputation and incur sin." - 33

अकीर्तिं चापि भूतानि कथयिष्यन्ति तेऽव्यायाम् ।

सम्भावितस्य चाकीर्तिर्मणादतिरिच्यते ॥ ३४ ॥

"People will always talk of thy disgrace. Such dishonour is worse than death for honourable persons." - 34

भयाद्गणादुपरांतं मंस्यन्ते त्वां महारथाः ।

येषां च त्वं बहुमतो भूत्वा यास्यसि लाघवम् ॥ ३५ ॥

"Great warriors who have very high opinion about you will think that it was only out of fear that you refrained from joining this war. They will now dispise you." - 35

अवाच्यवादांश्च बहून्वदिष्यन्ति तवाहिताः ।

निन्दन्तस्तव सामर्थ्यं ततो दुःखतरं नु किम् ॥ ३६ ॥

"And your enemies will deride your prowess and will speak many unspeakable words about you. What can be more distressing than this ?" - 36

हतो वा प्राप्स्यसि स्वर्गं जित्वा वा भोक्ष्यसे महीम् ।

तस्मादुत्तिष्ठ कौन्तेय युद्धाय कृत्तनिश्चयः ॥ ३७ ॥

"If you are killed in this war you will go to Heaven and if you win this war you will rule the earth. Therefore, Oh son of Kunti, get up and be determined to fight." - 37

सुखदुःखे समे कृत्वा लाभालाभौ जयाजयौ ।

ततो युद्धाय युज्यस्व नैवं पापमवाप्स्यसि ॥ ३८ ॥

"Treating alike pleasures and pains, gains and losses, victory and defeat gird up your

loins for the fight. So doing you shall not incur any sin." - 38

एषा तेऽभिहिता साङ्ख्ये बुद्धिर्योगे त्विमां शृणु ।

बुद्ध्या युक्तो यया पार्थ कर्मबन्धं प्रहास्यसि ॥ ३९ ॥

Note: Human life cannot exist without action and every action good or bad binds the soul. Krishna therefore now teaches how action would not bind the soul.

"Thus I have set before you philosophical trends of Sankhya and knowledge. But now I will tell you how actions taken in accordance with this knowledge would not bind your soul." - 39

नेहाभिक्रमनाशोऽस्ति प्रत्यवायो न विद्यते ।

स्वल्पमप्यस्य धर्मस्य त्रायते महतो भयात् ॥ ४० ॥

Note: The Lord now explains importance of the Path of disinterested action.

"In the Path of disinterested action there is no loss of effort, nor is there fear of any disaster. Even a little of such righteous course delivers one from the fear, (of birth and death.)" - 40

व्यवसायात्मिका बुद्धिरेकेह कुरुनन्दन ।

बहुशास्त्रा ह्यनन्ताश्च बुद्धयोऽव्यवसायिनाम् ॥ ४१ ॥

"Oh Kurunandan , (Son of Kuru), In this disinterested action one's intellect is concentrated on one ideal (because being disinterested he can focus his attention on his goal) whereas the attention of those ignorant persons who are not disinterested becomes devided and unfocussed.- 41

यामिमां पुष्पितां वाचं प्रवदन्त्यविपश्चितः ।

वेदवादस्ताः पार्थ नान्यदस्तीति वादिनः ॥ ४२ ॥

कामात्मानः स्वर्गपरा जन्मकर्मफलप्रदाम् ।

क्रियाविशेषबहुलां भोगैश्वर्यगतिं प्रति ॥ ४३ ॥

"Oh Partha, there are ignorant persons who revel in letters of veda and declare in flowery language that there is nothing beyond this." "Those who are interested in reaping fruits of their actions tempt you with the luxuries of Heaven. They dwell on varied rites to be performed to get pleasure and power." - 42,43

भोगैश्वर्यप्रसक्तानां तयापहतचेतसाम् ।

व्यवसायात्मिका बुद्धिः समाधौ न विधीयते ॥ ४४ ॥

"Those whose mind is attached to pleasure and power are not able to concentrate on any ideal and they are not capable to obtain "Samadhi" (Steady mind)" - 44

त्रैगुण्यविषया वेदा निस्त्रैगुण्यो भवार्जुन ।

निद्वन्द्वो नित्यसत्त्वस्थो निर्योगक्षेम आत्मवान् ॥ ४५ ॥

"Vedas refer to three "gunas namely "Satva, Rajas and Tamas" Be above them, eschew them Oh Arjuna, and thereby be free from the pairs of opposition, be ever established in "Satva" (eternal Reality) remain indifferent to gains and remain concentrated

* *Note: Three "Gunas" represent three virtual attitudes which in all types of human activities ultimately leads to the cycle of birth and death as an unavoidable result of good and bad actions. Therefore there is advice of eschewing all the three Gunas. This amounts to the concept of "Samwar" of Jainism"*

यावानर्थ उदपाने सर्वतः सम्प्लुतोदके ।

तावान्सर्वेषु वेदेषु ब्राह्मणस्य विजानतः ॥ ४६ ॥

"Just as there is no use of a well when the whole area is flooded with water, there is no use of Vedas when there is one who is enlightened remaining in Brahma i.e. Prammatman"

46

कर्मण्येवाधिकारस्ते भा फलेषु कदाचन ।

मा कर्मफलहेतुर्भूर्मा ते सङ्गोऽस्त्वकर्मणि ॥ ४७ ॥

"Your right is to work and never the fruits thereof. Let not your motive be to enjoy the fruits of your action. Yet there not be any idea to avoid the work, which you are duty bound to do." - 47

योगस्थः कुरु कर्माणि सङ्ग त्यक्त्वा धनञ्जय ।

सिद्ध्यसिद्ध्योः समो भूत्वा समत्वं योग उच्यते ॥ ४८॥

"Oh Dhananjaya ! Perform your duties established in yoga and renounce all attachments. Remain even minded in success and failure Evenness of temper is called

yoga."-48

दूरेण ह्यवरं कर्म बुद्धियोगाद्धनञ्जय ।

बुद्धौ शरणमन्विच्छ कृपणाः फलहेतवः ॥ ४९ ॥

"Action of those who seek fruits is far inferior than that of the person who acts while remaining established in Yoga. Therefore seek your refuge in wisdom. Wretched are they whose motive is to seek fruits." - 49

बुद्धियुक्तो जहातीह उभे सुकृतदुष्कृते ।

तस्मादधोगाय युज्यस्व योगः कर्मसु कौशलम् ॥ ५० ॥

"The one who is gifted with above wisdom sheds both good and bad Karuas, therefore devote thy self to yoga because yoga means skill in action . (only that action is skillful which is done without attachment to the fruits thereof)" - 50

कर्मज बुद्धियुक्ता हि फलं त्यक्त्वा मनीषिणः ।

जन्मबन्धविनिर्मुक्ताः पदं गच्छन्त्यनामयम् ॥ ५१ ॥

"The wise who are possessed of

action have become free from the fetters of birth. They have attained the state which is free from all evils." - 51

यदा ते मोहकलिलं बुद्धिर्व्यतितरिष्यति ।

तदा गन्तासि निर्वेदं श्रोतव्यस्य श्रुतस्य च ॥ ५२ ॥

"When your intellect crosses the mine of delusion, you shall attain indifference to what you should hear and you have already heard. -52

श्रुतविप्रतिपन्ना ते यदा स्थास्यति निश्चला ।

समाधावचला बुद्धिस्तदा योगमवाप्स्यसि ॥ ५३ ॥

"When your intellect, which is confused by different conflicting statements heard by you, becomes steady and unmoved in its concentration then you will attain yoga." - 53

Note: This emphasis on steady and concentrated mind provokes Arjuna to know how a person with steady mind behaves. So he asks:

॥ अर्जुन उवाच ॥

स्थितप्रज्ञस्य का भाषा समाधिस्थस्य केशव ।

स्थितधीः किं प्रभाषेत किमासीत् ब्रजेत् किम् ॥५४॥

Arjuna Said:

"Oh Krishna, what are the traits of the person who is steady in his wisdom and concentration ? Please tell me how he speaks, sits and moves. - 54

॥ श्रीभगवानुवाच ॥

प्रजहाति यदा कामान्सर्वान्पार्थ मनोगतान् ॥

आत्मन्येवात्मना तुष्टः स्थिप्रज्ञस्तदोच्यते ॥ ५४ ॥

The Lord Said:

"Oh Parth, when a person has complete control of his mind and desires and remains satisfied by his soul through his own soul he is known to be a person with steady wisdom - a Sthitaprajna" - 55

दुःखेष्वनुद्विग्नमनाः सुखेषु विगतस्पृहः ।

वीतरागभयक्रोधः स्थितधीर्मुनिरुच्यते ॥ ५५ ॥

"His mind remains unperturbed in sorrowful circumstances, and it does not hanker after pleasing events. He remains free

from attachments, fear and anger such a person of steady wisdom is called a "Sthitaprajna."-56

यः सर्वत्रानभिस्त्रेहस्तत्तत्प्राप्य शुभाशुभम् ।

नाभिनन्दति न द्वेष्टि तस्य प्रज्ञा प्रतिष्ठिता ॥ ५७ ॥

"He who remains unattached having obtained good and evil and neither rejoices nor hates, his understanding is steady." - 57

यदा संहस्ते चायं कूर्मोऽङ्गानीव सर्वशः ।

इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य प्रज्ञा प्रतिष्ठिता ॥ ५८ ॥

"When like a tortoise, which draws in his limbs from all directions, this person withdraws all his senses from sense objects his understanding becomes steady." - 58

विषया विनिवर्तने निराहारस्य देहिनः ।

रसवर्जं रसोऽपरं दृष्ट्वा निवर्तते

॥ ५९ ॥

"It happens that sense objects turn away from one who is either abstinent or who does not enjoy them. But this is not sufficient if the taste for these objects mentally persists. Even

this persisting taste can be eliminated by a person of stable mind when he sees the Supreme." - 59

Note: The idea is that mere physical avoidance of sense objects has no value if mental avoidance (known as Bhava Nirjara by jains) is not achieved.

यततो ह्यपि कौन्तेय पुरुषस्य विपश्चितः ।

इन्द्रियाणि प्रमाथीनि हरन्ति प्रसभं मनः ॥ ६० ॥

"Oh Son of Kunti, senses even of wise person are turbulent. So, even when that person practices self-control, his mind influenced by attachment with sense objects begets craving and craving begets wrath." - 60

Note: Author of Gita touches here a deep psychological aspect which is very similar to Jain doctrine of Gunasthanakas which contemplates fall from higher stage of spiritual development due to attachment.

तानि सर्वाणि संयम्य युक्त आसीत मत्परः ।

वशे हि यस्येन्द्रियाणि तस्य प्रज्ञा प्रतिष्ठिता ॥ ६१ ॥

"Therefore having controlled all sense-objects he who sits in meditation devoting his

heart and soul to "Me", becomes a person whose wisdom is steady." - 61

ध्यायतो विषयान्पुंसः सङ्गस्तेषपजायते ।

सङ्गात्सञ्जायते कामः कामात्क्रोधोऽभिजायते ॥ ६२ ॥

"The person dwelling upon sensual objects becomes attached to them; Attachment generates desires and desires when not fulfilled generates anger." - 62

क्रोधाद्भवति सम्मोहः सम्मोहात्स्मृतिविभ्रमः ।

स्मृतिभ्रंशाद्बुद्धिनाशो बुद्धिनाशात्प्रणश्यति ॥ ६३ ॥

"Anger generates infatuation which in turn generates brain confusion. This generates loss of intellect resulting in complete ruin." - 63

रागद्वेषवियक्तैस्तु विषयानिन्द्रियैश्चरन् ।

आत्मवश्यैर्विधेयात्मा प्रसादमधिगच्छति ॥ ६४ ॥

"But a self controlled person, even though he is moving amongst sense objects obtains peace because he is free from the feelings of attraction and repulsion" - 64

प्रसादे सर्वदुःखानां हानिरस्योपजायते ।

प्रसन्नचेतसो ह्याशु बुद्धिः पर्यवतिष्ठते ॥ ६५ ॥

"When such peace is attained all sorts of pains are destroyed. Reason is that the intellect of one whose mind is tranquillised soon becomes steady."- 65

नास्ति बुद्धिरयुक्तस्य न चायुक्तस्य भावना ।

न चाभावयतःशान्तिरशान्तस्य कुतः सुखम् ॥ ६६ ॥

"One who is not self controlled has neither understanding nor devotion and one who has no devotion has no peace and how the person who has no peace can be happy"? 66

इन्द्रियाणां हि चरतां यन्मनोऽनुविधीयते ।

तदस्य हरति प्रज्ञां वायुर्नाविमिवाम्भसि ॥६७॥

"The discriminating sense of the person who follows roaming senses is swept away just as wind sweeps away a boat floating on water." - 67

तस्माधस्य महाबाहो निगृहीतानि सर्वशः ।

इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य प्रज्ञा प्रतिष्ठिता ॥ ६८ ॥

"Therefore, oh Arjuna, he whose senses are fully restrained from sense objects attains a steady mind.- 68

या निशा सर्वभूतानां तस्यां जागर्ति संयमी ।

यस्यां जाग्रति भूतानि सा निशा पश्यतो मुने ॥ ६९ ॥

"That which is night (darkness) for all beings is the time when the self controlled person keeps awake and the time when other people are awake the seer who is self controlled, sleeps. - 69

आपूर्यमाणमचलप्रतिष्ठं

समुद्रमापः प्रविशन्ति यद्वत् ।

तद्वत्कामा यं प्रविशन्ति सर्वे

स शान्तिमाप्नोति न कामकामी ॥ ७० ॥

"Just as the ocean which is full of water does not overflow even if waters of different rivers flow into it, all longings subside in the mind of one whose intellect is steady. He gets peace not one who hankers after desires. "-70

विहाय कामान्यः सर्वान्पुमांश्चरति निःस्पृहः।

निर्ममो निरहङ्कारः स शान्तिमधिगच्छति ॥ ७१ ॥

"He who has given up all desires and has freed him self from attachments, who has no feeling of ownership and is also not an egocentric - only he attains peace."-71

एषा ब्राह्मी स्थितिः पार्थ नैनां प्राप्य विमुह्यति ।

स्थित्वाऽस्यामन्तकालेऽपि ब्रह्मनिर्वाणमृच्छति ॥ ७२ ॥

"Arjuna, this is the state of the person who rests in ultimate Reality called state of Brahma attaining which one is free from all delusions. One who attains this state upto the hour of his death becomes one with Brahman.72

ॐ तत् सत्

इति श्रीमद्भगवद्गीतासूपनिषत्सु

ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे

साङ्ख्ययोगो नाम द्वितीयोऽध्यायः ॥ २ ॥

Thus ends the second and most important chapter of Gita which is known as

SANKHYAYOGA or

YOGA OF KNOWLEDGE." - 2

CHAPTER TWO

SANKHYA YOGA

O R

YOGA OF KNOWLEDGE.

This chapter is one of the most important chapters of Gita as it contains almost all basic principles of Gita's teachings. It contains 72 verses which can be classfied in five groups as under:-

- (1) Group of verses 1 to 10, which contain the arguments advanced by Arjuna for not fighting the fratricidal war.
- (2) Verses 11 to 30 contain the discussion about the immortality of the soul and transitory nature of the body. This is called Sankhya Yoga.
- (3) Verses 31 to 38 contain the exhortation to Arjuna by the Lord Krishna to act and to perform his duty.
- (4) Verses 39 to 53 explain how actions performed without any attachment and expctation to enjoy fruits of action do not bind the soul. This is called Karma Yoga.

(5) Verses 54 to 72 explain how one can attain the status of a Sthitaprajna (a person of steady wisdom) and how a person who has attained that status reacts to the problems of life.

The question is what is the Jain perception of the teachings contained in these verses.

As noted above the second group of verses 11 to 30 discuss the distinction between the soul and non-soul i.e. the body. Verse 11 therefore starts by pointing out to Arjuna that though he was uttering the words of wisdom he was in fact expressing regrets for the loss of things, which did not deserve any regrets.

The Lord further pointed out to Arjuna that it is not as if He Himself (Krishna) or Arjuna or the Kings, who had gathered there to fight, never existed before, nor that all of them would not exist in future, because all of them were subject to birth, death and rebirth, the process of which was subject to the same change of evolution which is found when human body undergoes changes from young

age, youth and old age.

“Oh. Son of Kunti”, the Lord said, “the sensual objects of the world which cause the feelings of pleasure and pain are transitory and should be ignored. Therefore, the one who is not tormented by such contacts becomes eligible for immortality.”

The Lord then pointed out that “in this world the things, which are unreal have no existence while the things which are real can never be destroyed.” If this is so, the question would be what are the things which are real and unreal ? The Lord himself supplied an answer by saying that the element, which pervades the whole universe (Soul) is real, and the physical bodies, which hold this reality are unreal as they are found to be destroyable.

The person who is required to destroy the unreal while performing his duty as well as the unreal thing which is the subject of destruction - both of them do not know that the thing which is real is never destroyed by mere destruction of the unreal.

So far as this theory is concerned, Jainism would be in full agreement with these propositions. But this argument would be subject to the caveat that the things, which are transitory in nature are “real” till they are actually destroyed. They cease to be “real” only after their destruction. Therefore, why these things are destroyed much before their natural end, why the person who destroys them prematurely, should not be held liable for his action? It is under these circumstances that some people refer to verse 19 which says, “He who believes that he is the killer as well as one who believes that he is killed - both do not know that one does not kill nor one is actually killed”, gives encouragement to murder.

However, this argument is fallacious as the verse makes reference to the Soul and not to the body. So far as the premature end of the body is concerned, Gita, like Jainism emphasizes the nature of “Bhava” i.e. The intention with which the premature destruction

of body was made. If intention was not to kill and the act of killing was only incidental and inevitable, it amounts to “No-action” and hence it does not bind.

Reference to Jain doctrine of the importance of “Bhava” requires some more clarification. This doctrine is “Kade Mane Kade” which means that human action begins at the very conception of the idea to take action. Therefore if at the inception the intention was not to destroy the body and if the destruction was only incidental and inevitable, the action resulting in destruction is no action at all. The principle operates to explain all the subsequent verses which teach us that all actions in our life should be performed without attachment and desire to enjoy the fruits of our action.

Jain doctrine is that all different varieties found in phenomenal world are the result of inter-action between Jiva and Ajiva. This view gets corroboration from the verse No. 17 of

this Chapter which says that the element which is imperishable, supplies dynamism to the objects of the universe (Avinashi tu tad viddhi yena sarva midam tataha) This verse thus rejects by implication the Sankhya view that “Purusha” (Soul) is “kutastha” i.e. not taking any part in the multifarious actions of the “Gunas”.

Verses 23,24 and 25 which emphasize the immortality of soul by saying that weapons, fire water or air can not destroy the soul because it is not only unmanifest but is also immutable. This clearly refers to the Jain doctrine about the intrinsic character of the soul when it is not associated with non soul such as Pudgals. This doctrine is known in Jain terminology as निश्चय नय “Nischay Naya” i.e. looking at a thing from the viewpoint of its true character. Uttaradhyayan Sutra of the Jains makes a clear statement in its chapter 2 that “Natthi Jivasya Nasotti”. i.e. Jiva can not be destroyed.

Having thus stated the true charcter of the immortality of the soul the Lord exhorts Arjuna to act. (Ref: verses 31 to 38). It, however be born in mind that all actions do bind the soul either for good or for bad This binding process works as a great impediment to the real freedom of the soul and therefore, the Lord now refers to the process by which the actions do not bind soul through verses 39 to 53.

In the verse 39 the Lord, having described Jnana yoga of Sankhya now promises to explain the principles of Karma yoga of selfless action, which does not bind the soul.

It is significant to note that After Arjuna expressed his full confidence in the guidance and the teachings of the Lord by saying “Shishyasteham, Shadhi Mam Twam Prapannam” (I am your pupil, I surrender to you, Please do teach me), the Lord, having found that Arjuna had full faith in Him, first treated him with the true knowledge (Jnana) of the soul. Having done this, He now proposes

to teach him how to act. “Action” means putting the principles in to practice. Such actions mould the character of the individual concerned. Soul’s progress cannot be assured by the actions of one whose character (Charitra) is defective.

The above process is quite logical and scientific. It reminds one of the Jain formula of “Ratna Trayi” which is the formula prescribing three jewels of “Darshan”, “Jnana” and “Charitra” i.e. Faith, knowledge and character which are necessary for spiritual progress. One who has full faith does try to gather real knowledge and after obtaining knowledge he tries to mould his character accordingly because it is well said that “ज्ञानस्य फलं विरतिः।” “Jnanasya Falam Viratihi” i.e. “Fruit of knowledge is practice. Jains would say “Padhamam Nanam Tao Daya” (action is followed by knowledge). According to Jainism these three qualities must be “Samyag” i.e. “Proper”. As the learned Acharya Umaswati

puts it, “Smyag Darshan, Jnana, Charitrani Moksha Margaha”. (Right Faith, knowledge and character lead us to the path of liberation).

Gita also proceeds like this and says that in the path of disinterested action, there is no loss of effort, nor is there fear of contrary result (2/40). However to achieve the final goal the intellect should be directed to a single goal and should not be allowed to wander in all directions being moved by wordly desires (2/41). Further reference to verses 42 to 45 show how worldly desires destroy the progress on the path of liberation if one resorts to rituals prescribed by Vedas.

Jainism would be in full agreement with these teachings of Gita as its constant emphasis is on the necessity of Samyag Darshan, Samyag Jnana and Samyag Charitra. Sticking to the rituals under the belief that this is the way to practice religion is disconted by Jainism as Shri Anandghanji, the poet philosopher of Jainism puts it:-

“Dharma dharma karato jaga bahu fare,
jane na dharmano marma,

Dharma Jineshwara Charana Grahya
Pachhi, koi na Bandhe Karma.”

Meaning, Some people go on repeating religious terms without understanding the essence thereof. But if one sincerely surrenders to the liberated souls, he does not ever bind his soul by his actions.”

Verses 47 to 50 declare how one who wants spiritual progress should act without any expectation of enjoying the fruits thereof because your right (Adhikara) extends to the performance of your duty and not to the enjoyment of fruits thereof and only when your action is devoid of any selfish motive, one achieves equanimity and skill in action. Therefore, actions performed without expectation do not bind your soul. Actions are unavoidable so long as life persists and if that is so, how can our soul be free from bondage resulting from performance of

actions? Gita offers solution and tells us that if you want to avoid this bondage, have no expectation to enjoy the fruits of your actions.

Jainism shows how this teaching of Gita can be rationally explained in the foregoing chapter about “Outlines of Jainism”. It should be noted that the Jain scholars have given a very detailed treatment to the Karma theory because, as already noted, they do not subscribe to the notion that our actions and their fruits are monitored by any outside authority called “God”. They therefore explain these varieties of pleasure and pain through their Karma doctrine, which works quite automatically. They have therefore emphasized that action begins at the very moment it is conceived, and so, if there is no conception of enjoying the fruits thereof it becomes non-action and its result does not bind. Verses 49, 50 and 51 bring out the importance of “Buddhi” and ask Arjuna to seek refuge in “Buddhi”.

The term Buddhi means much more than mere intellect as it connotes “equipoise” or detachment. This aspect is fortified by the previous verse no.48, which says that “Samata Yoga Uchyate” means evenness of temper is called “Yoga”. It need not be emphasized that detachment or equipoise or evenness does not come to the mind that is afflicted by passions such as anger, avarice and attachment. It is therefore well said, कषाय मुक्ति किल मुक्तिरेव। “kashaya mukti kil muktireva” means “verily, freedom from passions is the real freedom”.

In the verse 52 that follows, the Lord gives a very serious and important warning about the delusion, which is the root cause of all attachments, called “Moha”. Ācharang Sutra of Jainism establishes this principle by pointing out that the root cause of all unhappiness in this life is attachment born of delusion (Ref-3/6-7). The Lord therefore, informs Arjuna that when his understanding gets out of slough of delusion, he would be indifferent to whatever

he has heard or would hear in future.

Jain Sutras are very particular to emphasize the importance of the total destruction of “Moha”. As already noted passingly in the first chapter about “Out lines of Jainism”, the Jain scriptures have provided a ladder describing the stages of spiritual development of human soul. These stages are 14 in number. Stages 11 and 12 are about the power of “Mohaniya Karma” (actions born out of deluded attachments) and warns the aspirants that mere pacification of such attachment (technically known as “Upashant Moha”) will not do because mere pacification does not totally destroy such attachment and is very likely to destroy all other achievements with the result that the soul is degraded to the second stage from which it has to progress again in the spiritual journey. It is therefore, necessary to resort to the total destruction of this attachment and enter into the 12th. Stage of “Kshina Moha” to achieve the final goal of “Kaivalya”.

Jain scriptures illustrate this by pointing out that Mahavira's main disciple Gautam was overtaken by great grief when he heard the news of Mahavira's Nirvana (death) thinking that he was robbed of the guidance of the master even when he had not yet achieved the state of Kaivalya (pure knowledge). Thereupon he asked the messenger whether the Lord had any message for him. The messenger told him that the Lord had asked him to remind you that your attachment even to Him was no better than all other types of attachments and therefore this was a great obstacle to your progress in spiritual journey. Gautam realized his mistake and corrected his approach. He is said to have thereafter achieved the final goal.

The author of Gita, being himself a great psychologist, has therefore rightly admonished Arjuna to get out of the slough of delusion.

When all passions including Moha are destroyed, mind becomes steady and acquires equipoise. The person concerned is then called

“Sthitaprajna” i.e. one whose “Prajna” (wisdom) is steady. Arjuna therefore wanted to know how such a person faces the problems of life. The Lord gives the description of such a person - the description which is unique and not found elsewhere in any other scripture of the world.

The question which Arjuna asked was very similar to the question, which was put to Lord Mahavira to state briefly how one should move, stand, speak and eat so that he would not be bound by his actions. By the verse 54 Arjuna also puts a similar question by asking how a person who is called “Sthitaprajna” speaks, sits and moves. Mahavira replied, “Jayam chare, Jayam Citthe, Jayamase Jayam Zaye, Jayam Bhujanto Bhasanto, Pava kammam na Bandhayi.” Meaning: “If a person moves, stands, sits, speaks and acts with sound discrimination he shall not be bound by his actions”. Practically the same is

the reply of Lord Krishna though with great details. It is contained in verses 55 to 72.

The lord begins with 55 by stating that when one thoroughly dismisses all cravings and is satisfied by seeking comfort in the Self (Atman) only, he can be said to have achieved the stature of a “Sthitaprajna”. This is exactly what Jainism pleads when it says “Appa Katta Vikatta Ya Duhana Ya Suhana Ya, Appa Mitamamittam Cha Dupatthiya Supatthiyo”. Meaning: “Soul the author of its own miseries and happiness is its own friend and foe and the maker of all good and bad deeds.”

Thereafter verses 56 to 59 describe how, with equanimity and evenness of mind a person who is a Sthitaprajna behaves in the events of pleasure and pain, how he is not over taken by anger, attachments and fear, how he neither praises nor hates, how he withdraws his physical senses like a tortoise and how sense objects do not attract him.

The description of a true aspirant is given in the Acharang Sutra of Jainism in chapter 3 thereof called “Shitoshila” as under: “The aspirant who is treating good as well evil elements such as taste, touch, smell as well as forms evenly and with equipoise is capable of attaining the light of true spiritual knowledge and is able to obtain “Kaivalya”.

Through verses 55 to 72 the author of Gita gives the masterly description of the qualities of a “Sthitaprajna”. Jainism describes the development of spiritual aspect by stating three stages namely, 1. Bahir Atma, 2. Antar Atma, and 3. Parama Atma. In the first stage the soul tries to seek happiness from out side sources such as material objects of life. The word “Bahir” means out side. The second stage is the stage of intropection The word “Antar” means inward. Introspection about the root causes of pleasures and pains, turbulence and travails, conficts and comforts, noticed

and travails, conflicts and comforts, noticed in human existence make one aware about the true remedies thereof. The third stage is the final stage when one realizes that the true source of bliss and happiness is to concentrate on the special development of the soul and to live with it. At this stage one is able to achieve all the qualities of a Sthitaprajna as described in verses 55 to 72. Detailed description of the development of such spiritual progress is given by Jain scriptures in the ladder called “Gunasthanaks”. The person who has attained the status of a Sthitaprajna is the one who has reached 13th. Gunasthanaka of a “Sayogi Kevali”.

According to “Bhagavati Sutra of Jains, Lord Mahavira’s principal disciple Gautam once inquired from the Master what was the principal characteristic of a realized soul. The Master replied that it was “Samata” i.e. equanimity of attitude. The qualities of a

Sthitaprajna which are referred to in verses 55 to 72 are the very qualities of one whose soul possesses “Samata”.



अध्याय - ३ :

कर्मयोग

Chapter- 3

Karma Yoga

In the previous chapter Krishna elaborately discussed the theory of Karma (action) along with Yoga knowledge (Buddhi) without attachment. While doing so, in verse No. 49 he said: "Oh Dhananjaya ! Action is far inferior to Buddhi Yoga and in the next verse which followed he said "योगःकर्मसु कौशलम्" meaning Yoga is skill in action. Then in verses No. 62 to 72 the Lord extolled the virtues of the non - attached intellect.

All this raised genuine doubt in Arjuna's mind about the wisdom of the action of joining the war. He there for said:

॥ अर्जुन उवाच ॥

ज्यायसी चेत्कर्मणस्ते मता बुद्धिर्जनार्दन ।

तत्किं कर्मणि धोरे मां नियोजयसि केशव ॥ १ ॥

Arjuna Said.

"Oh Janardana, you declare that the attitude of a detached mind is superior to action. If that is so, O Keshava why do you urge me to participate in this deadly action of war ?" - 1

व्यामिश्रेणेव वाक्येन बुद्धिं मोहयसीव मे ।

तदेकं वद निश्चित्य येन श्रेयोऽहमाप्नुयाम् ॥ २ ॥

"By Your such mixed pronouncements I get confused. Therefore please guide me clearly how I may attain the highest good " - 2

॥ श्रीभगवानुवाच ॥

लोकेऽस्मिन्द्विविधा निष्ठा पुरा प्रोक्ता मयोऽनघ ।

ज्ञानयोगेन साङ्ख्यानां कर्मयोगेन योगिनाम् ॥ ३ ॥

The Lord replied

"O Sinless Arjuna, in this world there are two currents (of Spiritual disciplines) as enunciated by me in the past. One is the Path of Knowledge practiced by Sankhyas and the other is the Path of action practiced by Yogis "-3

न कर्मणामनारम्भान्नैष्कर्म्यं पुरुषोऽश्नुते ।

न च संन्यसनादेव सिद्धिं समधिगच्छति ॥ ४ ॥

"A person does not get "Siddhi" (perfection) (which is the product of non-action) either by renunciation or by not performance of action."-4

न हि कश्चित्क्षणमपि जातु तिष्ठत्यकर्मकृत् ।

कार्यते ह्यवशः कर्म सर्वः प्रकृतिजैर्गुणैः ॥ ५ ॥

"No one can remain without performing action even for a moment because everyone has to act involuntarily on account of the activities of three Gunas in Nature." - 5

कर्मोन्द्रियाणि संयम्य च आस्ते मनसा स्मरन् ।

इन्द्रियार्थन्विमूढात्मा मिथ्याचारः स उच्यते ॥ ६ ॥

"If one restrains his sense organs but in his mind remembers sense objects he is a deluded person and is called a hypocrite"-6

यस्त्विन्द्रियाणि मनसा नियम्यारभतेऽर्जुन ।

कर्मोन्द्रियैः कर्मयोगमसक्तः स विशिष्यते ॥ ७ ॥

"But O Arjuna, a person who can keep all his senses under his mental control and engages them in action without attachment, he excels."-7

नियतं कुरु कर्म त्वं कर्म ज्यायो ह्य कर्मणः ।

शरीरयात्राणि च ते न प्रसिद्ध्येदकर्मणः ॥ ८ ॥

"So, perform your allotted task because action is superior to non-action. With inaction normal action of body is not possible." - 8

यज्ञार्थात्कर्मणोऽन्यत्र लोकेऽयं कर्मबन्धनः ।

तदर्थं कर्म कौन्तेय मुक्तसङ्गं समाचर ॥ ९ ॥

"Generally actions result in bondage called Karma Bandhana, but the actions done for sacrifice do not bind. Therefore, perform action without attachment." - 9

सहयज्ञाः प्रजाः सृष्ट्वा पुरोवाच प्रजापतिः ।

अनेन प्रसविष्यध्वमेष वोऽस्त्विष्टकामधुक् ॥ १० ॥

"Prajapati, the Creator, created mankind together with (the idea of) sacrifices and said : By this you should prosper may this yield fulfill your desires." - 10

देवान्भावयतानेन ते देवा भावयन्तुवः ।

परस्परं भावयन्तः श्रेयः परमवाप्स्यथ ॥ ११ ॥

"With this you may nourish gods and may they nourish you. Thus nourishing mutually you shall attain highest good." - 11

Note: " Gods" in this and the following verse should be taken to mean the whole creation of God. Service to gods' creation is to be taken mean: "Yajna " This is how modern commentators have interpreted the words "Deva" and "Yajna"

इष्टान्भोगान्हि वो देवा दास्यन्ते यज्ञभाविताः ।

तैर्दत्तानप्रदायैभ्यो यो भुङ्क्ते स्तेन एव सः ॥ १२ ॥

"The "Devas" who are nourished by sacrifice will give you the desired object. Those who enjoy the objects given by "Deva" without offering in return are thieves."-12

यज्ञशिष्टाशिनः सन्तो मुच्यते सर्वकिल्बिषैः ।

भुञ्जते ते त्वधं पापा ये पचन्त्यात्मकारणात् ॥१३

"The righteous who eat the residue of sacrifice are freed from all sin but the wicked who cook for themselves only eat sin." - 13

अन्नाद्भवन्ति भूतानि पर्जन्यादन्यादन्नसम्भवः ।

यज्ञाद्भवति पर्जन्यो यज्ञः कर्मसमुद्भवः ॥ १४ ॥

कर्म ब्रह्मोद्भवं विद्धि ब्रह्माक्षरसमुद्भवम् ।

तस्मात्सर्वगतं ब्रह्म नित्यं यज्ञे प्रतिष्ठितम् ॥ १५ ॥

"Sacrifice is the result of all action because food generates all life but food is

produced by rains and rains are caused as a result of sacrifice.-14

Note: Labour for social good without attachment is real sacrifice. This is the idea.

""Know that Karma springs from ""Brahma" i.e. the dynamic force which is indestructible. Thus all pervading Bhrama is always Centered in Yajna - Sacrifice"- 15

एवं प्रवर्तितं चक्रं नानुवर्तयतीह यः ।

अधायुरिन्द्रियारामो मोधं पार्थ स जीवति ॥ १६ ॥

"Thus there is in nature a revolving wheel. One who does not follow the same he lives in vain rejoicing in sensual pleasures" - 16

Note: Verses 14 and 15 show how the wheel of life revolves.

यस्त्वात्मरतिरेव स्यादात्मतृप्तश्च मानवः ।

आत्मन्येव च सन्तुष्टस्तस्य कार्यं न विद्यते ॥ १७ ॥

"However, the person who revels in Atma the "Self" , who remains satisfied with Atma and is fully contented in "Self" has no duty to

be performed (For example Shri Raman Maharshi)" -17

नैव तस्य कृ तेनार्थो नाकृत्तेनेह कश्चन ।

न चास्य सर्वभूतेषु कश्चिदर्थव्यपाश्रयः ॥ १८ ॥

"For such a person has no interest whatever in what is done or not done; Nor does he depend upon any one for any object." (Example Lao-tse, the Chinese Saint)" - 18

तस्मादसक्तः सततं कार्यं कर्म समाचर ।

असक्तो ह्याचरन्कर्म परमाप्नोति पुरुषः ॥ १९ ॥

"Therefore go on performing your duty without attachment. Doing work without attachment one attains the Supreme."- 19

कर्मणैव हि संसिद्धिमास्थिता जनकादयः ।

लोकसङ्ग्रहमेवापि सम्पश्यन्कर्तुमर्हसि ॥ २० ॥

"It was through such action that persons like Janak and others reached perfection. Even for the welfare of mankind you should perform your duty."- 20

यद्यदाचरति श्रेष्ठस्तत्तदेवेतरो जनः ।

स यत्प्रमाणं कुरुते लोकस्तदनुवर्तते ॥ २१ ॥

"Whatever a great man does is followed by others. People follow the standards set up by such person." - 21

न मे पार्थास्ति कर्तव्यं त्रिषु लोकेषु किञ्चन ।

नानवाप्तमवाप्तव्यं वर्त एव च कर्मणि ॥ २२ ॥

"Arjuna , (So far as I am concerned) for me there is nothing in all the three worlds to do; nor is there anything to be attained by me. Even so I continue to work."- 22

Note: Process of Nature is constantly going on.

यदि ह्यहं न वर्तेयं जातु कर्मण्यतन्द्रितः ।

मम वर्त्मानुवर्तन्ते मनुष्याः पार्थ सर्वशः ॥ २३ ॥

"If I do not engage in my work at any time without relaxation , people world follow me in every respect."- 23

उत्सीदेयुरिमे लोका न कुर्या कर्म चेदहम् ।

सङ्कस्य च कर्ता स्यामुपहन्यामिमाः प्रजा ॥ २४ ॥

"If I cease to act this world would perish; I would be the cause of confusion and destruction of people." -24

सक्ताःकर्मण्यविद्धांसो यथा कुर्वन्ति भारत ।

कुर्याद्विद्धांस्तथासक्ताश्चिकीर्षुर्लोकसङ्ग्रहम् ॥ २५ ॥

"As unwise act with attachment, so the wise, who are seeking welfare of people should act without attachment." - 25

न बुद्धिभेदं जनयेदज्ञानां कर्मसङ्गिनाम् ।

जोषयेत्सर्वकर्माणि विद्वान्युक्तः समाचरन् ॥ २६ ॥

"The wise should not unsettle the mind of the ignorant who are attached but should engage them in all action by himself performing his own duties. " - 26

प्रकृतेः क्रियमाणानि गुणैः कर्माणि सर्वशः ।

अहङ्कारविमूढात्मा कर्ताहमिति मन्यते ॥ २७ ॥

"Though all actions are performed by the inter-action of "Gunas" of "Prakruti", the fool who is deluded by egoism thinks that he is the doer." - 27

तत्त्ववित्तु महाबाहो गुणकर्मविभागयोः ।

गुणा गुणेषु वर्तन्त इति मत्वा न सज्जते ॥ २८ ॥

"Arjuna, the person who has right insight into the movement of the respective spheres of Gunas and knows that it is the operation of one type of Guna on another type, such a person does not get attached." - 28

प्रकृ - तेर्गुणसम्मूढाः सज्जनते गुणकर्मसु ।

तानकृत्स्नविदो मन्दान्कृत्स्नविन्न विचालयेत् ॥ २९ ॥

"A person of perfect knowledge should not unsettle those who are deluded by the Gunas of "Prakruti and remain attached to those Gunas and actions." -29

मयि सर्वाणि कर्माणि संन्यस्याध्यात्मचेतसा ।

निराशीर्निर्ममो भूत्वा युध्यस्व विगतज्वरः ॥ ३० ॥

"Dedicating all action to Me with mind centered in Atman, free from worldly desires and egoism fight dispassionately." - 30

ये मे मतमिदं नित्यमनुतिष्ठन्ति मानवाः ।

श्रद्धावन्तोऽनसूयन्तो मुच्यन्ते तेऽपि कर्मभिः ॥ ३१ ॥

"Those who constantly practice this teaching of mine with devotion and without exception do become free from the bondage of Karmas. "- 31

ये त्वेतदभ्यसूयन्तो नानुतिष्ठन्ति मे मतम् ।
सर्वज्ञानविमूढांस्तान्विद्धि नष्टानचेतसः ॥ ३२ ॥

"But those who are finding fault with these teachings of Mine and do not follow them, take them as persons deluded in all knowledge devoid of discrimination "- 32

सदृशं चेष्टते स्वस्याः प्रकृतेर्ज्ञात्वापि ।
प्रकृतिं यान्ति भूतानि निग्रहः किं करिष्यति ॥ ३३ ॥
इन्द्रियस्येन्द्रियस्यार्थे रागद्वेषौ व्यवस्थितौ ।
तयोर्न वशमागच्छेत्तौ हास्य परिपन्थिनौ ॥ ३४ ॥
श्रेयान्स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात् ।
स्वधर्मे निधनं श्रेयः परधर्मो भयावहः ॥ ३५ ॥

"Even wise person acts in accordance with his nature. All beings follow their own nature. So external restrain is of no use. However, a person should never allow himself to be

swayed by attraction and repulsion which are rooted in all sense objects because they are the two principal enemies obstructing the path of redemption. It is better to act according to one's own nature even though in comparison with other's duty it is not well performed. It is better to die while performing one's own duty because performance of the duty practiced by others is fraught with danger. "- 33, 34, 35

Note: The words " Swadharma" and " Paradharma" do not mean ones own religion or others religion. Dharma here means duty. The idea contained in these verses is put pithily by Jain doctrine of " Vatthu Sahavo Dhammo" (वत्थु सहावो धम्मो) meaning "Intrinsic" nature of every thing is its Dharma, and hence a real Spiritual progress is made by following ones own intrinsic nature.

