

**Salutations to Supreme God**  
**Shrimadbhagavat Gita**

**The Knowledge of**  
**GITA**  
**is Nectar**

**Our Race is Living Being, Mankind is our Religion**  
**Hindu, Muslim, Sikh, Christian, there is no separate Religion**

**Must Watch**  
**Auspicious Sermons of**  
**Sant Rampal Ji Maharaj**

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## Introduction

**“Gita” is a Holy Book which is a repository of spiritual knowledge. In the present time, it is known as a Holy Book of the Hindus. Actually, Holy Gita is a scripture of the world. It originated approximately 5550 (five thousand five hundred fifty) years ago from today, 2012, at the time of the battle of Mahabharat. At that time, there was no religion. There was only one Sanatan Panth, that is, Mankind religion. A word is indestructible. It enters the mind-like WhatsApp of those pious souls whose network is correct. It got loaded in the mind-like WhatsApp of Maharishi Vyas ji (Shri Krishna Dwaipayana). From there itself, Shri Ved Vyas ji wrote Holy “Shrimadbhagavat Gita” on paper or inscribed on the palm leaves, that is available with us today as Holy Gita. There are in total 18 (eighteen) Chapters and 700 (seven hundred) Verses in Holy Book Gita. I have taken description from this Holy Book as per requirement, and composed this Text “The Knowledge of Gita is Nectar”. Like, there are herbs in a forest. A doctor takes necessary herbs from that forest and prepares a life-giving medicine from them. The forest still exists.**

**Similarly, consider the book “The Knowledge of Gita is Nectar” to be a medicine, and take sips of knowledge by reading it, and get your disease of birth and death cured.**

**Human life is incomplete without spiritual knowledge. Even if someone has a wealth worth billions, he or she still feels there is something missing in his or her life. For its fulfilment, a person goes to tourist places. At that time, one somewhat feels good, but it cannot make the whole life good, neither is self-welfare possible from it. After two-three days, the same routine commences. Even then, there seems to be some incompleteness. That deficit is of the bhakti of God. For its fulfilment, a religious person of the world performs his or her customary religious practices. If that religious practice of that worshipper is according to the scriptures, then it will be beneficial. If abandoning the injunctions of the scriptures, one behaves arbitrarily i.e., performs wilful religious practice, then according to Gita Chapter 16 Verse 23-24, it is useless. Neither does the worshipper attain happiness, nor spiritual success or supreme salvation i.e., it is futile religious practice. Some devotees do bhakti after taking initiation from a guru. If the guru is complete, then they will get benefit; otherwise, that way of worship is also useless.**

**In this book “The Knowledge of Gita is Nectar”, you will come to know – which are the certified scriptures according to which one should worship? Which way of worship is in accordance with the scriptures? What is the method of doing that worship? From which Mahatma would it be obtained? What is the identity of a Complete Guru? You will read all this in this very book.**

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**This book will unite the people of the world who being divided into religions are fighting with each other and dying. Holy Book Gita does not belong to a particular religion. It was granted for the welfare of mankind at the time when there was no religion. There was only “Mankind” religion. My slogan is: -**

**Our Race is Living Being, Mankind is our religion |  
Hindu, Muslim, Sikh, Christian, there is no separate religion ||**

**Like, Baba Nanak ji was born in the Holy Hindu religion in the Kshatriya (Arora) family of Shri Kaluram Mehta. Shri Nanak Dev ji understood the knowledge of Gita from Shri Brijlal Pandey, and he was doing the bhakti imparted by him. He used to worship Shri Vishnu ji and Shri Shankar ji. He also used to perform worship of all other gods that is currently prevalent in the Hindu religion. Shri Nanak ji used to work in the store of the Nawab of Sultanpur City. A River Bein used to flow approximately half a k.m. away from the city. Shri Nanak Dev ji used to every day go to bathe in that river. God meets good souls who are firm devotees. You will read more evidence in this very book. Based on that same principle, God met Shri Nanak Dev Sahib ji. He told him Tatvgyan (true and complete spiritual knowledge). He made him aware of the true way of worship which is in accordance with the scriptures. For the satisfaction of Shri Nanak Dev ji, He took him above to His (Shashvat Sthaan) Eternal Place, that is, Sachkhand. After showing around all the (brahmands) universes, and telling the true method of bhakti, He directed him to re-establish the “Sanatan Bhakti” (Eternal Bhakti). Three days later, He left Shri Nanak ji back on earth. Thereafter, Shri Nanak ji, stopping the arbitrary practice prevalent in the Hindu religion, propagated the true way of worship (True Bhakti) in accordance with the Holy Book Gita (Saptshloki Gita).**

**For the true worship of God, first of all, it is essential to have a “Guru”. Abiding by this, Shri Nanak ji started acquiring “Shishya” (disciple). He himself was seated on the post of Guru. The (Shishya) disciples of Shri Nanak ji are called Sikh (in Punjabi language). Due to which, they acquired a distinct identity, and a group of those followers have presently taken the form of a religion. Hindus and Sikhs fight with each other on the name of religion and die. This is due to lack of prudence.**

**Deliberation: - It is mandatory for whoever does bhakti to have a Guru. Guru should also be a contemporary guru who tells the (Tatvgyan) true spiritual knowledge and way of worship from his own lotus-mouth. Guru is not just the name of the body. The soul in that**

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have a Guru. Guru should also be a contemporary guru who tells the (Tatvagyam) true spiritual knowledge and way of worship from his own lotus-mouth. Guru is not just the name of the body. The soul in that body is Guru. The body, be it of the five elements or electronic (video), is called the 'Wakt Guru' (Contemporary Guru). Amongst the Hindus, mostly people perform their customary worship without a guru. Shri Nanak ji had rectified that very distorted form by the knowledge gained from God. At present, there is absence of Wakt Guru (contemporary guru) even amongst the Sikhs. Like, it is stated in Sukshma Ved (what is Sukshma Ved; learn from this very book) that: -

Ram-Krishna se kaun bada, unhone bhi guru keenh |  
Teen lok ke ve dhani, guru aage aadheen ||

**Meaning: -** Those reverent Hindus who without a guru perform arbitrary practice, it has been said to them that - 'You do not consider anyone superior to Shri Ram and Shri Krishna ji. Despite being the master of the three worlds, they acquired a guru and did bhakti, and they used to prostrate in the feet of their respective Gurudev. {Shri Ramchandra ji's Guru was Sage Vashisht ji and Shri Krishna ji's Guru was Sage Durvasa ji. Sage Sandipni was Shri Krishna ji's literacy teacher. Sage Durvasa was his spiritual (guru) teacher.} What foundation do you have that you want welfare by doing bhakti without acquiring a guru?' It is further stated in Sukshma Ved: -

Kabir, guru bin mala ferte, guru bin dete daan |  
Guru bin dono nishfal hain, bhaavein poochho ved puran ||

**In this book, you will find various other tips for bhakti and will also learn about the true knowledge and way of worship. I hope that this book will cause welfare of the humanity. It is my prayer to God that – 'O God! Make this endeavour of mine, Das, successful. All the living beings are Your children; they are Your souls. May they understand the real path of bhakti and all the human beings make their lives blessed! May there be peace in the world.'**

**“Satya Sahib” (Remember the True God)**

**Date - 08-09-2012**

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## Two Words

Our Race is Living Being, Mankind is our religion |  
Hindu, Muslim, Sikh, Christian, there is no separate religion ||

When the knowledge of Shrimadbhagavat Gita was delivered (approximately 5550 years before 2012), at that time there was no religion. Hindu Religion, that is, those who adopted the tradition of worshipping the five gods started by Aadi (First) Shankaracharya were said to be Hindus. {Actually, it is a Sanatan Panth (Eternal Sect) which has been going on for lakhs of years.} Aadi (First) Shankaracharya had established it (Hindu Religion) 2500 years before 2012. Aadi Shankaracharya ji was born 508 years before Jesus Christ. At the age of eight, he gained the knowledge of the Upnishads. At the age of sixteen, Aadi Shankaracharya took initiation from a hermit who used to live in a cave. He did not use to come out for many days. That Mahatma told Aadi Shankaracharya ji that "*Jeev Hi Brahm Hai* (Soul itself is God)." He instructed him "*Ayam Aatma Brahm*" (Soul itself is God), and told that this only is evident in all the four Vedas. People asked Aadi Shankaracharya ji that if a soul itself is Brahm (God), then what is the need for worship? You are also Brahm, we are also Brahm (meaning of Brahm is God). Aadi Shankracharya ji got confused by this question. With his discretion, Aadi Shankaracharya ji said that worship Shri Vishnu, Shri Shankar.