॥ अर्जुन उवाच ॥

अथ केन प्रयक्तोऽयं पापं चरितं पूरुषः ।

अनिच्छन्नपि वाष्णोय बलादिव नियोजितः ॥ ३६ ॥

At this stage of Discourse Arjuna Said :-

"Now Oh, Varshenya please tell me what

forces a person to commit sin even against his will as if he is compelled to do it ?"- 36

॥ श्रीभगवानुवाच ॥

काम एष क्रोध एष रजोगुणसमुद्भवः।

महाशनो महापाप्मा विद्ध्येनमिह वैरिणम् ॥ ३७ ॥

Lord Replied :

"It is lust, and wrath - both born of Rajo-Guna activity ,which is all devouring and arch sinner - the principal enemy of mankind."-37

धूमेनाव्रियते वह्निर्यथादर्शो मलेन च ।

यथोल्बेनावृतो गर्भस्तथा तेनेदमावृतम् ॥ ३८ ॥

"As fire is obscured by smoke, a mirror by dirt and an embryo by the womb. So is knowledge by these two." - 38 -

आवृतं ज्ञानमेतेन ज्ञानिनो नित्यवैरिणा ।

कामरूपेण कौन्तेय दुष्पूरेणानलेन च ॥ ३९ ॥

"O, Son of Kunti, knowledge is obscured by this eternal enemy of the wise persons by lust, which is like the insatiable fire."-39

इन्द्रयाणि मनो बुद्धिरस्याधिष्ठानमुच्यते ।

एतैर्विमोहयत्येष ज्ञानमावृत्य देहिनम् ॥ ४० ॥

"The senses, mind and reason are said to be their seat, and with the help of these knowledge of a person is obscured and he is stupified"- 40

तस्मात्त्वमिन्द्रियाण्यादौ नियम्य भरतर्षभ ।

पाप्मानं प्रजहि ह्येनं ज्ञानविज्ञानशनम् ॥ ४१ ॥

"Therefore, O Best of the Bharats, you should control these two. They are sinful and destroyers of knowledge and wisdom. Get rid of them."- 41

इन्द्रियाणि पराण्याहुरिन्द्रियेभ्यः परं मनः ।

मनसस्तु परा बुद्धिर्यो बुद्धेः परतस्तु सः ॥ ४२ ॥

"Senses, they say, are very powerful; but mind is more powerful than senses; Buddhi (intellect) can control the mind, but He - the Atman can control Buddhi as it is most powerful."- 42

एवं बुद्धेः परं बुद्ध्वा संस्तभ्यात्मात्मना ।

जहि शत्रुं महाबाहो कामरूपं दुरासदम् ॥ ४३ ॥

"Thus knowing your Atman to be superior to intellect and controlling your individual self by universal Self destroy, O Mahabaho, this which is so hard to overcome."- 43

ॐ तत् सत्

इति श्रीमद्भगवद्गीतासूपनिषत्सु
ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे
कर्मयोगो नाम तृतीयोऽध्यायः ॥ ३ ॥

Thus ends the third chapter of
Gita Known as

"KARMA YOGA" - 3



CHAPTER 3

KARMA YOGA

(YOIGA OF ACTION)

Gandhiji describes this chapter as the “Key” to the essence of Gita as it explains how to act and what amounts to right action. In the previous chapter the Lord has emphasized that right action is that which is done without any expectation of reaping its fruits. However in the verses 49 and 50 of that chapter it is said that “Buddhi Yoga” is always superior to simple action and hence one should surrender to Buddhi Yoga. This has created confusion in the mind of Arjuna as he treated “Action” and “Buddhi” as independent and separated identities. This chapter, therefore begins with Arjuna’s request to the Lord to explain why, if Buddhi is superior to action, he was asked to resort to the action of indulging in a bloody war.

The Lord explains that what he has pleaded is that any action, which is divorced from Buddhi, is undesirable as it binds the soul, and therefore, if actions were performed with Buddhi Yoga they would not bind the soul. According to the Lord if action is performed without any desire to reap its fruits, it is done in conjunction of Buddhi yoga and hence it would not bind the soul. Arjuna's doubt was the result of his wrong perception that Buddhi and Karma should be treated as independent of each other. Verses 3 to 8 of this chapter show that a human being can not remain inactive even for a moment., and one who outwardly restrains himself from sense objects but mentally is dwelling on these objects, is a hypocrite. Therefore, the only way to avoid the bondage of the results flowing from your actions is to perform these actions without any attachment to the fruits thereof.

In support of this proposition Munishri

Santbalji quotes the following verse composed by the poet philosopher Jain Munishri Upadhyaya Yashovijayji as under: “Koyi Kriyako Kahata Mudhamati, aura Jnana koyi pyaro Re, Milata Bhava Rasa doume Pragatat Tu Douse Nyaro Re. Chetana Aba Mohe Darashana Dije.”

Meaning, “some in their stupidity emphasize only on action, while some others put emphasis on Jnana (knowledge-Buddhi)., However, Oh soul, you are unique in as much as you are attainable by the mixture of both action and knowledge. Oh Divine Spirit, now let me have your Darshan (sight).”

Verses 9 to 15 prescribe that all actions bind unless they are done with a view to perform “Sacrifice” (Yajna). The word Yajna used in these verses is not interpreted as meaning sacrificial fire and rituals connected there with to please various gods. Gandhiji interprets the word “Deva(god) as meaning all sentient beings of this universe and the word

“Yajna” as meaning selfless services rendered to them. Munishri Santbalji points out that the Jain view as expressed in the Jain scripture “Dasha Vaikalik” is that if an action is not done for a selfless purpose using proper discretion, it binds the soul. He points out that Adi Shankaracharya interprets the word “Yajna” as meaning an act done for God “Vishnu”. Saint Jnaneshwarji interprets this word as meaning “Swadharma” that is, ones own duty. In short, the action done without any personal motive and attachment does not bind the soul.

Verses 17 and 18 point out that one who concentrates on the self alone has no duty to perform and hence no self interest in the work done, and has no attachment. Verses 22 to 24 point out how the nature functions motiveless not caring about the result even though we know that this universe can not function if these natural forces like sun, moon, air etc. cease to function. Verses 27 to 29 point out that all human actions are the result of the interaction

of the “Gunas”. One who realizes this, sheds his attachment as he knows that all results are due to “Gunas” which are beyond his power. Verse 35 makes an important point that one who misses his own duty and dabbles into the field of others’ duty treads on the dangerous path. The word “Dharma” used in this verse has broader meaning as duty.

At this stage Arjuna raises a question as to what drives a person to commit sin even involuntarily? The Lord replies: “This is driven by anger and attachment caused by “Rajo Guna”. These two are great enemies of human soul. Therefore, Oh Arjuna, you should first control your senses and destroy these evil elements. Arjuna, know that our senses are more powerful than our body and our mind is more powerful than our senses. But our intellect governs our mind. However the most powerful than all these is our Soul (Atman). Therefore, Arjuna, know this most powerful Soul and kill this enemy in form of our desires.

Thus this chapter ends with the exhortation to and concentrate on one's Soul and work for that purpose. The edifice of the Jain philosophy is based on Atman (Soul) and the development of its efforts to get it free from its association with "Pudgals" such as passions like anger, avarice and attachments. This whole chapter is thus what Jainism would like to preach.



अध्याय - ४
कर्मब्रह्मार्पणयोग

Chapter- 4

Karmabrahmarpanyoga

In this Chapter Lord Krishna further explains how action can be performed with knowledge.

॥ श्रीभगवानुवाच ॥

इमं विवस्वते योगं प्रोक्तवानहमव्ययम् ।

विवस्वान्मनवे प्राह मनुर्दिवाकवेऽब्रवीत् ॥ १ ॥

एवं परंपराप्राप्तमिमं राजर्षयो विदुः ।

स कालेनेह महता योगो नष्टः परन्तप ॥ २ ॥

स एवायं मया तेऽद्य योगः प्रोक्तः पुरातनः ।

भक्तोऽसि मे सखा चेति रहस्यं होतदुत्तमम् ॥ ३ ॥

Shri Bhagwan said

"I expounded this immortal Yoga to the sun-god, who conveyed the same to Manu-

Manu, in his turn imparted it to Ikshvaku : "Thus transmitted in succession this yoga was handed over to royal sages. But by the passage of time it lapsed. But this ancient yoga is now imparted by me to you because you are my devotee friend. This yoga is a Supreme secret."
-1,2,3

॥ अर्जुन उवाच ॥

अपरं भवतो जन्म परं जन्म विवस्वतः ।

कथमेतद्विजानीयां त्वमादौ प्रोक्तवानिति ॥ ४ ॥

Arjuna Said

"My Lord. Vivasvat existed long before your birth. If so, how can it be believed that you had expounded this yoga to him ? "- 4

॥ श्रीभगवानुवाच ॥

बहूनि मे व्यतीतानि जन्मानि तव चार्जुन ।

तान्यहं वेद सर्वाणि न त्वं वेत्थ परन्तप ॥ ५ ॥

Shri Bhagwan said

"O Arjuna, both you and I have passed through many births. I know them than all but not you."- 5

अजोऽपि सन्नव्ययात्मा भूतानामीश्वरोऽपि सन् ।

प्रकृतिं स्वामधिष्ठाय सम्भवाम्यात्ममायया ॥ ६ ॥

"Though I am unborn and of imperishable nature, and though I am the Lord of Universe, I by my nature take birth through my wondrous power."- 6

यदा यदा हि धर्मस्य ग्लानिर्भवति भारत ।

अभ्युत्थानमधर्मस्य तदाऽऽत्मानं सृजाम्यहम् ॥ ७ ॥

"Arujn, when ever righteousness is on the decline and unrighteousness in on the ascendancy I assure bodily form."- 7

परित्राणाय साधूनां विनाशाय च दुष्कृताम् ।

धर्मसंस्थापनार्थं सम्भवामि युगे युगे ॥ ८ ॥

"I take my birth in every age to save the righteous and to destroy the evil doers."-8

जन्म कर्म च मे दिव्यमेवं यो वेत्ति तत्त्वतः ।

त्यक्त्वा देहं पुनर्जन्म नैति मामेति सोऽर्जुन ॥ ९ ॥

"O Arjuna, My birth and all activities are of divine nature. He who understands the

philosophical reality of this, is not required to be born again after leaving the present body because he becomes, My own Self."- 9

वीतरागभयक्रोधा मन्मया मामुपाश्रिताः ।

बहवो ज्ञानतपसा पूता मद्भावमागताः ॥ १० ॥

"Many who have purified them selves by the fire of knowledge have attained My self after freeing themselves from attachment, fear and anger and being absorbed in Me and taking refuge in Me."- 10

ये यथा मां प्रपद्यन्ते तांस्तथैव भजाम्यहम् ।

मम वर्त्मानुवर्तन्ते मनुष्याः पार्थ सर्वशः ॥ ११ ॥

"Persons get the reward for their worship for Me to the extent to which they worship. People worship me in various ways but every type of worship finally comes to me."- 11

कङ्क्षन्तः कर्मणां सिद्धिं यजन्त इह देवताः ।

क्षिप्रं हि मानुषे लोके सिद्धिर्भवति कर्मजा ॥ १२ ॥

"There are people who desire that their action should bear fruits and hence they are

worshiping different gods. In such cases actions do bear their fruits in this world." - 12

Note: Point made here is that material fruits which are obtained by worshiping different gods are of no avail to become "one with me" as indicated in verse No. 10

चातुर्वर्ण्यं मया सृष्टं गुणकर्मविभागशः ।

तस्य कर्तारमपि मां विद्ध्यकर्तारमव्ययम्॥१३॥

"I have created four varnas (Castes) in accordance with different Gunas (characteristics) and Karmas (actions) of each. Though I am the creator of these Varnas, I, being immutable, do not feel that I am the doer."13

Note: The reason of this apparent contradiction is found in verse No. 14 which follows.

न मां कर्माणि लिम्पन्ति न मे कर्मफले स्पृहा ।

इति मां योऽभिजानाति कर्मभिर्न स बद्धयते॥१४॥

"Actions do not affect me, nor have I any desire to reap the fruits thereof. Therefore, those who understand this nature of mine are also not bound by action."- 14

एवं ज्ञात्वा कृतं कर्म पूर्वैरपि मुमुक्षुभिः ।

कुरु कर्मैव तस्मात्त्वं पूर्वैः पूर्वतरं कृ तम् ॥ १५ ॥

"Ancient seekers of salvation performed their actions knowing this and therefore you also act accordingly as done by them in days gone by." - 15

किं कर्म किमकर्मेति कवयोऽप्यत्र मोहिताः ।

तत्ते कर्म प्रवक्ष्यामि यज्ज्ञात्वा मोक्ष्यसेऽशुभात् ॥ १६ ॥

"Even wise persons are perplexed in distinguishing between "Action" and "Inaction" I will therefore explain to you how action should be done so as to be liberated from the consequences of evil action.- 16

कर्मणो ह्यपि बोद्धव्यं बोद्धव्यं च विकर्मणः ।

अकर्मणश्च बोद्धव्यं गहना कर्मणो गति ॥ १७ ॥

"It is necessary to know what is meant by "Action" "Bad Action" and "Non Action" for unfathomable is the path of "Action." - 17

Note: What is the meaning of "Vikarma" ? Is it " Bad - Karma" or is it "Special type of Karma? "Vi" may mean both. Action without desire for fruits can

be called "Vikarma" if that meaning is accepted "Akarna" would mean "Want of Action" But if "Vikarna" means "Bad Action" then "Akarma" would mean action without desire to take fruits which may mean as good as not taking action.

कर्मण्यकर्म यः पश्येदकर्मणि च कर्म यः ।

स बुद्धिमान्मनुष्येषु स युक्तः कृत्स्नकर्मकृत् ॥ १८ ॥

"He who sees inaction in action and action in inaction is wise among all persons and is also a yogi and a performer of all actions."-18

Note: This verse has reference to the absence of an egonentric attitude and empahasizes the importance of "Bhava" i.e. intention of the doer- jain seers have always emphasizes what they call " Bhava Karma."

यस्य सर्वे समारम्भाः कामसङ्कल्पवर्जिताः ।

ज्ञानाग्निदग्धकर्माणं तमाहुः पण्डितं बुधाः॥ १९ ॥

"One whose undertakings are free from desires and selfishness and are also purified by the "fire" of true knowledge, is considered a real "Pandit" by the wise."-19

त्यक्त्वा कर्मफलासङ्गं नित्यतृप्तो निराश्रयः ।

कर्मण्यभिप्रवृत्तोऽपि नैव किञ्चित्करोति सः ॥२०॥

"Having renounced attachment to the fruits of action, one who is always contented and free from every type of dependence is not acting even though he remains immersed in action.- 20

Note: This is because his actions do not bind him.

निराशीर्यतचित्तात्मा त्यक्तसर्वपरिग्रहः ।

शारीरं केवलं कर्म कुर्वन्नाप्नोति किल्बिषम् ॥२१॥

"One who has no expectations, and who has control over his mind and body and has also renounced every sense of possession and what works is only his body, incurs no sin." 21

यदृच्छालाभसन्तुष्टो द्वन्द्वातीतो विमत्सरः ।

समः सिद्धावसिद्धो च कृत्वाऽपि न निबध्यते ॥२२॥

One who is content with whatever comes to him without desiring the same and is free from the pairs of opposites and ill- will, remaining even minded in success and failures,

is not bound even though he acts.- 22

गतसङ्गस्य मुक्तस्य ज्ञानावस्थितचेतसः ।

यज्ञायाचरतः कर्म समग्रं प्रविलीयते ॥ २३ ॥

"All actions of one, who is devoid of attachment and whose mind is firmly established in knowledge and who acts for sacrifice, are extinguished.-23

ब्रह्मार्पणं ब्रह्मा हविर्ब्रह्माग्नौ ब्रह्माणा हुतम् ।

ब्रह्मैव तेन गन्तव्यं ब्रह्माकर्मसमाधिना ॥ २४ ॥

देवमेवापरे यज्ञं योगिनः पर्युपासते ।

ब्रह्माज्ञावपरे यज्ञं यज्ञेनेवोपजुह्वति ॥ २५ ॥

"Sacrifice when offered to Brahman, what is offered is Brahman, one who offers is Brahman, fire is Brahman, one who sees Brahman in all his work becomes Brahman himself." - 24

"There are yogis whose sacrifice is to gods But there are others who sacrifice their own souls in the fire of Brahman." -25

Note : These verses refer to two types of sacrifices.

One in which oblations are to Infinite Reality

called "Brahma" and the other in which oblations are offered to Devas-gods."

शब्दादीन्विषयानन्ये इन्द्रियाणिषु जुहति ॥ २६ ॥

सर्वाणीन्द्रियकर्माणि प्राणकर्माणि चापरे ।

आत्मसंयमयोगागौ जुहति ज्ञानदीपिते ॥ २७ ॥

द्रव्ययज्ञास्तपोयज्ञा योगयज्ञास्तथाऽपरे ।

स्वाध्यायज्ञानयज्ञाश्च यतयः संशितव्रताः ॥ २८ ॥

"Some sacrifice the sense of hearing and other senses in the fire of restraint; others sacrifice sound and other sense objects in the fire of senses."-26

"Some others sacrifice all sense activities and even their "Prana" - energy - in the fire of self controlled knowledge."-27

"Some sacrifice with material gifts and some with yoga and some with acquiring and imparting knowledge and some with rigid vows, austerity and self- restraint. - 28

Note: All these verses now refer to the sacrifices by way of restraint of different senses by the process of yoga, namely, "Dhyan, Dharma and Samadhi"

अपाने जुह्वति प्राणं प्राणेऽपानं तथाऽपरे ।

प्राणापानगती रुद्ध्वा प्राणायामपरायणाः ॥ २९ ॥

"Some who are absorbed in Pranayam (breath control) sacrifice their out going breath by inward breathing and inward breath by outward breathing and also by restraining both out going and inward breathing." - 29

Note: This has reference to "Purak, Kumbhak and Rechak processes of Pranayam

अपरे नियताहाराः प्राणान्प्राणेषु जुह्वति ।

सर्वेऽप्येते यज्ञविदो यज्ञक्षपितकल्मषाः ॥ ३० ॥

"There are others who regulate their diet and thus sacrifice one form of vital energy into another form. All these people know what is meant by sacrifice and by sacrifice purge themselves of impurities." - 30

यज्ञशिष्टामृतभुजो यान्ति ब्रह्मा सनातनम् ।

नायं लोकोऽस्त्ययज्ञस्य कु तोऽन्यः कु रसत्तम ॥ ३१ ॥

"Eaters of the remnant of this nectar of Yajna attains Brahaman (Godhood). Even this

world cannot be obtained by those who do not sacrifice, then what to talk of the other world, O, The Best of Kurus ?- 31

Note: Remnant of Yajna is the Prasad which is leftover.

एवं ब्रह्मविधा यज्ञा वितता ब्रह्माणो मुखे ।

कर्मजान्विद्धि तान्सर्वानेवं ज्ञात्वा विमोक्ष्यसे ॥ ३२ ॥

"Thus various sacrifices have been described by Brahman. Know that all of them proceed from action. Knowing this you will be liberated.-32

श्रेयान्द्रव्यमयाद्यज्ञाज्ज्ञानयज्ञः परन्तप ।

सर्वं कर्माखिलं पार्थ ज्ञाने परिसमाप्यते ॥ ३३ ॥

"O Parantapa, knowledge sacrifice is superior to sacrifices of material objects. All actions (which do not bind) culminate in knowledge.- 33

तद्विद्धि प्रणिपातेन परिप्रश्नेन सेवया ।

उपदेक्ष्यन्ति ते ज्ञानं ज्ञानिनस्तत्त्वदर्शिनः ॥ ३४ ॥

"The wise who have realized the Reality will impart this knowledge to you if you try to

learn the same by homage, questioning and service "

यज्ज्ञात्वा न पुनर्मोहमेवं यास्यसि पाण्डव ।

येन भूतान्यशेषेण द्रक्ष्यस्यात्मन्यथो मयि ॥ ३५ ॥

"Oh , Pandava, having obtained this knowledge, you shall not be deluded like this ; and you shall see all beings in your own self as well as in Me." - 35

अपि चेदसि पापेभ्यः सर्वेभ्यः पापकृ त्तमः ।

सर्वं ज्ञानप्लवेनैव वृजिनं सन्तरिष्यसि ॥ ३६ ॥

"Even though you may be the most sinful of all sinners, you shall cross the ocean of sin by this boat of knowledge." -36

यथैधांसि समिद्धोऽग्निर्भस्मसात्कुरुतेऽर्जुन ।

ज्ञानाग्निः सर्वं कर्माणि भस्मसात्कुरुते तथा ॥ ३७ ॥

"Oh Arjuna, just as a blazing fire reduces fuel to ashes, so does the fire of knowledge all actions. " - 37

न हि ज्ञानेन सदृशं पवित्रमिह विद्यते ।

तत्त्वयं योगसंसिद्धः कालेनात्मानि विन्दति ॥ ३८ ॥

"In this world there is nothing so purifying as knowledge. He who is perfected in yoga obtains it in course of time."- 38

श्रद्धावाँल्लभते ज्ञानं तत्परः संयतेन्द्रियः ।

ज्ञानं लब्ध्वा परां शान्तिमचिरेणाधिगच्छति ॥ ३९ ॥

"It is the man of faith, the one who is fully devoted and who has subdued the senses. Having obtained this knowledge he gets supreme peace."* -39

अज्ञश्चाद्धानश्च संशयात्मा विनश्यति ।

नायं लोकोऽस्ति न परो न सुखं संशयात्मनः ॥ ४० ॥

"The ignorant and faithless who is in doubt about self goes to destruction. For such a person there is neither this world nor the other one nor happiness."-40

योगसंन्यस्तकर्माणं ज्ञानसञ्छिन्नसंशयम् ।

आत्मवन्तं न कर्माणि निबध्नन्ति धनञ्जय ॥ ४१ ॥

"Oh. Dhananjaya, actions do not bind him who has renounced all actions by means of

Yoga and has removed all doubts by means of knowledge.- 41

तरमादज्ञानसम्भूतं हृत्स्थं ज्ञानासिनात्मनः ।

छित्त्वेन संशयं योगमातिष्ठोतिष्ठ भास्त ॥ ४२ ॥

"Therefore, O, Bharata cut as under your doubts which are born out of ignorance with the sword of knowledge, take refuge in yoga and arise."- 42

ॐ तत् सत्

इति श्रीमद्भगवद्गीतासूपनिषत्सु

ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे

कर्मब्रह्मार्पणयोगो नाम चतुर्थोऽध्याय ॥ ४ ॥

Thus ends the fourth

chapter of Gita known as

"JNANA - KARMA - SANYAS

YOGA"



CHAPTER - 4

JNANA KARMA

SANYAS YOGA

Chspter 3 was about “Karma Yoga” and showed that any action (Karma) which is performed without “Buddhi” i.e. discrection to avoid attachment to the fruits thereof, results in bondage. This concept is further elaborated in this chapter, which is called “Jnana karma Sanyaas Yoga”, which means an action which is performed not only without attachment to the fruits but also which is done as if it comes only in natural course of things, beings completely rid of passion, fear and anger (Vita Raga Bhaya Krodha) and with full devotion to the Supreme Soul. (Vide verse No 10). However the teachings contained in this chapter do not shut the doors to those who are not able to surrender completely to the Supreme

Soul and points out that howsoever a person seeks the Supreme Soul, he does get his reward to the extent to which he tries sincerely to reach Him (Ye Yatha Mam Prapadyante Tamstathaiva Bhajamyaham).

In verse 7 of this chapter the Lord assures the people that whenever righteousness is in decline and unrighteousness is ascendant, social forces are so generated that good elements of the society are protected and bad elements are destroyed and righteousness is firmly established. This is how the Jain perspective would explain verses 7 and 8 because the Jains would reject the theory of the Divine descent by the Soul to save humanity. Such interpretation recognizes the realities of the process of social psychology and is corroborated by the history of all social revolutions in every country of the globe. The emergence of the Upanishadic Rishis, the Jain Tirthankaras such as Rishabh Dev, Neminath.

Parshvanath and Mahavira, Bodhistwas such as Gautam Buddha, political revolutionists like Gandhi and Lenin, thinkers like Lao-tse and Confucius, prophets like Jesus and Mohammad the advent of all them goes to show that whenever the concerned human society has reached the Zenith of its depravity, the social forces automatically so work out that they generate antidotes to establish proper balance something akin to the philosophy of the German philosopher Hegel's theory of "Thesis, anti thesis and synthesis".

This chapter also refers to Karma-Sanyas i.e. absence of Karma (action). However, the reality of life's existence is that so long as one is alive he cannot avoid actions and if all actions good or bad do result in reactions with equal force and vitality, the result is that one's soul is constantly creating all types of bondages. If this is so, the problem is how to get out of this bondage. There must be some way out to get full freedom. This chapter provides satisfactory

answer to this question in verses 16 to 23. Verse 16 recognizes the difficulty by admitting that even intelligent persons are puzzled to find out what is “action” and what amounts to inaction. Subsequent verses provide full answer. Verse 18 pithily states that one who sees inaction in action and action in inaction is wise among men and is also a Yogi who has performed “all actions”. The reason is that all undertakings of such a person are free from desire and hence his actions are as if “burnt” by fire of wisdom (verse 19). Such a person remains always satisfied and fully engaged in performance of his duties. Since he or she performs all actions in his or her natural process, as is done by natural forces such as sun, moon or rain, his or her actions melt away without binding the soul. Such actions constitute true “Sacrifice” i.e. “Yajna”. These teachings are in full consonance with the Jain doctrine that the process of binding nature of an action begins just when that action is thought of in

human mind. So, when the action is not taken with any motive and is performed in a natural process stated above, it has logically no binding effect and works as if there is inaction contemplated by verse 18.

Jains do not subscribe to the performance of Yajnas by offering oblations to the fire as prescribed by Vedic rituals. Verses 24 to 33 fully support this view and recognize only that “Sacrifice”, which in shape of service to the humanity and self-control. Verse 28 states such different forms of sacrifices. Chapter 28 of Uttaradhyayan Sutra of Jains makes specific reference to the subject of yajna and states clearly in verse 16 thereof that the essence of Vedas is “Agnihotrara Yajna” according to which, religion and meditation constitute “fire” in which Karmas are burnt as offerings and the central object of a true yajna is the development of virtues such as truth, tolerance and austerities. Verses 24 to 33 of this chapter clearly endorse this idea. Verse 33 clearly prescribes that sacrifice through knowledge is

superior to sacrifices performed with material things offered in Yajna.

Then the question is what is true knowledge? Verses 34 to 39 provide the answer. Verse 34 advises us to obtain true knowledge by approaching an illumined soul and by asking questions to him with a view to gather knowledge with the recognized system in India. The dialogue between Mahavira and his principal pupil Gautam, between Gautam Buddha and his pupil Ananda and also between Yama and Nachiketa as well as between King Janaka and Ashtavakra do supply sufficient evidence for this. The principal reason of acquiring knowledge by such a process is that the illumined soul has personal experience of the utility of true knowledge which is called “Darshan” i.e. the thing which he has actually “seen” (experienced). It is not a mere book knowledge which does not go beyond “information” ; Questions are asked not with a view to enter into a debate: They are asked

to clear doubts to one who is inspired by faith. Therefore those who have no faith and go on negatively to raise doubts are called: “Shanshayatma” Gita says such souls perish (Shanahyatma Vinashyati) vide: verse 40 of this chapter. Verse 35 assures Arjuna that once he has reached enlightenment he would see the entire creation first within his own self and then in the Lord Himself i.e. the Oversoul As the Jains say: “Je Egam Janayi Se Sam Janayi”. i.e. “one who knows (the true character of) soul, knows everything worth knowing”. It is well said that “Jnanasya Falam Viratihi” i.e. “fruit of knowledge is Omniscience”. The Jains would unhesitatingly agree to this proposition as will be clear from a short reference to the Jain analysis of “Knowledge” and the process by which the soul acquires omniscience called “Kevala Jnana” or “Kaivalya”.

According to Jain epistemology, there are five categories of human knowledge namely:

(1) M a t i , (2) S h r u t i (3) A v a d h i , (4)Manahaparyaya) and (5)Kevala. This means Sensory, Scriptural, clairvoyance, telepathy and omniscience. Out of these, the first two are those which could be acquired by our Soul through sense organs like mind, ears and eyes and the last three are those which can be acquired directly by soul without the help of any sense organ. Therefore the former are called indirect (Paroksha) while the later three are called direct (Pratyaksha).

Jains believe that when Atman (soul) is dissociated from the company of Ajiva (Non soul or Prakriti) it has infinite power of omniscience. So, in order to reach the stage of omniscience the soul has to shed all types of bondages of Karma. Jains have prescribed a formula showing a process by which the soul gets Karmic bondage and how it can be free itself from that bondage. This formula is known as “Seven Tatwas”. Tatwa means element. These seven Tatwas are “Papa (Sin),

Punya(righteousness), Ashrava (Inflow), Bandh (Bondage), Samwara (Stoppage of influx) and Nirjara (shedding of accumulated Karmas) and Moksha(Final realease-freedom)

Out of these first two produce reaction in form of Karmas. The third factor connotes the inflow of these Karmas and the fourth factor connotes the bondage. Up to this stage the soul gets bound and hence if it wants to get freedom,fith and sixth factors work. Fifth is “which means that the soul so works that it stops acquiring any fresh flow of Karmas. After this stoppage is complete, the question remains about the total destruction of karmas, which are already accumulated, The process by which this is adhieved is called “Nirjara”. When the accumaulated Karmas are totally destroyed and no fresh inflow of karmas is allowed by the process of “Samwar”, the soul gets full freedom called “Moksha”.

It is at this stage that the soul gets omniscience the stage which in terms of

knowledge is called “Kevela” or Kaivalya the fifth category of knowledge.

This chapter ends with the exhortation to Arjuna to destroy all doubts with his sword in form of knowledge.



अध्याय - ५
कर्मसंन्यासयोग
Chapter - 5
Karma Sanyasyoga

Discussion in the previous chapters shows that there are two ways for spiritual progress one is renunciation of action (संन्यास) while the other is performance of yoga (कर्मयोग). Arjuna now asks which of these two is preferable. Lord explains how each of them can lead to the eternal truth as each when properly analysed and understood amount to the same thing. Lord however explains that performance of action without attachment should be preferred.

During this discussion Lord Krishna propounds in shlokas 13 to 16 Sankhya and Jain philosophy of the supremacy of a pure Soul and rejection of the idea that out side authority such as 'God' determines the course of actions which are good or bad.

॥ अर्जुन उवाच ॥

संन्यासं कर्मणा कृष्ण पुनर्योगं च शंससि ।

यच्छ्रेय एतयोरेकं तन्मे ब्रूहि सुनिश्चितम् ॥ १ ॥

Arjuna said

Krishna, you extol renunciation of action and also the performance of action - Please tell me with certainty which one is better."-1

॥ श्रीभगवानुवाच ॥

संन्यासः कर्मयोगश्च निःश्रेयसकरावुभौ ।

तयोस्तु कर्मसंन्यासात्कर्मयोगो विशिष्यते ॥ २ ॥

Loard Said

Renunciation and performance of action both lead to salvation, but of these two Karma Yoga is better than Sanyasa yoga.- 2

ज्ञेयः स नित्यसंन्यासी यो न द्वेष्टि न काङ्क्षति ।

निद्वन्द्वो हि महाबाहो सुखं बन्धात्प्रमुच्यते ॥ ३ ॥

Know that man of permanent renunciation (Nitya Sanyasi) is he who craves nothing and hates nothing. He is above the pairs of oppositions and so he easily gets release from bondage. - 3

साङ्ख्ययोगौ पृथग्बालाः प्रवदन्ति न पण्डिताः ।

एकमप्यास्थितः सम्यग्बुभयोर्विन्दते फलम् ॥ ४ ॥

Only the ignorant and not those who possess knowledge, take Sankhya and yoga as different. He who is truly established in any one of the two wins the fruit.- 4

यत्साङ्ख्यैः प्राप्यते स्थानं तद्योगैरपि गम्यते ।

एकं साङ्ख्यं च योगं च यः पश्यति स पश्यति ॥ ५ ॥

The State which is reached through

Sāṅkhya can also be reached through yoga. One who realizes that both Sankhya and Yoga are one, gets the correct realization.-5

संन्यासस्तु महाबाहो दुःखमाप्नुमयोगतः ।

योगयुक्तो मुनिर्ब्रह्मा न चिरेणाधिगच्छति ॥ ६ ॥

Renunciation, Oh Mahabahu, is difficult to attain except by yoga of action. The ascetic can achieve Brahma through yoga before long.-6

योगयुक्तो विशुद्धात्मा विजितात्मा जितेन्द्रियः ।

सर्वभूतात्मभूतात्मा कुर्वन्नपि न लिप्यते ॥ ७ ॥

One who has devoted himself to Karma Yoga, whose soul is pure who has conquered his self, who has full control over his physical senses and one whose soul is one with all other souls is not tainted even through he is engrossed with actions.- 7

नैव किञ्चित्करोमीति युक्तो मन्येत तत्त्ववित् ।

पश्यन्भृण्वन्स्पृशज्जिघ्रन्शनन्गच्छन्स्वपञ्चसन् ॥ ८ ॥

प्रलपन्विसृजन्गृह्णन्नुन्मिषन्निमिषन्नपि ।

इन्द्रियाणीन्द्रियार्थेषु वर्तन्त इति धारयन् ॥ ९ ॥

The Karma - Yogi who has realized the Reality believes that it is not he who sees, hears touches; smelling eating, walking , sleeping or breathing, while speaking, letting go, or seizing and even while opening and closing his eye-lids, he is of the opinion that during all these movements it is his physical senses which are moving among sense objects. - 8, 9

ब्रह्माण्याय कर्माणि सङ्गं त्यक्त्वा करोति यः ।

लिप्यते न स पापेन पद्मपत्रमिवाम्भसा ॥ १० ॥

He who performs his actions offering them to Brahman abandoning attachment, is not tainted by sin just as a lotus leaf does not become wet even while remaining in water.-10

कायेन मनसा बुद्ध्या केवलैरिन्द्रियैरपि ।

योगिनः कर्म कुर्वन्ति सङ्गं त्यक्त्वाऽऽत्मशुद्धये ॥ ११ ॥

Karma-yogis having abandoned attachment, do all acts with intellect, mind and body for his soul's purification.- 11

युक्तः कर्मफलं त्यक्त्वा शान्तिमाप्नोति नैष्टिकीम् ।

अयुक्तः कामकारेण फले सक्तो निबध्यते ॥ १२ ॥

The Karma - Yogi having abandoned fruits of his actions obtains permanent peace while one who is not a Karma - Yogi remains bound as he remains attached to the fruits of his actions.- 12

सर्वकर्माणि मनसा संन्यस्यास्ते सुखं वशी ।

नवद्वारे पुरे देही नैव कुर्वन्न कारयन् ॥ १३ ॥

The soul residing in body having renounced all actions mentally and remaining self controlled rests happily in the nine-gates city in form of this body itself doing nothing or causing others to do - 13

Note: We have seen in verses 8 and 9 above that the soul of a Karma - Yogi does not participate in bodily activities. This verse is the projection of that as Sankhya philosophy contends that Purush (Atman) remains aloof (kutasha) from the activities of Prakriti.

न कर्तृत्वं न कर्माणि लोकस्य सृजति प्रभुः ।

न कर्मफलसंयोगं स्वभावस्तु प्रवर्तते ॥ १४ ॥

God does not Himself do anything, nor does He create actions of other people. He

also does not create contact with fruits of action. All this happens by it self. - 14

Note: This is a very controversial Shloka. It represents Jain view according to which there is no outside agency to monitor world activities. If God does not do any of these things and everything happens by (Swabhava) Nature what is the necessity of God ? If appears that this verse again projects the Sankhya idea of Purusha remaining Kutasha.

नादत्ते कस्यचित्पापं न चैव सुकृतं विभुः ।

अज्ञानेनावृतं ज्ञानं तेन मुह्यन्ति जन्तवः ॥ १५ ॥

The Lord takes neither merits or demerits of anyone. Beings are deluded as their intellect is covered by ignorance.- 15

ज्ञानेन तु तदज्ञानं येषां नाशितमात्मनः ।

तेषामादित्यवज्ज्ञानं प्रकाशयति तत्परम् ॥ १६ ॥

But to those whose ignorance is destroyed by the knowledge of Self, Knowledge reveals the Supreme just as the sun reveals everything.

तद्बुद्ध्यस्तदात्मानस्तन्निष्ठास्तत्परायणाः ।

गच्छन्त्यपुनरावृत्तिं ज्ञाननिधूर्तकल्मषाः ॥ १७ ॥

Those whose intellect is absorbed in "That" (Tat) their Self being That, remaining

established in That, and "That" is their Supreme goal - these persons reach the place from where there is no return as their sins are destroyed by knowledge.- 17

विद्याविनयसम्पन्ने ब्राह्मणे गवि हस्तिनि ।

शुनि चैवश्वपाके च पण्डिताः समदर्शिनः ॥ १८ ॥

Panditas - persons of self - realization look with an equal eye a learned Brahmin, a cow, an elephant, dog and an out caste.- 18

इहैव तैर्जितः सर्गो येषां साम्ये स्थितं मनः ।

निर्दोषं हि समं ब्रह्मा तस्माद्ब्रह्मणि ते स्थिताः ॥ १९ ॥

Those whose minds rest in equality have conquered the cycle of birth and death even here in this life. Brahman who is spotless and equal to all is established in Supreme.-19

न प्रहृष्येत्प्रियं प्राप्य नोद्विजेत्प्राप्य चाप्रियम् ।

स्थिरबुद्धिरसम्भूढो ब्रह्मविद्ब्रह्मणि स्थितः ॥ २० ॥

One who knows the Absolute is undeluded and has steady intellect. He is not overjoyed obtaining pleasant things nor is he troubled by unpleasant things. Such a person

remains established in the Absolute.20

बाह्यस्पर्शेष्वसक्तात्मा विन्दत्यात्मनि यत्सुखम् ।

स ब्रह्मयोगयुक्तात्मा सुखमक्षयमश्नुते ॥ २१ ॥

With the Self unattached to external contacts, he finds happiness in Self. He has achieved union with Brahman and enjoys eternal bliss. - 21

ये हि संस्पर्शजा भोगा दुःखयोनय एव ते ।

आद्यन्तवन्तः कौन्तेय न तेषु रमते बुधः ॥ २२ ॥

For the joy derived from sense contacts are transitory and sources of misery, O Kaunteya, the wise do not revel in them. - 22

शक्नोतीहैव यः सोढुं प्राक्शरीरविमोक्षणात् ।

कामक्रोधोद्भवं वेगं स युक्तः स सुखी नरः ॥ २३ ॥

He who is able during this life to withstand the impact of Kama and Krodha (lust & wrath) is liberated person and happy. - 23

योऽन्तः सुखोऽन्तरारामस्तथान्तर्ज्योतिरेव यः ।

स योगी ब्रह्मनिर्वाणं ब्रह्मभूतोऽधिगच्छति ॥ २४ ॥

He who finds happiness from within, rejoices within, gets illumination within, that yogi gets absolute freedom having become one with Brahman.- 24

लभन्ते ब्रह्मनिर्वाणमृषयः क्षीणकल्मषाः ।

छिन्नद्वैधा यतात्मानः सर्वभूतहिते स्ताः ॥ २५ ॥

Those Rishis obtain absolute freedom whose sins are destroyed, whose doubts are removed, who are self controlled and who rejoice in the welfare of all beings.- 25

कामक्रोधवियुक्तानां यतीनां यतचेतसाम् ।

अभितो ब्रह्मनिर्वाणं वर्तते विदितात्मनाम् ॥ २६ ॥

To those wise men who are free from lust and anger and who are in complete control of their mind and have realized Atman find oneness with the Absolute everywhere around him.-26

स्पर्शान्कृत्वा बहिर्बाह्यान्श्चक्षुश्चैवान्तरे भूवोः ।

प्राणापानौ समौ कृत्वा नासाभ्यन्तरचारिणौ ॥ २७ ॥

यतेन्द्रियमनोबुद्धिर्मुनिर्मोक्षपरायणः ।

विगतेच्छाभयक्रोधो यः सदा मुक्त एव सः ॥ २८ ॥

That ascetic is ever free from the bondage of Karmas who has brought his senses, mind and intellect under control and being intent on total liberation he shuts out all thoughts of external enjoyments fixes his gaze between eye brows and regulates his breath by inhalation and *exhalations through nostrils.-
27 - 28

Note: We have seen that this chapter begins with Arjuna's question as to which out of "Karma - Sanyas" and Karma Yoga" is preferable. Lord says both of these two processes reach the same goal but Karma - Yogais more preferable and after saying this Lord shows how a Karma - Yogi reaches the final goal of total liberation.

भोक्तारं यज्ञतपसां सर्वलोकमहेश्वरम् ।

सुहृदं सर्वभूतानां ज्ञात्वा मां शान्तिमृच्छति ॥ २९ ॥

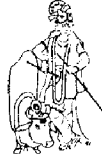
Knowing Me (Self - Soul) as the Acceptor of all sacrifices and austerities and as the over Lord of the whole universe as well as the friend

of all creation the Karma - Yogi does attain permanent peace.- 29

ॐ सत् तत्

इति श्रीमद्भगवद्गीतासूपनिषत्सु
ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे
कर्मसंन्यासयोगो नाम पञ्चमोऽध्याय ॥ ५ ॥

Thus ends the Fifth Chapter of
Gita Known as
Sanyas Yoga



CHAPTER 5

KARMA SANYAS YOGA

In the verse 41 of the last chapter the Lord referred to the renunciation of Karma saying: “Yoga Sanyasta Karmananam” meaning “Renunciation of Karma by Yoga” does not result in the bondage of the soul. At the same time Lord exhorted in the subsequent verse 42 to destroy all doubts by the sword of Jnana i.e. self realization or wisdom. Therefore this chapter opens by the question raised by Arjuna requesting the Lord to tell him whether renunciation of action is to be preferred or performance of action should be preferred.

The Lord says that says both lead to salvation but if preference is to be made, performance of action without attachment should be preferred because a Karma Yogi who is free from the pairs of opposites is as good as the ascetic who has renounced the world. The Lord said that without Karma Yoga, renunciation is difficult.

In verse 7 the Lord refers to “Vishuddhatma”

meaning “pure soul” and also refers to the victory of the pure soul over one’s physical senses. This reminds one the distinction between “Bhiratma” (Soul having outward tendencies) and “Antaratma” (Inward looking soul) of Jain conception.

The “Bhava Karma” of the person with Antaratma is such that his actions do not bind the soul and he does not consider his soul as different from the rest of the souls as pleaded in verse7.

Verses 13 and 14 are completely in agreement with the Jain theory that vicissitudes in the lives of living beings are not in the hands of any outside authority called “God” because they are the result of the self operating mechanism of nature under which the Karmic law prevails. The verse specifically states that “Prabhu” (God) does not determine the doership or the doings of beings., He has no concern with the fruits of actions which operate in accordance with their own nature

(Swabhava). Verse 15 further clarifies that God does not receive the virtues or vices of any one. This is a clear conformation of the theory of Karma as propounded by the Jains.

Verses 18 of this chapter refers to “Sama Darshina” i.e. “One who looks to all beings with equal eye”. His attitude is without any distinction between a learned Brahmin, a cow, an elephant or a dog. This is to say that all these beings are served according to their needs without any distinction of high or low.

Verse 19 further states that one who can treat all beings accordingly, establishes himself in Brahma (God). “Samatwa” or :”Samata”

is, according to Jainism, the corner stone of spiritual attainment. As Munishri Santbalji points out, “Bhagavati Sutra (of Jains) states that “Samayika’, the daily meditational prayer prescribed for Jains is itself the actual Soul (Atma) if the same is done with an equal eye for all beings of the universe.

Verses 20 to 26 describe the condition of a true Yogi who remains unaffected by passion and develops equanimity of mind. Verses 27 to 29 refer to the process of Pranayam by which the mind is steadied.



अध्याय - ६ आत्मसंयमयोग Chapter - 6

Atmasamyama Yoga

This chapter explains how one should conduct his daily actions in a way which would not bind the Soul. Lord says that if you perform your daily functions without attachment (अनाश्रित) that is, without expectations of receiving their fruits you are as good as a Sanyasi - One who has renounced worldly affairs.

Lord further puts great emphasis on the importance of Soul and like Jain theologians, he declares: आत्मैव ह्यात्मनो बन्धुः आत्मैव रिपुः आत्मनः (५) That is, your Soul is your friend as well as your enemy and therefore, one should progress by his own efforts

In this chapter Lord widely describes the whole process of meditation which in Jain terminology is called “Shukla Dhyana”

In the verses 29 to 32 the Lord points out to the element of unity in this universe. यो माम् पश्यति सणोत्र, सर्वं य म पश्यति ।

And then guides how to stabilise our mind by practice and dispassion - अभ्यासेन तु वैशब्धेन ।

The chapter ends with saying that, that yogi is the best who becomes one with the universal Soul by developing his own Soul power.

॥श्रीभगवानुवाच॥

अनाश्रितः कर्मफलं कार्यं कर्म करोति यः ।

स संन्यासी च योगी चन निरग्निरन चाक्रियः ॥ १ ॥

Shri Bhagwan Said :

"He who performs his duties without expecting fruits thereof is a real Sanyasi (Sankhya Yogi) as well as a Karma - Yogi - not one who merely renounces Sacred Fire or worldly activities."- 1

यं सन्यासमिति प्राहुर्योगं तं विद्धि पाण्डव ।

न ह्य संन्यस्तसङ्कल्पो योगी भवति कश्चन ॥ २ ॥

"Oh Pandava, please know that what they call Sanyasa is none other than yoga because no one becomes yogi without renouncing worldly thoughts."-2

आरुक्षोर्मुनेर्योगं कर्म कारणमुच्यते ।

योगारूढस्य तस्यैव शमः कारणमुच्यते ॥ ३ ॥

"For the sage who desires to climb the heights of a Karma-Yogi, disinterested action is considered as the cause. Same Yogi

having attained yoga quiescence (Shama-
tranquility) becomes the basis. *(cause) (for
further progress)"-3

यदा हि नेन्द्रियार्थेषु न कर्मस्वनुषज्जते ।

सर्वसङ्कल्पसंन्यासी योगारूढस्तदोच्यते ॥ ४ ॥

"When a person is not attached to sense
objects or even to actions and has renounced
all desires, he is said to have established
himself in Yoga."- 4

उद्धारेदाऽऽत्मनात्मानं नात्मानमवसादयेत् ।

आत्मैव ह्यात्मनो बन्धुरात्मैव रिपुरात्मनः ॥ ५ ॥

"One should raise himself by his own
efforts and should not allow himself to be
lowered because your soul is verily your
friend and foe. "- 5

बन्धुरात्माऽऽत्मनस्तस्य येनात्मैवात्मना जितः ।

अनात्मनस्तु शत्रुत्वे वर्तेतात्मैव शत्रुवत् ॥ ६ ॥

"One's own soul is *his friend if his lower
self is conquered but if the same soul has

not conquered his lower self, it is like an enemy "-6

जितात्मनः प्रशान्तस्य परमात्मा समाहितः ।

शीतोष्णसुखदुःखेषु तथा मानापमानयोः ॥ ७ ॥

"The self of one who has conquered his soul and who is perfectly calm and balanced remains composed in cold as well as heat, in pleasure as well as pain and in honour as well as dishonour." - 7

ज्ञानविज्ञानतृप्तात्मा कूटस्थो विजितेन्द्रियः ।

युक्त इत्युच्यते योगी समलोष्टाश्मकाञ्चनः ॥ ८ ॥

"The yogi who is saturated with knowledge and wisdom and who remains unshaken and has conquered all senses does not find any difference between a lump of earth stone a piece of gold is spoken as a realized soul." - 8

सुहृन्मित्रार्युदासीनमध्यस्थद्वेष्यबन्धुषु ।

साधुष्वपि च पापेषु समबुद्धिर्विशिष्यते ॥ ९ ॥

"He supremely excels who looks equally upon well-wishers and neutrals as well as mediators, friends and foes, relatives and objects of hatred , virtuous and sinful."- 9

योगी युज्जीत सततमात्मानं रहसि स्थितः ।

एकाकी यतचित्तात्मा निराशीरपरिग्रहः ॥ १० ॥

"Living in seclusion all by himself, the yogi who has controlled his mind and is free from desires and is void of possession should constantly engage in meditation."- 10

शुचौ देशे प्रतिष्ठाप्य स्थिरमासनमात्मनः ।

नात्युच्छ्रितं नातिनीचं चैलाजिनकुशोत्तरम् ॥ ११ ॥

तत्रैकाग्रं मनः कृत्वा यतचित्तेन्द्रियक्रियः ।

उपविश्यासने युज्ज्याद्योगमात्मविशुद्धये ॥ १२ ॥

"His seat should be firmly placed at a spot which is clean and which is not too high or too low and made of cloth, skin and Kusha grass.

""Occupying that seat with concentration and control over mind as well as senses

one should practice Yoga for self purification.

11, 12

Note: These verses show how one prefers to sit in meditation.

समं कायशिरोग्रीवं धारयन्नचलं स्थिरः

सम्प्रेक्ष्य नासिकाग्रं स्वं दिशश्चानवलोकयन् ॥ १३ ॥

प्रशान्तात्मा विगतभीर्ब्रह्माचारिब्रते स्थितः ।

मनः संयम्य मच्चित्तो युक्त आसीत मत्परः ॥ १४ ॥

"Keeping himself steady, trunk, head and neck strait, motionless, fixing his eye on the tip of his nose without looking round about " "Keeping himself clam, fearless and firm in the vow of chastity and with restrained mind fixed on Me the Yogi should sit absorbed in Me."- 13, 14

युञ्जन्नेवं सदाऽऽत्मानं योगी नियतमानसः ।

शान्तिं निर्वाणपरमां मत्संस्थामधिगच्छति ॥ १५ ॥

" Thus constantly keeping his mind balanced the Yogi with his mind controlled attains speace and abiding in Me attains liberation" - 15

liberation." - 15

नात्यश्नतस्तु योगोऽस्ति न चैकान्तमनश्नतः ।

न चाति स्वप्नशीलस्य जाग्रतो नैव चार्जुन ॥ १६ ॥

"Yoga is not for him who eats too much nor for him who does not eat at all. It is neither for him who sleeps too much nor for him who is sleppless." - 16

युक्ताहारविहारस्य युक्तचेष्टास्य कर्मसु ।

युक्तस्वप्नावबोधस्य योगो भवति दुःखहा ॥ १७ ॥

"Yoga relieves from all sorts of pains the person who is disciplined in food recreation and all his activities in sleep and waking." - 17

यदा विनियतं चित्तमात्मन्येवावतिष्ठते ।

निःस्पृहः सर्वकामेभ्यो युक्त इत्युच्यते तदा ॥ १८ ॥

"When fully controlled mind rests in self only and is free from longings and desires, it can be said that such a person is united with Me." - 18

यथा दीपो निवातस्थो नेङ्गते सोपमा स्मृता ।

योगिनो यतचित्तस्य युञ्जतो योगमात्मनः ॥ १९ ॥

"Just as a lamp placed at a windless spot does not flicker so does the controlled mind of a person practicing yoga."- 19

यत्रोपरमते चित्तं निरुद्धं योगसेवया ।

यत्र चैवात्मनाऽऽत्मानं पश्यन्नात्मनि तुष्यति ॥ २० ॥

सुखमात्यन्तिकं यत्तद्बुद्धिग्राह्यमतीन्द्रियम् ।

वेत्ति यत्र न चैवायं स्थितश्चलति तत्त्वतः ॥ २१ ॥

यं लब्ध्वा चापरं लाभं मन्यते नाधिकं ततः ।

यस्मिन्स्थितो न दुःखेन गुरुणाऽपि विचाल्यते ॥२२॥

तं विद्याद्दुःखसंयोगवियोगं योगसंज्ञितम् ।

स निश्चयेन योक्तव्यो योगोऽनिर्विण्णचेतसा ॥ २३ ॥

"Where process of thought disciplined by the practice of Yoga ceases to function self is able to see it self and remains fully satisfied." - 20

"Yogi feels, that infinite bliss, which can be grasped only by intellect and which transcends physical senses. Where Yogi achieves this position he never moves from Reality." - 21

"Having gained thus a state (of spiritual development) better than which, nothing exists, and established in that State he is not Shaken by any calamity." - 22

"Let it be known that "Yoga" means severance from the union with pain. Such a Yoga can be practiced with determination, steadiness and without wavering mind."-23

सङ्कल्पप्रभवान्कामांस्त्यक्त्वा सर्वानशेषतः ।

मनसैवेन्द्रियग्रामं विनियम्य समन्ततः ॥ २४ ॥

शनैःशनैरुपरमेद्बुद्ध्या धृतिगृहीतया ।

आत्मसंस्थं मनः कृत्वा न किञ्चिदपि चिन्तयेत् ॥२५॥

"Having totally abandoned all desires born of imagination and controlling all physical senses from all sides of his mind'- 24

"Gradually one attains quietude and has his mind firmly established in Atman not thinking anything else." - 25

Note: Both these verses taken together refer to Pratyahar Dhyana and Dharna of Ashtang Yoga of Patanjali, and the concepts of "samvara" and "gunasthanaks of Jains."

यतो यतो निश्चरति मनश्चञ्चलमस्थिरम् ।
 ततस्ततो नियम्यैतदात्मन्येव वशं नयेत् ॥ २६ ॥
 प्रशान्तमनसं ह्येनं योगिनं सुखमुत्तमम् ।
 उपैति शान्तरजसं ब्रह्माभूतमकल्मषम् ॥ २७ ॥
 यज्जन्नेवं सदाऽऽत्मानं योगी विगतकल्मषः
 सुखेन ब्रह्मासंस्पर्शमत्यन्तं सुखमश्नुते ॥ २८ ॥

"Whereever fickle and unsteady mind wanders, it is controlled and brought under the sway of Atman"- 26

"Thus when the mind becomes clam with all of his passions quietened the Yogi attains supreme Bliss and becomes one with Brahman."- 27

"Thus practicing Yoga one becomes free from all types of sins and enjoys Infinite Bliss of being one with Brahma."- 28

Note: This refers to the final stage of Samadhi. According to Jainism he attains the stage of Siddhahood.

सर्वभूतस्थमात्मानं सर्वभूतानि चात्मानि ।
 ईक्षते योगयुक्तात्मा सर्वत्र समदर्शनः ॥ २९ ॥

"Such a Yogi sees self abiding in all beings

and all being abiding in him (because) he considers himself united with all in identity and treats all with sameness- 29

यो मां पश्यति सर्वत्र सर्वं च मयि पश्यति ।

तस्याहं न प्रणश्यामि स च मे न प्रणश्यति ॥ ३० ॥

"He who sees Me everywhere and every thing in Me never gets separated from Me nor do I separate My self from him." - 30

सर्वभूतस्थितं यो मां भजत्येकत्वमास्थितः ।

सर्वथा वर्तमानोऽपि स योगी मयि वर्तते ॥ ३१ ॥

"Such a Yogi seeing me present in all beings and worships Me as dwelling in all and wherever he is, he abides in Me." - 31

आत्मौपम्येन सर्वत्र समं पश्यति योऽर्जुन ।

सुखं वा यदि वा दुःखं स योगी परमो मतः ॥ ३२ ॥

"Oh Arjuna , on account of this identical unification of all souls he sees Me everywhere in happiness or pain - Thus he remains highest in My regard.' - 32

॥ अर्जुन उवाच ॥

योऽयं योगस्त्वया प्रोक्तः साम्येन मधुसूदन ।

एतस्याहं न पश्यामि चञ्चलत्वात्स्थितिं स्थिराम् ॥३३॥

Arjuna Said:

"Oh Madhusudana, on account of the restlessness of mind I do not perceive the Stability of equanimity which you have preached"- 33

चञ्चलं हि मनः कृष्ण प्रमाथि बलवद्दृढम् ।

तस्याहं निग्रहं मन्ये वायोऽपि सदुष्करम् ॥ ३४ ॥

"Oh Krishna, mind is very restless turbulent strong and unyielding. It is as difficult to control it just as it is for wind to be controlled."- 34

॥ श्रीभगवानुवाच ॥

असंशयं महाबाहो मनो दुर्निग्रहं चलम् ।

अभ्यासेन तु कौन्तेय वैराग्येण च गृह्यते ॥ ३५ ॥

Lord Said :

"Undoubtedly, Oh Mighty one, mind is fickle and hard to be controlled, but oh Son,

of Kunti, it can be restrained by Constant practice and dispassion."- 35

असंयतात्मना योगो दुष्प्राप इति मे मतिः ।

वश्यात्मना तु यतता शक्योऽवाप्नुमुपायतः ॥३६॥

"Without self - restraint, I think, it is difficult to attain, but by self - controlled striving and by proper means it can be attained."- 36

॥ अर्जुन उवाच ॥

अयतिः श्रद्धयोपेतो योगाच्चलितमानसः ॥

अप्राप्य योगसंसिद्धिं कां गतिं कृष्ण गच्छति ॥ ३७ ॥

Arjuna Said:

"Oh Krishna, (Please tell me) to what end one goes if inspite of having full faith, on account of fickleness of mind he fails to attain perfection in Yoga."- 37

कच्चिनौभयविभ्रष्टश्छिन्नाभ्रमिव नश्यति ।

अप्रतिष्ठो महाबाहो ब्रह्माणः पथि ॥ ३८ ॥

"Is it so, that if one thus loses both - the path of knowledge and the path of Action,

he would also lose the path of attaining Brahman like a cloud split asunder without support ?" - 38

एतन्मे संशयं कृष्ण छेत्तुमर्हस्यशेषतः ।

त्वदन्यः संशयस्य छेत्ता न ह्युपपद्यते ॥ ३९ ॥

"Oh Krishna, you deserve to dispel my doubt completely because except you no one else can do it." - 39

॥ श्रीभगवानुवाच ॥

पार्थ नैवेह नामुत्र विनाशस्तस्य विद्यते ।

नहि कल्याणकृत्कश्चिद् दुर्गतिं तात गच्छति ॥ ४० ॥

The Lord Said :

"My dear friend, no one who strive for good ever goes to the underworld and his such actions are not destroyed either in this life or in the next one" - 40

प्राप्य पुण्यकृतां लोकानुषित्वा शाश्वतीः समाः ।

शुचीनां श्रीमतां गेहे योगभ्रष्टोऽभिजायते ॥ ४१ ॥

"Having attained the world of the righteous

and having dwelt there for a long time, one who has fallen from Yoga is born again in the family of people who are pure and rich in virtues."- 41

अथवा योगिनामेव कुले भवति धीमताम् ।

एतद्धि दुर्लभतरं लोके जन्म यदीदृशम् ॥ ४२ ॥

"Or, he is born in the family of the wise yogis . A birth like this is very difficult to obtain in this world.- 42

तत्र तं बुद्धिसंयोगं लभते पौर्वदेहिकम् ।

यतते च ततो भूयः संसिद्धौ कुरुनन्दन ॥ ४३ ॥

"Oh Son of Kuru, there his intellect gets united with the knowledge acquired by him in previous life and he strives more than ever to achieve Perfection. - 43

पूर्वाभ्यासेन तेनैव ह्रियते ह्यवशोऽपि सः ।

जिज्ञासुरपि योगस्य शब्दब्रह्मातिवर्तते ॥ ४४ ॥

"By virtue of his practice in previous life he is born thus, whether he wishes or not and in the next life even if he merely wishes to know what is Yoga, he passes beyond Vedic rituals."- 44

प्रयत्नाद्यतमानस्तु योगी संशुद्धकिल्बिषः ।

अनेकजन्मसंसिद्धस्ततो याति परां गतिम् ॥ ४५ ॥

"However, the yogi who strives assiduously does reach the highest stage." - 45

तपस्विभ्योऽधिको योगी ज्ञानिभ्योऽपि मतोऽधिकः ।

कर्मिभ्यश्चाधिको योगी तस्माद्योगी भवार्जुन ॥ ४६ ॥

"Oh Arjuna, such a Yogi is at a stage superior to ascetics performing austerities, he is also higher than the man of mere knowledge and still higher than the persons engaged in rituals ; And therefore , strive to be a Yogi. " - 46

योगिनामपि सर्वेषां मद्गतेनान्तरात्मना ।

श्रद्धावान्भजते यो मां स मे युक्ततमो मतः ॥ ४७ ॥

"And out of all Yogi's that Yogi is the best who with full faith in his inner self becomes one with Me." -47

Note: Above verses project the same idea as projected by Jain doctrine of Guna sthauaks according to which the Sadhaka whose Moha (attach-ment) is not completely destroyed may havea fall but he being led by previous experience progresses fast and finally becomes one with Siddha - The Absolute.

ॐ तत् सत्.

इति श्रीमद्भगवद्गीतासूपनिषत्सु
ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे

आत्मसंयमयोगो नाम ष्ठाऽध्यायः ॥ ६ ॥

Thus ends the SIXTH CHAPTER
known as

"DHYAN YOGA"

OR

ATMA SAUJYAMYOGA



CHAPTER 6

ATMA SANYAM YOGA

In the opinion of the author this chapter is one of those chapters of Gita, which are nearest and closest to some basic doctrines of Jainism.

As already observed before, under the heading “Universality of Gita’s teachings” Gita is not a sectarian scripture and caters to the need of almost all types of philosophical outlooks generated by Indian culture. It is therefore necessary to point out some basic differences of the approaches of Shramana tradition (to which Jainism and Buddhism belong), and Vedic tradition because in the opinion of this author Gita can not be equated with that Vedic tradition which gives prominence to rituals and ceremonies to please various types of gods ruling over different phases of nature. As we proceed further we find that even Gita discounts these rituals for the purpose of

spiritual progress.

Shramana tradition is principally based on the path of knowledge known as “Jnana Marg”, and hence puts emphasis on “Virakti” which means renunciation, while Vedic tradition, as subsequently developed, is principally based on action without attachment known as “Karma Yoga”. Pandit Sukhalalji, a venerated scholar, aptly points out to this distinction by observing that while Vedic tradition is principally based on the solution of “Vaishmya” meaning inequality or conflicting situations, the Shramana tradition puts emphasis on “Saamya” meaning equality or resemblance. The result of this distinction is that Vedic tradition aims at “Pravrutti” meaning activity while Shramana tradition aims at “Nivrutti” means “Sanyasa”. It is this basic distinction, which is responsible for the difference in their philosophical approach.

The author of Gita has made a wonderful attempt to synchronize both these approaches.

The result is that Gita has a place for varieties of philosophical thinking like Dwait, Adwait, Jnana, Dhyana, Karma and “Atmaupamyata”.

The subject of Atmaupamyata means a principle which regards all as one's own self or which seeks to establish one's own identity with all sentient beings. This chapter presents to us sufficient materials on this subject, which practically reproduces some basic thinking of Jainism. It is for this reason that this chapter is known as “Atma Samyam Yoga”, Shri Shankara and Shri Chinmayanadji prefer to describe it as “Dhyana Yoga” because it refers to many details of the performance of Dhyana (meditation). This chapter consists of 47 verses and principally their discussion is in relation to Atma (soul) and its spiritual advancement and even the verses about Dhyana are for that purpose. Therefore it would be proper to identify this chapter as “Atma Samyam Yoga”.

Now let us examine how this chapter corroborates Jain perspectives.

Reference to the foregoing fifth chapter shows that Arjuna requests the Lord to explain which is better of Sanyasa and Karma Yoga Lord's reply is - "Karma Yogo Vishishyate" means out of these two karma Yoga is better though both lead to the same goal. According to the author of Gita, the action which is performed without any attachment is not only easier but is also better for the individual concerned as well as for the human society.

Now in this chapter the Lord explains the importance of self-control and the procedure by which it can be attained. In the first verse the Lord observes that one who performs actions without attachment (Anashritah Karma Falam Karyam) is a "Sanyasi" (one who resorts to renunciation) as well as a Yogi (Karma Yogi) and further emphasizes that "Sanyas" is nothing but "Yoga" because one who has not controlled the mental desires can not be a Karma Yogi. (Ref: verses 2 and 4).

This process of renunciation of desires is

called “Vitaraga” in Jain parlance. The expression “Vitaraga” is peculiar to Jain terminology. It is more comprehensive than the usually employed expression “Viraga or Vairaga” which has negative implication as it means aversion while the expression Vitaraga means absence of attachment. If attachment is absent one is not required to develop aversion. Verse 4 uses the words “Sankalpa Sanyas” which means renunciation of all worldly thoughts and says that one who renounces these does really climb the heights of Yoga. This clearly accepts the Jain notion of Sanyas by Vitaraga.

In verse 3 of this chapter, Gita says that to the person who desires to climb the heights of Karma Yoga, disinterested action is inevitable. This disinterest is described as “Sankalpa Sanyas” which means renunciation of all desires. This is nothing but the “Vitaragataa” of Jains. Such a person obtains “Shama” i.e. equanimity. This expression “Shama” is related

to the Prakrit word “Shamayiya”, which is often used in Jain scriptures. In the Jain tradition the expression Shamayiya is considered the master key to spiritual progress. Gita’s emphasis on the importance of equanimity is so similar to Jain approach that Pandit Sukhalaji explains it as under:- “We often notice Gita corroborating the Jain view about equanimity at various places by using words “Samadarshi” “Saamya”, and “Samata” all conveying the same sense of equanimity. This is the basic thought of Jain scripture “Achaarang Sutra”. Jain scriptures often emphasize that one who adopts equanimity is a real “Brahmana”. Thus the apparent distinction between “Shramana” and “Brahmana” is obliterated.” In corroboration of this view of Sukhalalji we may refer to some of the verses of one of the prominent scriptures of Jainism called “Uttaraadhyayan Sutra”, which has following verses in its chapter 25. Verse 21 says, “Just as purified gold is devoid of dirt, so is a true

Brahmin who is devoid of sins and passions such as attachments, aversions and fear”. Verse 27 says, “A true Brahmin is not besmeared by worldly and sensual enjoyments just as a lotus is not besmeared by water.” Verse 32 says, “Equanimity makes one a saint, Brahmacharya (celibacy with godliness) makes one a good Brahmin and one is known as a “Tapasvi” or a “Muni” when he possesses “Jnana” (Knowledge)”

Verses 5 and 6 of this chapter exhort us to lift our selves by our own efforts for our soul is our own friend and foe. This is in complete consonance with the Jain belief that every soul is its own master and by its own efforts it can rise to the level of omniscience and omnipotence which are the attributes of what is known as “God”. According to Jainism the true character and power of the soul are blurred by the worldly sensual passions which can be removed only by soul’s own efforts. This idea is exactly conveyed by verse 37 of chapter 20

of Uttaraadhyayan Sutra as under:-

“Appaa Kattaa vikattaa ya, duhana ya, suhana ya, Appa mittamamittam cha, dupatthiya supatthiyo.” Meaning, “Soul is it self the producer of pleasures and pains. Soul is its own friend and foe and is the doer of all good and bad actions”. In the verses 35 of the same chapter of Uttaraadhyayan Sutra it is said:- “Appaanameva jujjahi, kim te jujjena bajjayo (Appaanameva appaanam jaittaa suhamehae ((” meaning “(If you want to fight), fight against your own self. You would not achieve anything by fighting with your outside enemies. So, conquer your own self.”

Similar is the directive of “Acharrang Sutra” saying, “Purisaa! Tumameve tumamittam, kim bahiyaa mitta michchhhasi? Purisaa! Appaanameva abhinimijjna, evam dukham pamasyasi ((Meaning, “Oh man! You your self are your firend, why should you try find friendship from outside sources? If you keep your own self in control you will be free

from all sorts of pains”.

This idea is carried further by verses 7,8 and 9 which point out that one, who has conquered his soul, and thereby has obtained equanimity becomes the Supreme Soul (Paramaatmaa) to whom cold and heat, joy and sorrow, honour and ignominy make no difference, and to whom earth, stone and gold are all alike. He sees well-wishers, neutrals, mediators, friends as well as foes, relatives and haters, virtuous and sinful, with same eyes.

The same idea is carried by Achaarang Sutra chapter 5 verse 2 which says, “The person who is in full control of his soul (Atmadarshi) is never disturbed by comfortable or uncomfortable circumstances and has complete equanimity and is fully capable to live on his own.”

Verse 10 of this chapter admonishes such a Yogi to remain constantly engrossed in his soul (Yunjita satatam-Atmaanam). This

conveys the same message, which was conveyed by Lord Mahavira to his principal pupil Gautam admonishing him “Samayam Maa Pamaayaye”. (Ref: Utt. Ch. 10) means, “Do not lose any moment” without remaining in the company of your own pure soul.

Then follow verses 11 to 16 which are about meditation how it should be practiced and how constantly fixing one’s mind on his own pure soul one gets permanent peace.

At this stage it is necessary to refer to the Jain approach to meditation. Ordinarily the popular belief is that meditation means concentration of mind on Divinity. However the approach of Jainism is more analytical. MEDITATION, ACCORDING TO Jainism, is a mental process in day-to-day existence of human life, and therefore, Jain thinkers have analyzed the process of meditation into four types, namely, (1) Arta Dhyaan, (2) Rudra Dhyaan, (3) Dharma Dhyaan, and (4) Shukla Dhyaan. The word “Arta” means pain and the

word Rudra connotes cruelty. If we analyze the course of average human existence, we shall find that the major portion of our life is occupied by tensions created by different types of pleasures and pains. In other words our mind is mostly occupied by the feelings, which are good or bad. When it is occupied by bad feelings we are either in Arta (painful) or in Rudra (cruel) mood. However, some times we are also in good mood when we think in terms of ethical and social obligations, which prompt us to lead us to virtuous path. When we are in such a mood we are in Dharma Dhyaan.

As and when we progress in Dharma Dhyaan, a stage comes when we enter into the last stage of “Shukla Dhyaan”. Shukla means pure. It is the stage when our mind becomes thoughtless. This is described as “Nirvikalpa Samadhi”. It is not possible to describe this stage because human language is not capable to express it fully. To know what is meant by

sweetness which can be instantaneously known when you put a piece of sugar in your mouth. Gita teaches us in the above verses the process to achieve what the Jains identify as Shukla Dhyaan.

Then follows verse 17 which describes how a true Yogi regulates his life by discrimination- how he eats, moves recreates and performs all his actions. (Yukta aahara viharasya yukta chetshtasya Karmasu). This verse reminds one the simple prescription provided by Lord Mahavira to avoid the bandage of Karma (actions). His prescription was, “Jayam chare, jayam chitthe jayamase jayam saye Jayam bhujanto bhaasanto, papa karma na bandhai” ((Meaning, “If you discriminate in all your movements such as your walk, seat, sleep, speech and food, you would not incur any bondage of sinful action.

As we proceed further in this chapter, we get verses 18 to 23, which record the result of meditation of Shuka Dhyaan type of Jains.

These verses show that the person who has reached the stage of Shukla Dhyaan becomes totally free from longings and desires,,becomes steady in his thinking and is able to recognize his own Self, and feels blissful by achieving Reality. He is not shaken by calamities. Such Yoga should be resolutely practiced with steady mind.

Verses 24 to 28 show how by the process of “Pratyahaara” and “Dhaarana” prescribed by “Ashaang Yoga” of Shri Patanjali one becomes able to achieve the above referred stage of “Shukla Dhyaan”. These processes are covered by the concept of “Samvara” and “Nirjara” which are fifth and sixth Tatwas of the seven Tatwas, which are already referred to while discussing verses 34 to 39 of chapter 4. To repeat, Samvara and Nirjara are the processes of stopping the inflow and the elimination of the accumulated Karmas of every type. When the verse 25 advises us to attain quititude gradually (Shanaihi Shanaihi) we are

reminded of the Jain theory of “Guna Sthanaka” “the ladder to achieve the highest goal of “Kaivalya”.(Ref:Bare outlines of Jainism page,1).When we come to verses 29 to 32 we find Gita fully approving what Achaarang Sutra of Jains tells us in its chapter5 (5) (8)pointing out that every sentient being is apart of the whole universe, and therefore every soul which intends to kill, should realize that the being to be killed is the one himself who wants to kill and the being which suffers pain is the same one who causes pain (Tumasi naama tam chevem jam hanaavyam timansi-i.e. The thing which you want to kill is your own self). Achaarang asserts that it is such consciousness, which generates all round feeling of oneness.

At this stage Arjuna realizes that on account fo our restless mind it is very difficult to achieve equanimity, which the Lord has preached. He therefore requests Shri Krishna how to control mind, which is as uncontrollable as the wind

is. (Verses 33 & 34). The Lord replies that though it is true that mind is restless and difficult to curb, it can be brought under control by repeated practice (of meditation) and adopting dispassion. (Verse 35). It is difficult to attain this Yoga if one's mind is not restrained. However if one strives persistently to control it, it is possible to attain it. (Verse 36).

Knowing how to control the mind, Arjuna now requests the Lord to tell him what happens if in spite of striving with full faith, one fails to control his mind and in the result he fails in achieving Yoga. He asks whether in such cases it is not likely that one would lose both the paths of knowledge as well as action and ultimately even the path of attaining Brahman. (Verses 37 to 39). In reply the Lord assures Arjuna that no one who strives for good, fails to receive the consequences thereof. He says: "Na hi kalyaanakrut kashchit durgatim taata

gachchhati". i.e. One who strives for the spiritual welfare, never meets with ill fate. Such a person who fails to achieve Yoga takes rebirth in the higher strata of the society of enlightened Yogis. Such rebirth is difficult to be attained in normal course. Having obtained such birth, he on account of his past experience in the previous birth, is able to strive more to achieve perfection.. He then passes beyond Vedic rituals and easily as well as speedily achieves the Absolute. (Verses 40 to 45) The Lord then assures Arjuna that such a Yogi is superior in his spiritual attainments to those who stick merely to their austerities or knowledge or rituals. The Lord then calls upon him to be a real Yogi. (Verse 46).

This chapter ends by declaring that out of all Yogis, that Yogi is the best who, havin full faith in his own inner self, becomes one with the Universal Self. (Verse 47).

All these verses proceed with the recognition of the theory of Karma on which

SHRIMAD BHAGVAD GITA-A JAIN PERSPECTIVE

the Jain philosophical structure of Godless creativity is based, The process by which the author of Gita describes the fall and subsequent ascendancy of the aspirant who dies without achieving the final goal on account the fickleness of mind, is exactly similar to the Jain metaphysical belief that the aspirant who has been able to climb the higher step of ladder called “Gunasthanaka” falls to the lowest ladder of the second step if he has not been able to wipe off all the traits of attachments (Moha). However, on account of the experience, which he has already obtained in his previous birth he has little difficulty to progress further after his fall.

This is the end of the 6th chapter of Gita, which is in complete agreement with most of the basic fundamentals of Jainism.



The last verse of the foregoing chapter has clearly stated that of all yogis only that yogi is the best whose inner self becomes one with "Me". Here and elsewhere in Gita whenever reference is made to "Krishna" or to first person singular - "I" or "Me" - that reference is to be understood as one to Brahma. But what is the meaning of "Brahma". It means "Pure - Consciousness" (प्रज्ञायम् ब्रह्म) "Pure Consciousness" is "Kaivalya" of the Jains and when individual soul called "Jiva" (Atman) attains Siddha-hood it is "Parmatma" the supreme soul. In this chapter the Lord now shows the nature and quality of the Supreme soul and devotion to it".

In the last chapter Lord ended by saying that the Yogi who becomes one with "Me" is the best of all the rest. Now here in this chapter the Lord points out how this universe functions by force to the "Vital Force" known as "Atma" or "Purusha" by sankhya and "Jiva" by Jains. If you know this, Lord says, everything worth knowing is automatically known. Lord then describes what things are non-Atmie that is, Ajiva (अजीव) as distinguished from Jiva (जीव) and how they act and interact with each other causing various events in this universe.

॥ श्रीभगवानुवाच ॥

मय्यासक्तमनाः पार्थ योगं युञ्जन्मदाश्रयः ।

अशंसयं समग्रं मां यथा ज्ञास्यसि तच्छृणु ॥ ९ ॥

Loard Said.

“Oh Arjuna now listen how with the mind attached go Me and practicing yoga with absolute devotion, you will know Me Completely without any shadow of doubt.”