Then he reinforced the principle of the worship of the five gods - 1. Shri Brahma ji, 2. Shri Vishnu ji, 3. Shri Shiv ji, 4. Shri Devi ji, 5. Shri Ganesh ji. But mainly he has regarded Tamgun Shankar ji as his deity. Aadi Shankaracharya ji made this principle at the age of 20, that is, he established the Hindu Religion 488 years before Christ. He established a Shankar Math each in the four directions of India. Aadi Shankracharya ji formed (1). Giri Sadhus who used to reinforce their religion amongst the people living in the mountains. (2). He formed Puri Sadhus, who used to roam from village to village and informing others about their religion, used to make them perform rituals. (3). He formed Sanyasi Sadhus who living a solitary life used to impress people and make them follow themselves. (4). He formed Vanprasthi Sadhus who narrating their opinion to the people living in jungles used to make them follow them. He used to regard Vedas (Rigved, Yajurved, Samved and Atharvaved), Gita, Purans and Upnishads as books containing true knowledge. To date the devotees of Hindu religion consider these very holy books to be true. In this way, the Hindu religion was established 488 years before Jesus (2500 years before 2012). Aadi Shankracharya ji at the age of 32 died due to an illness and went to the world of God Shankar because he

was a worshipper of Shankar ji. He is considered to have come from Shri Shankar ji's world for the establishment of this religion. At that time, Buddhism was spreading very fast. He had stopped it from spreading in India. If Buddhism had spread in India, the Indians would have been atheists like the Chinese.

**2. Establishment of Christianity:** - Christianity was established by Jesus Christ. When Jesus Christ was 32 years old, the opponent religious leaders by putting pressure on the Governor had got Jesus Christ crucified on the cross by fixing nails in him.

That same God, who had given the knowledge of Gita and the Vedas, had sent Jesus Christ with the holy book "Injil". Book "Injil" does not have any different knowledge because the spiritual knowledge had previously been delivered in the Gita and the Vedas. That knowledge is not for any specific religion. The knowledge of the Gita and the Vedas is for the mankind. Approximately six hundred years after Jesus Christ, Prophet Muhammad established the religion of Islam. That same Brahm had given the Holy Book "Quran Sharif" to Muhammad ji. In this also, the way of worship is not complete. It is coded because the knowledge of way of worship (Bhakti) had been given in the Vedas and Gita. Therefore, it was not essential to repeat it in the Holy Book Quran Sharif.

Like, in Gita Chapter 4 Verse 34, Yajurved Chapter 40 Verse 10, it has been stated that ask some Tatvadarshi Saint about the Supreme God who has created the entire universe. He will tell the accurate knowledge and the method of bhakti. A Saint, who knows the knowledge of that Supreme (Complete) God, also knows the true way of worship.

The knowledge of Holy Book Bible has also been given by the giver of the knowledge of Gita. (Holy Book Bible is a collection of three books - 1. Zaboor, 2. Taurat, 3 Injil.) In the Chapter 'Genesis' of Holy Book Bible, in the beginning only it is written that God has created man in His own image, that is, appearance. He has created them as male and female. After creating the nature in six days, God took rest on the seventh day.

**Quran Sharif:** - In Holy Book Quran Sharif, Surat Furqani no. 25 Verses 52 to 59, it is stated that Allah Kabir created nature in six days, and then He sat on a throne in the sky above. Ask a 'Bakhabar', that is, a Tatvadarshi Saint for information about that Supreme God. It is clear from this statement of Quran that even the Giver of the knowledge of Quran Sharif does not have complete knowledge about that Complete God, that is, Allahu Akabar (Allah Kabir).

In Quran Sharif, Surati 42, in the first verse, there is indicative

knowledge of the same three mantras which are mentioned in Gita Chapter 17 Verse 23. It is stated in Gita Chapter 17 Verse 23 that for the worship of BrahmH, that is, Sachidanand Ghan Brahm, chant three naams (mantras) "Om-Tat-Sat".

In Quran Sharif, Surati 42, in the first verse, these have been written in an indicative manner in this way: - "Ain-Seen-Kaaf"

"Ain" is the letter "A" of Hindi and its indication is towards 'Om'. The meaning of "Ain" is to do with "Om". "Seen" = "Sa", that is, the second 'Tat' mantra which is in Gita Chapter 17 Verse 23, the first letter of its actual mantra is "Sa". By joining this 'Om' + 'Seen' or 'Tat', Satnaam is formed of two mantras. And the third mantra in Quran Sharif "Kaaf" = is "Ka" which is the last "Sat" mantra in the three naams written in Gita Chapter 17 Verse 23. (Like, in Gurumukhi, 'Ka' is spoken and written as 'Kakka', 'Kha' as 'Khakha', 'Ga' as 'Gagga', 'Oo' as 'Oodha', 'Ii' as 'Iidha'. Similarly, 'A', 'Sa', 'Ka' are written in Quran.)

"Sat" mantra is indicative, but the first letter of the actual mantra is "Ka", (that mantra is "Kareem") which is also called Saarnaam. The devotees who have obtained the instruction of the three mantras from me (Sant Rampal Das), they know the actual naams (mantras) of both the coded mantras.

### **"Some Similarity in All Holy Books"**

In Holy Book Bible, in the Chapter of Genesis, this has also been said that "When Adam and his wife, Eve, ate the fruits of the trees in the middle of the garden, they became aware of good and bad. In the evening, when God came to walk about in the garden, he learnt that Adam and Eve have eaten the fruits of the tree which make one aware of good and bad. Then that God said that by being aware of "good and bad", Adam and his wife Eve have become like one of us. It might be that they might eat the fruits of those trees which cause immortality, and they might become immortal. Therefore, Adam and his wife, Eve, were expelled from the garden in Heaven and left on earth." (Excerpt ends.)

**Interpretation:** - This proves that "There are more than one God", because God said above that due to becoming aware of good and bad, they have become like one of us. Then it is stated in Holy Book Bible that "Abraham" was sitting under the trees of Mamre. He saw three gods. He fed them; prostrated before them and took their blessings. This proves that three gods have been accepted in Bible.

In Muslim religion, there are believed to be "Chaar Yaari" who remain in child form. In Sukshma Ved, that is, Tatvagyan, it is stated

that: -

Vahi Sanak Sanandana, vahi Chaar Yaari |  
Tatvgyan jaane bina, bigdi baat saari ||

**Meaning: - In Hindu religion, the Sanak, Sanandan, Sanatan, and Santkumar, who remain in child form, are Manas Putra of Brahma ji. In Muslim religion, these only are known as "Chaar Yaari", four children friends.**

Then, it is stated in Sukshma Ved that: -

Vahi Mohammad vahi Mahadev, vahi Adam vahi Brahma |  
Das Garib doosra koyi nahin, dekh aapne gharma ||

**Meaning: - The founder of Muslim religion, Prophet Muhammad, was a virtuous soul who had come from the world of God Shiv. He used to do his customary religious practice sitting in a cave. One of the ganas (attendants) of Shiv ji who is one of the eleven Rudras, met Muhammad ji in that cave. In Muhammad ji's language (Arabic language), he narrated the order of Kaal God, that is, Brahm to Muhammad. Muslims call that Rudra as Angel Jibreel. He is considered to be a noble angel.**

The purport is that Prophet Muhammad is also a child of Shiv. The holy shrine of Muslim religion, "Kaaba" has a stone in the shape of the Ling of God Shiv. Reverent Muslims bow before it.

**2. Adam Baba: - In Purans and in the holy books of Jain religion, there is a context which is as follows: - Rishabhdev ji was the son of King Nabhiraj. Nabhiraj was the king of Ayodhya. Rishabhdev ji had one hundred sons and one daughter. One day, Supreme God in a Saint form met Rishabhdev ji; inspired him to do bhakti, imparted knowledge to him that if in a human life worship is not done in accordance with the scriptures, then a human life gets wasted. Whatever one has currently obtained, he or she has obtained it as a result of the good deeds and the sins performed in the previous births. You are a king; this is as a result of a previous virtuous deed of yours. If you will not do bhakti now, you will become devoid of the power of bhakti (devotion) and virtues, and fall in hell, and then you will suffer in the bodies of other living beings. (Like, if the battery of an inverter has been charged and the charger has been disconnected from the mains; even then the battery is functioning. From the inverter, a fan is running and bulb and tube are also lighting. If the charger is not re-connected and the battery is not re-charged, then after some time the inverter will stop performing all the tasks. Neither will the fan run, nor the bulb or the tube will light. Similarly, a human body is also like an inverter. The scripture-based bhakti is the charger. A man gets recharged by the power of God, that is, he becomes enriched**

with virtues and the power of bhakti.

Hearing this knowledge from the lotus-mouth of that God appeared in a Sage's form, Rishabhdev ji firmly decided to do bhakti. When Rishabhdev ji asked Sage's name, the Sage told His name as "Kavi Dev", that is, Kavirdev, and He also said that I am myself the Complete God. My name has been mentioned in all the four Vedas as "Kavirdev". I am that very Param Akshar Brahm.