ज्ञानं तेऽहं सविज्ञानमिदं वक्ष्याम्यशेषतः

यज्ज्ञात्वा नेह भूयोऽन्यज्ज्ञातव्यमवशिष्यते ॥ २ ॥

"I shall fully declare the knowledge and its realization, Knowing which nothing more remains to be known."- 2

मनुष्याणां सहस्रेषु कश्चिद्यतति सिद्धये ।

यततामपि सिद्धानां कश्चिन्मां वेत्ति तत्त्वतः ॥ ३ ॥

"Out of thousands of persons rarely some are striving for perfection and out of these striking persons rarely some one knows me in Reality."- 3

भूमिरापोऽनलो वायुः खं मनो बुद्धिदेव च ।

अहङ्कार इतीयं मे भिन्ना प्रकृतिरष्टधा ॥ ४ ॥

"My Prakriti (nature) is divided eightfold namely - Earth, Water, Fire, Air, Ether, Mind, Intellect and Egoism"- 4

अपरेयमितस्त्वन्यां प्रकृतिं विद्धि मे पराम् ।

जीवभूतां महाबाहो ययेदं धार्यते जगत् ॥ ५ ॥

"This (Above mentioned Prakriti) is my lower aspect, but oh, Mighty one, Know my higher Prakriti (Self) which is the very life element which upholds this universe."5

एतद्योनीनि भूतानि सर्वाणीत्युपधारय ।

अहं कृत्स्नस्य जगतः प्रभवः प्रलयस्तथा ॥ ६ ॥

"Know that these two types of elements (lower and higher) constitute the source of all beings and that I am the source as well as the end of all this which constitutes the whole universe. "-6

मत्तः परतरं नान्यत्किञ्चिदस्ति धनञ्जय ।

मयि सर्वमिदं प्रोतं सूत्रे मणिगणा इव ॥ ७ ॥

"There is nothing higher than Me, O, Dhananjaya, All this is like a cluster of beads threaded on Me."- 7

रसोहमप्सु कौन्तेय प्रभाञ्स्मि शशिसूर्ययोः ।

प्रणवः सर्ववेदेषु शब्दः स्त्रे पौरुषं नृषु ॥ ८ ॥

"O Kaunteya, I am the taste of water, the light in moon and Sun, Syllable OM of the Vedas, Sound of ether and virility of men."- 8

पुण्यो गन्धः पृथिव्यां च तेजश्चास्मि विभावसौ ।

जीवनं सर्वभूतेषु तपश्चास्मि तपस्विषु ॥ ९ ॥

"I am also the sweet fragrance of Earth, the brilliance of Fire, life of all beings and the austerity of ascetics"- 9

बीजं मां सर्वभूतानां विद्धि पार्थ सनातनम् ।

बुद्धिर्बुद्धिमतामस्मि तेजस्तेजस्विनामहम् ॥ १० ॥

"Know Me, O Partha, to be the primeval seed of all beings, intelligence of the intelligent and the splendor of the Splendid".10

बलं बलवतामस्मि कामरागविचर्जितम् ।

धर्माविरुद्धो भूतेषु कामोऽस्मि भरतर्षभ ॥ ११ ॥

"I am the strength of the strong which is devoid of desires as well as attachments and I am the desire of all beings, who are not opposed to righteous action "- 11

ये चैव सात्त्विका भावा राजसास्तामसाश्च ये ।

मत्त एवेति तान्विद्धि न त्वहं तेषु ते मयि ॥ १२ ॥

"Know that all manifestations of Sattva, Rajas and Tamas elements (i.e. Pure, Active and Inert) proceed from Me, yet I am not in them, they are in me. "- 12

त्रिभिर्गुणमयैर्भावैरेभिः सर्वमिदं जगत् ।

मोहितं नाभिजानाति मामेभ्यः परमव्ययम् ॥ १३ ॥

"Being deluded by three gunas of Prakrit, this world fails to recognize me as imperishable and distinct from them."-13

देवी ह्येषा गुणमयी मम माया दुरत्यया ।

मामेव ये प्रपद्यन्ते मायामेतां तरन्ति ते ॥ १४ ॥

"Verily, it is difficult to overcome this

divine mystery of Mine caused by three gunas. But those who take Me as their sole refuge they alone can overcome this illusion."- 14

न मां दुष्कृतिनो मूढाः प्रपद्यन्ते नराधमाः ।

माययापहतज्ञाना आसुरं भावमाश्रिताः ॥ १५ ॥

"Those who are deluded evil doers and lower in ethical (values do not seek Me. Their discrimination is destroyed by their delusions and so they follow the ways of demons."- 15

चतुर्विधा भजन्ते मां जनाः सुकृतिनोऽर्जुन ।

आर्तो जिज्ञासुर्थार्थी ज्ञानी च भरततर्षभ ॥ १६ ॥

"Oh, Best of Bharatas, Four kinds of virtuous men worship me. namely, Distressed, Seekers of knowledge, Seekers of material things and the Wise."- 16

तेषां ज्ञानी नित्ययुक्त एकभक्तिर्विशिष्यते ।

प्रियो हि ज्ञानिनोऽत्यर्थमहं स च मम प्रियः ॥ १७ ॥

"Of these the wise who are steadfast and single minded devotees excel. I am

dear to them and they are dear to Me."-17

उदाराः सर्व एवैते ज्ञानी त्वात्मैव मे मतम् ।

आस्थितः स हि युक्तात्मा मामेवानुत्तमां गतिम् ॥१८॥

"All these persons are noble indeed. But I hold the wise among them as My very self,. For steadfast in mind they are established in Me alone as their Supreme goal "-18

बहूनां जन्मनामन्ते ज्ञानवान्मां प्रपद्यते ।

वासुदेवः सर्वमिति स महात्मा सुदुर्लभः ॥ १९ ॥

"The wise person finds refuge in Me after many births. Such a person believes that every thing is the form of Vasudev - Brahman - Such a person is difficult to be found. "- 19

कामैस्तैस्तैर्हृतज्ञानाः प्रपद्यन्तेऽन्यदेवताः

तं तं नियममास्थाय प्रकृत्या नियताः स्वया ॥ २० ॥

"Those whose wisdom has been looted away by various desires seek refuge in other gods and pin their faith on rituals being guided by their own nature."- 20

यो यो यां यां तनुं भक्तः श्रद्धयार्चितुमिच्छति ।

तस्य तस्याचलां श्रद्धां तामेव विदधाम्यहम् ॥ २१ ॥

"Whatever form one desires to worship with faith and devotion, I make - I secure him the same for him." - 21

Note: This verse supplies the best evidence of the universality of Indian approach. Accepting without expressing specifically the approach of the Jain doctrine of Anekantwad, it tells us that "God" is available to everyone who worships with faith and devotion any form of worship. This does not insinuate that you can attain Reality only if you offer your worship in particular manner as is asserted by many organized religious systems.

स तया श्रद्धया युक्तस्तस्याराधनमीहते ।

लभते च ततः कामान्मयैव विहितान् हि तान् ॥ २२ ॥

"When a person with faith worships that other form I see that he does obtain the desired results." - 22

अन्तवत्तु फलं तेषां तद्भवत्यल्पमेधसाम् ।

देवान्देवयजो यान्ति मद्भक्ता यान्ति मामपि ॥ २३ ॥

"However the fruit which these persons of little intelligence obtain is finite because worshippers of other Devas go

to these Devas (gods) but one who worships Me comes to Me alone."- 23

अव्यक्तं व्यक्तिमापन्नं मन्यते मामबुद्धयः ।

परं भावमजान्तो ममाव्ययमनुत्तमम् ॥ २४ ॥

"Persons with small intellect think that I have become manifest (as they get desired object) though I am unmanifest because they do not know my unsurpassable and undecaying Supreme nature." - 24

नाहं प्रकाशः सर्वस्य योगमायासमावृतः ।

मूढोऽयं नाभिजानाति लोको मामजमव्ययम् ॥ २५ ॥

"I am not manifest to all as I am veiled by the Divine Māyā So these deluded persons do not know that I am unborn and Imperishable ." - 25

वेदाहं समतीतानि वर्तमानानि चार्जुन ।

भविष्याणि च भूतानि मां तु वेद न कश्चन ॥ २६ ॥

"Oh Arjuna, I know all beings - past, present and of future but they don't know Me."- 26

इच्छाद्वेषसमुत्थेन द्वन्द्वमोहेन भारत

सर्वभूतानि सम्मोहं सर्गे यान्ति परंतप ॥ २७ ॥

"Oh ! Parantapa , all persons of the Universe are subjected to this delusion created in them by pair of opposition arising out of their various desires and aversions."- 27

येषां त्वन्तगतं पापं जनानां पुण्यकर्मणाम् ।

ते द्वन्द्वमोहनिर्मुक्ता भजन्ते मां दृढव्रताः ॥ २८ ॥

"But those virtuous persons whose sin is destroyed, and who are free from the delusion created by the pair of opposites, worship me with steadfast faith."- 28

जरामरणमोक्षाय मामाश्रित्य यतन्ति ये ।

ते ब्रह्मा तद्विदुः कृ त्त्रमध्यात्मं कर्म चाखिलम् ॥ २९ ॥

"Those who strive for liberation from old age and death and take refuge in Me realize, Brahma fully and the knowledge of Atman as well as Karmas - actions"- 29

साधिभूताधिदैवं मां साधियज्ञं च ये विदुः ।

प्रयाणकालेऽपि च मां ते विदुर्युक्तचेतसः ॥ ३० ॥

"Those who know me as Adhibhuta, Adhi daiva and Adhiyajna i.e. possessing perfection of the knowledge of the physical world, Divinity and all Actions, and themselves are even-minded, they realize My Reality even at the time at their death."- 30

ॐ तत् सत्

इति श्रीमद् भगवद्गीतासूपनिषत्सु

ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे

ज्ञानविज्ञानयोगो नाम सप्तोऽध्याय ॥ ७ ॥

Thus ends the SEVENTH CHAPTER
which is known as ""

“JNĀN – VIJNĀN YOGA”



CHAPTER - 7

JNĀNA VIJNĀNA

Y O G A

This chapter has 30 verses., It points out distinction between the vital Force called “Pure Consciousness” that pervades the universe and the non vital elements which are supplied with dynamism by this all prevailing Vital Force. The Lord asks Arjuna to know how Vital Force pervades the whole universe and that complete devotion and surrender to that Vital Force with heart leads one to realize the Reality. Emphasis of the whole chapter is devotion and surrender to that Vital Force In view of this,

Verses 2 speaks of Jnana and Vijnana i.e. knowledge and realization of the process which governs this universe and asserts that if this realization is achieved nothing else remains to be known. As Jainism asserts, “Egam janai te savvam janai” i.e. “If you know this one, you

know everything (worth knowing).” Reference to subsequent verses shows that the Lord refers to the Vital Force, which is known in Sankhya as “Pursha”, and in Jainism as “Jiva”. When reference is made to “Prakriti” that reference is to what the Jains call “Ajiva”. According to the Jain teachers, Key to further progress in the quest of spirituality is to understand this duality of Jiva and Ajiva. Jainism also asserts that if once you know the qualities of Jiva at the time when it is made free from association with Ajiva, you know everything which is worth knowing. This is also what our Upanishadas are saying. For instance, Brahdaranya Upanishad says, “Atma ya are drashtavyah shrotavyo mantavyo vididhyasitavyah.” I.e. “It is necessary to realize the soul, to recognize it and to study it.” The same is said by Chhandopanishad as “So anveshtavyaah sa vijijnasitavyah”. i.e. “It (soul) should be known and studied”.

After thus stating the importance of the

knowledge of the Supreme Soul, the Lord points out in verse 3 that out of all sincere aspirants there are rarely some who know it in Reality. This concept of this verse is expressed in the same manner by the first verse of chapter 3 of the Uttaraadhyayan Sutra as follows: ‘Chattari paramangaani, dullahaniha jantuno Manusanta sui saddha, sanjamammi yaviriyam Meaning,” There are four foundation pillars to support the state of liberation. They are, human birth, study of spirituality, faith in that study and serious effort to live accordingly.

Verses 4 to 7 point out to the universal scheme of Purusha and Prakriti, which are referred to as “Para” and “Apara” i.e. higher and lower aspects of the ultimate Reality, which compose the source from which all beings spring, and emphasize that there is nothing higher than this motivating Force, which is the root of everything.

Verses 8 to 12 illustrate to show that what good or bad is found as essence in different

objects of this universe, obtains its vitality from the Supreme Soul. In spite of this, the Lord asserts in verse 12 that He is not in these objects even though they are in Him. This means that these worldly objects are dependent on Him but He is not dependent on them. This brings about the Jain conception that Jiva supplies the dynamic force to Ajivas. However this runs contrary to Sankhya belief that Prusha (Soul) is “Kutastha” i.e. uninvolved in the changing “Gunas” of Prakriti.

Verses 13 to 15 show that some persons who are deluded by passion (play of the Gunas) and who fail to recognize the real existence and importance of the potency of the dynamic force of the soul, have lower ethical values and hence they follow the ways of demons.

Verses 16 to 19 refer to how different types of persons worship the Lord (Supreme Soul) They can be classified in four different groups, namely (1) those who are in distress, (2) Seekers of knowledge, (3) those who are

seekers of material objects of life and (4) those who are men of vision.

The devotees belonging to the last group are dear to the Lord who says that they are as good as He Himself.. They are capable of seeing the existence of the Supreme Soul in everything.

Verses 20 to 24 have reference to persons of lesser understanding., Being desirous of material objects of life, they resort to empty rituals and try to please different gods. **HOWEVER EVEN IF SUCH PERSONS OF LITTLE UNDERSTANDING ARE WORSHIPING WITH FULL FAITH AND DEVOTION** THE lord sees that they also are satisfied. But remember that the fruit, which these persons obtain, is finite and of no use to achieve the highest. When they can get such finite fruits, they in their small intellect think that the Lord has become merciful to them though really speaking He is unmanifest.

Thus these verses fully reveal the

catholocity and liberal approach of original Indian culture, which does not limit the fruits of sincere worship only to those who belong to a particular religious belief.

Jainism would fully approve of this attitude, as one of the foundation stones of Jain philosophy is its theory of Syadvad or Anekantvad, which recognizes the element of truth contained in every aspect or event of the universe. (For the details of this theory please refer to the “Brief Out lines of Jainism” given in the beginning).

Proceeding further with this chapter we find that verses 25 to 27 explain why the Supreme Soul is not manifest at all. These verses point out that being deluded by passions for the things worldly, and being obsessed by the pairs of opposites, they are not able to distinguish between the things, which are finite, futile and transitory, and the nature of the Super Soul which is unborn and ever-lasting. This is the short but precise statement of Jain philosophy of bondage resulting from “Karma”.

Verses 28 to 30 describe what type of persons realize the reality of the Super Soul both during life time as well as when they are overtaken by death. These are the persons who are free from delusions created by wordly passions, who worship the Super Soul with steadfast faith, who are even minded, possessing perfect knowledge of the world (Adhibhuta), Divinity (Adhidaiva) and Karma (Adhi yajna).



अध्याय - ८
अक्षरब्रह्मयोग
Chapter- 8

Akasharbrahmayoga

There are certain technical terms used during philosophical discussions. Arjuna wants to know the meanings and significaus of these terms. Lord explains the purpot of the teachings contained therein. The main teaching is to concentrate on the concept of "Absolute Brahma the Super Soul.

This Chapter ends by showing that the path of knowledge is the path of light and the path of ignorance in the path of darkness.

॥ अर्जुन उवाच ॥

किं तद्ब्रह्मा किमध्यात्मं किं कर्म पुरुषोत्तम ।
 अधिभूतं च किं प्रोक्तमधिदैवं किमुच्यते ॥ १ ॥

Arjuna said

"Oh Krishna, please explain to me what is that Brahma (Absolute), what is Adhibhuta (Spirit) and what is Karma (Action) what is

called Adhibhuta(Matter) and what is termed Adhidaiva (Divine intelligence) "- 1

अधियज्ञः कथं कोऽत्र देहेऽस्मिन्मधुसूदन ।

प्रयाणकालेऽपि कथं ज्ञेयोऽसि नियतात्मभिः ॥ २ ॥

"Krishna, what is Adhiyajna and how is this one here in this body. Please also explain how at the time of death you could be known by one who is self controlled."- 2

॥ श्री भगवानुवाच ॥

अक्षरं ब्रह्म परमं स्वभावोऽध्यात्ममुच्यते ।

भूतभावोद्भवकरो विसर्गः कर्मसंज्ञितः ॥ ३ ॥

Lord Said

"That which is imperishable and supreme is called "Brahman" ; Its intrinsic nature is called "Adhyatma" and the creative process which brings beings into existence is called "Karma" (Action). "-3

अधिभूतं क्षरो भावः पुरुषश्चाधिदैवतम् ।

अधियज्ञोऽहमेवात्र देहे देहेभूतां वर ॥ ४ ॥

"Adhibhuta' means perishable nature;"
 Adhidaivain means "Self" in the form in
 which an individual being is found and oh,
 the Best of Beings, 'Adhiyajna' is my self in
 the purest form."- 4

Note: This explanation of the technical terms given in shortest possible terms has given rise to different types of explanations which vary in accordance with the theories propounded by the interpreters themselves. Majority view is that this verse shows that every thing - perishable or imperishable - springs from one source as even the things which are "Kshara" means perishable courses from "Me" i.e. the Lord who speaks; In other words everything is "Brahma" - a view propounded by Shankara.

It is however, possible to interpret differently looking to the bare language used. This possible interpretation is as under :

"Adhibhuta" means material objects which are perishable. Brhma is not perishable so connotation of Bhrama can not be attributed to the word. IN Jain terminology it means "Ajiva" अजीव

- (2) *"Abhidaiva" would mean living beings in any form. in Jain terminology it would mean "Paryayatmak" Jiva (Ātmā) in physical form, which is assumed as a result of Karnic activities.*

(3) "Adhyajna" means "Ātmā" (Jiva) whose luster or or dynamic force is not shadowed i.e. blurred by Karmic forces The author of Gita is constantly influenced by Sankhya doctrines as subesequently modified when original Shankhya of Kapila was influenced by Patanjali's yoga. This is a bare inference in absence of any reliable data of the actual composition of Gita.

अन्तकाले च मामेव स्मरन्मुक्त्वा कलेवरम् ।

यः प्रयाति स मद्भावं याति नास्त्यत्र संशयः ॥ ५ ॥

" And one who at the time of his death departs remembering Me, does enter into Me; These is no doubts about this."-5

यं यं वाङ्पि स्मरन्भावं त्यजत्यन्ते कलेवरम् ।

तं तमेवैति कौन्तेय सदा तद्भावंभावितः ॥ ६ ॥

"Oh, Kaunteya, One remembers at the time of his death that idea or objects which he has constantly contemplated and he achieves that very idea or object"- 6

तस्मात्सर्वेषु कालेषु मामनुस्मर युद्धञ्च च ।

मय्यर्पितमनोबुद्धिर्मा मे वैष्यस्यसंशयम् ॥ ७ ॥

"Therefore, at all the times remember me and fight (against your Kasayas.) You shall surely get me if your mind & intellect are absorbed in Me"- 7

अभ्यासयोगयुक्तेन चेतसा नान्यगामिना ।

परमं पुरुषं दिव्यं याति पार्थानुचिन्तयन् ॥ ८ ॥

"Oh, Partha, With mind being steady and not moving towards other objects having been trained by habitual meditation on resplendent "self" one comes to me."- 8

कविं पुराणमनुशासितार

मणोरणीयांसमनुस्मरेद्यः ।

सर्वस्य धातारमचिन्त्यरूप

मादित्यवर्णं तमसः परस्तात् ॥ ९ ॥

प्रयाणकाले मनसाऽचलेन

भक्त्या युक्तो योगबलेन चैव ।

भ्रुवोर्मध्ये प्राणमावेश्य सम्यक्

स तं परं पुरुषमुपैति दिव्यम् ॥ १० ॥

"Whoever meditates upon the

"Omniscient, Ancient, the Ruler of the universe, subtler than the subtlest , supporter of all, inconceivable, effulgent like the sun, and beyond the darkness of ignorance"- 9

"and who, at the time of his death, with steady mind full of devotion, by yogic power fixes his Prana in the middle of his two eye brows reaches that supreme Purusha (Self) which is Divine."- 10

यदक्षरं वेदविदो वदन्ति

विशन्ति यद्यतयो वीतरागाः ।

यदिच्छन्तो ब्रह्मचर्यं चरन्ति

तत्ते पदं सङ्गहेण प्रवक्ष्ये

॥ ११ ॥

"I will now describe in brief that which is described as "imperishable" by those who know the Vedas, that which the self - controlled and desire-free ascetics enter and desiring which they practice

Brahmacharya - that goal I will declare to you."- 11

सर्वद्वाराणि संयम्य मनो हृदि निरुद्ध्य च ।

मूर्ध्न्याधायात्मनः प्राणमास्थितो योगधारणाम् ॥१२॥

ओमित्येकाक्षरं ब्रह्मा व्याहरन्मामनुस्मरन् ।

यः प्रयाति त्यजन्देहं स याति परमां गतिम् ॥१३॥

"Closing all the gates and locking up the mind in heart, one fixes his breath in his head and rapt in yogic meditation...."-12

"one departs uttering one - syllable OM all the while remembering Me, attains the supreme goal."- 13

अनन्यचेताः सततं यो मां स्मरति नित्यशः ।

तस्याहं सुलभः पार्थ नित्ययुक्तस्य योगिनः ॥ १४ ॥

"I am easily available to that yogi who constantly remembers Me - not thinking of anything else"- 14

मामुपेत्य पुनर्जन्म दुःखालयमशाश्वतम् ।

नाप्नुवन्ति महात्मानः संसिद्धिं परमां गताः ॥ १५ ॥

"Having attained Me, these great souls do not take birth again - the birth which is transitory and abode of misery. They thus reach the highest perfection"- 15

आब्रह्माभुवनाल्लोकाः पुनरावर्तिनोऽर्जुन ।

मामुपेत्य तु कौन्तेय पुनर्जन्म न विद्यते ॥ १६ ॥

"All the worlds right from the world of Brhma are subject to rebirth , but one who reaches Me has no rebirth O, Arjuna."-16

सहस्रयुगपर्यन्तमहर्षद्ब्रह्माणो विदुः ।

रात्रिं युगसहस्रां तां तेऽहोरात्रविदो जनाः ॥ १७ ॥

अव्यक्तादव्यक्तयः सर्वाः प्रभवन्त्यहरागमे ।

रात्र्यागमे प्रलीयन्ते तत्रैवाव्यक्तसञ्ज्ञके ॥ १८ ॥

भूतग्रामः स एवायं भूत्वा भूत्वा प्रलीयते ।

रात्र्यागमेऽवशः पार्थ प्रभवत्यहरागमे ॥ १९ ॥

"These men know what is Day and what is Night. As also that Brahma's Day and Night each last for thousands of yugas and that when Brahma's Day comes all the things which are manifest spring from the

spring from the unmanifest and when Brahma's night comes, they are dissolved into the same unmanifest Thus Oh Partha, this multitude of beings are thus born again and again and dissolve under the compulsion of the scheme of Nature Day and Night." - 17, 18, 19

Note: Idea is to impress upon us the working of the cosmic scheme under which, the time for which we can enjoy the material things of the world is so small that it is no greater than a drop of water in the vast ocean. Their fleeting transit transitoryness and nothingness is highlighted in these verses.

परस्तरमात्तु भावोऽन्योऽव्यक्तोऽव्यक्तात्सनातनः ।

यः स सर्वेषु भूतेषु नश्यत्सु न विनश्यति ॥ २० ॥

"But higher than the above stated unmanifest is another unmanifest Being, which is everlasting and which perishes not even when all beings perish" - 20

अव्यक्तोक्षर इत्युक्तस्तमाहुः परमां गतिम् ।

यं प्राप्य न निवर्तन्ते तद्धाम परमं मम ॥ २१ ॥

“ This unmanifest, which is imperishab-

le is declared to be the highest goal and for those who reach that goal there is no return, and that is My highest abode"-21

पुरुषः स परः पार्थ भक्त्या लभ्यस्त्वनन्यया ।

यस्यान्तः स्थानि भूतानि येन सर्वमिदं ततम् ॥ २२ ॥

"Oh Partha, this Supreme Purusha is Tatava attainable by absolute devotion to Him within whom all beings dwell, and who pervades all this."- 22

यत्र काले त्वनावृत्तिमावृत्तिं चैव योगिनः ।

प्रयाता यान्ति तं कालं वक्ष्यामि भरतर्षभ ॥२३॥

"Oh Best of Bharatas, I will tell you now the conditions which determine non-return and return of Yogis from a particular Path."23

अगिर्ज्योतिरहः शुक्लः षणमासा उत्तरायणम् ।

तत्र प्रयाता गच्छन्ति ब्रह्मा ब्रह्मविदो जनाः ॥ २४ ॥

"One Path is that in which are stationed Fire - god and deities presiding over daylight in bright half of Uttarayan. If a Yogi departs during these

days knowing Brahman he goes with Brahman. "- 24

धूमो रात्रिस्तथा कृष्णः षण्मासा दक्षिणायनम् ।
तत्र चान्द्रमसं ज्योतिर्योगी प्राप्य निवर्तते ॥ २५ ॥

"But if he the departs in the smoke, the night , dark weeks of, and the months of "Dakshinayam" he goes to the land of returns"- 25

Note: Literarily speaking these verses suggest that that fate of Yogi who dies on particular days is determined by the day when he dies. If any such meaning is accepted it goes totally against the core of its philosophical teachings as the fate of one who is Brahma -Nistha can not be determined by the accident of his death on a particular day.

Therefore, the only rational meaning which can be ascribed to these verses is that one who dies with the light of true knowledge goes to the place from which there is no return, while one who dies in the darkness of ignorance has to take rebirths Following verse No.26 supports this view.

शक्लकृष्णे गती ह्येते जगतः शाश्वते मते ।

एकया यात्यनावृत्तिमन्ययावर्तते पुनः ॥ २६ ॥

"The path of Light and the Path of Darkness available to the world are eternal. By one, a person does not return while by the other he has to return i.e. to take births and rebirths." - 26

नैते सूती पार्थ जानन्योगी मुह्यति कश्चन ।

तस्मात्सर्वेषु कालेषु योगयुक्तो भवार्जुन ॥ २७ ॥

"Knowing these two Paths, oh Partha, no Yogi is deluded. Therefore, be steadfast in Yoga for all times". - 27

वेदेषु यज्ञेषु तपः सु चैव

दानेषु यत्पुण्यफलं प्रदिष्टम् ।

अत्येति तत्सर्वमिदं विदित्वा

योगी परं स्थानमुपैति चाद्यम् ॥ २८ ॥

"Whatever fruit of merit is obtained from the studies of Vedas, Sacrifices, austerities and charity, Yogi goes beyond and knowing importance of these two paths, he attains primordial abode in Supreme." -28

ॐ सत् तत्
 इति श्रीमभगवद्गीतासूपनिषत्सु
 ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे
 अक्षरब्रह्मयोगो नाम अष्टोऽध्यायः ॥ ८ ॥
 Thus ends the EIGHT CHAPTER OF
 GITA
 known as
 "AKSHARA BRHMA YOGA"



CHAPTER - 8**AKSHARA BRAHMA YOGA**

In the earlier chapters the Lord vividly described what is knowledge and wisdom. But these can bear their fruit only if there is complete surrender to the Absolute, which is known as Brahman. He uses some technical words such as “Brahman” “Abhibhuta”, ”Abhidaiva” and “Abhiyajna”. Arjuna wonders what they mean, so Lord explains these very shortly, but the purport of the teaching is to concentrate one’s mind constantly on the “Absolute Brahama “i.e. the Super Soul, which is never born and which never dies. It is imperishable. If such practice is constantly continued in life even while performing one’s worldly duties, one goes on the same way even when the Death over takes him. (Verses 5 to 8).

With this end in view the Lord explains that the expression “Brahman” refers to the Supreme Soul which in its pure form is imperishable, omniscient, and omnipotent. It is also called “Adhiatma”. The Jains identify it as Jiva when it exists in its pure form unaccompanied by “Ajiva”. The Lord also explains that the creative process of the soul is called “Karma”, which implies various actions adopted by “Jiva” during the course of its creative process. When this happens, it is called “Abhibhuta” which is perishable.

“Abhidaiva” means “Self” which is covered by body and “Abhiyajna” which is perishable. “Abhiyajna”, means the soul when it attains its pure form i.e. the Lord Himself. (Verses 3 and 4) The idea conveyed here is in complete agreement with the Jain process during the journey to the spiritual heights. According to the Jains in order to have the complete and conclusive judgment of Reality one has to take into account the main

substance which has the element of permanence and the change which it undergoes in various forms. In this process of change the previous form is clouded and a new form materializes. The previous form is called “Dravyaarthic Naya” means Original outlook and the new form is called “Paryayaarthic” Naya which means modified form. They are respectively referred to here as “Adhiyajna” and “Adhidaiva”.

Verses 9 to 16 refer to meditation and Yoga practices steady and firm with complete concentration on the Supreme Self.

Verses 17, 18 and 19 emphasize the transitory nature of life which may last for hundreds of years compared to which the life of a human being is a mere speck in longevity. The lesson to be drawn is the futility of the human efforts to hanker after material things.

Verses 20 to 22 therefore admonish us to seek highest goal and abode from which there

is no return. Jainism would call this stage as the stage of achieving “Siddhahood”.

Verses 23 to 25 should be interpreted in allegorical terms as pointed out in the notes recorded in the main text.

Verses 26 to 28 refer to the path of knowledge as the path of light and the path of ignorance as the path of darkness and further points out that one who knows the distinction as well as the importance of both these paths attains the abode of the Supreme.



अध्याय - ९
राजाविद्याराजगुह्ययोग
Chapter - 9

RAJA VIDYA RAJGUHYA YOGA

This chapter carries the idea of chapter - 8 by pointing out that the whole scheme of this universe is based on the theory of Holograph that is, Unity, oneness among all objects and events of life. The importance of this chapter is in its teaching complete surrender to the cosmic functioning of this universe.

The chapter also points out to the distinction between "Sakam Bhakti" and "Nishkam Bhakti" and also emphasises that Nature does not recognise any man-made distinctions based on castes, gender or Birth.

॥ श्रीभगवानुवाच ॥

इदं तु ते गुह्यतमं प्रवक्ष्याम्यनसूयवे ।

ज्ञानं विज्ञानसहितं यज्ज्ञात्वा मोक्ष्यसेऽशुभात् ॥ १ ॥

The Lord Said

"I shall now unfold to you, as you never cavil the most secret knowledge together with the knowledge with experience, knowing which you shall be free from

sorrows of life."- 1

राजविद्या राजगुह्यं पवित्रमिदमुत्तमम् ।

प्रत्यक्षावगमं धर्म्यं सुसुखं कर्तुमव्ययम् ॥ २ ॥

" "This is Royal science, Royal mystery, pure and sovereign, capable of direct comprehension, direct intuitional and in accordance with Dharma, very easy to perform as well as imperishable "- 2

अश्रद्धाणाः पुरुषा धर्मस्यास्य परन्तप ।

अप्राप्य मां निवर्तन्ते मृत्युसंसारवर्त्मनि ॥ ३ ॥

"Oh Parantapa, persons who have no faith in this doctrine, far from coming to Me, return repeatedly to the path of repeated birth and death."

मया ततमिदं सर्वं जगदव्यक्तमूर्तिना ।

मत्स्थानि सर्वभूतानि न चाहं तेष्ववस्थितः ॥ ४ ॥

न च मत्स्थानि भूतानि पश्य मे योगमैश्वरम् ।

भूतभृन्न च भूतस्थो ममात्मा भूतभावनः ॥ ५ ॥

"The whole world is pervaded by me in my unmanifested form . Therefore all being exist in Me, I am not in them." - 4

"(It is also true that) all those beings abide not in Me. This (this paradox) is the real Mystery of My Divine power. Being sustainer and creator of all beings, My self does not dwell in them "- 5

यथाकाशस्थितो नित्यं वायुः सर्वत्रगो महान् ।

तथा सर्वाणि भूतानि मत्स्थानीत्युपधारय ॥ ६ ॥

"As the mighty wind moving every where, rests always in space , even so, know that all beings rest in me. "- 6

सर्वभूतानि कौन्तेय प्रकृतिं यान्ति मामिकाम् ।

कल्पक्षये पुनस्तानि कल्पादौ विसृजाम्यहम् ॥ ७ ॥

"Oh Kaunteya, all beings return to my nature at the end of each "Kalpa" and when the new Kalpa begins I bring them again

*** Note : Both these verses are likely to confuse an ordinary student. Gandhiji rightly explains the apparent paradox by saying that as everything is God - oriented one can say that He contains everything. He is, however unconcerned and unaffected and so it can be said that beings are not in Him. However those who are his real and true worshipers are in Him but not those who are atheists (non - believers)**

into light"- 7

प्रकृतिं स्वामवष्टभ्य विसृजामि पुनः पुनः ।

भूतग्राममिमं कृत्स्नमवशं प्रकृतेर्वशात् ॥ ८ ॥

"Thus through My nature , I bring forth all creation and powerless while under the sway of My Nature this multitude of beings come forth again and again "- 8

न च मां तानि कर्माणि निबध्नन्ति धनञ्जय ।

उदासीनवदासीनमसक्तं तेषु कर्मसु ॥ ९ ॥

"However, oh Dhananjaya, I being indifferent and unattached , these acts do not bind me. "- 9

मयाध्यक्षेण प्रकृतिः सूयते सचराचरम् ॥

हेतुनानेन कौन्तेय जगद्विपरिवर्तते ॥ १० ॥

"My self monitering, Prakriti gives birth to movements of variegated types and it is because of this that the whole universe keeps revolving."- 10

अवजानन्ति मां मूढा मानुषी तनुमाश्रितम् ।

परं भावमजानन्तो मम भूतमहेश्वरम् ॥ ११ ॥

"But the fools do not know Me

(My real self) when they see Me in human form, They know not My higher self as the Lord of all Beings."- 11

मोघाशा मोधकर्माणो मोधज्ञाना विचेतसः ।

राक्षसीमासुरी चैव प्रकृतिं मोहिनी श्रिताः ॥ १२ ॥

"Of vain hopes and of vain action, of vain knowledge and senseless, they are possessed of delusive nature of demons and evil spirits."- 12

महात्मानस्तु मां पार्थ दैवी प्रकृतिमाश्रिताः ।

भजन्त्यनन्यमनसो ज्ञात्वा भूतादिमव्ययम् ॥ १३ ॥

"However, great souls, taking refuge in My Divine Nature worship Me single-minded by knowing me as the imperishable source of beings."- 13

सततं कीर्तयन्तो मां यतन्तश्च दृढव्रताः ।

नमस्यन्तश्च मां भक्त्या नित्ययुक्ता उपासते ॥ १४ ॥

"They worship Me with devotion, always glorifying Me with steadfast faith."14

ज्ञानयज्ञेन चाप्येन यजन्तो मामुपासते ।

एकत्वेन पृथक्त्वेन बहुधा विश्वतोमुखम् ॥ १५ ॥

"Others worship me and work for me with the sacrifice of spiritual knowledge as one and many and every where."- 15

अहं क्रुतरहं यज्ञः स्वधाहमहमौषधम् ।

मन्त्रोऽहमहमेवाज्यमहमग्निरहं हुतम् ॥ १६ ॥

"I am the vedic ritual, I am the sacrifice, I am the offering to the departed, I am the medicinal herbs, I am the Mantra (Scered text), I am ghee, the Fire and also the offering. "- 16

पिताऽहमस्य जगतो माता धाता पितामहः ।

वेद्यं पवित्रमोकार ऋक्साम यजुरेव च ॥ १७ ॥

"I am the father, mother, the supporter, the grandfather, the real thing to be known, the purifier, the OM-kar and also the three Vedas, - Rug, Sama and yajur. " - 17

गतिर्भर्ता प्रभुः साक्षी निवासः शरणं सुहृत् ।

प्रभवः प्रलयः स्थानं निधानं बीजमव्ययम् ॥ १८ ॥

"I am the goal, the supporter, the supreme Lord, the witness, the abode, the shelter, the friend, the Origine, the

Dissolution, the foundation, the Treasure House as also the imperishable seed."-18

तपाम्यहमहं वर्षं निगृह्णाम्युत्सृजामि च ।

अमृतं चैव मृत्युश्च सदसच्चाहमर्जुन ॥ १९ ॥

"Oh Arjun, I supply heat, I will hold as well as send forth the Rains, I am immortality, as well as Death, the Existence as also the Non Existence. "- 19

त्रैविद्या मां सोमपाः पूतपापा

यज्ञैरिष्टा स्वर्गतिं प्रार्थयन्ते ।

ते पुण्यमासाद्य सुरेन्द्रलोक -

मश्नन्ति दिव्यान्दिवि देवभोगान् ॥२०॥

"Those who know three Vedas, drink Soma Juice and are purified from sin worship me through scarifies they go to Heaven and reach the Divine world of gods enjoying divine pleasures. "- 20

ते तं भुक्त्वा स्वर्गलोकं विशालं

क्षीणे पुण्ये मर्त्यलोकं विशन्ति ।

एवं त्रयीधर्ममनुप्रपन्ना

गतागतं कामकामा लभन्ते

॥ २१ ॥

"They having enjoyed the world of heaven , enter the world of mortals after the fruits of their merits are exhausted. Thus those who follow the Vedic rituals do obtain their desired objects but ultimately get the usual rounds of births and deaths."- 21

अनन्याश्चिन्तयन्तो मां ये जनाः पर्युपासते ।

तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम् ॥ २२ ॥

"However, those who worship Me, concentrating on Me alone and on nothing else, do remain attached to Me and so I think myself responsible for their well-being."-22

येऽप्यन्यदेवता भक्ता यजन्ते श्रद्धयान्विताः ।

तेऽपि मामेव कौन्तेय यजन्त्यविधिपूर्वकम् ॥ २३ ॥

" Even those who worship other gods with full faith worship Me alone, even though their method is wrong. "- 23

अहं हि सर्वयज्ञानां भोक्ता च प्रभुमेव च ।

न तु मामभिजानन्ति तत्त्वेनातश्च्यवन्ति ते ॥ २४ ॥

"Because I alone am the receiver as well as the Lord of all sacrifices , But they do not know the Reality and hence their fall."24

*Note: Pl. Note the catholicity of Indian philosophy.
These verses reflect the idea of the following*

यान्ति देवव्रता देवान् पितृन्यान्ति पितृव्रताः॥

भूतानि यान्ति भूतेज्या यान्ति मद्याजिनोऽपि माम्॥२५॥

"Those who worship the gods go to the gods, those who worship ancestors go to the ancestors , those who worship the spirits go to the spirits, but those who worship me do come to me. "-25

Note : There is no call for jihad against worshippers of other gods.

पत्रं पुष्पं फलं तोयं यो मे भक्त्या प्रयच्छति ।

तदहं भक्त्युपहृतमशामि प्रयतात्मनः ॥ २६ ॥

"Any offering mere leaf, flower, fruit or water made to Me with true devotion by a pure minded person, I accept." - 26

यत्करोषि यद्वशासि यज्जुहोषि ददासि यत् ।

यत्तपस्यति कौन्तेय तत्कुरुष्व मदर्पणम् ॥ २७ ॥

"Whatever you do, eat, offer in sacrifice,

oh son of Kunti, do it only as an offering to Me. "- 27

शुमाशुमफलैरेवं मोक्ष्यसे कर्मबन्धनैः

संन्यासयोगयुक्तात्मा विमुक्तो मामुपैष्यसि ॥ २८ ॥

"Thus you shall be free from the bonds of actions yielding good and bad fruits because having accomplished renunciation and performance you shall be released from the cycle of birth and death and shall come unto Me. "- 28

समोऽहं सर्वभूतेषु न मे द्वेष्योऽस्ति न प्रियः।

ये भजिन्त तु मां भक्त्या मयि ते तेषु चाप्यहम् ॥ २९ ॥

"I am treating all equally as I hate none nor I am partial to anybody. Those who worship me with devotion abide in Me and I in them.. "- 29

अपि चेत्सुदुराचारो भजते मामनन्यभाक् ।

साधुरेव स मन्तव्यः सम्यग्व्यसितो हि सः ॥ ३० ॥

क्षिप्रं भवति धर्मात्मा शश्चछान्तिं निगच्छन्ति ।

कौन्तेय प्रतिजानीहि न मे भक्तः प्रणश्यति ॥ ३१ ॥

"Even a sinner, however great, must be treated as a saint if he turns to me with

devotion for he has a settled resolve, as he soon becomes righteous with ever lasting peace. Oh Kunteya, know that My devotee never perishes. "- 30, 31

मां हि पार्थ व्यपाश्रित्य येऽपि स्युः पापयोनयः।

स्त्रियो वैश्यास्तथा शूद्रास्तेऽपि यान्ति परां गतिम् ॥३२॥

"Even those who are born of the sinful wombs , and also those who are women, Vaishyas and Shudras can reach the supreme goal provided they take refuge in Me."- 32

किं पुनर्बाह्याणाः पुण्या भक्ता राजर्षयस्तथा ।

अनित्यमसुखं लोकमिमं प्राप्य भजस्व माम् ॥ ३३ ॥

"(If that is so) How much more for Brahmmins and Kshatriyas who are pure and my devotees. So worship me as you have already been in this joyless and fleeting world." -33

मन्म भव मद्भक्तो मद्याजी मां नमस्कुरु ।

मामेवैष्यसि युक्त्वैवमात्मानं मत्परायणः ॥ ३४ ॥

"Therefore , fix your mind on Me, be devoted to me, sacrifice to me; Having thus

united your self to Me, taking Me as your supreme goal, you shall come into Me."34

ॐ तत् सत्

इति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायांयोगशास्त्रे
श्रीकृष्णार्जुनसंवादे राजविद्याराजगुह्ययोगो नाम
नवमोऽध्यायः ॥ ९ ॥

Thus ends Chapter - 9 of Gita known as

"RAJA VIDYA RAJA GUHYA YOGA"



CHAPTER - 9

RAJA VIDYA RAJA GUHYA

Y O G A

The last Chapter was on “Akshara Brahma Yoga”. It explained how one, who concentrates one’s mind constantly on the Supreme Soul, which is “Akshara (Eternal), achieves Brahman (Reality). This chapter carries that theme further and points out that since the universal scheme is based on Holograph Unity, it is only the self-surrendering devotion by feeling oneness with every object of the universe that one reaches the realm of Reality. This self surrender is Bhakti Yoga that can be practiced by one who is totally free from egocentric existence.

First three verses of this chapter reveal the importance of this process, which is identified as Raja Vidya A Royal Science. The Lord explains that it is intuitional and very easy to perform. All the verses that follow show the unitary function of the universe and that the eternal bliss, joy and peace, which is the aim

of every sentient being, can be achieved only if one is able to be one with universal scheme forgetting his or her own individual identity. It is for this reason that this process is called “Raja Guhya Yoga”, i.e. the Yoga of Royal mystery.

Verses 4 and 5 are very important and are variously explained by scholars of different philosophical hues, These and many other verses of this chapter can be interpreted in support of the principle of Duality (Dwaita) as well as the theory of Mono-Theism (Adwaita). Whatever be the difference in each interpretation, the core idea of this chapter is to show the unitary nature of the cosmic functioning and to be one with this functioning to achieve bliss and Reality. The Lord points out in verses 5 to the mystery of the Divine power in that though this power is the sustainer and the creator of all beings, it does not dwell in all beings. This idea is the same that has already been expressed in the verse 12 of the

fore going chapter 7, saying, “I am not in them (though) they are in Me.” The apparent paradox can be solved by the Jain belief that it is “Jiva” (soul) which supplies its dynamism to “Ajiva” (non-soul), thus resulting in multifarious phenomenal activities of the universe. (Reference be made also to verses 7 to 10). Thus the infinite character of the soul pervades the finite. The Jains believe that when the soul is associated with non soul and supplies it’s dynamism to its associate, which is known in Sankhya as “Prakriti” , its omniscience and omnipotence are blurred and its “Dravyarthic” charcter is converted into “Paryaayaarthic one - a modefication with which we are usally familiar.

The explanation of the Adwatists (Monotheists) like the great Shankara and Swami Chinmayanandji is that second line of the verse 4 is a classical description of “Relationless Relationship” between Real and Unreal describing it as the theory of “Super

impositon”. However the Jain perception is based on the duality of Jiva and Ajiva being separate entities. The same is the belief of Sankhya of Kapila.

Verses 11 and 112 reject the concept of “God” as a distinct authority or a person in human form and show the delusive nature of their senseless action.

Verses 13 to 15 refer to the achievements of “Nishkam Bhakti” (Motive less devotion) born of self surrender or though Jnana Yoga.

Verses 16 to 19 point out to the universal oneness, a concept of holographic functioning of the cosmic scheme. Verses 20 and 21 show that “Sakaam Bhakti” (devotion with motive attached) does bring its fruits, but it is not conducive of final liberation. A mere following of Vedic rituals does not liberate you from the rounds of births and deaths. Verse 22 shows how fruitful is ‘Nishkam Bhakti’ (Motive less devotion).

Verses 23 to 25 show the catholicity of Indian

philosophical outlook, which is in full agreement with the Jain doctrine of Anekantvad, better known as Syadvad. Syadvad is referred to and discussed in the foregoing chapter on “Bare Outlines Of Jainism”.

This doctrine asks us to recognize the element of truth in every proposition even if it is found to be contrary to your long cherished belief. This doctrine thus rules out absolutism and introduces an element of non-violence (Ahimsa) even in the process of thinking at the mental level.

Verse 26 to 28 teach us that during the process of our devotional activities what is important is not rituals but the intention and the motive with which these activities are performed.

Verse 29 to 33 reassure us that cosmic functioning is absolutely objective and impartial. It treats every one with equality and justice. It does not look down upon a sinner

provided he turns to be a real devotee and resorts to the life of righteousness, piety and love,.

These verses emphasize that the nature does not recognize the man made distinctions of caste,gender and birth. These verses provide the spiritual force similar to the one which is provided to us by our constitutional doctrine of equality and equal treatment in our material existence.

Thus this chapter ends with verse 34 asking us to surrender completely and fully to the cosmic design and thereby to gain real peace. In short this chapter points out to the all pervading Soul (Paramatma) and complete surrender it it. In the words of the great philosopher and poet of Gujarati literature Mahetaji Narasinha, “Jyalagi Atama tatwa chinhyo nahi, tyalagi sadhana sarva juthi.”Meaning, So logs as you do not

SHRIMAD BHAGVAD GITA-A JAIN PERSPECTIVE

surrender your self completely to the soul, all your penances are of no avail”.



अध्याय - १०
विभूतियोग
Chapter - 10

VIBHUTIYOGA

The last Chapter asks us for complete surrender of self to the cosmic order. This one now explains why such self surrender is necessary. This explanation is contained in shloka 20 which says : अहमात्मा सर्वभूताशयस्थितः। Meaning I am the supreme soul residing in every sentient being. It is the driving force supplying energy to every non-soul called "Ajiva" (अजीव) and therefore it is the seed of every thing good as well as bad. Upanishad 's first stanza.

ईशावास्य मिद सर्वम् यत् किंच जमत्वाम् जगत् । (This supreme soul resides in everything found in this universe

॥ श्रीभगवानुवाच ॥

भूय एव महाबाहो शृणु मे परम वचः ।

यतेऽहं प्रीयमाणाय वक्ष्यामि हितकाम्यया ॥ १ ॥

Lord said :

"Once more hear my Supreme word which I intend to utter to you as you are dear to me and as it is for your benefit."-1

न मे विदुः सुरगणाः प्रभवं न महर्षयः ।

अहमादिर्हि देवानां महर्षीणां च सर्वशः ॥ २ ॥

"Neither the gods nor the Rishis know
My origin for I am the origin of both."- 2

यो मामजमनादिं च वेत्ति लोकमहेश्वरम् ।

असम्मूढः स मर्त्येषु सर्वपापैः प्रमच्यते ॥ ३ ॥

"He, who among the undeluded mortals,
knows Me, the great Lord of Universe, as
one who is not born and beginning less, is
released from sin. "-3

बुद्धिज्ञानसमसम्मोहः क्षमा सत्यं दमः शमः।

सुखं दुःखं भवोऽभावो भयं चाभयमेव च ॥ ४ ॥

अहिंसा समता तुष्टिस्तपो दानं यशोऽयशः ।

भवन्ति भावा भूतानां मत्त एव पृथग्विधाः ॥ ५ ॥

"Intellect, wisdom, non-illusion,
forgiveness Truth, Self- restraint, calmness,
happiness, birth or death, fear and pain also
fearlessness."

"Non-violence, equanimity contentment
austerily beneficence proceed verily from
me. " 4 - 5

महर्षयः सप्त पूर्वं चत्वारो मनवस्तथा ।

मद्भावा मानसा जाता येषां लोक इमाः प्रजाः॥ ६ ॥

"The seven great seers, the ancient Four, the Manus - they all were born of Me and My Mind and of them were born all creatures of the world "- 6

एतां विभूतिं योगं च मम यो वेत्ति तत्त्वतः।

सोऽविकम्पेन योगेन यज्यते नात्र संशयः ॥ ७ ॥

"He who knows the Reality of My manifold manifestations as well as yogic power becomes established undoubtedly in steady yoga"- 7

अहं सर्वस्य प्रभवो मत्तः सर्वं प्रवर्तते ।

इति मत्वा भजन्ते मां बुधा भावसमन्विताः॥ ८ ॥

"Wise worship me with full devotion, knowing that I am the source of all and everything proceeds from me."- 8

मच्चिता मद्गतप्राणा बोधयन्तः परस्परम् ।

कथयन्तश्च मां नित्यं तुष्यन्ति च स्मन्ति च ॥ ९ ॥

"With their mind wholly fixed in Me, with their souls devoted to Me, they enlighten

mutually each other by discussion about Me - thus they remain satisfied and delighted" 9

तेषां सततयुक्तानां भजतां प्रीतिपूर्वकम् ।

ददामि बुद्धियोगं तं येन मामुपयान्ति ते ॥ १० ॥

"They being ever steadfast and worshipping Me out of love for Me To them I im-part my yoga - Buddhi (Power of selfless action) by which they come to me." -10

तेषामेवानुकम्पार्थमहमज्ञानजं तमः ।

नाशयाम्यात्मभावस्थो ज्ञानदीपेन भास्वता ॥ ११ ॥

"Out of sheer compassion for them I, dwelling in their heart, destroy the darkness of ignorance by the luminous Lamp of Knowledge."-11

॥ अर्जुन उवाच ॥

परं ब्रह्मा परं धाम पवित्रं परमं भवान् ।

पुरुष शाश्वतं दिव्यमादिदेवमजं विभुम् ॥ १२ ॥

आहुस्त्वामृषयः सर्वे देवर्षिनारदस्तथा ।

असितो देवलो व्यासः स्वयं चैव ब्रवीषि मे ॥ १३ ॥

Arjuna said

"Lord , Thou art supreme spirit, supreme Purifying resort, Eternal Divine

Purusha, Primeval God, unborn and omnipresent." - 12

"All the Rishis including the Divine ones named Narada, Asita, Devala and Vyasa, have acclaimed you and now you your self says so." - 13

सर्वमेतद्भूतं मन्ये यन्मां वदसि केशव ।

न हि ते भगवन्व्यक्तिं विदुर्देवा न दानवाः ॥१४॥

"I do believe all that you say as true, oh Keshav, that neither the gods nor the demons know your identity." - 14

स्वयमेवात्मनाऽऽत्मानं वेत्थ त्वं पुरुषोत्तम ।

भूतभावन भूतेश देवदेव जगत्पते ॥ १५ ॥

"Oh Best of all the Purushas you Know your self by your own self. Oh source and Lord of all beings, God of gods, oh the father of This universe !" - 15

वक्तुमर्हस्यशेषेण दिव्याह्मात्मविभूतयः ।

याभिर्विभूतिभिर्लोकानिमांस्त्वं व्याप्य तिष्ठसि ॥१६॥

"Please do tell me without reserve of your Divine glories by which you provide these worlds..." - 16

कथं विद्यामहं योगिन्स्त्वां सदा परिचिन्तयन् ।

केषु केषु च भावेषु चिन्त्योऽसि भगवन्मया ॥ १७ ॥

"Oh Yogi (Please tell me) how while meditating on you I can know you and by what aspects I can think about you, my Lord!" - 17

विस्तरेणात्मनो योगं विभूतिं च जनार्दन ।

भूयः कथय तृप्तिर्हि शृण्वतो नास्ति मेऽमृतम् ॥ १८ ॥

"Please tell me again in details oh Janardana, about your Yogic power and immanent glory for I do not feel satisfied listening to your life - giving inspiring speech."-18

॥ श्रीभगवानुवाच ॥

हन्त ते कथयिष्यामि दिव्या ह्यात्माविभूतयः ।

प्राधान्यतः कुरुश्रेष्ठ नास्त्यन्तो विस्तरस्य मे ॥ १९ ॥

Lord said :

"Oh, Best among the Kurus, now I will unfold to you some of my Divine manifestations as alas ! there is no limit to their extent." - 19

अहमात्मा गुडाकेश सर्वभूताशयस्थितः ।

अहमादिश्च मध्यं च भूतानामन्त एव च ॥ २० ॥

"Oh, Gudakesh, I am the self seated in the hearts of all being, I am the beginning, the middle and also to end of all beings." 20

आदित्यानामहं विष्णुर्ज्योतिषां रविरंशुमान् ।

मरीचिर्मरुतामस्मि नक्षत्राणामहं शशी ॥ २१ ॥

"Among the Adityas (Twelve in number) I am Vishnu, among the luminaries I am the radiant Sun, among Maruts I am Marichi (Maruts are wind gods) and among the sky constellation I am the Moon. " - 21

वेदानां सामवेदोऽस्मि देवानामस्मि वासवः ।

इन्द्रियाणां मनश्चास्मि भूतानामस्मि चेतना ॥ २२ ॥

"Of the Vedas I am Sam Veda, of gods I am Indra, of the physical senses I am the Mind and of living beings I am the consciousness. " - 22

रुद्राणां शंकरश्चास्मि वित्तेशो यक्षरक्षसाम् ।

वसूनां पावकश्चास्मि मेरुः शिखरिणामहम् ॥ २३ ॥

"Of Rudras I am Shankara, of the Yaksha and Rakshasas, I am Kubera (lord

of wealth) of Vasus I am Pavaka (Fire) and of mountains, I am Meru." - 23

पुरोधसां च मुख्यं मां विद्धि पार्थ बृहस्पतिम् ।

सेनानीनामहं स्कन्दः सरसामस्मि सागरः ॥ २४ ॥

"Oh Partha, of the priests know me to be the Chief Brihaspati, of army generals I am Skanda (son of Lord Shiva) and of lakes, I am Sagara (Ocean) " - 24

महर्षीणां भृगुरहं गिरामरम्येकमक्षरम् ।

यज्ञानां जपयज्ञोऽस्मि स्थावराणां हिमालयः ॥ २५ ॥

"Of great seers I am Bhrigu, of words I am syllable "Aum" of sacrifices I am "Japa-Yajna" and among the immovables I am the Himalayas." - 25

अश्वत्थः सर्ववृक्षणां देवर्षीणां च नारदः ।

गन्धर्वाणां चित्ररथः सिद्धानां कपिलो मुनिः ॥ २६ ॥

"Of trees I am Ashvattha (Pepal Tree) , of Divine Rishi I am Narad, of the gandharvas I am Chitraratha and of the ones who have perfected I am saint Kapila"- 26

Note : Gandharvas are Divine musicians of gods.

उच्चैः श्रवसमश्वानां विद्धि माममृतोद्भवम् ।

एरावतं गजेन्द्राणां नराणां च नराधिपम् ॥ २७ ॥

"Of horses know Me to be Uchehaishravas, who is born of nectar, of mighty elephants I am Airavat and I am the King among man." - 27

Note : Uchehanishravas and Airavat were Divine creatures obtained during churning of Milky ocean by gods and demons who wanted to find out nectar according to Hindu Pauranik Story.

आयुधानामहं वज्रं धेनूनामस्मि कामधुक् ।

प्रजनश्चास्मि कन्दर्पः सर्पाणामस्मि वासुकिः ॥ २८ ॥

"Of weapon's I am Vajra, of cows Kamadhanu, I am Kandarpa, the cause for generation and Vasuki among Serpents "-28

अनन्तश्चास्मि नागानां वरुणो यादसामहम् ।

पितृणामर्यमा चास्मि यमः संयमतामहम् ॥ २९ ॥

"Of cobras I am Ananta, of water-dewelless I am Varuna; Amongst the ancestors I am Aryaman and yama among controllers. " - 29

Note: All names taken from Hindu Mythological Stories

प्रह्लादश्चास्मि दैत्यानां कालः कलयतामहम् ।

मृगाणां च मृगेन्द्रोऽहं वैनतेयश्च पक्षिणाम् ॥ ३० ॥

"I am Prahalada among the Demons and Time among reconers - I am lion among beasts and garuda among birds."- 30

पवनः पवतामस्मि रामः शस्त्रभृतामहम् ।

झषाणां मकरश्चास्मि स्रोतसामस्मि जाह्नवी ॥ ३१ ॥

"Of all clearing agents I am wind and of all wielders of weapons I am "Ram". (Either son of king Dashratha or Parashuram the destroyer of Kashatriyas) of fishes I am Crocodile and of rivers I am Ganges.- 31

सर्गाणामादिरन्तश्च मध्यं चैवाहमर्जुन ।

अध्यात्मविद्या विद्यानां वादः प्रवदतामहम् ॥ ३२ ॥

"Of creation I am the beginning, the end and the middle. Of sienee I am the science of spiritual knowledge and of debaters, I am the correct argument. " - 32

अक्षराणामकरोऽस्मि द्वन्द्वः सामासिकस्य च ।

अहमेवाक्षयः कालो धाताऽहं विश्वतोमुखः ॥ ३३ ॥

"Of letters I am the letter "A" Of

compounds I am "Dvanda". I am imperishable Time. I am the Creator to be seen every where. " - 33

मृत्युः सर्वहरश्चाहमुद्भवश्च भविष्यताम् ।

कीर्तिः श्रीर्वाक् च नारीणां स्मृतिर्मेधा धृतिः क्षमा ॥३४॥

"I am all- devouring Death and even the prosperity of the prosperous; Among the feminine qualities I am fame, prosperity, speech, memory, intelligence firmness and forgiveness." - 34

बृहत्साम तथा साम्नां गायत्री छन्दसामहम् ।

भासानां मार्गशीर्षोऽहंमृतूनां कुसुमाकरः ॥ ३५ ॥

"Of Saman hymms I am Brihat Saman, Of meters I am Gayatri, of months I am Margashirsha and of seasons I am spring." 35

Note: Songs of Sam - Veda are called Samans. Gayatri is considered most Divine and powerful Mantra.

घृतं छलयतामसि तेजस्तेजस्विनामहम् ।

जयोऽस्मि व्यवसायोऽस्मि सत्त्वं सत्त्ववतामहम् ॥३६॥

"Of deceivers I am gambling, I am the splendour of the splendid , I am victory, I

am determination and the goodness of the good." - 36

वृष्णीनां वासुदेवोऽस्मि पाण्डवानां धनञ्जयः।

मुनीनामप्यहं व्यसिः कवीनामुशना कविः ॥ ३७ ॥

"Of the Vrishnis I am Krishna , of the Pandavas I am Dhananjaya, among the Munis, I am Vyasa and of the seers I am Ushanas " - 37

दण्डो दमयतामस्मि नीतिरस्मि जिगीषताम् ।

मौनं चैवास्मि गुह्यानां ज्ञानं ज्ञानवतामहम् ॥ ३८ ॥

"Of those who can punish I am the scepter , Of those who seek Victory, I am statesmanship, of the things which are to the kept secret I am silence and of those who know, I am knowledge. " - 38

Note: "Yadu" was the original ancestor of Yadvas.

Name of his son was Vrishni, Krishna's father was Vasedev so Krishna was called Vaasu - deva and he being a Yadava he was "Vrushni". In the Upanishadas "Kavi" means "Seer" Ushanas is identified with Shankara, the precursor of Demons.

यच्चापि सर्वभूतानां बीजं तदहमर्जुन ।

न तदस्ति विना यत्स्यान्मया भूतं चराचरम् ॥ ३९ ॥

"Oh Arjuna, I am the seed of everything. There is nothing moveable or immoveable without me." - 39

नान्तोऽस्मि मम दिव्यानां विभूतीनां परन्तप ।

एष तूद्देशतः प्रोक्तो विभूतिर्विस्तरो मया ॥ ४० ॥

"There is no end to my Divine manifestations. I have only given some illustrators of the extent of My Glory."-40

यद्यद्विभूतिमत्सत्त्वं श्रीमदूर्जितमेव वा ।

तत्तदेवावगच्छ त्वं मम तेजोऽशसम्भवम् ॥ ४१ ॥

"Of all glorious prosperous and powerful, know that to be manifestation of My Splendour " - 41

अथवा बहुनैतेन किं ज्ञातेन तवार्जुन ।

विष्टभ्याहमिदं कृत्स्नमेकांशेन स्थितो जगत् ॥ ४२ ॥

"But why should you learn all this, oh, Arjuna know that only with a part of Myself I uphold this universe."- 42

ॐ

इति श्रीमभगवद्गीतासूपनिषत्सु
 ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे
 विभूतियोगो नाम दशमोऽध्यायः ॥ १० ॥

Thes ends Chapter -10 of Gita known as

VIBHITI YOGA



CHAPTER - 10

VIBHUTIYOGA

In the last chapter the Lord taught us the process of Raj Yoga, which expects to surrender completely to the scheme of cosmos. In this chapter the Lord explains why such self-surrender is needed. It is needed because the self(soul) is the essence of all the multifariousness and plurality of this universe. It is the moving force, the dynamism of which imparts glory beauty, brilliance and everything, which is the noblest, and the best in this universe. As saint Shri Vinobaji points out in his lectures on Gita, this chapter teaches us to see the Divine presence in every thing good as well as bad. This chapter is therefore aptly called Vibhuti Yoga. Vibhuti means overlordship.

Key to the proper understanding of this chapter is verse 20 saying, “Aham Atma Gudakesh ! Sarva bhutashaya sthitah” meaning, “Oh Gudakesha! I am the Self (Soul) of every living entity”, thus clarifying and declaring in no uncertain terms that the first person singular

word “I” (Aham) which is used here in this chapter (as well as elsewhere) means nothing but the Self (Soul), which is encased in every sentient being. Such identification of Shri Krishna is the clear recognition of the Jain view which rejects the existence of a personalized “God” or any other impersonal authority prevailing and controlling worldly phenomena.

Verses 2 and 3 emphasise immortality and eternity of Jiva as does the Jain philosophy

Verse 4 to 11 confirm the Jain view that the Soul (Jiva) being the driving force when in association with Ajiva, becomes the main factor causing manifestations in this universe.

These manifestations reveal the soul as “Payaayarthic” i.e. the expression of the Soul in a modified form by association with “Ajiva”, which is known as “Praktiti” in Sankhya. So far as verse 9 of this group is concerned, Shri Mahadeva Desai, the learned scholar of Gita and a close friend as well as secretary of Gandhiji notes as under in his book ‘Gita

According to Gandhi”, Each repetition of God’s name carries you nearer and nearer to Him”. Said Gandhiji to a friend, “This is a concrete fact, and I may tell you that I am talking here as no theorist but as one who has experienced what he says every minute of his life, so much so that it is easier for life to stop than for this incessant process to stop.

It is a definite need of the soul.”(Harijan, May 25, 1935).

Verses 12 to 18 are about Arjuna’s question to know more about manifestations of the Supreme Soul. Then follow verses 19 to 42, which show how the influence of the Supreme Soul pervades in all species of the universe and they also show Itself as the noblest, best and beautiful. Whatever there is in this universe animate as well as inanimate possessed of creative energy, merit, learning, etc. exhibits His presence. “Oh Arjuna”, the Lord says, “I am the seed of everything good or bad. The Lord thus reveals what He has already revealed in

chapter 7 verses 6 and 7 where He has claimed that He is the origin and dissolution of the universe and beyond Him there is nothing. This, however, is merely apart of His Majesty. To show more clearly His Majestic power, the author of Gita has given us the next chapter.



अध्याय - ११ विश्वरूपदर्शनयोग

Chapter - 11

VISHVARUPA DARSHAN YOGA

But how can you perceive “One” in all in good as well as in bad. How can it be described by words? Arjuna wanted to realize this by demonstration. But this cosmic form of the supreme Soul -the Final Truth, can not be seen by ordinary human vision. It requires “Divine Insight”, Lord graciously gave such Insight to Arjuna.

And what did he see? He saw terror, cruelty, violence and wholesale devastation and destruction emanating from the Supreme Soul in human form which had no beginning and no end. In his vision he saw no space between human and earth everything was filled with the presence of this Supreme Soul. Being terrified by this sight he asked who was with such a dreadful and disgusting form. Lord replied “कालोस्मि लोक क्षयप्रवृद्धो ।” I am “Time” (काल) presently engaged in the destruction of the world. The suggestion to Arjuna was that whether he wished or not the warriors who had gathered there were all due to be destroyed as devised by the Cosmic order as their “Time” was up.

Bewildered Arjuna requested the Lord to assume his original human form. Lord did it and told Arjuna that such look at the Cosmic reality cannot be had merely by reading Vedas or performing rituals or even by penances. It can be attained by complete surrender to the Cosmic order.

॥ अर्जुन उवाच ॥

मदनुग्रहाय परमं गुह्यमध्यात्मसंज्ञितम् ।

यत्त्वयोक्तं वचस्तेन मोहोऽयं विगतो मम ॥ १ ॥

Arjuna said

"My delusion is dispelled by the words of highest secret concerning Self which are revealed to me by you out of compassion for me. " - 1

भवाप्यपौ हि भूतानां श्रुतौ विस्तरशो मया ।

त्वत्तः कमलपत्राक्ष माहात्म्यमपि चाख्यम् ॥ २ ॥

"I also heard in details the origin and distruction of beings. Oh Lolus -eyed Lord, I have also heard about your inexhaustible greatness. " - 2

एवमेतद्यथात्थ त्वमात्मानं परमेश्वर ।

द्रष्टुमिच्छामि ते रूपमैश्वरं पुरुषोत्तम ॥ ३ ॥

"Oh Supreme Lord, I want to see your Divine Form as you have described yourself oh Purushottam." - 3

मन्यसे यदि तच्छक्यं मया द्रष्टुमिति प्रभो ।

योगेश्वर ततो मे त्वं दर्शयात्मानमव्ययम् ॥ ४ ॥

"My Lord, if you think it is possible for me to see the same, then please oh Yogeshwara do reveal to me that imperishable form of yours. " - 4

॥ श्रीभगवानुवाच ॥

पश्य मे पार्थ रूपाणि शतशोऽथ सहस्रशः ।

नानाविधानि दिव्यानि नानावर्णाकृतीनि च ॥ ५ ॥

Lord said :

"Oh Partha, now behold My divine forms in their hundreds and thousands of different sorts , colours & shapes." - 5

पश्यादित्यान्वसून् रुद्रानाश्विनौ मरुतस्तथा ।

बहून्यदृष्टपूर्वाणि पश्याश्चर्याणि भारत ॥ ६ ॥

"Bhold , Vasus, Rudra, Aswins as also Maruts. Oh Bharat, do behold many wonders never seen before. " - 6

इहैकस्थं जगत्कृत्स्नं पश्यीद्य सचराचरम् ।

मम देहे गुडाकेश यच्चान्यद्रमिच्छसि ॥ ७ ॥

"Oh GudaKsha, to-day behold the whole universe including all moveables and immoveables and whatever else you want to see - all in one contained in My body." - 7

न तु मां शक्यसे द्रष्टुमनेनैव स्वचक्षुषा ।

दिव्यं ददामि ते चक्षु पश्य मे योगमैश्वरम् ॥ ८ ॥

"However you will not be able to see Me thus with the physical eyes you possess and therefore. I give you Divine sight so that you could see my Yogic Powers." - 8

॥ सञ्जय उवाच ॥

एवमुक्त्वा ततो राजन् महायोगेश्वरो हरिः ।

दर्शयामास पार्थाय परमं रूपमैश्वरम् ॥ ९ ॥

अनेकवक्त्रनयनमनेकाद्भुतदर्शनम् ।

अनेकदिव्याभरणं दिव्यानेकोद्यतायुधम् ॥ १० ॥

दिव्यामाल्याम्बरधरं दिव्यगन्धानुलेपनम् ।

सर्वाश्चर्यमयं देवमनन्तं विश्वतोमुखम् ॥ ११ ॥

Sanjaya Said :

'Meaning : "With these words, oh king, Yogeshwara Shri Hari revealed to Partha His supreme form as Ishvara" - 9

"Arjuna saw the Supreme Deity possessing many mouths and eyes possessing many wonderful sight with many divine ornaments, wielding many uplifted divine weapons." -10

"Wearing devine garlands and clothes anointed with divine perfume full of infinite wonders having faces on all sides."-11

दिवि सूर्यसहस्रस्य भवेद्युगपदुत्थिता ।

यदि भाः सदृशी सा स्याद्भासस्तस्य महात्मनः ॥१२॥

"Even effulgence of a thousand suns at the same time in heavens would hardly approach the splendors of the Mighty Lord. " - 12

तत्रैकस्थं जगत्कृत्स्नं प्रविभक्तमनेकथा ।

अपश्यद्देवदेवस्य शरीरे पाण्डवस्तदा ॥ १३ ॥

"Then Arjuna saw the whole universe at one place in the person of that supreme Deity with its many fold divisions." - 13

ततः स विस्मयाविष्टो हृष्टारोमा धनञ्जयः ।

प्रणम्य शिरसा देवं कृताञ्जलिरभाषत ॥ १४ ॥

"Thereafter Arjuna full of wonder and with his hair standing reverentially bowed his head and with joined palms addressed him as under:" - 14

॥ अर्जुन उवाच ॥

पश्यामि देवांस्त्व देव देहे

सर्वास्तथा भूतप्रियेशसङ्घान् ।

ब्रह्माण्मीशं कमलासनस्थ-

मूर्षींश्च सर्वानुरगाचदिव्यान् ॥ १५ ॥

Arjuna said

"Oh Lord, I see all gods in your body as also the hosts of various classes of beings , Bhrama, the Lord Himself seated

on lotus together with all the Rishes and celestial serpents. "-15

अनेकबाहूदखवक्त्रनेत्रं

पश्यामि त्वां सर्वतोऽनंतरूपम् ।

नान्तं न मध्यं न पुनस्तवादिं

पश्यामि विश्वेश्वर विश्वरूप ॥ १६ ॥

"I see you of boundless form on every side with many fold arms, stomachs, mouths and eyes. Oh Lord of the universe you have a cosmic form and are so universal that I can not see your beginning, your middle or your end."-16

किरीटिनं गदिनं चक्रिणं च

तेजोराशिं सर्वतो दीप्तिमन्तम् ।

पश्यामि त्वां दुर्निरीक्ष्यं समान्ता -

दीप्तानलार्कद्युतिमप्रमेयम् ॥ १७ ॥

"I see you with crown and mace and discus, a mass of radiance shining everywhere very hard to look at, balzing and burning like Fire and sun. It is

incomprehensible. " -17

त्वमक्षरं परमं वेदितव्यं

त्वमस्य विश्वस्य परं निधानम् ।

त्वमव्ययः शाश्वतधर्मगोप्ता

सनातनस्त्वं पुरुषो मतो मे ॥ १८ ॥

"You are supreme, indestructible, worthy of being known; you are the ultimate refuge of this universe, the protector of Sanatan Dharma. I consider you to be the eternal imperishable Being " 18

अनादिमध्यान्तमनन्तवीर्य -

मनन्तबाहुं शशिसूर्यनेत्रम् ।

पश्यामि त्वां दीप्तहुताशवक्त्रं ।

स्वतेजसा विश्वमिदं तपन्तम् ॥ १९ ॥

"You have no beginning, middle or end; Your might is infinite, your arms are inmemarable; Sun and Moon are your eyes, blazing Fire is your mouth; your radiance overpowers the universe. " -19

द्यावापृथिव्योरिदमन्तरं हि

व्याप्तं त्वयैकेन दिशश्च सर्वाः ।

दृष्टावद्भुतं रूपमुग्रं तवेदं

लोकत्रयं प्रव्यथितं महात्मन् ॥ २० ॥

"Oh great Soul, the whole space between Heaven and Earth as well as all quarters are filled by you. All the three worlds are trembling with fear at the sight of this terrible form of yours. " - 20

अमी हि त्वां सुरसङ्घा विशन्ति

केचिद्भीताः प्राञ्जलयो गृणन्ति ।

स्वरतीत्युक्त्वा महर्षिसिद्धसङ्घाः

स्तुवन्ति त्वां स्तुतिभिः पुष्कलाभिः ॥ २१ ॥

"Hosts of gods are entering you . Some are uttering your glories with palms joined. Multitudes of Rishes and Siddhas are praising you with excellent hymns with folded hands." - 21

रुद्रादित्या वसवो ये च साध्या

विश्वेऽश्विनौ मरुतश्चोष्मपाश्च ।

गन्धर्वयक्षासुरसिद्धसङ्घा

वीक्षन्ते त्वां विस्मिता श्वेव सर्वे ॥ २२ ॥

"The Rudra, Adityas Vasus, Sadhyas, all gods, Ashwins, Maruts, all gandharvas* and Yaksha, Asuras and siddhas - all of them gaze on you in wonderment." - 22

रूपं महत्ते बहुवक्त्रनेत्रं

महाबाहो बहुबाहुरुपादम् ।

बहूदरं बहुदंष्ट्राकरालं

दृष्ट्वा लोकाः प्रव्यथितास्तथाहम् ॥ २३ ॥

"Oh Mighty armed, at the sight of your mighty form with many mouths, eyes, arms, thighs and innumerable feet with vast bellies and looking terrible with many jaws, the worlds feel fearful and so do I also. " - 23

नभःस्पृशं दीप्तमनेकवर्णं

व्यात्ताननं दीप्तविशालनेत्रम् ।

दृष्ट्वा हि त्वां प्रव्यथितांतरात्मा

धृतिं न विन्दामि शमं च विष्णो ॥ २४ ॥

"Oh Vishnu, seeing your form touching heavens effulgent and multi-coloured, with mouth wide open and eyes large and blaming feel frightened in my inmost self. I have lost self-control and find no peace. "-24

दंष्ट्राकलरालानि च ते मुखानि

दृष्ट्वैव कालानलसन्निभानि ।

दिशो न जाने न लभे च शर्म

प्रसीद देवेश जगन्निवास ॥ २५ ॥

"And oh Lord of gods, Refuge of the universe, when I see your mouths with fearful Jaws resembling the Fire of Doom, I lose all sense of direction and find no relief. Please be gracious. " - 25

अमी च त्वां धृतराष्ट्रस्य पुत्राः

सर्वे सहैवावनिपालसङ्घः।

भीष्मो द्रोणः सूतपुत्रस्तथाऽसौ

सहास्मदीयैरपि योधमुख्यैः ॥ २६ ॥

वक्त्राणि ते त्वरमाणा विशन्ति

दंष्ट्राकरालानि भयानकानि ।

केचिद्विलगा दशनान्तरेषु

सन्दृश्यन्ते चूर्णितैरुत्तमाङ्गैः ॥ २७ ॥

"All the sons of Dhritrastra and the crowd of kings, Bhishma, Drona, Karna and chief warriors," 26

"Are rushing into your fearful mouths which terrifies with their teeth. Some of them are seen stuck up in the gaps of your teeth with their heads crushed." - 27

यथा नदीनां बहवोऽम्बुवेगाः

समुद्रमेवाभिमुखा द्रवन्ति ।

तथा तवामी नरलोकवीरा

विशन्ति वक्त्राण्यभिविज्यलन्ति ॥ २८ ॥

"Those warriors of the mortal world

enter your flaming mouths just like streams of rivers rush to the sea. " - 28

यथा प्रदीप्तं ज्वलनं पतङ्गा

विशन्ति नाशाय समृद्धवेगाः ॥

तथैव नाशाय विशन्ति लोका

स्तवापि वक्त्राणि समृद्धवेगाः ॥ २९ ॥

" As fast-flying months plunge into the blazing fire for their own destruction, they rush straight into your mouths for their own destruction." - 29

लेलिहसे ग्रसमानः समन्ता -

लोकान्समग्रान्वदनैर्ज्वलद्भिः ।

तेजाभिरापूर्य जगत्समग्रं

भासस्तवोग्राः प्रतपन्ति विष्णो ॥ ३० ॥

"Swallowing through your blazing mouth, you are seen licking this people from all sides. Oh Vishnu, fierce rays emitting from you are burning the whole world. " - 30

आख्याहि मे को भवानुग्रुपो

नमोऽस्तु ते देववर प्रसीद ।

विज्ञातुमिच्छामि भवन्तमाद्यं

न हि प्रजानामि तव प्रवृत्तिम् ॥ ३१ ॥

"Oh Lord, please tell me who you are in such a dreadful form. Oh lord of Lords, I bow down to you. Please be gracious, I desire to know you, the original Being. I do not know your purpose." - 31

॥ श्रीभगवानुवाच ॥

कालोऽस्मि लोकक्षयकृत्प्रवृद्धो

लोकान्समाहर्तुमिह प्रवृत्तः ।

ऋतेऽपि त्वां न भविष्यन्ति सर्वे

येऽवस्थिताः प्रत्यनीकेषु योधाः ॥ ३२ ॥

Lord said :

"I am Kala- Time of Destruction, now engaged in destroying the world. Even without you none of the warriors arrayed in the hostile camp shall

Survive." - 32

तस्मात्त्वमुत्तिष्ठ यशो लभस्व

जित्वा शत्रून्भुङ्क्ष्व राज्यं समृद्धम् ।

मयैवैते निहताः पूर्वमेव

निमित्तमात्रं भव सव्यसाचिन् ॥ ३३ ॥

"Therefore, arise and obtain the glory of Conquering your enemies and enjoy the prosperous kingdom. They already stand slain by Me; You are a mere instrument oh, bowman" - 33

द्रोणं च भीष्मं च जयद्रथं च

कर्णं तथान्यानपि योधवीरान् ।

मया हतांस्त्वं जहि मा व्यषिष्टा

युद्धयस्व जेताऽसि रणे सपत्नान् ॥ ३४ ॥

"Drona Bhishma, Jayadratha, Karna and other brave warriors - all stand as slain by Me. Do not hasitate, fight; you shall conquer your enemies in battle."-34

॥ सञ्जय उवाच ॥

एतच्छ्रुत्वा वचनं केशवस्य

कृताञ्जलिर्वेपमानः किरीटी ।

नमस्कृत्वा भूय एवाह कृष्णं

सगद्गदं भीतभीतः प्रणम्य ॥ ३५ ॥

Sanjaya Said :

"Having heard this from Krishna, the crowned Prince - Arjuna joined his palms, prostrated and said trembling in a choked voice over whelmed with fear."35

॥ अर्जुन उवाच ॥

स्थाने हृषीकेश तव प्रकीर्त्या

जगत्प्रहृष्यत्यनरज्यते च ।

रक्षांसि भीतानि दिशो द्रवन्ति

सर्वे नमस्यन्ति च सिद्धसङ्घाः ॥ ३६ ॥

Arjuna said

"Oh Lord, it is proper that the world sing your praises and are glad to do it and to rejoice in you. All evil spirits run away in fear and hosts of saints bow

down to you. " - 36

कस्माश्च ते न नमोऽस्महात्मन्
गरीयसे ब्रह्माणोऽप्यादिकर्त्रे ।

अन्त देवेश जगन्निवास

त्वमक्षरं सदसत्तत्परं यत् ॥ ३७ ॥

"And oh Mahatman(great soul) why should they not bow down to you? You are the First Creator-greater even than Brahma. Oh, Ananta (Immortal) Lord of gods(Jagannivasa, Refuge of the universe) . You are all that is and also all that is not and that is Beyond."