It is written in Sukshm Ved: -

Rishabh Dev ke aaiya, Kabi naamey Kartar |  
Nau Yogeshwar ko samjhaya, Janak videh uddhaar ||

Meaning: - God met Rishabhdev ji by the name "Kabi" and inspired him to do bhakti. That very God advised Nau (nine) Yogeshwars and King Janak and inspired them to do bhakti for their salvation. Rishabhdev ji did not agree with this that Sage Kavirdev is God, but made up his mind to do bhakti. Taking initiation from an ascetic, he chanted 'Om' naam and practised (hathyog) meditation. Rishabhdev ji's eldest son was "Bharat". Bharat's son was Marichi. Initially, Rishabhdev ji performed religious austerity by fasting for a year. Then for one thousand years, he practised intense meditation. After finishing his meditation, he gave first initiation to his grandson, that is, to Bharat's son Marichi. This soul of Marichi became the 24th Tirthankar Mahavir Jain. Rishabhdev ji did not start the Jain religion. It was started by Shri Mahavir Jain. Actually, Shri Mahavir Jain did not establish any religion. He had only told his experience to his followers. It is a community of devotees who do one type of Bhakti. Rishabhdev ji used to chant "Om" mantra by uttering 'Omkaar'. Currently, Jains have corrupted it and call it "Ronkaar". They chant this only. It is also called 'Omkaar' and 'Om'.

Let us come to our topic. In the holy text of Jain religion and the book "Aao Jain Dharm Ko Jaane" written by the followers of Jain religion, it is written that the soul of Rishabhdev ji (Jainis also call him Aadinaath) only was born in the form of Baba Adam. Now, let me explain that same speech of Sukshm Ved: -

Vahi Muhammad vahi Mahadev, vahi Adam vahi Brahma |  
Das Garib doosra koyi nahin, dekh aapne gharma ||

Baba Adam had come from the world of God Brahma, because based on the worship done in the human life, a living being turn-wise goes into the worlds of the three gods according to his or her bhakti. On exhaustion of the virtues, one is reborn on earth based on his or her *sanskars* (fate).

That same God, who had met Rishabhdev ji, had Himself met Sant Garibdas ji (of village Chhudani, district Jhajjar, Haryana state). Sant Garib Das ji had gone above with God and seen the entire arrangement with his own eyes. He has then told that Adam ji had come from the world of Brahma ji; he was an incarnation of Brahma. Muhammad ji was an incarnation of Shiv ji. Dear Readers! Incarnations are of two types. 1. That God himself takes incarnation; like, Shri Vishnu ji himself incarnated in the form of Shri Ram, Shri Krishna etc. But Kapil Rishi, Parshuram ji are also counted in the incarnations of Vishnu ji. They themselves were not Shri Vishnu. They were godly souls who had come from Vishnu's world. Likewise, Prophet Muhammad was an incarnation (godly soul from the world) of Shri Shiv ji, and Baba Adam was an incarnation (godly soul from the world) of Brahma ji. Similarly, Jesus Christ was an incarnation (godly soul from the world) of Shri Vishnu ji. Reverent Christians also regard Jesus Christ as the son of God, not as God.

Sant Garib Das ji has stated that if you do not believe me, then do scripture-based worship told by me and see inside your house, that is, inside your human body with your own eyes.

Meaning is: - The creation inside the body is similar in the human beings of all the religions. Because of not having the Tatvagyan (True spiritual knowledge), we have become divided into religions. Sant Garib Das ji has told that the Supreme God has made different parts in the human body. He has made five lotus Chakras on the inner side of the backbone (spine). Please see this picture: -

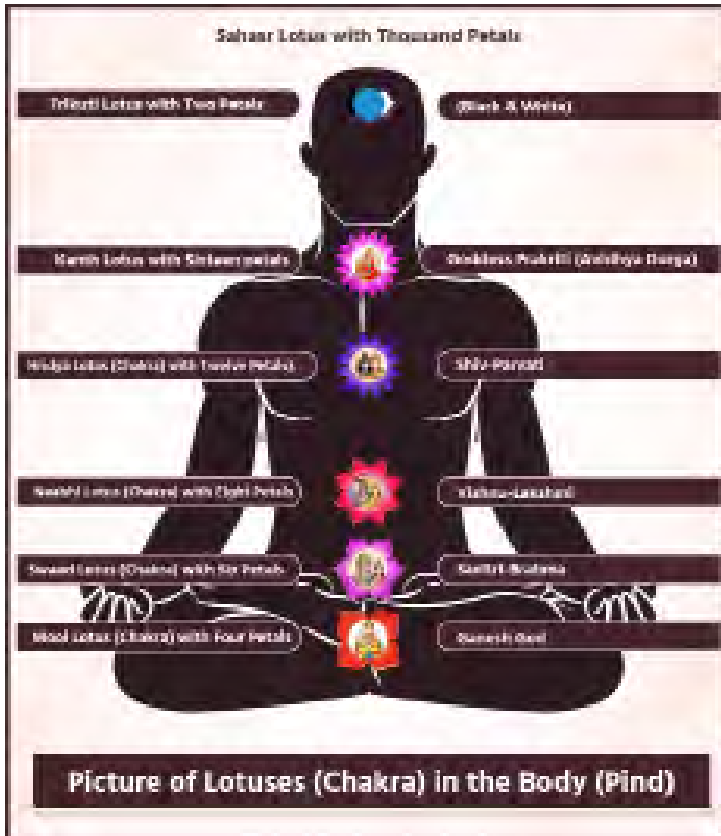
1. Mool Chakra: - This Chakra is present an inch above the end of the backbone near the anus. Its god is Shri Ganesh. This lotus has 4 petals.

2. Swaad Chakra: - This is stuck two-finger breadths above the Mool Kamal on the inner side of the backbone. Its god is Shri Brahma ji and his wife Savitri ji. This lotus has six petals.

3. Naabhi Lotus Chakra: - This is stuck to the backbone behind the navel. Its god is Shri Vishnu ji and his wife Lakshmi ji. This lotus has 8 petals.

4. Hridya Lotus Chakra: - This lotus is stuck to the backbone at the level of the centre of the two nipples. Its god is Shri Shiv ji and his wife Parvati ji. This lotus has 12 petals.

5. Kanth Lotus: - This lotus is present along the backbone behind the place where the ribcage ends and the neck begins. Its goddess is Shri Devi, that is, Durga ji. This lotus has 16 petals. The rest of the Kamal



Chakras are above this.

**6. Sangam Lotus or the Sixth Lotus: -** This lotus is at the upper gate of Sushmana. It has three petals. Goddess Durga resides in it in the form of Sarasvati. In one petal, Goddess Durga resides in the form of Sarasvati. Seventy-two (72) Crore Urvashis (beautiful angels) reside with her who entrap the male devotees who are going above. In the second petal, handsome young males reside who attracting the female devotees keep them in the Kaal's trap. Kaal also resides in another form as the head moderator of these youths. In the third petal, Supreme God Himself resides in another form. He liberates his devotees from their trap. He makes them alert by narrating his knowledge.

**7. Trikuti Lotus Chakra: -** This is present in the middle of the two eyebrows in the rear of the head in line with the other lotuses. Its god is Supreme God Himself in the form of the Satguru. This lotus has two petals. One is of white (varna) colour and the other is of black colour [like that of a (bhanwar = bhanware) bumble bee]. In the white petal,

Satyapurush resides in the form of Satguru. In the black petal, Kaal Niranjan resides in the form of fake Satguru.

8. Sahansra Lotus Chakra: - This lotus is present two-finger breadths below the centre of the head in line with the other lotuses. People of Hindu religion used to keep a tuft of hair on their head. Some still keep it. That group of Sahansra Lotus is below this. Its god is Brahm. He is also known as Kshar Purush, who has delivered the knowledge of Gita and the Vedas. This lotus has one thousand petals. Kaal-Brahm has filled them with light. He himself lives far away in this very lotus chakra. He himself is not visible; only the petals are seen shining.

{Asht Kamal Dal: - The god of this lotus is Akshar Purush. He is also known as ParBrahm. Its petals are also 8. I will not tell its state because even the fake gurus on knowing it will start misleading the public.}

9. Sankh Kamal Dal: - Purna Brahm, that is, Param Akshar Brahm resides in this lotus. It has Sankh (one hundred quadrillion) petals. I will not tell its state as well. I have written the reason above.

{The sixth and the ninth lotuses have not been shown amongst those shown in the picture. The reason is that the students are introduced to the knowledge gradually. The mystery of the lotuses is profound. It is written in the summary of Kabir Sagar.}

These lotuses function in the body just as channels in a Television. If you switch on any one of those channels, you will see a programme on it. That programme is going on in the studio, but is visible on the T.V. Similar is the function of each lotus. There are mantras for switching on these lotuses which this Das (Sant Rampal Das) gives to chant. The first initiation is given to switch on these channels only. With the power of the mantras, all the lotuses are switched on. Then the worshipper can see the (Dhaam) abode of that deity in the channels installed inside his or her body. One can see all the scenes of that place. Therefore, Sant Garib Das ji has said that by switching on the channels of your body, you may yourself see that Adam has come from Brahma's (lok) world, because all the records are available there. Like, currently there is Youtube. Similarly, if you want to see an event that has previously taken place in every deity's abode, you can see it.

Likewise, you will see that Prophet Muhammad had come from Shiv ji's world. Similarly, you will see that Jesus Christ had come from Shri Vishnu ji's world.



## **"Mecca is a temple of Mahadev"**

There is evidence in Bhai Bale Wali Janm Sakhi :-

In "Sakhi Madeene Ki Chali", in Hindi, on Page 262, Shri Nanak ji giving answer to the question of four Imams, has said :-

Aakhe Nanak Shah sach, sun ho chaar Imam |  
Makka hai Mahadev ka, Brahman san sultaan ||

Now let me take you to my aim. I want to make it clear to you that the true spiritual knowledge, which is in Sukshma Ved, Gita and the four Vedas, is neither in Purans, nor in Quran Sharif, nor in Bible, nor in the six Shastras, nor in the eleven Upanishads. Like, the syllabus up to tenth class is not wrong, but it does not have knowledge of B.A. and M.A. That syllabus is not wrong, but is insufficient. This example is sufficient to understand it.

Other example: - In Gita Chapter 2 Verse 46, it is stated that Arjun! The faith that is left in a small reservoir (pond) after obtaining a large reservoir (lake) is similar to the faith left in other knowledge and gods after gaining the complete knowledge of the Complete God.

When the knowledge of Gita was uttered, at that time all the human beings used to dwell near reservoirs of water. It used to rain and ponds used to fill up. The whole year, human beings themselves used to drink water from that reservoir and also used to make their animals drink from it. They used to divide it into two parts. If it did not use to rain for a year, those relying on smaller reservoirs used to face crisis. There used to be an outcry everywhere.

A lake is a very large and deep water body whose water does not finish even if it does not rain for 10 years. If a person used to find a lake, he immediately used to abandon the smaller reservoir and dwell near the lake. Similarly, you have obtained that reservoir of lake in this holy book "A Knowledge of Gita is Nectar". Come and settle down on its bank as soon as possible and make your human life prosperous. Please drink this nectar of knowledge and become immortal.

Hindus say that Muslims perform all opposite religious practices. We salute the rising sun; Muslims salute the setting sun.

Interpretation - The intention of both is right, but there is lack of prudence. Hindus salute the rising sun that - 'O god of light! We thank you for giving us brightness after a dark night so that we are able to do our occupation. Please keep showing your grace to us like this.'

Muslims know that our big brothers, Hindus, have thanked the Sun god in the morning wishing welfare of all of us. We may thank the

**Sun at the sunset that - 'O giver of light, Sun! You have showed immense favour to us by granting your light to all of us living beings. We thank you. Please show your grace tomorrow again like this. You are also the creation of Allah Akabir and we are also His children only.'**

**In reality, neither the Muslims worship the Sun, nor the Hindus. Both of them only worship God by standing facing the east and west, Hindus in the morning and Muslims in the evening.**

**Worship should only be done of the Supreme God. Other gods and angels should only be respected. For more knowledge, please read "True Essence of Gita" further in this very book.**

**Request: - At the end of this book, on Page no. 216, the photocopies of the verses of the related chapters of the Gita translated by Shri Jayadaya Goyendka published from Gita Press Gorakhpur have been attached so that you can understand the truth quickly, and you do not have to buy another Gita to see the evidence.**

**Author  
Sant Rampal Das**

## "True Essence of Gita"

❖ Gita = Shrimadbhagavat Gita

1. Question: - Who narrated the knowledge of Gita, to whom and when, and who wrote it? Please tell in detail.

Answer : - Kaal God (who is also known by the name "Brahm" in Vedas and Gita) by entering into the body of Shri Krishna ji narrated the knowledge of Shrimadbhagavat Gita to Arjun. When Kauravs and Pandavs claiming their respective authority over the property, that is, the kingdom of Delhi, had become ready for the battle, and both the armies were standing face-to-face in the field of Kurukshetra, Arjun saw that Bheeshm Pitamah, Guru Dronacharya, Kaurav's children, their relatives, son-in-laws, brother-in-laws, father-in-laws etc were standing in the army ahead willing to fight and die. Kauravs and Pandavs were paternal cousins. Righteousness arose in Arjun, and he pondered that for a kingdom, we will kill our cousins, nephews, son-in-laws, brother-in-laws, Bheeshm Pitamah and gurus. We do not even know for how long we will live in this world? Therefore, instead of enjoying a kingdom obtained in this way, we would rather sustain ourselves on alms, but we will not fight. Thinking this, Arjun kept his bow and arrow down and sat down at the rear end of the chariot. Seeing such a state of Arjun, Shri Krishna said, "See, which warrior you have to fight with in the front." Arjun replied, "O Krishna! I will not fight at any cost." He also informed Shri Krishna about his motive and the thoughts arising in his mind. At that very moment, Kaal God entered into Shri Krishna ji just as a ghost enters into another person's body and speaks. In this way, entering into Shri Krishna's body, Kaal narrated the knowledge of Shrimadbhagavat Gita to inspire Arjun to fight and with the aim that in Kalyug there will not be people who would know about the Vedas, therefore, he narrated the brief description and summary of the four Vedas in the form of "Knowledge of Gita" in 18 chapters and 700 Verses. Shri Krishna did not even know what he had said in the knowledge of Gita.

{Those of Brahmakumari sect call this very Kaal Brahm as Nirakar Shiv Baba. They also say that Shiv Baba had delivered the knowledge of Gita by entering into the body of an old man. This Shiv Baba is the revered deity of the Brahmakumaris.}

❖ A few years later, Sage Vedvyas wrote this nectar-knowledge in Sanskrit language in Devanagri script. Later, the translators based on their own intellect translated this holy book into Hindi and other languages that are now being published by Gita Press Gorakhpur (U.P.). Its photocopies are attached in this very book from page 216 to 368.

**Question: -** Till today (2012), we have heard that Shri Krishna ji had spoken the knowledge of Gita ji. You told that Kaal narrated the knowledge of Gita entering into Shri Krishna ji's body, and Shri Krishna did not even know what knowledge he had narrated! This seems to be untrue. Give some evidence.

**Answer: -** Let me give you umpteen evidence from which it will be self-evident that "Kaal" uttered the knowledge of holy book Gita. First of all, I will prove from Gita itself.

❖ **Evidence 1: -** In Gita Chapter 11 when the giver of the knowledge of Gita showed his Viraat form, seeing it Arjun started trembling and became frightened. It is also essential to tell here that Shri Krishna was brother-in-law of Arjun because Krishna's sister Subhadra was married to Arjun.

When the Giver of the knowledge of Gita showed his fierce Viraat form which had thousand arms, Arjun asked, 'O Lord! Who are you?' (Gita Chapter 11 Verse 31)

'O (Sahasrabahu) One with thousand arms, you may appear in your (Chaturbhuj) four-armed form {because Arjun used to consider Krishna to be the incarnation of Vishnu, but at that time Kaal appearing outside Shri Krishna's body had shown his boundless Viraat form}. I am frightened. I am unable to tolerate this appearance of yours.' (Gita Chapter 11 Verse 46).

❖ **Readers, please ponder: -** Will we ask our brother-in-law that - 'O gentleman! Tell me, who are you?' No. Once, a ghost started speaking in a person. His brother sitting next to him asked, "Who are you?" He got the answer that - "I am your maternal uncle. I had died in an accident." Did he not know his brother?

Similarly, Kaal was speaking from inside Shri Krishna.

❖ **Evidence no. 2: -** In Gita Chapter 11 Verse 21 Arjun said that you are eating hosts of gods who are fearfully praying to you with folded hands. Hosts of great sages and siddhs are making auspicious prayers to you for the safety of their lives. In Gita Chapter 11 Verse 32, the Giver of the knowledge of Gita has said that - O Arjun! I am enlarged Kaal. I have now appeared, that is, I have now entered into Shri Krishna's body. I will destroy everyone. The entire army of the opposition will be destroyed even if you do not fight.

This proves that Kaal has uttered the knowledge of Gita by entering into the body of Shri Krishna ji. Never before had Shri Krishna ji said that he is Kaal. Nobody used to get scared on seeing Shri Krishna ji. Cowherds, cowgirls, cowherds' children, animals-birds everybody used

to feel delighted on seeing him. So, "Was Shri Krishna ji Kaal?" No. Therefore, the Giver of the knowledge of Gita is "Kaal" who gave the knowledge of Holy Book Gita by entering into the body of Shri Krishna ji.