त्वमादिदेवः पुरुषः पुराण -

स्त्वमस्य विश्वस्य परं निधानम् ।

वेत्तासि वेद्यं च परं च धाम

त्वया ततं विश्वमनन्तरूप ॥ ३८ ॥

"You are the Beginning, the Ancient Being the Final resting place, knower as also one to be known, the supreme abode. Oh Anant Rupa, You pervade this

universe. " - 38

वायुर्यमोऽगिर्वरुणः शशाङ्कः

प्रजापतिस्त्वं प्रपितामहश्च ।

नमो नमस्तेऽस्तु सहस्रवृत्तः

पुनश्च भूयोऽपि नमो नमस्ते ॥ ३९ ॥

"You are Vayu Yama, Agni, Varuna, Shashanka (moon) Prajapati and the great - great grand father. Salutations to you a thousand times, again my salutations "-39

नमः पुस्ततादथ पृष्ठतस्ते

नमोऽस्तु ते सर्वत एव सर्व ।

अनन्वीर्यामितविक्रमस्त्वं

सर्वं समज्जोषि ततोऽसि सर्वः ॥ ४० ॥

"Salutation to you from all sides. Your prowess is infinite. Your might is measureless. You holdest All and you are all. " - 40

सखेति मत्वा प्रसभं यदुक्तं

हे कृष्ण हे यादव हे सखेति ।

अजानता महिमानं तवेदं

मया प्रमादात्प्रणयेन वापि ॥ ४१ ॥

यच्चावहासार्थमसत्कृतोऽसि

विहारशय्यासनभोजनेषु ।

एकोथवाऽप्यच्युत तत्समक्षं

तत्क्षमये त्वामहमप्रमेयम् ॥ ४२ ॥

"If in careless presumption or even in friendliness, I addressed as "Krishna, Yadav, friend," , I have done it being ignorant of your greatness ""I implore you, oh Achyuta, to forgive me if I have insulted you either alone or in company of others for 41 42

पिताऽसि लोकस्य चराचरस्य

त्वमस्य पूज्यश्च गुरुर्गरीयान् ।

न त्वत्समोऽस्त्यभ्यधिकः कुतोऽन्यो

लोकत्रयेऽप्यप्रतिमप्रभाव ॥ ४३ ॥

"You are the Father of all, of all moving or immobile. They worship you; you are their great Master; There is none equal to you and so how there can be anyone greater to you? Your power is matchless in the whole universe." - 43

तस्मात्प्रणम्य प्रणिधाय कायं

प्रसादये त्वामहमीशमीड्यम् ।

पितेव पुत्रस्य सखेव सख्युः

प्रियः प्रियायार्हसि देव सोढुम् ॥ ४४ ॥

"Therefore, I bow down and lie prostrate before you and crave for your forgiveness oh Lord, as a father would forgive his son or a friend his friend and a lover his beloved, as I am your loved."44

अदृष्टपूर्वं हृषितोऽस्मि दृष्ट्वा

भयेन च प्रव्यथितं मनो मे ।

तदेव मे दर्शय देव रूपं

प्रसीद देवेशजगन्निवास ॥ ४५ ॥

"I am indeed full of Joy as I was able to see which was never seen before. However my mind is full of fear. So please show me your original form. Oh Lord of Lords, and Refuge of the world. Be pleased "- 45

किरीटनं गदिनं चक्रहस्त-

मिच्छामि त्वां द्रष्टुमहं तथैव ।

तेनैव रूपेण चतुर्भुजेन

सहस्रबाहो भव विश्वमूर्ते ॥ ४६ ॥

"I desire to see you as before-crowned , bearing neace and discus in hand having four arms Oh thousand armed having universal form. "- 46

॥ श्रीभगवानुवाच ॥

मया प्रसन्नेन तवार्जुनेदं

रूपं परं दर्शितमात्मयोगात् ।

तेजोमयं विश्वमनन्तमाद्यं

यन्मे त्वदन्येन न दृष्टपूर्वम् ॥ ४७ ॥

Lord said :

"Arjuna, being pleased with you I have shown to you, through My Yogic power, this supreme, effulgent, primal and infinite cosmic form of Mine. It was never seen before by any one but you."47

न वेदयज्ञाध्ययनैर्न दानैर्न

च क्रियाभिर्न तपोभिरुग्रैः ।

एवंरूपः शक्य अहं नृलोके

द्रष्टुं त्वदन्येन कुरुप्रवीर ॥ ४८ ॥

"Dear Arjuna , I can not be seen in this form by anyone else, either through study of Vedas, or by performance of rituals or by gifts and activities such as austere penances."- 48

॥ सञ्जय उवाच ॥

मा ते व्यथा मा च विमूढभावो

दृष्टाव रूपं घोरमीदृङ्ममेदम् ।

व्यपेतभीः प्रीतमनाः पुनस्त्वं

तदेव मे रूपमिदं प्रपश्य ॥ ४९ ॥

Sanjaya Said :

"Be not disturbed or perplexed by this dreadful sight and with fearless and gladdened mind, now behold again. My original form." - 49

इत्यर्जुनं वासुदेवस्तथोक्त्वा

स्वकं रूपं दर्शयामास भूयः।

आश्वासयामास च भीतमेनं

भूत्वा पुनः सौम्यवपुर्महात्मा ॥ ५० ॥

"Having said this, Vasudeva (Krishna) revealed Himself his original form and consoled frightened Arjuna." - 50

॥ अर्जुन उवाच ॥

दृष्टेदं मानुषं रूपं तव सौम्यं जनार्दन ।

इदानीमस्मि संवृत्तः सचेताः प्रकृतिं गतः ॥ ५१ ॥

Arjuna said

"Oh Janardana, seeing this gentle human form of yours, I have regained my composure and I am myself again." -51

॥ श्रीभगवानुवाच ॥

सुदुर्दर्शमिदं रूपं दृष्टवानसि यन्मम ।

देवा अप्यस्य रूपस्य नित्यं दर्शनकाङ्क्षिणः॥ ५२ ॥

Lord said :

"This form of nine (cosmic form) is hard to see, for even the Heavenly gods ever long to see what you have just seen."52

नाहं वेदैर्न तपसा न दानेन न चेज्यया ।

शक्य एवंविधो द्रष्टुं दृष्टवानसि मां यथा ॥ ५३ ॥

"Neither by study of Vedas, by penances, by charity nor by rituals can I be seen in this form (Cosmic) as you have seen. " - 53

भक्त्या त्वनन्यया शक्य अहमेवंविधोऽर्जुन ।

ज्ञातुं द्रष्टुं च तत्त्वेन प्रवेष्टुं च परन्तप ॥ ५४ ॥

"By single-minded devotion, I can be "Known" and "Seen" and in reality can also be "entered" into, oh Parantapa!"-54

मत्कर्मकृन्मत्परमो मद्भक्तः सङ्गवर्जितः।

निर्वैरः सर्वभूतेषु यः स मामेति पाण्डव ॥ ५५ ॥

"He who performs his activities for Me, who considers Me as Supreme, who is my devotee but is free from all attachments, bears no enmity towards all creatures, he comes to Me oh, Pandava."55

ॐ तत् सत्

इति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे

श्रीकृष्णार्जुनसंवादे विश्वरूपदर्शनयोगो नाम

एकादशोऽध्यायः ॥ ११ ॥

Thes ends Chapter -11 of Gita known as
"VISHVARUPA DARSHAN YOGA"



CHAPTER - 11

VISHVA RUPA DARSHAN

Now we enter into a dramatic demonstration of the “Cosmic Man”-a demonstration, which is described by Vyasa, the learned author of this “Song Celestial” (to use the expression of Sir Edwin Arnold) and which is rightly considered as one of the most beautiful literary masterpieces of world literature.

In the previous chapter of Vibhuti Yoga the Lord explained how the Self, being the substratum of the universal plurality, has the immanence of all objects of the world. It amounted to seeing one in all. Now by demonstration the Lord teaches us to see all in “one”. As rightly observed by Saint Shri Chinmayanandji to see “one” in all requires some training in philosophy, but to see all in “one” requires some peculiar insight as eye of knowledge, which is referred to in this chapter as “Divine Insight”. (Divyam Dadaami Te Chakshuhu) (Verse 8). With this Divine Insight

Arjuna is made to see all of eternity in a moment the whole universe and its multifarious phenomena in one focus.

Instead of describing what Arjuna visualized in his Divine Insight verse by verse, it would be proper to quote the masterly summary by the learned author Shri Mahadev Desai at Page 85 (My submission) of his book “Gita according to Gandhi”, as under:- “When Arjuna’s eye, even the Divine eye, can not contain this vision, his tongue breaks out in speech, and when speech fails, the eye leaps in to rest on the vision. The Universal Infinite, All pervading, Almighty form alternately amazes and terrifies him. The serene and the awesome aspects both are there, the moon that soothes is one of the eyes of the Lord, the sun that dazzles is the other eye. The sun that gives life and warmth is there, but the sun that scorches and burns is also there. A myriad forms are being devoured in His volcanic flame. And now the Great War

lords are seen rushing to their doom in that Divine conflagration like so many moths in a flame.”

Arjuna realizes that this Supreme Soul has no beginning, middle or end and is infinite. (verse 19). Actually with our physical eye we see each one of us as separate beings separate even from other beings and objects of this universe, but with Divine eyes, which Arjuna now has, he sees that the whole space between heaven and earth as well as all quarters of this universe are filled by this Supreme Soul (verse 20). The concept of separateness vanishes when one has a Divine vision, which Arjuna then had.

Arjuna also sees how terror, cruelty, war, violence and wholesale destruction going on in this universe is also the expression of Divine dispensation (verses 23 to 31). Being bewildered and terrified by this Arjuna requests the LORD TO TEL HIM WHO He was in such a dreadful form. (Verse 31)

The Lord replies “Kalosmi Lokakshaya

Pravruddho”- “I am the “Kala”, the Time of destruction, the Eternal Time, the destroyer of the world. “Even without you”, the Lord said, “none of the warriors, to fight with whom you are hesitating, shall not survive”. (verses 32 to 34). Verse 33 is very significant in as much as it exhorts Arjuna to be a mere instrument in the hands of the Almighty Cosmic power. Actually it exhorts us to be the instrument of Divine dispensation renouncing totally every strain of egotism in every affair our mundane existence.

The Lord resumed His human form and emphasized that the realization of the Cosmic form of the Supreme Soul can not be had merely by study of Vedas or performance of rituals or even by austere penances and donations. It can however be achieved by single-minded devotion, freedom from all types of attachments and friendship with all creatures.

If all the verses of this chapter are interpreted as above, they would involve the repetition

अध्याय - ११ ❁ ELEVEN

of Jain approach to the Cosmic power and its activities.



अध्याय - १२
भक्तियोग
Chapter - 12
BHAKTI YOGA

Arjuna has a doubt as to whether it is more profitable to meditate upon the unmanifest Reality - Brahma or manifest which has a form. In other words should meditation be on Saguna Brahma or Nirguna Brahma Lord solves the problem in this Chapter

॥ अर्जुन उवाच ॥

एवं सततयुक्ता ये भक्तस्त्वां पर्युपासते ।

ये चाप्यक्षरमव्यक्तं तेषां के योगवित्तमाः ॥ १ ॥

Arjuna said

"There are two types of worshippers- namely, (1) Those devotees whose mind is constantly fixed in you, possessed of form and (2) Those who adore unmanifest and undestructible Brahma - of these who are

the best knowers of yoga ? " - 1

॥ श्रीभगवानुवाच ॥

मय्यावेश्य मनो ये मां नित्ययुक्ता उपासते ।

श्रद्धया परयोपेतास्ते मे युक्ततमा मताः ॥ २ ॥

Lord said :

"In my opinion they are the best yogis who worship me with their mind constantly fixed on Me with supreme faith." - 2

Note: This is a general statement which can apply to both the types : However if we consider the following two verses this can apply to the worship of manifested form, because verses which follow refer to unmanifested form.

ये त्वक्षरमनिर्देश्यमव्यक्तं पर्युपासते ।

सर्वत्रगमचित्त्यं च कूटस्थमचलं ध्रुवम् ॥ ३ ॥

सन्नियम्येन्द्रियग्रामं सर्वत्र समबुद्धयः ।

ते प्राप्नुवन्ति मामेव सर्वभूतहिते रताः ॥ ४ ॥

केलशोऽधिकतरस्तेषामव्यक्तासक्तचेतसाम् ।

अव्यक्ता हि गतिर्दुःखं देहवद्विखाप्यते ॥ ५ ॥

"However, those who worship the immortal undefinable and unmanifested, the omnipresent , the immovable as well as Eternal, - 3

"If they have restrained physical senses, are even minded in all respect and are happy in the welfare of all Beings - they also obtain Me. " - 4

"Of course, the strain is greater for those devotees of the unmanifest Reality because it is very hard for the embodied persons to reach the goal" - 5

ये तु सर्वाणि कर्माणि मयि संन्यस्य मत्पराः ।

अनन्येनैव योगेन मां ध्यायन्त उपासते ॥ ६ ॥

"But those who worship Me, renouncing all actions in Me, regarding Me as Supreme goal and meditate on Me with Single minded yoga," - 6

तेषामहं समुद्धर्ता मृत्युसंसारसागरात् ।

भवामि न चिरात्पार्थ मय्यावेशितचेतसाम् ॥ ७ ॥

"For them whose minds are set on Me, I soon become the saviour out of the ocean of this finite Sansara - 7

मय्येव मन आधत्स्व मयि बुद्धिं निवेशय ।

निवसिष्यसि मय्येव अत ऊर्ध्व न संशयः ॥ ८ ॥

"Fix your mind on Me only. Place your intellect in Me; then you shall undoubtedly live in Me alone"-8

अथ चित्तं समाधातुं न शक्नोषि मयि स्थिरम् ।

अभ्यासयोगेन ततो मामिच्छाप्तुं धनञ्जय ॥ ९ ॥

"If you are unable to fix your mind Steadily on Me, then by the yoga of constant practice you should seek to reach me "-9

अभ्यासेऽप्यसमर्थोऽसि मत्कर्मपरमो भव ।

मदर्थमपि कर्माणि कुर्वन्सिद्धिमवाप्स्यसि ॥ १० ॥

"If you are unable even to practice thus do all your work for me. Even in this manner you shall attain Me."- 10

अथैतदप्यशक्तोऽसि कर्तुं मद्योगमाश्रितः ।

सर्वकर्मफलत्यागं ततः कुरु यतात्मवान् ॥ ११ ॥

"If you can not do even this, take refuge in Me, remain self controlled and renounce the fruit of actions." - 11

श्रेयो हि ज्ञानमभ्यासाज्ज्ञानाद्ध्यानं विशिष्यते ।

ध्यानात्कर्मफलत्यागस्त्यागाच्छान्तिरनन्तरम् ॥ १२ ॥

"Knowledge is better than practice,

Meditation is better than knowledge, remenciation of fruits of actions is better than meditation because peace follows immediately on such remenciation "- 12

अद्वेष्टा सर्वभूतानां मैत्रः करुण एव च ।

निर्ममो निरहङ्कारः समदुःखमुखः क्षमी ॥ १३ ॥

सन्तुष्टः सततं योगी यतात्मा दृढनिश्चयः ।

मय्यर्पितमनोबुद्धिर्यो मे भक्तः स मे प्रियः ॥ १४ ॥

"He who is free from malice , friendly and compassionate , who has got rid of the feelings of "I" and "Mine", is able to take equally pleasures and pains, is forgiving by nature," 13, 14

यस्मान्नोद्विजते लोको लोकान्नोद्विजते च यः ।

हर्षामर्षभयोद्वेगैर्मक्तो यः स च मे प्रियः ॥ १५ ॥

"Is also ever contended, steady in yoga practice, self controlled, possessed of firm determination, with mind and intellect devoted to me, is the person dear to Me." - 15

अनपेक्षः शचिर्दक्ष उदासीनो गतव्यथः ।

सर्वारम्भपरित्यागी यो मद्भक्तः स मे प्रियः ॥ १६ ॥

"He who desires nothing, is pure internally and externally, is an expert and unconcerned, untroubled, renouncing undertakings and devoted to Me is dear to me." - 16

यो न हृष्यति न द्वेष्टि न शोचति न काङ्क्षति ।

शुभाशुभपरित्यागी भक्तिमान्यः स मे प्रियः ॥ १७ ॥

"He who neither rejoices nor hates, nor grieves nor desires renouncing good and evil and devoted to Me is dear to Me." - 17

समः शत्रौ च मित्रे च तथा मानापमानयोः ।

शीतोष्णसुखदुःखेषु समः सङ्गविवर्जितः ॥ १८ ॥

तुल्यनिन्दास्तुतिर्मौनी सन्तुष्टो येन केनचित् ।

अनिकेतः स्थिरमतिर्भक्तिमान्मे प्रियो नरः ॥ १९ ॥

"He who is the same to friends & foes, honour and dishonour, cold & heat, pleasure & pain & is free from" - 18

"attachments, He who takes praise and criticism alike , who is silent, content with anything, homeless, steady-minded full of devotion, he is dear to me." - 19

ये तु धर्म्यामृतमिदं यथोक्तं पर्युपासते ।

श्रद्धधाना मत्परमा भक्तास्तेऽतीव मे प्रियाः ॥ २० ॥

"Those people who follow the immortal Dharma described as above are devoted to me full of faith regarding me as their supreme goal, they are very dear to Me."-20

ॐ तत् सत्

इति श्रीमद्भगवद्गीतासूपनिषत्सु

ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे

भक्तियोगो नाम द्वादशोऽध्यायः ॥ १२ ॥

Thes ends Chapter -12 of Gita known as

"BHAKTI YOGA"



CHAPTER - 12

TWELVE -BHAKTI YOGA .

After revealing His Cosmic form, the Lord told Arjuna that this form was available only to one who had single-minded devotion and was free from all worldly attachments. Arjuna had also heard of formless and nameless Absolute, which is beyond sense perceptions and presently he had seen embodied “Cosmic Man”, Therefore naturally a question arose in his mind as to which of the two, namely, one who meditates on impersonal and unmanifested authority and another who meditates and worships a personal “God”. In other words whether “Saguna” meditation is preferable or “Nirguna” meditation? This question is just similar to what was asked in chapter 5 when Arjuna sought to know the preference between Karma Yoga and Jnana Yoga. The Lord’s reply was similar to the one, which He gave previously.

Saint Vinobaji explains this situation in his

original and inimitable style by giving an example of a mother who had two sons. The elder one was well versed in the science of spirituality, sober and serene in his attitude towards problems of life. Another son was an infant totally dependent upon his mother for all his needs. If someone asked this mother which of these two children she would prefer? Vinobaji says that Arjuna's question was just similar to the one faced by this mother. Both the sons were equally dear to the mother but she would surely prefer the infant who was solely dependent on her as the elder one was capable of taking care of his own self. The position of the Lord was similar to that of this mother. The Nirguna meditator was also on a right path. He was a Jnani the knower of the right path to the spiritual heights, in his own independent way while one who was a "Saguna" meditator was on the path of Bhakti and in his love for God he was completely dependent on His wish. Therefore if a

preference was to be made the Lord would surely prefer the Saguna Bhakta. Moreover, Saguna meditation was much easier and simple to practice. (Verses 1 to 7).

In the verses 8 the Lord advises Arjuna to fix his mind only on Him. But what if one is not able to do it? Verses 9 to 11 show the way. They provide the way out by advising constant practice of fixing one's mind on Him. The Lord further advises that failing in this, one should perform all of his actions for God and failing even in this one should try to renounce the fruits of his actions by developing self control (Verses 8 to 12).

Verses, which follow, prescribe the correct conduct and the way of life of a true seeker. He should not be a source of annoyance to others, he should be pure internally as well as externally, he should be the same to friends as well as foes, should be free from all attachments, should take praise as well as criticism alike, should be steady minded and

fully devoted to Him.. All these characteristics of a true devotee are exactly the same, which are attributed to a “Sthitaprajna” in chapter 2.

Thus this chapter ends with the end of the description of different aspects of Bhakti Yoga that is started from chapter 6.

Though the whole philosophical structure of Jainism is built on Jnana Yoga, the Jain saints have given due prominence to Bhakti also. However, the type of Bhakti envisaged by Jain thinkers is not the one, which is personal and motivated. The purpose of idol worship by Jains is to acquire merits, which were possessed by the great Tirthankaras (Prophets) in their life. An idol to a true Jain is nothing more than the representation of the virtues of a particular prophet. The prophet whose representation is made by a particular idol, was a “Vitaraga” i.e. one who was not suffering from any of the passions such as anger, avarice, attachment or hate. Therefore those who think that they are expressing their

true devotion by adoring the idols with material objects of gold and jewelry or those who take out processions with dazzling glamour are doing so only out of ignorance of the fundamental philosophical doctrines of Jainism.

As Jainism has no place for any personal or impersonal entity which monitors universal phenomena, it has explained the existence of good and bad happenings by the theory of Karma. The law of Karma works automatically for producing results without any interference or arbitration of any outside authority. A Tirthankara, being a “Vitaraga” does not act in your favour or against you simply because you are offering your worship or are refusing to do the same. Illustrative of this line of thinking is the prayer offered by the great Jain saint Samantbhadra in the following words:-

“Na pujayaarthastvayi Vitaraga, Na nindaya
Natha, vivanta vaire Tathapi te punya guna

smrutirnatha, Punatu cheto durita janebhyah.”Meaming, “Oh Lord! You are really a Vitaraga (one who has shed all passions)and so, prayers do not please you, nor are you displeased by adverse criticisms because you have destroyed al types of adversary feelings. All the same, the remembrance of your merits purifies our mind.” A prayer of this type is the best type of Karma according to Jainism.

It is interesting to note that the most outstanding of Jain prayers is contained in what is known as “Navakar Mantra”, which contains nothing secterian or personal to any individual or to any of the jain prophets and asks for nothing in return. It does nothing more than offering sincere veneration to those souls who are already liberated and also those who are on the pathof liberation. These may belong to any sect or religious belief. This enchantment is as under:-

“Namo Arihantanam,

Namo Siddhanam,

Namo Ayarianam,

Namo Uvazayanam,

Namo Lohe Savvasahumam.” Meaning, I bow down to all the Arihants (those who have discarded all passions), I bow down to all Siddhas (those who are actually liberated), I bow down to all Acharyas (those who guide us on the right path), I bow down to all Upadhyayas (those who preach), and I bow down to all saints of the world (those who are striving for liberation).

This is a typical prayer where there is nothing personal and nothing sectarian. As Acharya Hemchandra, the shining star of the golden period of the history of Gujarat and the powerful preceptor of the emperors Siddharaj and Kumarpal, puts it, “Bhava bijankura

jananaa, Ragadyaah kshaya mupagataa yasya, Brahma, va Vishnur va Haro, Jino va, Namastasmai, namastasmai.” Meaning, “I bow down to him whose all passions such as attachment and malice, which sow the seeds of birth and rebirth, have been destroyed, It matters not whether He is Brahma, Vishnu, Shankar or Jina.” This was the prayer offered by him at the renovation of Somnath temple during the rule of the Solanki emperor Siddharaj.

If some Jains are missing the true purport of prayers and worship contemplated by Jainism, they are not true representatives of Jainism.



अध्याय - १३
क्षेत्रक्षेत्रज्ञविभागयोग
Chapter - 13

KSHETRA KSHETRAJNA
VIBHAGA YOGA

In this chapter we are now entering into the discussion of “Jiva” and “Ajiva” understanding of which is most vital and necessary to understand Nature’s workshop Kshetra represents “Ajiva” and “Kshetrajna” - the Knower of Kshetra is “Jiva” i.e. the individual soul. This Chapter discusses how “Jiva” and “Ajiva - “Kshetra” and Kshetrajna function

॥ अर्जुन उवाच ॥

प्रकृतिं पुरुषं चैव क्षेत्रं क्षेत्रज्ञमेव च ।

एतद्वेदितुमिच्छामि ज्ञानं ज्ञेयं च केशव ॥ १ ॥

Arjuna said :

Oh Keshava ! I want to learn what is “Prkruti” and “Purusha” what is “Kshetra” and “Kshetrajna”, what is “Knowledge” and what should be known.

॥ श्रीभगवानुवाच ॥

इदं शरीरं कौन्तेय क्षेत्रमित्यभिधीयते ।

एतद्यो वेत्ति तं प्राहुः क्षेत्रज्ञ इति तद्विदः ॥ २ ॥

Lord said :

"Oh, Kunteya, this body is called "Kshetra" i.e. the field and he who knows it is called Kshetrajna (knower of the field) by the saints who know" - 2

क्षेत्रज्ञं चापि मां विद्धि सर्वक्षेत्रेषु भारत ।

क्षेत्रक्षेत्रयोज्ञानं यत्तज्ज्ञानं मतं मम ॥ ३ ॥

Oh Bharata, Please note that I am the knower of all the fields (of universe) and that the real wisdom consists of the knowledge of what is Kshetra and what is Kshetrajna "what that field is, and what is its - 3

तत्क्षेत्रं यच्च यादृक् च यद्विकारि यतश्च यत् ।

स च यो यत्प्रभावश्च तत्समासेन मे शृणु ॥ ४ ॥

"nature as well as its modifications, whence it comes, who it is, what are its powers - all these things please hear from Me." - 4

अध्याय - १३ * THIRTEEN

ऋषिभिर्बुधधा गीतं छन्दोभिर्विविधैः पृथक् ।

ब्रह्मासूत्रपदैश्चैव हेतुमद्भिर्विनिश्चितैः ॥ ५ ॥

"Truth about Kshetra and Kshetrajna has been expounded by Seers in manyfold ways and has been stated in words indicating Brahmah. They are full of reasoning & decisive also" -5

महाभूतान्यहङ्कारो बुद्धिरव्यक्तमेव च ।

इन्द्रियाणि दशैकं च पञ्च चेन्द्रियगोचराः ॥ ६ ॥

"Five great elements, egoism, intellect, the unmanifested, ten organs of perfection and action, mind and five objects of senses (sound, touch, colour, taste and smell (in all these are 24 in number) "-6

Note : Both these verses enumerate the elements which constitute knowledge

इच्छा द्वेषः सुखं दुःखं सङ्घातश्चेतना धृतिः ।

एतत्क्षेत्रं समासेन सविकारमुदाहृतम् ॥ ७ ॥

"Also desire, aversion, pleasure, pain, body, intelligence, fortitude - this constitute Kshetra as briefly stated." - 6

Note : Above mentioned 24 items are the famous 24 Tatvas of Sankhya philosophy. They fall under the category of "Ajiva" of Jains.

अमानित्वमदम्भित्वमहिंसा क्षान्तिरार्जवम् ।
 आचार्योपासनं शौचं स्थैर्यमात्मविनिग्रहः ॥ ८ ॥
 इन्द्रियार्थेषु वैराग्यमनहङ्कार एव च ।
 जन्ममृत्युजराव्याधिदुःखदोषानुरदर्शनम् ॥ ९ ॥
 असक्तिरनभिष्वङ्गः पुत्रदारगृहारिषु ।
 नित्यं च समचित्तत्वमिष्टानिष्टोपपत्तिषु ॥ १० ॥
 मयि चा नन्ययोगेन भक्तिरव्यभिचारिणी ।
 विविक्तदेशसेवित्वमरतिर्जनसंसदि ॥ ११ ॥
 अध्यात्मज्ञाननित्यत्वं तत्त्वज्ञानार्थदर्शनम् ।
 एतज्ज्ञानमिति प्रोक्तमज्ञानं यदतोऽन्यथा ॥ १२ ॥

"Want of egoism, un pretentiousness nonviolence, forbearance, uprightness, service to the teacher, purity, steadfastness, self - control." - 8

"Indifference to sensual objects, absence of ego, constantly bearing in mind the, evils inherent in birth, death, old age and diseases. " -9

"Non-attachment, non-identification of self with children wife, home and physical (objects and constant equipoise of mind in favourable

as well as unfavorable circumstances " - 10

"Unique devotion to Me by the yoga of oneness with Me, resort to solitary place and avoidance of social contacts," - 11

"Constancy is self - knowledge, the perception of true philosophy - all this is covered by knowledge, the rest which is contrary to this is called ignorance. " - 12

Note : In these verses we get the description of good elements of kshetra.

ज्ञेयं यत्तत्प्रवक्ष्यामि यज्ज्ञात्वाऽमृतमश्नुते ।

अनादिमत्परं ब्रह्मा न सत्तन्नासदुच्यते ॥ १३ ॥

"I shall reveal to you that which ought to be known and knowing which one obtains supreme bliss. It is supreme Brahma which is beginning less. It "is" and it is "not "-13

Note : Idea is that Brahma pervades the whole universe and therefore It "is" however It is not affected by anything which it pervades and therefore It is "Not" Following verses makes this clear.

सर्वतः पाणिपादं तत्सर्वतोऽक्षिशिरोमुखम् ।

सर्वतः श्रुतिमल्लोके सर्वमावृत्य तिष्ठति ॥ १४ ॥

"(Since it pervades everywhere) it has hand and feet on all sides, eyes, head and mouth and ears in all directions. "- 14

सर्वेन्द्रियगुणाभासं सर्वेन्द्रियविवर्जितम् ।

असक्तं सर्वभृच्चैव निर्गुणं गुणभोक्त च ॥ १५ ॥

"Though It is perceiving all sense objects It is really speaking devoid of all this because it is totally unattached. It sustains everything and yet "it" is not affected by their attributes"15

Note : Here the author reveals the Sankhya influence as according Sankhya Pursha is not influenced by gunas of Prakriti.

बहिरन्तश्च भूतानामचरं चरमेव च ।

सूक्ष्मत्वात्तदविज्ञेयं दूरस्थं चान्तिके च तत् ॥ १६ ॥

"It" exists within and without all Beings It is moveable as well as immoveable, "It" is incomprehensible because of Its sublimity and hence. It is close at hand and even far away . 16

अविभक्तं च भूतेषु विभक्तमिव च स्थितम् ।

भूतभर्तृ च तज्ज्ञेयं ग्रसिष्णु प्रभविष्णु च ॥ १७ ॥

"It is undivided and yet It appears to be

divided in Beings known as the supporter of all Beings. It devours as also generates."17

ज्योतिषामपि तज्ज्योतिस्तमसः परमुच्यते ।

ज्ञानं ज्ञेयं ज्ञानगम्यं हृदि सर्वस्य विष्ठितम् ॥ १८ ॥

"It is the light of all lights and is beyond darkness "It" is knowledge as well as that which is known and which is obtained by knowledge. "It" is seated in the heart of all."18

इति क्षेत्रं तथा ज्ञानं ज्ञेयं चोक्तं समासतः ।

मद्भक्त एतद्विज्ञाय मद्भावायोपपद्यते ॥ १९ ॥

"This field (Kshetra) and Jnana (knowledge) as well as Jneya (that which is knowledge) knowing this My devotee obtains Me." -19

प्रकृतिं पुरुषं चैव विद्धिनादी उभावपि ।

विकारांश्च गुणांश्चैव विद्धि प्रकृतिसम्भवान् ॥ २० ॥

कार्यकारणकर्तृत्वे हेतुः प्रकृतिरुच्यते ।

पुरुषः सुखदुःखनां भोक्तृत्वे हेतुरुच्यते ॥ २१ ॥

पुरुषः प्रकृतिस्थो हि भुङ्क्ते प्रकृतिजान्गुणान् ।

कारणं गुणसङ्गोऽस्य सदसद्योनिजन्मसु ॥ २२ ॥

"Know that Parusha (Soul) and Prakriti (matter) are without any beginning and also that all modifications and changes are born of Prakriti." - 20

Note : This is purely a statement of Kapilas sankhya and completely in tune with Jain theory of Jiva & Ajiva.

"Prakriti is said to be responsible for cause and effect and Purusha is responsible for suffering" the result of pleasure and pain." - 21

"Purusha (Soul) in association with Prakriti (matter-Ajiva) experiences the qualities (results) of association with the "gunas" of Prakriti and takes birth in good or evil wombs." -22

Note : These three verses make a clear departure from Sankhya doctrine which considers Purusha as Kutastha i. e. totally unaffected by modifications resulting from the interplay of Gunas.

However this departure result in the acceptance of Jain Doctrine that Soul - Jiva supplies its dynamism to Ajiva (Prakriti) and hence suffers the results good or bad which flow from actions - According to Jains Purusha can

not remain "Kutasthi" a i. e. unaffected having supplied it dynamism to act.

उपद्रष्टानुमन्ता च भर्ता भोक्ता महेश्वरः ।

परमात्मेति चाप्युक्तो देहेऽस्मिन्पुरुषः परः ॥ २३ ॥

"The soul dwelling in the body is the spectator, permitter, supporter and enjoyer is the supreme soul." - 23

य एवं वेत्ति पुरुषं प्रकृतिं च गुणैः सह ।

सर्वथा वर्तमानोऽपि न स भूयोऽभिजायते ॥ २४ ॥

"He who thus knows the (role of) Purusha & Prakriti with the (working of) Gunas does not take birth again, It does not matter that he lives a normal life." - 24

Note : This does not give licence to live an unrest - rained life If he is sincere he evolves further in his thinking, tries to know more and as the light of true knowledge increases there is a definite change for the better in his character. This process is the same that is known as Darshan Jnan and Charitra the concept of "Ratnatrayi" of Jainism.

ध्यानेनात्मनि पश्यन्ति केचिदात्मानमात्मना ।

अन्ये साङ्ख्येन योगेन कर्मयोगेन चापरे ॥ २५ ॥

"Atman is perceived by some through

meditation and some by themselves through their own self while some perceive it either by Sankhya yoga or Karmayoga." - 25

अन्ये त्वेवमजानन्त श्रुत्वान्येभ्य उपासते ।

तेऽपि चातितरन्त्येव मृत्युं श्रुतिपरायणाः ॥ २६ ॥

" Yet there are others who do not know the above methods, do get Him by firm devotion to what they have heard as they also conquer Death." - 26

Note : Mark the catholicity of outlook.

यावत्सञ्जायते किञ्चित्सत्त्वं स्थावरजङ्गमम् ।

क्षेत्रक्षेत्रसंयोगान्ताद्विद्धि भर्तृर्षभ ॥ २७ ॥

"Whenever any thing animate or inanimate is born, Oh best of Bharatas, know that this is the result of the interaction of Kshetra (field) and Kshetrajna (knower of the field) (That is, the inter action of Jiva and Ajiva)" - 27

समं सर्वेषु भूतेषु तिष्ठन्तं परमेश्वरम् ।

विनश्यत्स्वविनश्यन्तं यः पश्यति स पश्यति ॥ २८॥

"He alone truly sees who sees the Supreme Self as imprishable equally in

everything perishable and animate as well as inanimate." - 28

समं पश्यन्हि सर्वत्र समवस्थितमीश्वरम् ।

न हिनस्त्यात्मनात्मानं ततो याति परां गतिम् ॥ २९ ॥

"When one sees the self equally abiding everywhere, he does not hurt his own self and hence he attains the highest goal." - 29

Note : "Remember what Mahavira said ?" If you injure others you injure your own self"

प्रकृत्यैव च कर्माणि क्रियमाणानि सर्वशः ।

यः पश्यति तथात्मानमकर्तारं स पश्यति ॥ ३० ॥

"One who knows that it is the Prakriti that performs all actions and that the soul does not perform them, knows correctly." 30

Note : This does not seem consistent with what is already, said in verses 21 & 22 above as this verse reverts to the concept of soul remaining "Kutastha."

यदा भूतपृथग्भावमेकस्थमनुपश्यति ।

तत एव च विस्तारं ब्रह्मा सम्पद्यते तदा ॥ ३१ ॥

"When one is able to realize that all diversity springs from one source in expansion , he get Brahman"-31

Note : German philosopher schopenhauer's imagination was captured by this verse when he said that such a person is certainly on road to salvation. This is jain concept of unity of universe.

अनादित्वान्निर्गुणत्वात् परमात्मायमव्ययः ।

शरीरस्थोऽपि कौन्तेय न करोति न लिप्यते ॥ ३२ ॥

"This immortal soul, though residing in body, acts not and is not stained for "It" has no beginning and has no gunas. "- 32

यथा सर्वगतं सौख्यमादाकाशं नोपलिप्यते ।

सर्वत्रावस्थितो देहे तथात्मा नोपलिप्यते ॥ ३३ ॥

As on account of its subtlety, the all pervading ether is not soiled, in the same manner, the all pervading Atman is also not soiled." - 33

यथा प्रकाशयत्येकः कृत्स्नं लोकमिमं रविः ।

क्षेत्रं क्षेत्री तथा कृत्स्नं प्रकाशयति भारत ॥ ३४ ॥

"Just as one sun illumines the whole universe the master of the Kshetra illumines the whole Kshetra." - 34

क्षेत्रक्षेत्रज्ञयोरेवमन्तरं ज्ञानचक्षुषा ।

भूतप्रकृतिमोक्षं च ये विदुर्यान्ति ते परम् ॥ ३५ ॥

"Those who possess the knowledge can perceive the distinction between the Khetra (Field) and the knower of the Kshetra and know also the secret of the release from Prakriti, attain the Supreme." - 35

ॐ तत् सत्

इति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे

श्रीकृष्णार्जुनसंवादे क्षेत्रक्षेत्रज्ञविभागयोगो नाम

त्रयोदशोऽध्यायः ॥ १३ ॥

Thes ends Chapter -13 of Gita known as

"KSHETRA - KSHETRAJANA

VIBHAG YOGA."



CHAPTER - 13

THIRTEEN KSHETRA

KSHETRAJNA VIBHAGA YOGA

The true progress of man on earth is his own progress of inner vision. Such inner vision, opens it self when in the moments of contemplation one seeks to know how this bewildering complexities of this universe works, who makes it work and what is his own status and position in it. In other words, the finite in man longs for the Infinite. It is such longing, which has led the Jain seers to open the gates of science of spirituality. Analyzing the scheme of universe they found tha it can be broadly classified into two main divisions namely, sentient and non-sentient, which are termed as “Jiva” and “Ajiva”. The knowledge about the nature and function of both these basic elements leads one to the spiritual path because this knowledge convinces one that the key to get rid of passions and tensions of life is to see that our soul (Jiva) gets free from its association with

non soul, which is known as Ajiva. The efforts of the Jiva to obtain this freedom can be successful only if it acquires knowledge about the way by which its associate Ajiva functions.

In this chapter therefore the author of Gita discusses how the soul progresses with the knowledge of its interaction with non-soul.. The non-soul, which is known as Ajiva is identified here as the “Kshetra”, while the soul, which is known as Jiva is identified as “Kshetrajna”, which means the knower of Kshetra.

Further discussion shows that the author is under the great influence of the Sankhya philosophy of Kapila according to whom the Purusha (Soul) remains uninvolved (Kutastha) even when it is in association with “Prakriti” (Ajiva), which is constantly suffering modifications on account of the variations of its three Gunas. It is however interesting to know that the concept of Purusha remaining uninvolved is not fully acceptable to the author

as at one place he shows its involvement. (Ref: Verses 19 to 21), while at another place he shows that the soul remains uninvolved. (Ref: Verses 12 to 14).

Jainism rejects the concept of the soul remaining aloof (Kutastha). Though it does accept the proposition that in its original pure form the soul being unaffected by passions, is omnipotent and omniscient, when it is in association with Ajiva, it supplies its dynamism to Ajiva with the result that Ajiva is activated and performs good or bad actions. The logic is that if any action necessarily produces reaction, the fruits of that reaction must influence the root cause which is responsible for producing it. Thus the main difference in the thinking of Jainism and Sankhya is on the question whether the soul can remain uninvolved (Kutastha) when it is in association with Ajiva.

This chapter consists of 34 verses. In the translation of these verses it is pointed out

with reference to several of them how and to what extent they conform or accept the perceptions of Jainism. So no further appreciation is needed and it would be sufficient here to point out that this chapter is another one, which comes very close to Jain perceptions.



अध्याय - १४

त्रिगुणविभागयोग

Chapter - 14

KSHETRA KSHETRAJNA

VIBHAGA YOGA

We have seen what is Purusha and what is Prakriti and that Prakriti functions through “gunas”. This through chapter is explaining the working of the Gunas.

॥ श्रीभगवानुवाच ॥

परं भूयः प्रवक्ष्यामि ज्ञानानां ज्ञानमुत्तमम् ।

यज्ज्ञात्वा मुनयः सर्वे परं सिद्धिमितो गताः ॥ १ ॥

Lord said :

“I will again expound to you the highest and best knowledge knowing which all saints have attained highest perfection.”

इदं ज्ञानमुपाश्रित्य मम साधर्म्यमागताः ।

सर्गेऽपि नोपजायन्ते प्रलये न व्यथन्ति च ॥ २ ॥

“By having this knowledge they have become one with Me and will not have to take birth ever at the time of creation and they have not to suffer the pangs of dissolution ”

birth ever at the time of creation and they have not to suffer the pangs of dissolution"2

मम योनिर्महद्ब्रह्मा तस्मिन् गर्भं दधाम्यहम् ।

सम्भवः सर्वभूतानां ततो भवति भास्त ॥ ३ ॥

"For Me, the great Brahman (nature) is the womb in which I put my grerm which gives birth to all beings of the world."- 3

सर्वयोनिषु कौन्तेय मूर्तयः सम्भवन्ति याः ।

तासां ब्रह्मा महद्योनिरहं बीजप्रदः पिता ॥ ४ ॥

"Whatever forms are produced in different wombs, the great Brahma (nature) is their womb (mother) and I, the supplier of the seed am their father."- 4

सत्त्वं रजस्तम इति गुणाः प्रकृतिसम्भवाः ॥

निबध्नन्ति महाबाहो देहे देहिनमव्ययम् ॥ ५ ॥

"Oh Mahabaho (Mighty-armed), Purity, Passion and Inertia are the "gunas"(qualities) born of Prakrity The imperishable Dweller in the body is bound in the body."- 5

तत्र सत्त्वं निर्मलत्वात्प्रकाशकमनामयम् ।

सुखसङ्गेन बधाति ज्ञानसङ्गेन चानघ ॥ ६ ॥

"Oh sinless (Anagha) of these (gunas) "Sattva," being pure is luminous and binds with the bond of happiness and health " - 6

Note: According to Jains even piety binds the Soul which has to suffer consequences of good as well as bad action. Santbal calls this the application of Leshya doctrine of Jains.