❖ Evidence no. 3: - In Gita Chapter 11 Verse 47, the Giver of the knowledge of Gita said that - O Arjun! Being pleased with you, I have opened your divine vision and showed you this Viraat form of mine. Nobody before you has seen this Viraat form of mine.

❖ Point to ponder: - Dear Readers! There is an episode in Mahabharat text that when Shri Krishna ji was present in the assembly of Kauravs, he said to them that you may both (Kauravs and Pandavs) divide your property (kingdom) between yourselves by mutual discussion. It does not befit you to fight. The Pandavs said, "Give us five (5) villages. We will sustain ourselves with them." Duryodhan did not even accept this demand and said that there is not even land equivalent to a needle's tip for Pandavs. They can take it by fighting. God Shri Krishna became very annoyed with this and said to Duryodhan that - 'You have taken birth for the destruction of earth. You will settle only after destroying the entire clan. Gentleman! Where half of the kingdom and where five villages! Have some shame.'

Hearing this much from Shri Krishna ji's mouth, King Duryodhan became furious and said to his brothers and ministers present in the assembly that - 'Arrest this Krishna Yadav.' At that very moment, Shri Krishna ji showed Viraat form. All the members present in the assembly frightened on seeing that Viraat form hid under the chairs. Some keeping their hands on their eyes fell to the floor. Shri Krishna ji left the assembly and ended his Viraat form.

Now let us reflect on that statement which the Speaker of the knowledge of Gita had given in Gita Chapter 11 Verse 47 that - 'Arjun! Nobody had seen this Viraat form of mine before you.' If Shri Krishna had been uttering the knowledge of Gita, he would have never said that nobody had seen my Viraat form before you because the Kauravs and the other members of the assembly had seen Shri Krishna ji's Viraat form before.

This proves that Shri Krishna did not utter the knowledge of Shrimadbhagavat Gita. Kaal (Kshar Purush) had narrated it by entering like a ghost into Shri Krishna's body. This is the third evidence.

❖ Evidence no. 4: - There is evidence in Shri Vishnu Puran (published from Gita Press Gorakhpur) on page 168 that once there was a battle between the gods and the demons. The gods got defeated and

hid on the shore of the ocean. Then they started meditating and praying to God. It is a rule of Kaal, that is, Kaal has pledged that - "I will never appear before anyone in my actual Kaal form. I will remain hidden by my Yog Maya." (Evidence Gita Chapter 7 Verse 24-25.) Therefore, this Kaal (Kshar Purush) appears before someone in the form of Vishnu ji, someone in the form of Shankar ji and appears before someone in the form of Brahma ji.

He appeared before the gods in Shri Vishnu ji's form and said, "I have known your problem. You may prepare King Puranjay for the battle. I, by entering into the body of that great King, will destroy the demons." The same happened. (For more knowledge, you can read Vishnu Puran.)

❖ Evidence no. 5: - There is evidence in Shri Vishnu Puran on Page 173 that once a battle broke between Nagvanshis and Gandharvs. The Gandharvs plundered all the precious diamonds, rubies and the treasures of the Nagas. They even captured their kingdom. The Nagas prayed to God. That same "Kaal" God acquired Vishnu form and appeared before them. He said that you may prepare King Purukuts to fight with the Gandharvs. I will enter into the body of King Purukuts and destroy the wicked Gandharvs. And this is what happened.

It has become clear (proven) from both the tales of Vishnu Puran mentioned above that this Kaal God (Kshar Purush) works in this way by remaining invisible (hidden). In the same way, he has uttered the knowledge of Gita by entering into the body of Shri Krishna ji.

❖ Evidence 6: - In the book Mahabharat [published from Gita Press Gorakhpur (U.P.)], Part 2, Page 800-801, it is written that on completion of the battle of Mahabharat, after the coronation ceremony of King Yudhishtir, Shri Krishna ji prepared to return to Dwarika. At that time, Arjun said to Shri Krishna, "You may narrate that knowledge of Gita again. I have forgotten that knowledge." Shri Krishna ji said, "O Arjun! You are extremely dim-witted and devotionless. Why did you forget that precious knowledge? Now I cannot deliver that knowledge because at that time I had narrated the knowledge of Gita by becoming *Yogyukt* (connected with God)."

❖ Please think: - If he could become *yogyukt* (connected with God) at the time of battle, then what could be the problem in getting *Yogyukt* (connected with God) in a peaceful environment? In reality, Kaal had uttered this knowledge by entering into Shri Krishna.

❖ Shri Krishna ji himself did not remember the knowledge of Gita. Had he been the speaker, then as a speaker he should have

remembered the entire knowledge. A listener can only remember 40 percent of the knowledge the first time. This proves that Kaal (Kshar Purush) had uttered the knowledge of Gita by entering into Shri Krishna ji.

❖ It has become clear from the abovementioned evidence that Shri Krishna did not utter the knowledge of Gita. He did not even know what was said. Kaal Purush (Kshar Purush) by entering into Shri Krishna ji's body had said it.

**Question 2: - Who is Kaal Purush?**

**Answer: - For this, read "Srishti Rachna" (Creation of Nature) which is written on Page 136.**

**Question 3: - Is Kaal God, that is, Brahm, immortal or he takes birth and dies?**

**Answer: - He takes birth and dies.**

**Question 4: - Where is the proof?**

**Answer: - In Shrimad Bhagavat Gita Chapter 2 Verse 12, Gita Chapter 4 Verse 5, Gita Chapter 10 Verse 2, the speaker of the knowledge of Gita himself admits that - "I also have birth and death. I am not immortal." He has said that - 'O Arjun! You and I have had several births. You do not know. I know. You, I, these kings and soldiers were there before as well and will also be in the future. Do not think that we are only in the present. Neither the gods know about my origin, nor the sages because all of these have originated from me.'**

**This proves that the speaker of the knowledge of Gita, Kaal Purush, is not immortal. Therefore, he is known as Kshar Purush.**

**Question 5: - Are Brahma, Vishnu and Shiv immortal?**

**Answer: - No. They are mortal. They also have birth and death. Brahma, Vishnu and Shiv ji also have mother and father.**

**Question 6: - Give us some evidence and also tell the names of their mother and father.**

**Answer: - In Shri Devi Mahapuran (published from Gita Press Gorakhpur), Third Skand, page 123, Shri Vishnu ji praying to his mother Durga says that - "O Mother! You are pure form. The entire world is originating from you only. We are existing by your grace. I, Brahma and Shankar take birth and die. We have (Aavirbhaav) birth and (Tirobhaav) death. We are not immortal. You are the mother of the universe and Goddess Sanatani and Goddess Prakriti." God Shankar said, "O Mother! When Brahma, who was born after Vishnu, is your son, then am I, Shankar, who performs Tamoguni divine act, not your**

son, that is, you only have given birth to me too." It has been proved from this excerpt of Devi Mahapuran that the mother who gave birth to Shri Brahma ji, Shri Vishnu ji, and Shri Shankar ji is Goddess Durga (Goddess Ashtangi) and these three are mortal.

## Who are the Mother and Father of Shri Brahma, Shri Vishnu and Shri Shiv?

**Evidence:** - In Shri Shiv Mahapuran (published from Gita Press Gorakhpur), there is knowledge about their father. In Shri Shiv Mahapuran, in Rudrasanhita Khand, from page 100 to 110, there is following account: -

While giving answer to his son Narad ji's question, Shri Brahma ji said that - O Son! The question that you have asked about the creator of the nature, listen to its answer.

In the beginning, there was only one "Sadbrahm" remaining. There was destruction at all places. That formless God made his appearance like Shiv. He is called "Sadashiv". He took a woman out of his body. That woman came to be known as Durga, Jagdambika, Prakriti Devi and Mother of Tridev (Brahma, Vishnu and Shiv). She has eight arms and is also called Shiva.

❖ "Birth of Shri Vishnu ji": - Sadashiv and Shiva (Durga) by living as husband and wife gave birth to a son. They named him Vishnu.

❖ "Birth of Shri Brahma ji": - Shri Brahma ji told that just as Vishnu ji has taken birth from the union (intercourse) of Shiv and Shiva, similarly Shiv and Shiva also gave birth to me.

Note: - Here, consider Shiv as Kaal Brahm, Shiva as Durga. Dear Readers! In this Rudra Sanhita Khand, there is no account of the birth of Shankar ji. This is a mistake of the translator. However, in Devi Puran, Shankar ji has himself admitted that I have taken birth from Durga (Prakriti).

❖ Shri Shankar ji is also the son of Shiv and Shiva: - Evidence in Shri Shiv Mahapuran, Vidhveshwar Sanhita Khand, Page 24 to 30:- Once, Shri Brahma ji and Shri Vishnu ji started fighting on this subject that Brahma ji said that I am your father because this world has originated from me; I am the father of the people. Vishnu ji said that I am your father; you have originated from my navel-lotus. They both became ready to hit each other. At that very moment, Sadashiv, that is, Kaal Brahm placed a white radiant pillar in between those two. Then he himself, appearing in the form of Shankar, told them that none of you is a creator.

O sons! I have given you two tasks of production and maintenance



of the world. Likewise, I have given two tasks of destruction and death to Shankar and Rudra. I have been called Brahm in the Vedas. I have five mouths. From one mouth, Akaar (Aa), from the second mouth, Ukaar (u), from the third mouth, Mukaar (ma), from the fourth mouth, Bindu (.), and from the fifth mouth, sound (shabd) have appeared. Uniting these five components, one word 'Om' has formed. This is my original mantra.

It has been proved from this account of Shiv Mahapuran that the mother of Shri Brahma ji, Shri Vishnu ji and Shri Shankar ji is Goddess Shri Durga (Goddess Ashtangi), and father is Sadashiv, that is, "Kaal Brahm" who had uttered the knowledge of Shrimadbhagavat Gita by entering into Shri Krishna ji. He has also been called Kshar Purush and Kshar Brahm. This same evidence is also in Shrimadbhagavat Gita Chapter 14 Verse 3 to 5 that Raj (Rajgun Brahma), Sat (Satgun Vishnu), Tam (Tamgun Shankar), the three gunas have originated from Prakriti, that is, Goddess Durga. Prakriti is the mother who gives birth to all the living beings. I (the Speaker of the knowledge of Gita) am the father of all the living beings. I place the seed in the womb of Durga (Prakriti) by which everyone is produced.

**Question 7: - Where is this evidence that Rajgun is Brahma, Satgun is Vishnu and Tamgun is Shankar?**

**Answer: - 1.** It is stated in Shri Markandey Puran (Illustrated, Bold Font, published from Gita Press Gorakhpur) on Page 123 that Rajgun Brahma, Satgun Vishnu and Tamgun Shankar, these three are the main powers of Brahm; these three are the three gods. These three only are the Gunas.

**2.** In Shri Devi Mahapuran, Sanskrit and Hindi translation (published from Shri Venkateshwar Press Bombay), in Third Skand, Chapter 5 Verse 8, it is written that God Shankar said, "O Mother! If you are kind to us, then why did you endow me with Tamogun, Brahma with Rajogun and Vishnu with Satogun?"

It has been proved from the abovementioned evidence that Rajgun is Brahma ji, Satgun is Vishnu ji and Tamgun is Shankar ji.

**Question 8: - God is said to be unborn, changeless and immortal. It has been proved from the abovementioned account and evidence that Shri Brahma, Shri Vishnu and Shri Shankar, the three gods are mortal; then who is the immortal God? Are Brahma, Vishnu and Shankar and Kaal Brahma not God? Please explain with evidence.**

**Answer: -** Let us first clarify whether Shri Brahma, Shri Vishnu, Shri Shankar and Brahm are God or not. You have already proved this in

your question that God is unborn, that is, He who has never taken birth. It has been proved from the abovementioned description and evidence that Brahma, Vishnu and Shankar have mother-father. Brahm is also mortal. He has also taken birth. It is self-evident from this that he is not God. Now the question remains - then who is immortal? In its answer, let us prove from Shrimadbhagavat Gita itself that the immortal God is someone different to the giver (Brahm) of the knowledge of Gita. In Shrimad Bhagavat Gita Chapter 2 Verse 12, Gita Chapter 4 Verse 5, Gita Chapter 10 Verse 2, the giver of the knowledge of Gita has clarified his state that - 'I have an origin; I take birth and die. Arjun, you and I have had several births. I am also mortal.' In Gita Chapter 2 Verse 17 also, he has stated that - 'Consider Him to be immortal, whom nobody is capable of killing, and the God who has created everyone.' This is the first evidence of Immortal God.

❖ Evidence no. 2: - In Shrimadbhagavat Gita Chapter 15 Verse 16-17, three Purush (God) have been mentioned. It is stated in Gita Chapter 15 Verse 16 that two Purush (God) are famous in this world - Kshar Purush and Akshar Purush. These two gods and all the living beings under them are mortal. Everyone's soul is immortal. In Gita Chapter 15 Verse 17, it is stated that - 'The Uttam Purush (Supreme God), that is, Purushottam is someone else, who is said to be God, who sustains everyone by entering into the three worlds. In reality, He is immortal.'

It has been stated in Gita Chapter 7 Verse 29 that those worshippers who only strive to become free from the suffering of (*jaraa*) old age and (*maran*) death, they know "Tat Brahm"; they are familiar with all the actions and the entire spirituality. In Gita Chapter 8 Verse 1, Arjun asked that - 'What is "Tat Brahm"?' In Chapter 8 Verse 3, the Giver of the knowledge of Gita replied that - 'He is "Param Akshar Brahm", that is, He is Param Akshar Purush (whether call Purush or Brahm).' In Gita Chapter 15 Verse 17, about whom it has been stated that "Uttam PurushH tu anyaH Parmatma iti udaahrtH", He is "Param Akshar Brahm". He only has been called as Purushottam (Supreme God).

## Resolution of Doubt

In Gita Chapter 15 Verse 18, the giver of the knowledge of Gita has said that - 'I am superior, that is, powerful to all those living beings who live in my 21 brahmands (universes); therefore, based on Lokved, that is, the folklore, I am famous as Purushottam.' Actually, one who is Purushottam has been clarified in Gita Chapter 15 Verse 17. The Uttam Purush (Supreme God), that is, Purushottam is different from Kshar

**Purush (Giver of the knowledge of Gita) and Akshar Purush (who is the master of 7 Shankh Brahmands). He only is said to be God. He sustains everyone. In reality, He is immortal. He is "Param Akshar Brahm", who is the master of infinite brahmands (universes). He is the Creator of all, the Master of the lineage, that is, He is God.**

**Question 9: - The meaning of Akshar is immortal. In Gita Chapter 15 Verse 16, you have mentioned Akshar Purush also as mortal. Please clarify.**

**Answer: - This is true that "Akshar" means immortal, but based on the topic, there is another meaning as well. In Gita Chapter 15 Verse 16, it is stated that there are two Purush (Lords) in this world - Kshar and Akshar. These two and all the living beings under them are mortal. No one's soul dies. Then in Gita Chapter 15 Verse 17, it has been clarified that Purushottam (Supreme God) is someone other than the aforesaid two gods. He only is immortal. He only is actually the immortal who sustains everyone. In Gita Chapter 8 Verse 3, 'Tat Brahm' has been called as "Param Akshar Brahm". 'Akshar' means immortal, but here 'Param Akshar Brahm' has been said. This also proves that beyond 'Akshar' there is 'Param Akshar Brahm'. In reality, He is immortal.**

**❖ Evidence: - Like, the age of Brahma ji is said to be 100 years. What is the duration of a year of the gods? Listen! One Chaturyug is of four Yugas (Satyayug, Tretayug, Dwaparyug and Kalyug). Its duration is humans' 43,20,000 (forty-three lakh twenty thousand) years. The duration of one day of Brahma ji is of 1008 such Chaturyugs and similar is the duration of one night. One month is of 30 such days and nights, and 12 such months form one year of Brahma ji. Brahma ji's age is of 100 such years.**

**Age of Shri Vishnu ji is 7 times the age of Shri Brahma ji = 700 years.**

**Age of Shri Shankar ji is 7 times the age of Shri Vishnu ji = 4900 years.**

**Age of Brahm (Kshar Purush) = After the death of 70 thousand Shankars, there is death of one Brahm, that is, Kshar Purush dies. This is the duration of one yug of Akshar Purush.**

**Age of Akshar Purush: - In Gita Chapter 8 Verse 17, it is mentioned that : -**

Sahansr yug paryantam ahH yat BrahmH viduH |  
Raatrim yug sahansraantam te ahoraatra vidH janaaH || (17)

**Translation: - Till today, no translator has translated this correctly. Everybody has written - 'One thousand Chaturyug of Brahma'; this is**

wrong. (Please see the photocopy of the translation of Gita Chapter 8 Verse 17 that has been published from Gita Press Gorakhpur in this very book on page 289.

In the original text, "Sahansr yug" is written, not 'Sahansr Chaturyug'. Therefore, the translation of Gita Chapter 8 Verse 17 should be: - (BrahmnH) Akshar Purush's (yat) which (ahH) day is (Sahansryug paryantam) of duration of one thousand yugas and (Ratrim) even the night (Yug Sahansrantam) of duration of one thousand yugas (viduH) know (te) they (ahoraatra) day-night (vidH) know.

Translation: - Those, who know one day of Akshar Purush to be of the duration of one thousand yugas and the night also to be of the duration of one thousand yugas, know day-night.

Meaning: - In this Verse, "Brahma" word is not in the original text, neither is the word "Chatur Yug" written in the original text. There is word "BrahmnH" in it, which means Sachidanand Ghan Brahm, that is, Param Akshar Brahm, but based on the topic, other than 'Brahm' the meaning of 'BrahmnH' is also 'ParBrahm' (Akshar Brahm).