रजो रगात्मकं विद्धि तृष्णासङ्गसमुद्भवम् ।

तन्निबध्नाति कौन्तेय कर्मसङ्गेन देहिनम् ॥ ७ ॥

"Rajas (quality called Passion) is born of passion and attachment. Oh Kaunteya, it binds the soul on account of its association with actions." - 7

तमस्त्वज्ञानजं विद्धि मोहनं सर्वदेहिनाम् ।

प्रमादालस्यनिद्राभिस्तन्निबध्नाति भास्त ॥ ८ ॥

"Tamas (Inertia) is born of ignorance. It leads to delusion of all beings . It binds the soul fast with heedlessness, indolence and sleep (inaction)" - 8

Note : It is the cardinal point made by Jainism that soul which gives dynamism to Ajiva (matter) is bound by the type of action for which it has

it has given its dynamic vitality. (meaning it can not remain Kutastha)

सत्त्वं सुखे सञ्जयति रजः कर्मणि भारत ।

ज्ञानमावृत्य तु तमः प्रमादे सञ्जयत्युत ॥ ९ ॥

"Sattva attaches soul to happiness, Rajas to action, oh Bharata, Tamas which shrouds knowledge attaches the soul to inertia." - 9

रजस्तमश्चाभिभूय सत्त्वं भवति भारत ।

रजः सत्त्वं तमश्चैव तमः सत्त्वं रजस्तथा ॥ १० ॥

"Oh Bharata, Sattva prevails when it over powers rajas and Tamas. If Rajas prevails it over powers. Sattva and Tamas and when Tamas prevails it over powers Sattva and Rajas." - 10

सर्वद्वारेषु देहेऽस्मिन् प्रकाश उपजायते ।

ज्ञानं यदा तदा विद्याद्विवृद्धं सत्त्वमित्युत ॥ ११ ॥

"When through every gate of the body (senses) the light of knowledge shines then know that sattva is predominant." - 11

लोभः प्रवृत्तिरारम्भः कर्मणामशमः स्पृहा ।

रजस्येतानि जायन्ते विवृद्धे भरतवर्षभ ॥ १२ ॥

"When greed, activity, undertaking of worldly activities, restlessness, longing - all this arises, know that Rajas prevails. "- 12

अप्रकाशोऽप्रवृत्तिश्च प्रमादो मोह एव च ।

तमस्येतानि जायन्ते विवृद्धे कुरुनन्दन ॥ १३ ॥

"When Darkness, indolence, inertness, delusion arise, oh Kurv's son , know that Tamas is prevailing " - 13

यदा सत्त्वे प्रवृद्धे तु प्रलयं याति देहभृत् ।

तदोत्तमविदां लोकानमलान्प्रतिपद्यते ॥ १४ ॥

"If the embodied one dies while Sattva is predominant, he attains spotless world of the knowers of Highest Jnani's"

रजसि प्रलयं गत्वा कर्मसङ्गिषु जायते ।

तथा प्रलीनस्तमसि मूढयोनिषु जायते ॥ १५ ॥

"If he dies when Rajas is predominant, he gets birth among those who are attached to action and if he dies when Tamas predominates, he is born among senseless."15

कर्मणः सुकृतस्याहुः सात्त्विकं निर्मलं फलम् ।

रजसस्तु फलं दुःखमज्ञानं तमसः फलम् ॥ १६ ॥

"It is said that the fruit of good action is stavik and pure. The fruit of Rajas is pain and the fruit of Tamas is ignorance." - 16

सत्त्वात्सज्जायते ज्ञानं रजसो लोभ एव च ।

प्रमादमोहौ तमसो भवतोऽज्ञानमेव च ॥ १७ ॥

"Sattva produces Jnana (Knowledge) Rajas produces greed and Tamas produces ignorance." - 17

ऊर्ध्वं गच्छन्ति सत्त्वस्था मध्ये तिष्ठन्ति राजसाः ।

जघन्यगुणवृत्तिस्था अधो गच्छन्ति तामसाः ॥ १८ ॥

"Those who are abiding in Sattva attain higher level, those who abide in Rajas go to the middle level while those in Tamas go to the lowest level " - 18

नान्यं गुणेभ्यः कर्तारं यदा द्रष्टानुपश्यति ।

गुणेभ्यश्च परं वेत्ति मद्भावं सोऽधिगच्छति ॥ १९ ॥

"When the seer (saint who strives to reach Reality) realizes that there is no agent other than Gunas (for to vicisitudes of life)

and knows Him who transands the Gunas he attains Me." - 19

गुणानेतानतीत्य त्रीन् देही देहसमुद्भवान् ।

जन्ममृत्युजरादुः खैर्विमुक्तोऽमृतमश्नुते ॥ २० ॥

"When the embodied one transcends three Gunas which are born of his contact with the body, he gets released from the pain of birth, death and old age and becomes immortal." - 20

॥ अर्जुन उवाच ॥

कैर्लिङ्गस्त्रीन्गुणानेतानतीतो भवति प्रभो ।

किमाचारः कथं चैतांस्त्रीन्गुणानतिवर्तते ॥ २१ ॥

Arjuna said :

"Oh Lord, (Please tell me) what are the marks of one who has crossed over three Gunas, what is his conduct, and how does he transcend these Gunas." - 21

॥ श्रीभगवानुवाच ॥

प्रकाशं च प्रवृत्तिं च मोहमेव च पाण्डव ।

न द्वेष्टि सम्प्रवृत्तानि न निवृत्तानि काङ्क्षति ॥ २२ ॥

Lord said :

"Oh Pandava, He (who has crossed there Gunas) does not hate "Light" (Sattva), Activity (Rajas) or "Delusion" (Tams) when they come into existence, nor does he desire them when they are absent." - 22

उदासीनवदासीनो गुणैर्यो न विचाल्यते ।

गुणा वर्तन्त इत्येव योऽवतिष्ठति नेङ्गते ॥ २३ ॥

"He is thus indifferent to ""Gunas", is not affected by "Gunas" and remains calm, knowing that Gunas are having their own play of activities which does not concern him. 23

Note : This is the doctrine of Anasakta and Vitraga attitude

समदुःखसुखः स्वस्थः समलोष्टाशमकाञ्चनः ।

तुल्यप्रियाप्रियो धीरस्तुल्यपनिन्दात्मसंस्तुतिः ॥ २४ ॥

"To him pleasure and pain are alike, He concentrates in soul, to him a clod of earth, a precious stone and a piece of gold are alike, he is even-minded to dear ones and non-dear ones, and is firm as well as balanced in censure or praise." - 24

मानापमानयोस्तुल्यस्तुल्योस्तुल्यो मित्रारिपक्षयोः ।

सर्वारम्भपरित्यागी गुणातीतः स उच्यते ॥ २५ ॥

"He holds respect and disrespect alike, his attitude to friends and foes is the same, he does not indulge in fresh undertaking - He is therefore called Gunatita one who has transcended the Gunas." - 25

मां च योऽव्यभिचारेण भक्तियोगेन सेवते ।

स गुणान्समतीत्यैतान् ब्रह्माभूयाय कल्पते ॥ २६ ॥

"He is serving Me with unswevering devotion and transcending the Gunas becomes eligible to be Brahman." 26

ब्रह्माणो हि प्रतिष्ठाऽहममृतस्याव्ययस्य च ।

शाश्वतस्य च धर्मस्य सुखस्यैकान्तिकस्य च ॥ २७ ॥

"For, I am the very image of Brhman, changeless and immortal, of everlasting and of absolute Bliss." - 27

ॐ तत् सत्

इति श्रीमद्भगवद्गीतासूपनिषत्सु

ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे त्रिगुण-
विभागयोगो नाम चतुर्दशोऽध्यायः ॥ १४ ॥

Thes ends Chapter -14 of Gita known as
 "GUNATRAYA VIBHAGA YOGA"



CHAPTER - 14

GUNA TRAVA VIBHAGA YOGA

According to Sankhya Prakriti functions through “Gunas” of each subject. Gunas are of three characters namely, Satwa, Rajas and Tamas. Satwa means pure, Rajas means active but restless and Tamas means darkness. Final character of Prakriti is decided by the interplay of these three Gunas of a subject. During this interplay if one of these three Gunas predominates in a particular subject the character of Prakriti is determined accordingly. For more detailed discussion of this subject please refer to “Outlines of Sankhya” given in the beginning.

This chapter discusses the above stated features of Gunas. Nomenclature apart, Prakriti means the same thing which is referred to in Jainism as “Ajiva” and Gunas as Karma. So whatever is said in this chapter about Gunas and Prakriti can be read as applying to “Karma” and “Ajiva”. This means that the final character

of Ajiva is determined by the way in which the Gunas are interplaying in a given object. This interplay is finally reflected in the appearance of that object. So far as human beings are concerned their aura reflects their character. This aura is termed as “Leshya” in Jain terminology. Human personality always reflects the inner most disposition, which one is undergoing at a particular time. Prominence of a particular Guna thus shapes human personality.

The personality of every human being is classified by Jainism in six categories which are known as Krishna (Black), Neela (Blue), Kapota (ash), Pita or Teja (Orange), Pdma (Golden or Yellow) and Shukla (white or Pure), Out of these the first three suggest bad disposition and last three suggest good disposition. The worst Leshya is Krishna with gradually lesser degree in second, third and fourth. The fifth Leshya onwards is the rising order in which the last one is the best

Leshya. The purpose of stating all this is to show that Jainism also recognizes the working of the mechanism of Gunas in its doctrine of Leshya.

Verses 19 to 23 speak about the aspirant who transcends all the three Gunas. This is called “Guna-tita” condition, which means a condition in which none of the three Gunas is predominating and influencing the character of the subject concerned. Jainism contemplates such condition as that of “Arihanta”, meaning, literally, “one who has killed all enemies”. The enemies referred to here are our internal enemies such as anger, avarice, attachment, greed and passions like that. Even good actions taken with motive attached, would be covered because even they would result in Karmas good fruit of which would work as golden fetters. The ideal condition of the soul to attain true freedom is to be totally free from all types of Karmas good as well as bad.

Such is the condition of a “Vitaraga”, one

whose all passions are gone. This condition is described in verses 24 to 27 which repeatd what is already said about a “Sthitaprajna” in chapter 2.



अध्याय - १५
पुरुषोत्तमयोग
Chapter - 15

PURUSHOTTAM YOGA

The concept of Kshetra and Kshetrajna is likely to give an idea of separate entities of both but in reality that is not so as like an Ashvatha tree, there is one common source which supplies nourishment to its different branches and leaves, it is the all prevailing Supreme spirit which has split Himself in to Kshetra and Kshetrajna. This chapter shows cosmic unity and necessity of total surrender to its scheme.

॥ श्रीभगवानुवाच ॥

ऊर्ध्वमूलअधःशाखमश्वत्थं प्राहख्ययम् ।

छन्दांसि यस्य पर्णानि यस्तं वेद स वेदवित् ॥ १ ॥

Lord said :

"It is said that there is the Ashvattha tree (Tree called Peepal tree). Its roots are high in Heaven (because it is created by Brahman) and its branches are below. (Though its modes are transitory) it is imperishable. Its leaves are Vedic hymns. He who knows the significance of this allegory knows the Vedas."- 1

Note: Botanical name of this tree is "Fiscus Religiosa" Allegorically it represents our worldly life and it is referred to in Kathopanishad." Etymologically the word "Shva (i) means tomorrow" prefix अ(a) gives the negative sense. So Ashva means a thing which is so transitory that it would not last even for a day (Ashva also means "horse and as routinely horses were tied down under this tree it is called "Ashvattha" Our worldly life has many changing modes which many a times do not last more than a day. Hence our worldly existence is compared with Ashvattha tree. This verse describes it as "Avyayan" meaning indestructible.

"According to Sankhya philosophy, Prakriti is indestructible and even according to Jain philosophy Ajiva (Prakriti) is also indestructible. But Jain doctrine would not agree that this indestructible "Ashvattha" was created by anybody.

The use of the word "Urdhva Mulam" which literally would mean "with roots upwards" is used allegorically and so would mean "whose origin is so high that its source is Brahman" The next verse makes it clear that physical roots of this tree are "imbedded" below.

अधश्चोर्ध्वं प्रसृतास्तस्य शाखा

गुणप्रवृद्धा विषयप्रवालाः ।

अधश्च मूलान्यनुसन्तानि

कर्मानुबन्धीनि मनुष्यलोके ॥ २ ॥

"(In this tree) Its branches are spread below and above being nourished by "Gunas". in which are sprouted (on account of nourishment by Gunas) sense objects. In the world of human beings its roots originate action." -2

Note : This verse completes the allegory noted above.

न रूपमस्येह तथोपलभ्यते

नान्तो न चादिर्न च सम्प्रतिष्ठा ।

अश्वत्थमेनं सुविरुढमूल -

मसङ्गशस्त्रेण दृढेन छित्त्वा ॥ ३ ॥

ततः पदं तत्परिमार्गितव्यं

यस्मिन्गता न निवर्तन्ति भूयः ।

तमेव चाद्यं पुरुषं प्रपद्ये

यतः प्रवृत्तिः प्रसृता पुराणी ॥ ४ ॥

"Form of this tree is not perceived (by physical eyes). Neither its beginning , end or basis is perceived . (But) This firm rooted tree should be cut asunder with the strong axe of non-attachement." - 3

"Thereafter, one should seek that Path wherefrom those who go never return. Such a man can say "I go for refuge to the Eternal Spirit from whom the stream of creation came from the beginning." - 4

निर्मानमोहा जितसङ्गदोषा

अध्यात्मनित्या विनिवृत्तकामाः

द्वन्द्वैर्विमुक्ताः सुखदुःखसञ्ज्ञै -

र्गच्छन्त्यमूढाः पदमव्ययं तत् ॥ ५ ॥

"Those who are without pride and delusion, who have conquered the taints of attachment, who are constantly in tune with the Supreme, whose desires have fully retired, who are free from the pairs of opposition- such as pleasure and pain and are undeluded, attain that Eternal Goal."-5

न तद्भासयते सूर्यो न शशाङ्को न पावकः ।

यद्गत्वा न निवर्तन्ते तद्धाम परमं मम ॥ ६ ॥

"My supreme abode is there where neither sun, nor moon nor Fire illumine it and from where one does not return once he riches there. " - 6

Note: This supports the Jain doctrine that once having attained Siddhahood, there is no return Aavataran - thus rejecting the idea of the Divine taking birth again.

ममैवांशो जीवलोके जीवभूतः सनातनः ।

मनःषष्ठानीन्द्रियाणि प्रकृतिस्थानि कर्षति ॥ ७ ॥

शरीरं यदवाप्नोति यच्चाप्युत्कामतीश्वरः ।

गृहीत्वैतानि संयाति वायुर्गन्धानिवाशयात् ॥ ८ ॥

श्रोत्रं चक्षुः स्पर्शनं च रसनं घ्राणमेव च ।

अधिष्ठाय मनश्चायं विषयानुपसेवते ॥ ९ ॥

"In this world of life an Eternal portion of Myself becomes a living soul and abiding in Prakriti draws to itself mind and five senses."-7

"When the Lord (Ishvara) thus obtains a body and when He leaves that body, He

takes these (mind and five senses) with Him just as the wind carries the scent from flower beds."- 8

"He presiding over the ears, eyes, organs of touch, taste and smell as also the mind, enjoys these objects of senses."-9

Note: " These verses explain how different beings come to life showing that every life has a soul which is a part of the Eternal soul.

उत्क्रामन्तं स्थितं वापि भुञ्जानं वा गुणान्वितम् ।

विमूढा नानुपश्यन्ति पश्यन्ति ज्ञानचक्षुषः ॥ १० ॥

"These who are deluded do not see Him when he departs, stays and enjoys being united with "Gunas". However those who are able to see with Eyes of Knowledge do behold Him. "- 10

यतन्तो योगिनश्चैनं पश्यन्त्यात्मन्यवस्थितम् ।

यतन्तोऽप्यकृतात्मानो नैनं पश्यन्त्यचेतसः ॥ ११ ॥

"The striving seekers (yogis) behold Him dwelling in self but those who are unrefined and unintelligent can not see Him even if they strive."- 11

यदादित्यगतं तेजो जगद्भासयतेऽखिलम् ।

यच्चन्द्रमसि यच्चागौ तत्तेजो विद्धि मामकम् ॥ १२ ॥

"The light of the sun which illumines the world and that which is in the moon and fire - know that light to be Mine. "- 12

गामाविश्य च भूतानि धारयाम्यहमोजसा ।

पुष्णामि चौषधीः सर्वाः सोमो भूत्वा रसात्मकः ॥१३॥

"Permeating the earth I support all beings by My energy and I nourish all herbs by becoming the moon"-13

अहं वैश्वानरो भूत्वा प्राणिनां देहमाश्रितः ।

प्राणापानसमायुक्तः पचाम्यन्नं चतुर्विधम् ॥ १४ ॥

"I am "Vaishvanara " (universal Fire) and abiding in the bodies of all beings, I associate with Prana (breathing) digest four - fold foods" -14

सर्वस्य चाहं हृदि सन्निविष्टो

मत्तः स्मृतिज्ञानमपोहनं च ।

वेदैश्च सर्वैरहमेव वेद्यो

वेदान्तकृद्वेदविदेव चाहम् ॥ १५ ॥ "

"I am seated in the hearts of all. Memory

and knowledge spring from Me as much as their absence. I am not only the Vedas but also their knower as well as the author of Vedanta" - 15

द्वाविमौ पुरुषो लोके क्षरश्चाक्षर एव च ।

क्षरः सर्वाणि भूतानि कूटस्थोऽक्षर उच्यते ॥ १६ ॥

"There are two eatagories of Purushas in this world namely Kshara (Perishable) and Akshaer (Imperishable) . All beings are Kshara But the Akshara is Kutastha unchanging)" 16

उत्तमः पुरुषस्त्वन्यः परमात्मेत्युदाहृतः ।

यो लोकत्रयमाविश्य बिभर्त्यव्यय ईश्वरः ॥ १७ ॥

"But the Supreme Purusha is another. He is the Highest Self. The in destructible Lord who prevailing the three worlds, sustains the same. "- 17

यस्मात्क्षरमतीतोऽहमक्षरादपि चोत्तमः ।

अतोऽस्मि लोके वेदे च प्रथितः पुरुषोत्तमः ॥ १८ ॥

"Because I transcend the perishable and am also higher than the imperishable I am declared by the Vedas and the whole world

as Purushottam (Highest Purusha)" - 18

यो मामेवमसम्मूढो जानाति पुरुषोत्तमम् ।

स सर्वविद्भजति मां सर्वभावेन भारत ॥ १९ ॥

"One who is undeluded knows Me thus as the Supreme Purusha worships Me with his whole being. " - 19

इति गुह्यतमं शास्त्रमिदमुक्तं मयाऽनघ ।

एतद्बुद्ध्वा बुद्धिमान् स्यात्कृतकृत्यश्च भारत ॥ २० ॥

"Oh sinless one , this most secret science is taught to you by Me Knowing this one becomes wise and all his duties are accomplished." - 20

ॐ तत् सत्

इति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां
योगशास्त्रे श्रीकृष्णार्जुनसंवादे पुरुषोत्तमयोगो नाम

पञ्चदशोऽध्यायः ॥ १५ ॥

Thes ends Chapter -15 of Gita known as
"PURUSHOTTAMA YOGA"



CHAPTER - 15

PURUSHOTTAMYOGA .

This is a short chapter of only 20 verses. It is a sort of logical conclusion of chapter 13 and 14, both of which teach us to note the distinction between Kshetre and Ksherajna (i.e. Jiva and Ajiva), and the interaction between them as a result of the interaction of Gunas (Karmas).

Now in this chapter the Lord discusses the true nature and character Kshetrajna (Jiva). In the world of reality, which is identified as “Sansara”, we notice with our own physical eyes a plurality of objects and ideas, but behind each of them there is a spirit which supplies them with its own dynamism. Character of this spirit and the mechanism by which it works through its field of action, which we have, identified as “Kshetra” has been noticed. But it creates an impression of duality and separateness in as much as each object and idea appears to us separate and independent

of each other.

This chapter shows that this is not correct because the spirit that works through each object and idea has the same and similar quality of infinithy, imperishability and dynamism. How this is so? The Lord explains that it is He, the Supreme Spirit, which splits Himself into various objects and ideas that constitute this phenomenal plurality. It is for this reason that the dynamic spirit, which gives duality to every object of the world, possesses the same qualities, which are possessed by the Supreme Soul called Purushottam. (Ref: Verses 7 to 11 and 17 to 20).

This chapter makes an allegorical reference to a tree whose roots are high up in heavens, thus making a suggestion that nourishment of the tree of this “Sansara” (Life) is made by the Supreme Spirit, which appears to have divided itself into different objects of our life.

Thus the principal concept of this chapter

is to show the unity and holograph of this universe and that the key to the regime of peace, tranquility and happiness for which all of us are striving is to surrender completely to its working.



अध्याय - १६
दैवासुरसंपद्विभागयोग

Chapter - 16

DAIVASURA SAMPAD VIBHAGA
YOGA .

This Chapter describes 26 virtues and six main vices.

॥ श्रीभगवानुवाच ॥

अभयं सत्त्वसंशुद्धिज्ञानयोगव्यस्थितिः ।

दानं दमश्च यज्ञश्च स्वाध्यायस्तप आर्जवम् ॥ १ ॥

अहिंसा सत्यमक्रोधस्त्यागः शान्तिरपैशुनम् ।

दया भूतेष्वलोलुप्त्वं मार्दवं ह्रीरचापलम् ॥ २ ॥

तेजः क्षमा धृतिः शौचमद्रोहो नातिमानिता ।

भवन्ति सम्पदं दैवीमभिजातस्य भारत ॥ ३ ॥

Lord said :

"Fearlessness, purity of Heart, steadfastness in yoga of knowledge, alms giving , sense -control, sacrifice, study of

self austerity and uprightness, - 1

"Non-violence, truth, absence of anger, renunciation peacefulness, absence of crookedness , modesty, absence of fickleness. " - 2

"Spiritedness, forgiveness, fortitude, purity, absence of hatred and pride - Oh Bharata, all this belong to one born for divine heritage." - 3

दम्भो दर्पोऽभिमानश्च क्रोधः पारुष्यमेव च ।

अज्ञानं चाभिजातस्य पार्थ सम्पदमासुरीम् ॥ ४ ॥

"Hypoeracy, arrogance, conceit, anger, harshness, and ignorance belong to one who is born with devilish heritage." - 4

दैवी सम्पद्धिमोक्षाय निबन्धायासुरी मता ।

मा शुचः सम्पदं दैवीमभिजातोऽसि पाण्डव ॥ ५ ॥

द्वौ भूतसर्गो लोकेऽस्मिन्दैव आसुर एव च ।

दैवो विस्तरशः प्रोक्त आसुरं पार्थ मे शृणु ॥ ६ ॥

"The Divine heritage leads you to Liberation while the Devilish one leads you to Bondage. Grieve not oh Pandava, you are born with Divine heritage." 5, 6

प्रवृत्तिं च निवृत्तिं च जना विदुरासुराः ।

न शौचं नापि चाचारो न सत्यं तेषु विद्यते ॥ ७ ॥

"Demoniac do not know what to do or not to do They know neither purity , right conduct or truth." -7

असत्यमप्रतिष्ठं ते जगदाहुरनीश्वरम् ।

अपरस्परसम्भूतं किमन्यत्कामहैतुकम् ॥ ८ ॥

"They say this universe is without Truth, without basis and without God. They are just born of the sex union with lust for its cause, nothing else. " - 8

एतां दृष्टिमवष्टभ्य नष्टात्मानोऽल्पबुद्धयः ।

प्रभवन्त्युग्रकर्माणः क्षयाय जगतोऽहिताः ॥ ९ ॥

"Holding such view, these depraved souls of feeble understanding and fierce deed come forth as enemies of the world to destroy it." - 9

काममाश्रित्य दुष्पूरं दम्भमानमदान्विताः ।

मोहाद्गृहीत्वाऽसदग्राहान्प्रवर्तन्तेऽशुचिब्रताः ॥ १० ॥

" They are full with insatiable desires, are full of hypocrisy, pride and arrogance holding evil ideas through delusion and work

with impure resolves " - 10

चिन्तामपरिमेयां च प्रलयान्तामुपाश्रिताः ।

कामोपभोगपरमा एतावदिति निश्चिताः ॥ ११ ॥

आशापाशशतैर्बद्धाः कामक्रोधपरायणाः ।

ईहन्ते कामभोगार्थमन्यायेनार्थसञ्चयान् ॥ १२ ॥

"They have immeasurable cares which end only with their death. Their highest aim is the gratification of lust as according to them that is all that matters." - 11

"Bound by a hundred ties of hope and given to lust and anger, they try to obtain by illegal means lot of wealth for sensual enjoyments." - 12

इदमद्य मया लब्धमिमं प्राप्स्ये मनोरथम् ।

इदमस्तीदमपि मे भविष्यति पुनर्धनम् ॥ १३ ॥

असौ मया हतः शत्रुर्हनिष्ये चापरानपि ।

ईश्वरोऽमहं भोगी सिद्धोऽहं बलवान्सुखी ॥ १४ ॥

आढयोऽभिजनवानस्मि कोऽन्योस्ति सदृशोमया ।

यक्ष्ये दास्यामि मोदिष्ये इत्यज्ञानविमोहिताः ॥ १५ ॥

"To day I have been successful, "I shall now fulfil this desire of mine" "this (wealth

or thing) is mine and this I will gain in future..." - 13

"I have killed that enemy and others also will be killed by me, I am the powerful Lord and enjoyer, I am perfect, powerful and happy..." - 14

"I am rich and well-born, None can equal me, I will make sacrifices and donations and will rejoice - These are the delusions of man in ignorance. " - 15

Note: "These verses exactly describe how the persons deluded by ignorance think."

अनेकचित्तविभ्रान्ता मोहजालसमावृताः ।

प्रसक्ताः कामभोगेषु पतन्ति नरकेऽशुचौ ॥ १६ ॥

"Being entangled in the snare of delusion and bewildered by many a fancy and addicted to the gratifications of lust, such persons go to the foul hell." - 16

आत्मसम्भाविताः स्तब्धा धनमानमदान्विताः ।

यजन्ते नाम यज्ञैस्ते दम्भेनाविधिपूर्वकम् ॥ १७ ॥

"Self conceited , stubborn, full of pride and intoxicated by wealth they possess, they

perform sacrifices out of ostentation contrary to scriptural directions. "- 17

अहङ्कारं बलं दर्पं कामं क्रोधं च संश्रिताः ।

मामात्मपदेहेषु प्रद्विषन्तोऽभ्यसूयकाः ॥ १८ ॥

"Overtaken by arrogance , pride, lust and wrath, these malignant persons hate me (who is) residing in their own and others' bodies."18

तानहं द्विषतः क्रूरान् संसारेषु नराधमान् ।

क्षिपाम्यजस्त्रमशुभानासुरीष्वेव योनिषु ॥ १९ ॥

"I hurl these evil doors for ever in lowest type of people because of their cruelty , scorn, vile and belonging to the lowest of man-kind. "- 19

आसुरी योनिमापन्ना मूढा जन्मनि जन्मनि ।

मामप्राप्यैव कौन्तेय ततो यान्त्यधमां गतिम् ॥ २० ॥

"Doomed to devilish upbringing, these deluded souls go on sinking lower and lower birth after birth instead of coming to Me."20

त्रिविधं नरकस्येदं द्वारं नाशनमात्मनः ।

कामः क्रोधस्तथा लोभस्तस्मादेतत्त्रयं त्यजेत् ॥ २१ ॥

There are three gates of hell, which are destructive of self, they are Lust, Anger & greed. Therefore, one should abandon them."21

एतैर्विमुक्तः कौन्तेय तमोद्वारैस्त्रिभिर्नरः ।

आचरत्यात्मनः श्रेयस्ततो याति परां गतिम् ॥ २२ ॥

"Oh, Kaunteya, one who is liberated from these gates practices what is good for his self and goes to the supreme goal "- 22

यः शास्त्रविधिमुत्सृज्य वर्तते कामकारतः ।

न स सिद्धिमवाप्नोति न सुखं न परां गतिम् ॥ २३ ॥

"He who ignores scriptures and acts under the impulse of his desires does not attain perfection, happiness or supreme goal." - 23

तस्माच्छास्त्रं प्रमाणं ते कार्याकार्यव्यवस्थितौ ।

ज्ञात्वा शास्त्रावधानोक्तं कर्म कर्तुमिहार्हसि ॥ २४ ॥

"Therefore, let scriptures guide you in what ought to be done and what not to be done. You should act here in accordance with the knowledge you gather from scriptures.24"

ॐ तत् सत्

इति श्रीमद्भगवद्गीतासूपनिषत्सु
ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे
दैवासुरसम्पद्भिभागयोगो नाम षोडशोऽध्यायः ॥ १६ ॥

Thus ends Chapter -16 of Gita known as
"DAIVASURASAMPAD
VIBHAYOGA .



CHAPTER - 16

DAIVASURA SAMPAD VIBHAGAYOGA .

This chapter catalogues series of virtues and vices about which each religion of this world would be in agreement. Here is very detailed discussion of divine and devilish traits of human nature.

Verses 1 to 3 describe in all 26 virtues, which are mostly similar to the Jain prescription of 21 merits of a good “Shravaks” (Householders). Verse 4 describes six main vices of a person with devilish nature. They are also very similar to a “Mithyatvi” as conceived by Jain Sutras.

The only warning, which is required to be heeded is the one which is given by Gandhiji with regard to the correct interpretation of last two lines which refer to “Shastra Vidhi” (Scriptural Rituals). In his book on Gita titled “Anaskti Yoga” Gandhiji warns that the expression “Shastra Vidhi” used in verses 23

and 24 should not be taken as meaning ritulas prescribed in scriptures, but should be taken as meaning the path of austerities prescribed by the saints.

Shri Mahadev Desai thinks that the above warning of Gandhiji would not be found necessary if these verses are interpreted in context of the Shastra which is expounded by Gita through out all other chapters which often emphasize detached, dedicated and selfless action as “Dharma”.



अध्याय - १७

श्रद्धात्रयविभागयोग

Chapter - 17

SHRADDHA TRAYA VIBHAGA
YOGA .

This Chapter solves the doubt of Arjuna when he asks what would be the position of one who has full faith but is not in a position to act according the manner prescribed by scriptures.

The Lord solves this difficulty by reference to three "Gunas" - Satwa, Rajas and Tamas and concludes by saying that if actions are performed with full faith and without attachment one can secure the goal even if they are not done in the manner prescribed by scriptures

॥ अर्जुन उवाच ॥

ये शास्त्रविधिमत्यज्य यजन्ते श्रद्धयान्विताः ।

तेषां निष्ठा तु का कृष्ण सत्त्वमाहो रजस्तमः ॥ १ ॥

Arjuna said :

"Oh Krishna, what is the position of those who forsake the dictates of Shastra

(scripture) and yet worship with faith ? Is their faith Sattva, Rajas or Tamas?" 1

॥ श्रीभगवानुवाच ॥

त्रिविधा भवति श्रद्धा देहिनां सा स्वभावजा ।

सात्त्विकी राजसी चैव तामसी चेति तां शृणु ॥ २ ॥

Lord said :

"Faith in person is of three types as it is an expression of their own nature. These three types are Sattvik, Rajasika and Tamasika"

सत्त्वानुरुपा सर्वस्य श्रद्धा भवति भास्त ।

श्रद्धामयोऽयं पुरुषो यो यच्छ्रद्धः स एव सः ॥ ३ ॥

"Oh Bharat, Faith of each is in accordance with his nature. Each person has some sort of faith and so each one is what his faith is." - 3

यजन्ते सात्त्विका देवान् यक्षरक्षांसि राजसाः ।

प्रेतान्भूतगणांश्चान्ये यजन्ते तामसा जनाः ॥ ४ ॥

"Those who are Sattvik persons worship gods, Rajasik ones worship Yakshas while Tamasika persons worship ghosts and other spirits." - 4

आशास्त्रविहितं घोरं तप्यन्ते ये तपो जनाः ।

दम्भाहङ्कारसंयुक्ताः कामरागबलान्विताः ॥ ५ ॥

कर्षयन्तः शरीरस्थं भूतग्राममचेतसः ।

मां चैवान्तःशरीरस्थं तान् विद्वद्यासुरानिश्चयान् ॥ ६ ॥

"Those who perform terrific austerities which are not prescribed by scriptures and are given to hypocrisy and arrogance resulting from lust and attachment." - 5

"They simply torture their bodily parts as well as Me in form of their spirit - know that they are of unholy resolves." - 6

आहारस्त्वपि सर्वस्य त्रिविधो भवति प्रियः ।

यज्ञस्तपस्तथा दानं तेषां भेदमिमं शृणु ॥ ७ ॥

"Moreover, there are three types of persons depending upon the food (They consume) and sacrifice, austerities and charity they undertake. Hear how they differ."7

आयुः सत्त्वबलारोग्यसुखप्रीतिविवर्धनाः ।

रस्याःस्निग्धाःस्थिरा हृद्या आहाराः सात्त्विकप्रियाः ॥८॥

"Food products, which are nutritious , pure, strength and health giving and supplying joy and cheerfulness , savoury, substantial and agreeable are dear to those who are Sattvikas." - 8

कट्वम्ललवणात्युष्णतीक्ष्णरुक्षविदाहिनः ।

आहारा राजसस्येष्टा दुःखशोकामयप्रदाः ॥ ९ ॥

"Food products that are bitter, sour , saline excessively, hot, pungent and burning are preferred by those who are Rajasik - They cause pain, grief and disease. " - 9

यातयामं गतरसं पूति पर्युषितं च यत् ।

उच्छिष्टमपि चामेध्यं भोजनं तामसप्रियम् ॥ १० ॥

"Food that is stale, tasteless, putrid, rotten and impure is preferred by those who are Tamsic" - 10

अफलाकाङ्क्षिभिर्यज्ञो विधिदृष्टो य इज्यते ।

यष्टव्यमेवेति मनः समाधाय स सात्त्विकः ॥ ११ ॥

"The sacrifice that is offered without desire for fruit and which is prescribed (by scriptures) with full faith made with a sense of duty is Sattvik." - 11

अभिसन्धाय तु फलं दम्भार्थमपि चैव यत् ।

इज्यते भस्तश्रेष्ठ तं यज्ञं विद्धि राजसम् ॥ १२ ॥

"Oh Best of Bharats, know that the sacrifice which is offered for seeking its fruits and for ostentation is Rajasik" - 12

विधिहीनमसृष्टान्नं मन्त्रहीनमदक्षिणम् ।

श्रद्धाविरहितं यज्ञं तामसं परिचक्षते ॥ १३ ॥

"And the one which is contrary to the rules and in which food is not distributed, which is devoid of Mantras (good wishes) and faith is Tamasik"- 13

देवद्विजगुरुप्राज्ञपूजनं शौचमार्जवम् ।

ब्रह्मचर्यमहिंसा च शारीरं तप उच्यते ॥ १४ ॥

"Homage to gods, the twice - born and to the teachers and the wise, purity, straightforwardness celibacy and non-violence are called austerities of the body."14

अनुद्वेगकरं वाक्यं सत्यं प्रियहितं च यत् ।

स्वाध्यायाभ्यसनं चैव वाङ्मयं तप उच्यते ॥ १५ ॥

"The Speech which does not hurt, which is true loving and beneficial and is also studious constitutes austerity of speech."15

मनःप्रसादः सौम्यत्वं मौनमात्मविनिग्रहः ।

भावसंशुद्धिरित्येतत् तपो मानसमुच्यते ॥ १६ ॥

"Serenity of mind, benignity, silence, self control, purity of spirit - these constitute austerity of mind. " - 16

श्रद्धया परया तप्तं तपस्तत्त्रिविधं नरैः ।

अफलाकाङ्क्षिभिर्युक्तैः सात्त्विकं परिचक्षते ॥ १७ ॥

"This threefold austerity practiced in full faith by persons not desirous of fruit and disciplined is said to be Sattvik." - 17

सत्कारमानपूजार्थं तपो दम्भेन चैव यत् ।

क्रियते तदिह प्रोक्तं राजसं चलमध्रुवम् ॥ १८ ॥

"Austerity practiced to gain admiration, honour and homage and with hypocrisy is said to be Rajaski. It is fleeting and unstable." - 18

मूढग्राहेणात्मनो यत्पीडया क्रियते तपः ।

परस्योत्सादनार्थं वा तत्तामसमुदाहृतम् ॥ १९ ॥

"Austerity when practiced out of any foolish notions, or with self torture or with intent to harm someone else is declared Tamasik" - 19

दातव्यमिति यद्दानं दीयतेऽनुपकारिणे ।

देशे काले च पात्रे च तद्दानं सात्त्विकं स्मृतम् ॥ २० ॥

"Charity made at a correct place and time and to the right person as a matter of duty without expecting any return is said to be "Sattvika." - 20

यत्तु प्रत्युपकारार्थं फलमुद्दिश्य वा पुनः ।

दीयते च परिक्लिष्टं तद्दानं राजसं स्मृतम् ॥ २१ ॥

"Charity done with a hope to receive something in return or with a view to winning merit or grudgingly is called Rajasik." - 21

अदेशकाले यद्दानमपात्रेभ्यश्च दीयते ।

असत्तत्कृतमवज्ञातं तत्तामसमुदाहृतम् ॥ २२ ॥

"Charity given at a wrong place and time to an undeserving recipient, disrespectfully and with contempt is called Tamasik" - 22

ॐ तत्सदिति निर्देशो ब्रह्माणस्त्रिविधः स्मृतः ।

ब्राह्मणास्तेन वेदाश्च यज्ञाश्च विहिताः पुरा ॥ २३ ॥

"Om Tat Sat" - is declared to be the triple designation of Brahman - By this expression were created (scriptures) like

Brahmanas, Vedas and sacrifices." - 23

तस्मादोमित्युदाहृत्य यज्ञदानतपः क्रियाः ।

प्रवर्तन्ते विधानोक्ताः सततं ब्रह्मवादिनाम् ॥ २४ ॥

"Therefore , Students of Brahma perform all rites of sacrifice, charity & austerity with "Om" on their lips." - 24

तदित्यनभिसन्धाय फलं यज्ञतपःक्रियाः ।

दानक्रियाश्च विविधाः क्रियन्ते मोक्षकार्त्तुभिः ॥ २५ ॥

"Those who are seeking "Moksha (liberation) utter "Tat" without desire of fruit during performance of rites of sacrifice, austerity and charity." - 25

सद्भावे साधुभावे च सदित्येतत्प्रयुज्यते ।

प्रशस्ते कर्मणि तथा सच्छब्दः पार्थ युज्यते ॥ २६ ॥

"The word "Sat" is used in the sense of Reality and goodness. It is also used in the sense of an auspicious act. " - 26

यज्ञे तपसि दाने च स्थितिः सदिति चोच्यते ।

कर्म चैव तदर्थीयं सदित्येवाभिधीयते ॥ २७ ॥

"Steadfastness in sacrifices austerity and charity as well as all works done for that purpose is also called "Sat"." - 27

अश्रद्धया हुतं दत्तं तपस्तप्तं कृतं च यत् ।

असदित्युच्यते पार्थ न च तत्प्रेत्य नो इह ॥ २८ ॥

"Oh Partha, whatever is sacrificed or given in charity or done by way of a austerity, without faith it is called "Asat" and counts for nothing either here or hereafter." - 28

ॐ तत् सत्

इति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां
योगशास्त्रे श्रीकृष्णार्जुनसंवादे श्रद्धात्रयविभागयोगो नाम
सप्तदशोऽध्यायः ॥ १७ ॥ Thus ends Chapter -17

of Gita known as

"SHRADDHATRAYA VIBHAGA
YOGA



CHAPTER - 17

SHADDHATRAYA VIBHAGAYOGA .

The last two verses of the previous chapter put emphasis on “Shastra Vidhi” (Scriptural Injunctions) and asked Arjuna to perform his actions as ordained by scriptures. These raised doubts in the mind of Arjuna about the position of those who endowed with faith offer their worship forsaking the dictates of the scriptures. In other words the question was whether a person full of faith was or was not free to follow his conscience irrespective of scriptural injunctions. Such a question was quite reasonable in view of what the Lord had said in verses 21, 22 and 23 of Chapter 7. Recalling these verses we find the Lord saying, “In whatever form a devotee chooses to worship with faith (Shraddhaya Architum Ichchhati), I stabilize his faith in that very form” Verse 22 therefore shows that even if that

worship is to a different god, the Lord would see that his wish was fulfilled. However in verse 23 the Lord has clarified that the fruit which such a person obtains is perishable and not permanent. This means that faith does bring some fruit and that the point raised by Arjuna was quite appropriate.