Evidence: - In Gita Chapter 17 Verse 23, the meaning of BrahmnH is written as Sachidanand Ghan Brahm. The translators have translated it correctly. In this Gita Chapter 8 Verse 17, the topic is of age. Therefore, here the meaning of "Brahmn" should be "Akshar Brahm"; here information about the age of Akshar Purush is being given. One day of Akshar Purush is of the abovementioned one thousand yugas. {After the death of 70 thousand Shankars, there is death of one Kshar Purush. This is the duration of one yug of Akshar Purush.} The duration of one day of Akshar Purush is of one thousand such yugas, and the night is also of the same duration. One month is of 30 such days and nights, and one year of Akshar Purush is of 12 such months, and the age of Akshar Purush is of 100 such years. After this, he dies. Therefore, in Gita Chapter 15 Verse 16, both Kshar Purush and Akshar Purush have been said to be mortal. In Gita Chapter 15 Verse 17, He who in reality has been called Immortal God, that God does not get destroyed even after the destruction of all the living beings.

Evidence : - It is clear in Gita Chapter 8 Verse 20 to 22 that - That Param Akshar Brahm does not get destroyed even after the destruction of all the living beings.

Example : - 1. Like, there are cups and saucers made of white clay. We know that if they slip from hand and drop on a concrete floor, they break, that is, they are perishable "Kshar". Consider this to be the state of Kshar Purush.

2. If the second types of cups and saucers are made of steel, they get destroyed after a very long time by rusting. They do not break or perish quickly. Compared to the cups and saucers made of clay, the cups and saucers made of steel are long-lasting. They appear to be imperishable, but they are perishable. In the same way, consider the state of "Akshar Purush".

3. If the third type of cups and saucers are made of gold, they never perish. They never rust. Consider this to be the state of "Param Akshar Brahm". He in reality is immortal.

Therefore, based on the topic, the meaning of "Akshar" is also 'Perishable'; in reality, the meaning of "Akshar" is Immortal God.

For example: - The original text of Gita Chapter 8 Verse 11 -

Yat Aksharam ved vidH vadanti vishanti yat yatayH veetraagaH |  
Yat ichhantH brahm charyam charanti tat te padam sangrahen pravakshye || (11)

Translation: - In this verse, the meaning of "Akshar" is for the Immortal God. (Ved vidH) Tatvadarshi Saints, that is, Mahatmas who know the essence of the Vedas (yat) whom (aksharam) immortal (vadanti) call (yatayH) worshippers engrossed in worship (veetraagaH) free from attachment (yat) the world in which (vishanti) enter, and (yat) the God whom (ichhantH) desirous worshippers (brahm charyam) brahmcharya, that is, of the disciple tradition (charanti) follow (tat) that (padam) state (te) for you (sangrahen) in brief (prvakshye) will say.

Translation: "Whom the Tatvadarshi saints, that is, Mahatmas who know the essence of the Vedas, call Immortal; the world in which worshippers engrossed in worship, who are free from attachment, enter, and the God, whose desirous worshippers follow brahmcharya, that is, the disciple tradition; I will briefly say that state to you." In this Verse, the meaning of "Akshar" as Immortal God is correct. Kabir ji has stated in Sukshm Ved that -

Guru bin kaahu na paya gyana, jyon thotha bhus chhide moodh kisan |  
Guru bin ved padhe jo praani, samjhe na saar rahe agyani ||

Question 10: - What do you consider as complete salvation?

Answer: - It is mentioned in Gita Chapter 15 Verse 4 that after finding the Tatvadarshi Saint, slashing the ignorance with the weapon of tatgyan, that is, properly understanding the knowledge, after that one should search for that supreme state (Satyalok) of Supreme God; having gone where, worshippers never return to this world, that is, they are never reborn. The God who has done the entire creation, only worship Him. Complete salvation is that after attaining which one never takes birth again. The cycle of birth and death ends forever.

**Question 11: - Is complete salvation possible by the worship of Brahm, the giver of the knowledge of Gita?**

**Answer: - No.**

**Question 12: - There is evidence in Gita Chapter 8 Verse 16 that the giver of the knowledge of Gita has stated that - 'O Arjun! After attaining me, one is not reborn.' How can you say that complete salvation is not possible by the worship of Brahm?**

**Answer: - There is evidence in Shri Dev Mahapuran (Illustrated, Bold Font, Only Hindi, Published from Gita Press Gorakhpur), Seventh Skand, page 562-563 that Shri Devi ji while instructing King Himalaya said that - 'O King! Leaving everything else, even relinquishing my worship, only chant one 'Om' mantra. This is the only one mantra for the attainment of "Brahm". By this you will attain Brahm who is beyond this world. May you be blessed. He lives in the Brahmlok-like divine sky.'**

**Meaning is that for worship of Brahm, there is only one mantra "Om". Brahm is attained by it and that worshipper goes to Brahm Lok. In this very Gita Chapter 8 Verse 16, it is stated that all the loks including Brahm Lok recur, that is, even a worshipper who has gone to Brahm Lok has rebirth. One does not attain complete salvation by the worship of Brahm.**

**The translation of this Gita Chapter 8 Verse 16 (in the Gita published from Gita Press Gorakhpur and in Gita of other publications) has been done incorrectly.**

**Gita Chapter 8 Verse 16: -**

Aa Brahm bhuvnaat lokaH punravartinH Arjun |  
Mam upetya tu Kauntey punarjanm na vidyate || (16)

**It has been translated incorrectly, which is as follows: -**

**"O Arjun! All the loks upto Brahm Lok recur, that is, having gone where one has to return to the world. But after attaining me, one does not have rebirth." (This translation is wrong.) Please see the translation of Chapter 8 Verse 16, which has been translated by the translators of Gita Press Gorakhpur, in this very book on Page 288. Its photocopy has been attached.**

**Its actual translation is as follows: - "All the loks upto Brahm Lok recur, that is, those who have gone to Brahm Lok also have rebirth. Those who do not know this, O Arjun, even after attaining me, they have rebirth." In this verse, the meaning of word "vidyate" is "to know". In Gita Chapter 6 Verse 23, the meaning of word "vidyaat" has been written as "to know". Therefore, here in this Verse also, the meaning of**

**"Vidyate" should be "to know". Please refer to the photocopy of this Verse in this very book. To explain it further, Gita Chapter 8 Verse 15 is sufficient.**

Original Text: Mam upetya punarjanm duHkhaalayam ashaashvatam |  
Na aapnuvanti mahatmanH sansiddhim parmaam gataaH || (8/15)

**Translation: - (Mam) after attaining me (punarjanm) one is reborn, which (ashaashvatam) mortal life (duHkhaalayam) is a house of miseries. (parmaam) supreme (sansiddhim gataaH) attained siddhi (mahatmanH) Mahatmas (na aapnuvanti) are not reborn.**

**Translation: - After attaining me, one is reborn. The mortal life is a house of miseries. Mahatmas, who have attained supreme siddhi, are not reborn. (Gita Chapter 8 Verse 15)**

**Meaning: - The Speaker of the knowledge of Gita has said that after attaining me, one gets this short-term life which is a house of miseries, and one has birth-death. Those mahatmas, who attain supreme salvation, are not reborn.**

❖ **Please think: - If we draw the summary of Gita Chapter 8 Verse 1 to 10, it is as follows: - Arjun asked (Gita Chapter 8 Verse 1) that - what is 'Tat Brahm'? The giver of the knowledge of Gita gave its answer in Gita Chapter 8 Verse 3 that - He is "Param Akshar Brahm".**

**Then in Gita Chapter 8 Verses 5 to 7, the Speaker of the knowledge of Gita has asked to do his worship, and in Gita Chapter 8 Verses 8, 9, 10, he has asked to do worship of "Param Akshar Brahm". In Gita Chapter 8 Verse 13, he has told the mantra of his worship that - 'Om' is the only one word for me Brahm. One, who leaves his body while remembering it by chanting, attains my supreme salvation.' Previously, we have proved from Shri Devi Puran that by chanting 'Om' mantra, Brahm Lok is attained. It is clear in Gita Chapter 8 Verse 16 that a worshipper who has gone to Brahm Lok is also reborn. Therefore, in Gita Chapter 8 Verse 13, there is description of the supreme salvation obtained by chanting 'Om' mantra, but the Sachidanand Ghan Brahm whose worship has been advocated in Gita Chapter 8 Verses 8, 9, 10, His mantra is mentioned in Gita Chapter 17 Verse 23.**

**Gita Chapter 17 Verse 23**

Om, Tat, Sat, iti nirdeshH BrahmH trividhH smritH |  
BrahmanaH ten vedaH ch yagyaH ch vihitaH pura || (17/23)

**Translation: - The mantra of the worship of Sachidanand Ghan Brahm is "Om Tat Sat".**

**"Om" mantra is of Brahm, that is, Kshar Purush. "Tat" - this is**

coded and is of Akshar Purush. "Sat" mantra is also coded and is of Param Akshar Brahm. By chanting these three mantras, that supreme salvation will be obtained which has been mentioned in Gita Chapter 15 Verse 4. Having gone where, worshippers never return to this world.