The Lord solves this doubt with rare psychological insight. Actually the fundamental question is what is meant by the word “Faith”? Faith of a person is a absolutely subjective in character, which is mainly shaped by the character, which the person concerned possesses. Therefore the Lord explained that there are three types of persons namely, Satvika, Rajasika and Tamasika, and hence their faith is also of these three types. The whole discussion, which thereafter follows is on the same lines.

Verses 5 and 6 refer to austerities and what they prescribe is the futility of even severe austerities if they are performed through motives

which are worldly or which amount to hypocrisy or arrogance.

Jains are very well known for their austerities, but some of them forget the scriptural prescription about austerities and therefore a brief statement of Jain doctrines regarding performance of austerities would be in order.

Jains classifies penances into two heads namely, external and internal. It puts main emphasis on “Bhava” i.e. the motive and the intention with which the austerities are undertaken. External penances are known as “Bahya Tapascharya” while the internal ones are known as “Abhyantara Tapascharya”. Acharya Hemchandra gives great weight to Abhyantara Tapascharya in his well known book “Yoga Shastra” by stating. “Bhyaat Shreshtam Abhyantaram Tapah” meaning, “Internal penances are better than external”. It is needless to emphasize that whatever is internal is the result of mental and emotional

growth, which makes the whole process genuine. Therefore the outward manifestation unaccompanied with emotional growth is a mere hypocrisy and amounts to cheating.

Lord Mahavira himself practiced very hard penances for long 12 years during which he had undertaken food only for the total number of 365 days. He however did not approve of the hard penances practiced by two persons named Taamali Taapas and Puran Taapas, because the austerities performed by them were not accompanied by evolution from within. Mahavira looked at the penances as instruments to enable one to introspect on “Self”, forgetting all that is non-Self., including body and its wants. As Pundit Sukhalalji puts it, “Bhagavan (Mahavira) was known as “Dirgha Tapasvi” not only because of his “Bahya Tapa” but also because he utilized his inner spiritual evolution”

Thus the concept of verses 5 and 6 as well as 17 to 19 is in complete consonance with

Jain doctrines.

Verses 8 to 10 refer to food, which three types of persons consume. The analysis is undoubtedly perfect. Jainism, however is more particular, systematic and scientific in this regard. It puts restrictions and regulations of food habits under the caption of Bahya austerity. Its main purpose is to enhance ethical and spiritual values of life, but all these regulations have plenty of biological values for the maintenance of physical health also. The Jain prescription about fasts or restraints about the types of food or types of tastes are as important for physical health as for spiritual health. Restriction on the type of food is known as “Vruti Sankshepa”, while restriction on the type of tastes is known as “Rasa Parityaaga”. If both of these restrictions were meticulously followed, they would be covered by concept of “Satvika Food” contemplated by verse 8. The qualities of food covered by verses 9 and 10 about Rajasika and Tamasika types are also

referred to during the discussion of above referred “Vruti Sankshepa” and Rasa Parityaaga”.

Verses 15 16 refer to the austerity of speech and serenity of mind. These requirements are practically the same, which are recommended, in the first chapter of the Uttaraadhyayana Sutra of the Jains.

The concept of charity referred to in verses 20 to 22 is fully covered by the concept of “Aparigraha” (Limitation to possess material wealth), which is one of the five principal pillars of Jain ethics.

This chapter rightly concludes by stating that whenever a good step is taken with full faith and without any sort of attachment, it is called “Sat”, but if it is without faith it is called “Asat”.

This chapter solves the doubt raised by Arjuna in the initial stage by stating that if actions are performed with full faith without being

monitored by scriptures, one can secure the goal of achieving Reality.



अध्याय - १८ मोक्षसंन्यासयोग

Chapter - 18

MOKSHA SANYASA YOGA

This chapter is the summary of all that is said in previous 17 chapters. Throughout previous chapters two terms are used often. They are "Sanyas" and "Tyaga", the English version of them would be "Renunciation" and "Abandonment". So Arjuna wants to know what they exactly mean and what is distinction between the two. The Lord explains that "Sanyas" without "Tyaga" is only an empty show and explains how this is so.

॥ अर्जुन उवाच ॥

संन्यासस्य महाबाहो तत्त्वमिच्छामि वेदितुम् ।

त्यागस्य च हृषीकेश पृथक्केशिनिषूदन ॥ १ ॥

Arjuna said :

"Oh, Mighty one, I want to understand the essence of Sanyas (Rennuciation) as well as of "Tyaga" (abandonment), oh, Slayer of Demon Keshi ! " - 1

॥ श्रीभगवानुवाच ॥

काम्यानां कर्मणा न्यासं संन्यासं कवयो विदुः ।

सर्वकर्मफलत्यागं प्राहुस्त्यागं विचक्षणाः ॥ २ ॥

Lord said :

"The learned say that the rennciation of actions which are the result of some desire (of fruits) is called "Sanyas". And the abandonment of fruits of actions is calle "Tyaga"- 2

त्याज्यं दोषवदित्येके कर्म प्राहुर्मनीषिणः ।

यज्ञदानतपः कर्म न त्याज्यमिति चापरे ॥ ३ ॥

"Some learned persons Contend that all actions should be abandoned as evil. But some others contend that actions such as sacrificiec, charity and austerity should not be abandeoned." - 3

निश्चयं शृणु मे तत्र त्यागे भरतसत्तम ।

त्यागो हि पुरुषव्याध्र त्रिविधः सम्प्रकीर्तितः ॥ ४ ॥

"Please hear from me my conclusion. Oh Best of men, There are three kinds of Tyaga." - 4

यज्ञदानतपः कर्म न त्याज्यं कार्यमेव तत् ।

यज्ञो दानं तपश्चैव पावनानि मनीषिणाम् ॥ ५ ॥

"Abandonment of Charity. Sacrifices and Austerity should not be made as they

are purifiers of the wise. " - 5

एतान्यपि तु कर्माणि सङ्गं त्यक्त्वा फलानि च ।

कर्तव्यानीति मे पार्थ निश्चितं मतमुत्तमम् ॥ ६ ॥

"However, even these actions should be performed without attachment and desire for their fruits. Oh Partha this is my considered opinion." - 6

नियतस्य तु संन्यासः कर्मणो नोपपद्यते ।

मोहात्तस्य परित्यागस्तामसः परिकीर्तितः ॥ ७ ॥

"Renunciation of "obligatory actions" is not proper and such renunciation made under delusion is declared to be Tamasic" 7

दुःखमित्येव यत्कर्म कायकेलशभयात्त्यजेत् ।

स कृत्वा राजसं त्यागं नैव त्यागफलं लभेत् ॥ ८ ॥

"One who abandons such actions being afraid of the pain involved therein, commits an action which is Rajasik and so he does not obtain fruits of abandonment."- 8

कार्यमित्येव यत्कर्म नियतं क्रियतेऽर्जुन ।

सङ्गं त्यक्त्वा फलं चैव स त्यागः सात्त्विको मतः ॥ ९ ॥

" "If an "obligatory action" is performed

because it must be done, and if it is done without attachment and desire to enjoy its fruits, the said action is "Sattvik." - 9

न द्वेष्ट्यकुशलं कर्म कुशले नानुषज्जते ।

त्यागी सत्त्वसमाविष्टो मेधावी छिन्नसंशयः ॥ १० ॥

"An intelligent person whose doubts are resolved is a wise man full of Sattvik elements when he neither abandons unpleasant actions nor clings to pleasant actions (simply because he dislikes or likes them.)" - 10

न हि देहभृता शक्यं त्यक्तुं कर्माण्यशेषतः ।

यस्तु कर्मफलत्यागी स त्यागीत्यभिधीयते ॥ ११ ॥

"For the embodied person can not completely abandon action and he who abandons fruits of action is called a Tyagi." 11

अनिष्टमिष्टं मिश्रं च त्रिविधं कर्मणः फलम् ।

भवत्यत्यागिनां प्रेत्य न तु संन्यासिनां क्वचित् ॥ १२ ॥

"People who have no renunciation to their credit obtain three types of fruit after their death namely, good, bad and mixed.

However, those who have renounced have not to suffer such fruits. " - 12

पञ्चैतानि महाबाहो कारणानि निबोध मे ।

साङ्ख्ये कृतान्ते प्रोक्तानि सिद्धये सर्वकर्मणाम् ॥ १३ ॥

" Learn from me, oh Mahabahu, that there are five elements which are responsible for the accomplishment of our actions as described by Sankhya. " - 13

अधिष्ठानं तथा कर्ता करणं च पृथग्विधम् ।

विविधाश्च पृथक् चेष्टा दैवं चैवात्र पञ्चमम् ॥ १४ ॥

" Whatever action - right or wrong - one undertakes, it is accomplished by body (Seat), the doer (Karta), perception (Karanam), different functions of sense organs, and destiny." - 14

शरीराङ्मनोभिर्यत्कर्म प्रारभते नरः ।

न्याय्यं वा विपरीतं वा पञ्चैते तस्य हेतवः ॥ १५ ॥

" Thus these actions are performed by body. Speech and mind. They are performed by above five elements. "- 15

Note : *There is some debate whther Sankhya System has ever refered to these five elem-*

ents as constituting the final action taken by a human being. It is found that this debate is not very necessary for deciding what are the constituents of a human decision, as the proposition can be considered on its merits, and if so done one can not object to the Validity of it.

According to the Jain Scholar Muni Shri Sant - balji five elements constituting a human decision as under :Determinism (Niyati), Time, Self consciousness, Destiny (Prarabdha) and Effort (Purushartha).

It is found that according to Jain metaphysics five elements which constitute, human actions are Pudgal, Dharma, Adharma, Space and Time. As already explained in the fore-note, Padgal means, vibrations caused by various Kashaya such as lust, anger, avarice, attachment etc. Dharma implies movement, Adharma implies want of movement and time & place are the medium through which action is performed.

तत्रैवं सति कर्तारमात्मानं केवलं तु यः ।

पश्यत्यकृतबुद्धित्वान्न स पश्यति दुर्मतिः ॥ १६ ॥

" This being the case, a person of perverted outlook and limited understanding considers himself alone as the doer. He does not perceive the reality. " - 16

यस्य नाहङ्कृतो भावो बुद्धिर्यस्य न लिप्यते ।

हत्वाऽपि स इमाँल्लोकान्न हन्ति निबद्धयते ॥ १७ ॥

" (But) He who is free from such ego-centric attitude and whose intelligence is not tainted is not slaying even if he actually slays and he is not bound (by his action)"-17

Note : Commentators have explained the words "Hatvapi nahanti" meaning "do not slay though they actually do slay" to mean that they do not advocate or preach violence of killing.

Jain doctorins have no difficulty to explain these words as not preaching violence because they have always emphasized the importance of Bhava (intention) According to Jainism all "actions" start with intention. If intention is not to kill but a person is killed somehow by a process you are not bound by the action of homicide. For example a surgeon operates to save his patient from a disease and in the process the patient dies neither Jainism nor our laws would hold him liable for murder because his "Bhava" intention was not to harm the patient.

So what this verse No. 17 says is that when one acts without any ego, ecutric attitude he is free from all sorts of Kashayas (passions) and in that state of mental attitude

even if he is required to slay, he can not be bound by his action as a violent slayer.

This is made clear by the verses which follow.

ज्ञानं ज्ञेयं परिज्ञाता त्रिविधा कर्मचोदना ।

करणं कर्म कर्तेति त्रिविधः कर्मसङ्ग्रहः ॥ १८ ॥

" The knower, knowledge and the object of knowledge - these three motivate human action while the doer, his organs and activity are the three constitutes of action itself. "18

ज्ञानं कर्म च कर्ता च त्रिधैव गुणभेदतः ।

प्रोच्यते गुणसङ्ख्याने यथावच्छृणु तान्यपि ॥ १९ ॥

" The "Science of Gunas " describe knowledge, action and the doer of three kinds in accordance with the type of Guna predominating . I will tell you about them."19

सर्वभूतेषु येनैकं भावमव्ययमीक्षते ।

अविभक्तं विभक्तेषु तज्ज्ञानं विद्धि सात्त्विकम् ॥ २० ॥

" Know that the knowledge whereby one sees in all beings immutable Entity, a unity in diversity, is of sattvika type."- 20

पृथक्त्वेन तु यज्ज्ञानं नानाभावान्पृथग्विधान् ।

वेत्ति सर्वेषु भूतेषु तज्ज्ञानं विद्धि राजसम् ॥ २१ ॥

" But that knowledge which sees in all beings various entities of distinct kinds and different from one other, is of Rajasik type.

"-21

यत्तु कृत्स्नवदेकस्मिन् कार्ये सक्तमहैतुकम् ।

अतत्त्वार्थवदल्पं च तत्तामसमुदाहृतम् ॥ २२ ॥

" That which clings without reason to one single thing as though it were everything and misses the true essence and is superficial, is of Tamasik Type.."- 22

नियतं सङ्गरहितमरागद्वेषतः कृतम् ।

अफलप्रेप्सुना कर्म यत्तत्सात्त्विकमुच्यते ॥ २३ ॥

" That action is Sattvika, which being one's allotted task is performed without attachment, like or dislike, desire for fruit."23

यत्तु कामेप्सुना कर्म साहङ्गारेण वा पुनः ।

क्रियते बहुलायासं तद्राजसमुदाहृतम् ॥ २४ ॥

" The action which is prompted by the desire for its fruit or which is ego-centric or which consumes much energy is called

अनुबन्धं क्षयं हिंसामनवेक्ष्य च पौरुषम् ।

मोहादारभ्यते कर्म यत्तत्तामसमुच्यते ॥ २५ ॥

" Action which is undertaken from delusion and without regard to one's ability, consequences, loss and violence is declared as Tamasik" - 25

मुक्तसङ्गो न हंवादी धृत्युसाहसमन्वितः ।

सिद्धयसिद्धयोर्निर्विकारः कर्ता सात्त्विक उच्यते ॥ २६ ॥

" The doer (of action) who is free from attachment non-egoistic, endowed with firmness and enthusiasm and unaffected by success or failure, is called Sattvik." 26

रागी कर्मफलप्रेप्सुर्लुब्धो हिंसात्मकोऽशुचिः ।

हर्षशोकान्वितः कर्ता राजसः परिकीर्तितः ॥ २७ ॥

" The doer who is passionate, desirous of fruit of action, greedy, violent, impure, easy prey to delight and grief is Rajasik"-27

अयुक्तः प्राकृतः स्तब्धः शठो नैष्कृतिकोऽलसः ।

विषादी दीर्धसूत्री च कर्ता तामस उच्यते ॥ २८ ॥

" The one who is unsteady, vulgar, unbending, a cheat, malicious, lazy, down

hearted and procrastinating, is called Tamasik"- 28

बुद्धेर्भेदं धृतेश्चैव गुणतस्त्रिविधं शृणु ।

प्रोज्यमानमशेषेण पृथक्त्वेन धनञ्जय ॥ २९ ॥

" Oh Dhananjaya, now hear three fold decisions of understanding (Buddhi) and fortitude (Dhruhti) according to their gunas, which I will declare fully. - 29

प्रवृत्तिं च निवृत्तिं च कार्याकार्ये भयाभये ।

बन्धं मोक्षं च या वेत्ति बुद्धिः सा पार्थ सात्त्विकी॥३०॥

" That understanding which can distinguish between Path of work and path of renunciation, what ought to be done and what ought not to be done, fear and fearlessness bondage and liberation, is Sattvik."- 30

यया धर्मधर्मं च कार्यं चाकार्यमेव च ।

अयथावत्प्रजानाति बुद्धिः सा पार्थ राजसी ॥ ३१ ॥

" That understanding which wrongly understands what is Dharma and what is Adharma or what should be done or not to be done, is Rajsik" - 31

अधर्मं धर्ममिति या मन्यते तमसावृता ।

सर्वार्थान् विपरीतांश्च बुद्धिः सा पार्थ तामसी ॥ ३२ ॥

" The understanding which is enveloped by darkness and all things in perverted fashion, is called Tamasik - 32

धृत्या यया धारयते मनः प्राणेन्द्रियक्रियाः ।

योगेनाव्यभिचारिण्या धृतिः सा पार्थ सात्त्विकी ॥ ३३ ॥

" The firmness or fortitude produced by yoga restraining the functions of mind, Prana and senses is Sattvik. "- 33

यया तु धर्मकामार्थान् धृत्या धारयेऽर्जुन ।

प्रसङ्गेन फलाकाङ्क्षी धृतिः सा पार्थ राजसी ॥ ३४ ॥

" But the "fortitude" which firmly holds duty, pleasure and wealth with attachment and craving for fruits of action to Rajasik."34

यया स्वप्नं भयं शोकं विषादं मदमेव च ।

न विमुञ्चति दुर्मेधा धृतिः सा पार्थ तामसी ॥ ३५ ॥

" That fortitude is Tamasik whereby the insensate person can not abandon sleep, fear, grief., despondency and conceit (arrogance)"- 35

सुखं त्विदानीं त्रिविधं शृणु मे भरतर्षभ ।

अभ्यासाद्रमते यत्र दुःखान्तं च निगच्छति ॥ ३६ ॥

" Oh Best of Bharatas, now hear three-fold pleasure which is enjoyable by practice and surely, eliminates pain." - 36

यतदग्रे विषमिव परिणामोऽमृतोपमम् ।

तत्सुखं सात्त्विकं प्रोक्तमात्मबुद्धिप्रसादजम् ॥ ३७ ॥

" The thing which at the inception looks like poison but turns out to be like nectar and which is born of serene realization of Atman is the type of Sattvik pleasure."-37

विषयेन्द्रियसंयोगाद्यतदग्रेऽमृतोपमम् ।

परिणामे विषमिव तत्सुखं राजसं स्मृतम् ॥ ३८ ॥

" But the pleasure becomes Rajasik when it arises out of contact with senses and which is initially felt like nectar but ends as poison. "- 38

यदग्रे चानुबन्धे च सुखं मोहनमात्मनः ।

निद्रालस्यप्रमादोत्थं तत्तामसमुदाहृतम् ॥ ३९ ॥

" The pleasure is Tamasik when it arises from sleep and sloth and heedlessness, as it

is delusive at Self."- 39

न तदस्ति पृथिव्यां वा दिवि देवेषु वा पुनः ।

सत्त्वं प्रकृतिर्जैर्मुक्तं यदेभिः स्यात्त्रिभिर्गुणैः ॥ ४० ॥

" Thus there is no being either on earth or even in Heaven among gods that can be free from these three gunas of Prakriti."- 40

ब्राह्मणक्षत्रियविशां शूद्राणां च परन्तप ।

कर्माणि प्रविभक्तानि स्वभावप्रभवैर्गुणैः ॥ ४१ ॥

" Oh Paramtapa, duties of Brahmanas, Kshatriyas, Vaishyas and Shudras are distributed in accordance with their innate qualifications." - 41

शमो दमस्तपः शौचं क्षान्तिरार्जवमेव च ।

ज्ञानं विज्ञानमास्तिक्यं ब्रह्मकर्म स्वभावजम् ॥ ४२ ॥

" Bhramins natural duties are serenity, self restraint, uprightness, discriminating knowledge faith in God and duties are expected of a Bhramin" - 42

शौर्यं तेजो धृतिर्दाक्ष्यं युद्धे चाप्यपलायनम् ।

दानमश्वरमभावश्च क्षात्रं कर्म स्वभावजम् ॥ ४३ ॥

" Natural duties of a Kshatriya are valour, spiritedness, firmness, dexterity not

running away from battle, generosity and capacity to rule."- 43

कृषिगोरक्ष्यवाणिज्यं वैश्यकर्म स्वभावजम् ।

परिचर्यात्मकं कर्म शूद्रस्यापि स्वभावजम् ॥ ४४ ॥

" Tilling the soil & protection of cow are functions of a Vaishya while service is the duty of a Shudra." - 44

स्वे स्वे कर्मण्यभिरतः संसिद्धिं लभते नरः ।

स्वकर्मनिस्तः सिद्धिं यथा विन्दति तच्छृणु ॥ ४५ ॥

" By complete absorption in the performance of his duty, every one can win perfection. So hear now how this is done.."45

यतः प्रवृत्तिर्भूतानां येन सर्वमिदं ततम् ।

स्वकर्मणा तमभ्यर्च्य सिद्धिं विन्दति मानवः ॥ ४६ ॥

" One attains perfection when his work becomes worship of that dynamic force from which all things have come and which pervades everything." - 46

श्रेयान् स्वधर्मा विगुणः परधर्मात्स्वनुष्ठितात् ।

स्वभावनियतं कर्म कुर्वन्नाप्नोति किल्बिषम् ॥ ४७ ॥

" It is better to perform ones own duty even if it is not alluring, than the duty assigned to others which is more alluring. One who performs duty ordained by his own nature incurs no sin.." 47

सहजं कर्म कौन्तेय सदोषमपि न त्यजेत् ।

सर्वारम्भा हि दोषेण धूमेनागिर्वावृताः ॥ ४८ ॥

" Kaunteya, one should not abandon the duty assigned to him by nature even if performance of that duty appears to be tainted for every action in its inception seems enveloped in imperfection just as fire is in smoke." - 48

असक्तबुद्धिः सर्वत्र जितात्मा विगतस्पृहः ।

नैष्कर्म्यसिद्धिं परमां संन्यासेनाधिगच्छति ॥ ४९ ॥

" (Because) He who has weaned himself from all kinds of attachments, who is the master of himself and dead to all desires attains through renunciation full freedom from his actions." - 49

Note : This verse explains how the directions given by verses 45 to 48 are justified

सिद्धिं प्राप्तो यथा ब्रह्मा तथाप्नोति निबोध मे ।

समासेनैव कौन्तेय निष्ठा ज्ञानस्य या परा ॥ ५० ॥

Now Oh Kaunteya, you learn from Me how one who has attained perfection reaches "Brahman" (Eternal). This is that supreme state of knowledge. - 50

Note : Following verses now preserve what are mental and physical requirements of meditation by one who has followed the instructions contained in the fore - going verses.

बुद्ध्या विशुद्ध्या युक्तो धृत्वात्मानं नियम्य च ।

शब्दादीन्विषयांस्त्यक्त्वा रागद्वेषौ व्युदस्य च ॥ ५१ ॥

विविक्तसेवी लब्धाशी यतवाङ्माय मानसः ।

ध्यानयोगपरो नित्यं वैराग्यं समुपाश्रितः ॥ ५२ ॥

अहंकारं बलं दर्पं कामं क्रोधं परिग्रहम् ।

विमुच्य निर्ममः शान्तो ब्रह्माभूयाय कल्पते ॥ ५३ ॥

" (The sadhaka) endowed with pure intellect, controlling the self with firmness, relinquishing sound and other objects and abandoning attraction as well as hatred." 51

" Dwelling in solitude, spare in his diet, restrained in speech, body and mind ever absorbed in Dhyana yoga (meditation) and

in dispassion (Vairagya) ." 52

" Having abandoned egoism, power, arrogance, desire, anger, covetousness , notion of "mine" and remaining peaceful, he becomes fit for becoming a Brahman." 53

ब्रह्मभूतः प्रसन्नात्मा न शोचति न काङ्क्षति ।

समः सर्वेषु भूतेषु मद्भक्तिं लभते पराम् ॥ ५४ ॥

" Becoming a Brahman and at peace with himself he grieves not nor does he desire and holding all beings alike, he achieves supreme devotion to Me." 54

भक्त्या मामभिजानाति यावान्यश्चास्मि तत्त्वतः ।

ततो मां तत्त्वतो ज्ञात्वा विशते तदनन्तरम् ॥ ५५ ॥

" By such devotion he realizes My greatness and Myself in Essence and forthwith enters into supreme. " 55

सर्वकर्माण्यपि सदा कुर्वाणो मद्ब्यपाश्रयः ।

मत्प्रसादादवाप्नोति शाश्वतं पदमव्ययम् ॥ ५६ ॥

" During all his actions, he always takes refuge in Me and by My grace he obtains Eternal & Indestructible state " 56

चेतसा सर्वकर्माणि मयि संन्यस्य मत्परः ।

बुद्धियोगमुपाश्रित्य मच्चितः सततं भवः ॥ ५७ ॥

"(Therefore) Renounce all actions in Me, keep Me as your highest goal, resort to the sense of discrimination and always fix your mind on Me." - 57

मच्चितः सर्वदुर्गाणि मत्प्रसादान्तरिष्यसि ।

अथ चेत्त्वमहङ्कारात् श्रोष्यसि विनङ्क्ष्यसि ॥ ५८ ॥

"You shall, by my grace over come all obstacles by fixing your mind on Me. However, if on account of your egoism you do not listen to me, you shall parish." 58

यदहङ्कारमाश्रित्य न योत्स्य इति मन्यसे ।

मिथ्यैष व्यवसायस्ते प्रकृतिस्त्वां नियोक्ष्यति ॥ ५९ ॥

"If having driven by your egoism you will say "I will not fight", your such resolve shall be invain for nature will compel you (to fight)" - 59

स्वभावजेन कौन्तेय निबद्धः स्वेन कर्मणा ।

कर्तुं नेच्छसि यन्मोहात्करिष्यस्यवशोऽपि तत् ॥ ६० ॥

"Oh Kaunteya, you are bound by your

own action (Karma) which were undertaken by your nature and hence even though under delusion you do not want to do something, you will be compelled to do it helplessly. 60

Note : *Throughout Gita there is no discussion about how the theory of Karma works as done by Jain thinkers in great analytical details. However, this verse makes it clear that at the time when Gita was composed by Vyasji, thinkers were already aware about the modus operandi of Karmas."*

ईश्वरः सर्वभूतानां हृद्देश्जुन तिष्ठति ।

भ्रामयन्सर्वभूतानि यन्त्रारूढानि मायया ॥ ६१ ॥

"Oh, Arjuna, God dwells in the heart of all beings causing them, by this mysterious power, He revolves them as if mounted on a machine." - 61

तमेव शरणं गच्छ सर्वभावेन भारत ।

तत्प्रसादात्परां शान्तिं स्थानं प्राप्स्यसि शाश्वतम् ॥ ६२ ॥

"Therefore seek His refuge with all your sincerity so that by His grace you shall obtain supreme Peace and Eternal abode." - 62

Note : *These two verses come very near to Jain*

metaphysics when they suggest that concept of God is not that of a personalized power. It is the concept of the power, which pure and unclouded self (Atma) possesses and which is hidden within each of us. Conditioned by our body mind and intellect it expresses its dynamism and creates various types of multiple complicities which we experience in our physical existence. This is what is actually prescribed by these two verses.

इति ते ज्ञानमाख्यातं गृह्णादगुह्यतरं मया ।

विमृश्यैतदशेषेण यथेच्छसि तथा कुरु ॥ ६३ ॥

"I have thus expounded to you the most mysterious of all knowledge. Ponder over it fully and then act as you will." - 63

Note: Point to be noted here is about the liberal Indian tradition of not imposing one's own views even on his own pupil. Lord Mahavir always ended his sermon or advice to an inquirer by saying. "Devanupriya (Dear one of god), now do as you please." This was also habitual with Lord Buddha who emphasized that a proposition should not be accepted only because it was propounded by him. One should apply his mind, consider it and then accept if he is commenced about its truth."

सर्वगुह्यतमं भूयः शृणु मे परमं वचः ।

इष्टोऽसि मे दृढमिति ततो वक्ष्यामि ते हितम् ॥ ६४ ॥

"Hear again My supreme word which is most secret of all. I tell you this for your benefit as you are very dear to me." 64

मन्मना भव भद्रक्तो मद्याजी मां नमस्कुरु ।

मामेवैष्यसि सत्यं ते प्रतिजाने प्रियोऽसि मे ॥ ६५ ॥

"Fix your mind on Me, be devoted to Me, make your sacrifices to Me, make your obeisance to Me you are dear to Me and I promise you that you shall come to Me." 65

सर्वधर्मान्परित्यज्य मामेकं शरणं ब्रज ।

अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥ ६६ ॥

"Abandon all physical activities and take refuge in Me alone. I will liberate you from all sins, grieve not." - 66

इदं ते नातपस्काय नाभक्ताय कदाचन ।

न चाशुश्रूषवे वाच्यं न च मां योऽभ्यसूयति ॥ ६७ ॥

"Do not reveal this to anyone who knows no austerity, has no devotion nor desire to listen and nor to him who scoffs at Me." - 67

य इमं परमं गुह्यं मद्भक्तैष्यभिधास्यति ।

भक्तिं मयि परां कृत्वा मामेवैष्यत्यसंशयः ॥ ६८ ॥

"He who , with supreme devotion to Me will teach this supreme secret to My devotees, shall surely come to Me." - 68

न च तस्मान्मनुष्येषु कश्चिन्मे प्रियकृत्तमः ।

भविता न च मे तस्मादन्यः प्रियतरो भुवि ॥ ६९ ॥

":For, there can be no one among men who does greater service for Me and there is no one dearer to Me than such a one.."69

अध्येष्यते च य इमं धर्म्यं संवादमावयोः ।

ज्ञानयज्ञेन तेनाहमिष्टः स्यमिति मे मतिः ॥ ७० ॥

"I am convinced that he who studies this sacred dialogue of ours shall worship Me by Jnan - Yoga (sacrifice of Yoga)" - 70

श्रद्धावाननसूयश्च शृणुयादपि यो नरः ।

सोऽपि मुक्तः शुभाँल्लोकान् प्राप्नुयात्पुण्यकर्मणाम्॥७१॥

"The person who bears this with full faith will attain that happy world (which is obtained) of righteous deeds."- 71

कच्चिदेतच्छुतं पार्थ त्वयैकाग्रेण चेतसा ।

कच्चिदज्ञानसम्मोहः प्रनष्टस्ते धनञ्जय ॥ ७२ ॥

"Oh Partha have you heard this with concentration? Has your delusion born of ignorance been destroyed?" - 72

॥ अर्जुन उवाच ॥

नष्टो मोहः स्मृतिर्लब्धा त्वत्प्रसादान्मयाऽच्युत ।

स्थितोऽस्मि गतसन्देहः करिष्ये वचनं तव ॥ ७३ ॥

Arjuna said :

"Oh Achyuta, Thanks to your grace, my delusion is destroyed and I have gained my understanding. My doubts are destroyed. I will now abide by your teachings." - 73

॥ सञ्जय उवाच ॥

इत्थहं वासुदेवस्य पार्थस्य च महात्मनः ।

संवादमिममश्रौषमद्भुतं रोमहर्षणम् ॥ ७४ ॥

Sanjaya Said :

"Thus I have heard this wonderful dialogue between Vasudeva and mighty Partha which has thrilled me." - 74

व्यासप्रसादाच्छ्रुतवान् एतद्गुह्यमहं परम् ।

योगं योगेश्वरात्कृष्णात्साक्षात्कथयतः स्वयम् ॥ ७५ ॥

"It was by Vyasa's favour that I happened to listen to this Supreme and mysterious yoga expounded through the lips of the Master of Yoga Shri Krishna himself."75

राजन्संस्मृत्य संस्मृत्य संवादमिममद्भुतम् ।

केशवार्जुनयोः पुण्यं हृष्यामि च मुहुर्मुहुः ॥ ७६ ॥

"Oh King, as often as I recall that marvelous and purifying discourse between Keshava and Arjuna, I am filled with rapture."- 76

तच्च संस्मृत्य संस्मृत्य रूपमत्यद्भुतं हरेः ।

विस्मयो मे महान् राजन् हृष्यामि च पुनः पुनः ॥ ७७ ॥

"And as often as I recall this marvelous form of Hari, my wonder knows no bound and I rejoice again and again."77

यत्र योगेश्वरः कृष्णो यत्र पाथो धनुर्धरः ।

तत्र श्रीर्विजयो भूतिर्धुवा नीतिर्मतिर्मम ॥ ७८ ॥

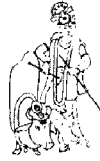
"Whereever Shri Krishna, the Master of

Yoga is along with Partha the Bownan,
there surely are fortune, victory , prosperity
and Eternal Right." - 78

ॐ तत सत्

इति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे
श्रीकृष्णार्जुनसंवादे 'मोक्षसंन्यासयोगो' नाम
अष्टादशोऽध्यायः ॥ १८ ॥

Thes ends Chapter -18 of Gita known as
"Sanyas Yoga"



CHAPTER - 18

EIGHTEEN MOKSHA SANYASA Y O G A

This is the closing chapter of Gita giving the summary of what ever is said in previous chapters. The question, which Arjuna asks here is very similar to the question asked by him in the beginning of chapter 5 as to whether renunciation of action is to be preferred or performance of action is to be preferred. Here Arjuna specifically requests the Lord to explain the distinction between “Sanyasa” and Tyaga”. The Lord explains that Sanyasa also means abandonment. He further explains that while human body persists one cannot remain without some action good or bad. So if Sanyasa is taken to mean renunciation of all types of actions it would not be proper or desirable because there are good actions such as sacrifice, charity, austerity etc. There are also certain actions, which are obligatory. All such actions must be performed and should not be avoided by renunciation. But these good actions should be performed without any

motive to reap their fruits and without any sort of attachment Such actions amount to abandonment called “Tyaga”. Even good actions done with a motive to reap their fruits binds the soul. The Lord further explains that there are three types of renunciation namely, Satvika, Rajasika and Tamasika. One who performs his obligatory duties or other good actions without any attachment or expectation of enjoying fruits of action, his renunciation is Satvika, one who does it with some motive or to gain fruits, his renunciation is Rajasika while one who renounces actions out of sloth or delusion, his action is Tamakika. We have seen that “Tyaga” means abandonment., But abandonment should be motiveless and quite natural.

This being the situation, it comes to saying that good actions that cannot be avoided should be performed without any attachment or desire to enjoy their fruit. If this is done the apparent distinction between Sanyasa and

Tyaga is obliterated. This is the summary of verses 2 to 12 of this chapter. It is obvious from this summary that the most important factor to be considered is the motive of our action good or bad. This motive is known in Jainism as “Bhava”. We have already discussed that action begins at the moment it is conceived in mind. Therefore if action is motiveless it does not bind the soul. If there was some motive for action the result would be good or bad but it would bind the soul.

Thus whatever is said in verses 2 to 12 is in full accord with Jain philosophy of Karma.

Verses 13 to 17 discuss what constitutes human action. Reference to this author’s note to verses 13 to 15 shows how the Jains explain five factors which constitute human action and note under verses 16 and 17 also explains Jain perception to the contents of verses 16 and 17. So far as verse 17 is concerned it does need some explanation so far as it uses the expression “Hatwapi na hanti” which literally

means, “Even though one kills, it does not amount to killing”. The question is, does expression amount to an encouragement to kill? The answer to this question would be in clear negative if the whole verse is understood properly. The most important words which have great bearing on this question are, “Yasya Naahamkruto Bhavo” meaning, “one who performs his action without egoistic sense” and the subsequent expression “Buddhir yasya na lipyate”, meaning “whose intellect is not tainted”. These words do qualify the action of slaying. Both of these qualifications mean that the act of slaying is not motivated. If this is so, there is no “Bhava Karma”, to use the Jain phraseology. If one slays without any intention to slay or without any sense of doership, it means either that the act of slaying was unavoidable or that it was accidental. The basic and fundamental foundation of Jainism is non violence. As Acharang Sutra puts it, “Purisa, Jameva Hanasi Tameva Tumam Si

Cheva”, meaning, “O Man! When you kill another you are actually killing your own self.” Moreover there are occasions when killing becomes a duty even though you do not want to kill. In this connection it should be noted that all Tirthankaras (Prophets) of Jains were Kshatriyas (class of warriors) and many of them were Chakravarits (great emperors) who had to wage wars which must have been inevitable, and they would not have been non violent overnight. The wars fought by them must have been inevitable in performance of their duty.

Verses 18 lays down the foundation of human action and shows what are the factors that constitute human actions and verses 19 to 40 describe vividly how the three Gunas work to produce this pluralistic world phenomena. The idea is to show that the “Self” remains “Kutastha” (Uninvolved) and the differences as well as variations which are noticed among individuals in their wisdom, actions, fortitude and happiness are only due to the variations in

these Gunas and therefore, remedy to gain ultimate peace and happiness is to make efforts to remain above the influence of three Gunas. In other words to become a “Gunaatita” i.e. transcending all the three Gunas.

Jainism would be in complete agreement with such analysis. What is known as Guna in Sankhya is known as “Karma inflow” causing variations mentioned above. Therefore the attempt of the aspirant should be, according to Jainism, to stop this inflow by the process of “Samwar” (which is already discussed before). The only clarification regarding Jain pereption which is necessary is that Jainism does not believe that Soul (Atma) could remain unaffected for the simple reason that but for the dynamism supplied by it, the Gunas of Prakriri could not have been activated. The unavoidable rule of Nature is that one who supplies the cause has to suffer the result.

Since Gunas pervade the social order, the mankind is classfied in four groups each

according to the mental make up and inborn characteristics. They are Brahmins, Kshatriyas, Vaishyas and Shudras. Verses 41 to 44 describe their characteristics. It is important to note that this classification is not based on birth but is based on mental make up of these individuals.

Jainism is a stout opponent of castes by birth as according to it social status must be decided on the basis of deeds (Krmās) done by persons. Uttaradhyayan Sutra says: “Kammunaa Bambhano hoi,

Kammunaa hoi Khattiyo,
Vaiso Kammunaa hoi,
Suddo hoi Kammunaa.”

Meaning, “One becomes a Brahmin or a Kshatriya or a Vaishya or a Shudra according to his deeds”. Even the untouchables have been recognized as some of the great saints in Jainism when the then prevailing social order considered a mere sight of an untouchable as

inauspicious.

Verses 45 to 48 emphasize that the persons belonging to each class have to perform the duties assigned to them, and that if so done, one attains perfection irrespective of the class to which he or she belongs. Performance of one's own duty which is ordained by his or her own nature is better even if that duty is not alluring or is tainted. Why this is so, is explained in the verse 49, which says that by performance of one's own duty without any attachment and in a natural manner, one becomes the master of himself and avoids all sorts of bondages resulting from worldly activities.

The spirit of the verses 45 to 49 is to show that no class of society called "Varna" is superior to another class because the ultimate height of spirituality can be achieved by any person belonging to any class provided he or she performs his or her assigned duty without attachment. According of Jainism also, Spiritual freedom is not the monopoly of any

class or community. Nor the same is attainable only at a particular place or by particular rituals. As Acharang Sutra of Jains puts it, the ultimate freedom can be achieved by any one who is able to discipline his desires. (Chhandam Nirohena Uvehi Mokkham).

Verses 50 to 56 describe what an aspirant endowed with pure intellect would do and how he would behave in worldly affairs. It is shown that such a “Sadhaka” (Aspirant) would be at peace not only with himself but also with all objects and events of this universe. He would ultimately be one with the Supreme Soul. The author of Gita describes such a person as “Brahmabhutah Prasannaatma” i.e. the soul, which is “Brahma” (Super Soul) himself, serene in the self, having no desire or grievance.

By verses 57 to 60 the lord admonishes Arjuna, and through him all of us, that in view of what is already said, he should take refuge in Him and by so doing he shall be able to overcome all obstacles. He also gives a psyc-

hological warning that in case he would not listen to Him and would refuse to join the fight, he would be compelled to do the same by his own nature and also by the force of his “Karmas”.

Verses 61 and 62 are very important as they come very near to Jain philosophical thinking as shown in the note attached to them.

By verse 63 the Lord leaves the final decision (on the question whether to fight or not) to the judgment to Arjuna himself. The lord finally concludes his sermon by again reassuring Arjuna the supreme mystery of life and the necessity to dedicate his thought to worship, sacrifice and homage to Him and seek refuge in Him alone. Thus he would be delivered from sin.

The Lord ends by expressing His conviction that he who studies this dialogue between Him and Arjuna shall worship Him by Jnana Yoga, and then asks Arjuna whether his delusion, which was born of ignorance,

was destroyed. Arjuna replies that his doubts were destroyed and that he would abide by His teachings.

Sanjaya the reporter, who was impressed by this Divine Dialogue reports to the Blind king that this own wonder knows no bound and that wherever the preceptor like Shri Krishna preaches and receptor like Arjuna happen to meet, fortune, prosperity and righteousness prevail.

Thus ends the Song Celestial, the Song, which explained Jnana, Bhakti and Karma i.e. “Light, Love and Life” as the learned commentator Jaun Mascaro puts it.