If we consider this meaning of Gita Chapter 8 Verse 16 to be correct that 'one who attains me is not reborn', then Gita Chapter 2 Verse 12, Gita Chapter 4 Verse 5 and Gita Chapter 10 Verse 2 prove to be wrong in which the speaker of the knowledge of Gita has said that - 'Arjun! You and I have had several births; you do not know. I know. Neither the gods know about my origin, nor the sages, nor the Siddhs.' It is a matter of consideration that when the deity has birth and death, then how the worshipper can attain that salvation by which one is not reborn.

Therefore, only the translation of Gita Chapter 8 Verse 16 which I have done above is correct that the speaker of the knowledge of Gita has stated that all the loks up to Brahm Lok recur, that is, even the living beings who have gone to Brahm Lok return to the world and are reborn. Those, who do not know this, even after doing my worship are reborn. Therefore, the Giver of the knowledge of Gita has said in Chapter 18 Verse 62 that - 'O Arjun! You may go in the refuge of that Supreme God in all respects. By the grace of only that Supreme God, you will attain supreme peace and eternal supreme abode, that is, Satyalok.' This same evidence is also in Gita Chapter 15 Verse 4 that after obtaining Tatvgyan from the Tatvadarshi saint, slashing ignorance with that Tatvagyany-like weapon, one should search for that supreme state of the Supreme God; having gone where, the worshippers never return to the world.

The Supreme God from whom the world-like tree has extended, that is, the Supreme God who has created the world, the Speaker of the knowledge of Gita states that - 'Only worship Him. Only He can bless everyone.'

❖ It has been proved that complete salvation is not possible by the worship of Brahm. Complete salvation is possible only by the worship of the Complete God (Param Akshar Brahm).

Question 13: - 'Om', this is the mantra of worship of Brahm. Then, why are you saying that complete salvation is not possible by the worship of Brahm. You told that by chanting the mantra "Om Tat Sat" mentioned in Gita Chapter 17 Verse 23, complete salvation is attained. This mantra also has "Om" mantra in it.

Answer: - Like, to become an engineer or a doctor, education is required. First, class one has to be studied, then gradually Fifth, eighth, and in this way, tenth class has to be passed. After that one has



to study further. Then after doing training, one becomes an engineer or a doctor. Similarly, one has to do sadhna (religious practice) of Shri Brahma, Vishnu, Shiv, Ganesh and Goddess. I myself do it and make my disciples do it. Consider this to be the education, that is, sadhna (religious practice) up to the fifth class. In other words, it is the (sadhna) religious practice to open the five (kamals/chakras) lotuses. Consider the worship of Brahm to be the education up to tenth class, that is, it is the worship up to Brahmlok, which is the recitation of "Om" mantra. Consider the worship of Akshar Purush to be the education, that is, the worship up to 14th class, which is recitation of "Tat" mantra. "Tat" mantra is coded. The actual mantra is different from this which is only told to the disciple.

Consider the worship of Param Akshar Purush to be the worship, that is, education for becoming an engineer or a doctor that has to be done with "Sat" shabd. This "Sat" mantra is also coded. The actual mantra is different which is told to a disciple. It is also called Saarnaam.

Therefore, only by the mantra "Om" of "Brahm", complete salvation cannot be attained. The (jaap) recitation of "Om" mantra is of Brahm. By its worship, one goes to Brahm Lok about which it is mentioned in Gita Chapter 8 Verse 16 that the worshippers who go to Brahm Lok also have rebirth. If there is rebirth, then complete salvation has not been attained which has been mentioned in Gita Chapter 15 Verse 4 that one should search for that supreme state of God having gone where, a worshipper never returns in rebirth. That complete salvation is only possible after obtaining scripture-based way of worship from a complete Guru. At present, it is not available with anyone except me (Sant Rampal Das) in the whole world.

**Question 14:** - Is God one or many?

**Answer:** - The Master of the lineage is One.

**Question 15:** - Who is that God who is the Master of the lineage? Where is the evidence?

**Answer:** - That God is "Param Akshar Brahm" who is the Master of the lineage.

**Evidence:** - is in Shrimabhadgavat Gita Chapter 15 Verses 1 to 4 and 16-17. The summary or meaning of Gita Chapter 15 Verses 1 to 4 is that - 'Consider the world to be like an upside-down hanging tree. Like the roots of the tree are above, and consider the three gunas-like branches to be below.' In Gita Chapter 15 Verse 1, this has also been clarified that - 'What is the identity of a Tatvadarshi Saint?' A Tatvadarshi Saint is he who distinctly tells all the parts of the world-like tree.

**Important:** - The photocopies of the Ved mantras that have been

further attached have been translated by the Acharyas and Maharishi Dayanand of Arya Samaj, and published by the Sarvadeshik Arya Pratinidhi Sabha, Delhi. It is described in them that the Supreme God, by Himself appearing on earth in His body, behaving like poets, utters the true spiritual knowledge. (Evidence is given in Rigved Mandal no. 9 Sukt 86 Mantra 26-27; Rigved Mandal 9 Sukt 82 Mantra 1-2; Rigved Mandal 9 Sukt 96 Mantra 16 to 20; Rigved Mandal 9 Sukt 94 Mantra 1; Rigved Mandal 9 Sukt 95 Mantra 2; Rigved Mandal 9 Sukt 20 Mantra 1; Rigved Mandal 9 Sukt 54 Mantra 3) It is mentioned in these Mantras that God is situated in the Lok (world) which is above all the loks (worlds). Whenever unrighteousness rises due to an upsurge in ignorance on earth, God Himself walks from there and appears in a body on earth and behaving like poets, spreads the true spiritual knowledge through proverbs, hymns, quatrains, verses, poems etc. by roaming around. Due to which, He also acquires the title of a famous poet. Please see the photocopies of the abovementioned Mantras on page 109 to 123.

God had narrated the knowledge by uttering from His lotus-mouth. It is called Sukshma Ved. It is also called 'Tatv Gyan' (True Spiritual Knowledge). Because of disseminating the Tatvgyan, God also becomes known as a "Tatvdarshi Saint". That God who appeared in the form of a Tatvdarshi Saint described all the parts of the world-like tree in this way: -

Kabir, Akshar Purush ek vriksh hai, Kshar Purush vaaki daar |  
Teeno deva shaakha hain, paat roop sansaar ||

**Meaning: -** The part of the tree that is visible outside the ground is called trunk. Like, the trunk of the world-like tree is Akshar Purush. A big branch originates from the trunk. Consider it to be Kshar Purush. Imagine three branches to be originating from the big branch. Consider them to be the three gods (Rajgun Brahma ji, Satgun Vishnu ji and Tamgun Shiv ji), and consider the shoots and leaves on these branches to be the world. The abovementioned parts of the world-like tree are visible outside the ground. The roots are under the ground. All the parts of the tree get nourishment from the roots. In Gita Chapter 15 Verses 16-17, three Purushs (Gods) have been mentioned. In Verse 16, two Purushs (Gods) have been mentioned - "Kshar Purush and Akshar Purush". The state of both of them has been mentioned above. In Gita Chapter 15 Verse 16 also, it has been mentioned that Kshar Purush and Akshar Purush, both are mortal. All the living beings under them are also mortal. But no one's soul dies. In Gita Chapter 15 Verse 17, it is mentioned that the Uttam Purush (Supreme God), that is, Purushottam is different from Kshar Purush and Akshar Purush. He is called God. Information

about this very God has been given in Gita Chapter 8 Verse 3, where he has been called "Param Akshar Brahm". In Gita Chapter 15 Verse 17 also, there is mention of Him only. This very God sustains everyone by entering into the three worlds. In reality, He is the Immortal God. A tree is nourished by the roots only; therefore, He who sustains everyone is Param Akshar Brahm. Like, previously, it has been described in Gita Chapter 15 Verses 1-4 that the world-like tree has the roots (origin) above and the branches below. A tree gets the nourishment from the roots only. Therefore, Param Akshar Brahm, who is the root (origin) of the world-like tree, is the sustainer, that is, the Creator of all the Purushs (Gods). He is the Master of the lineage.

**Question 16: - Should one (do bhakti of) worship Rajgun Brahma, Satgun Vishnu and Tamgun Shankar (Shiv)?**

**Answer: - No.**

**Question 17: - Where is the proof that one should not worship Rajgun Brahma, Satgun Vishnu and Tamgun Shankar (Shiv)?**

**Answer: - Evidence is present in Shrimadbhagavat Gita Chapter 7 Verses 12 to 15, 20 to 23 and Gita Chapter 9 Verses 23-24. In Gita Chapter 7 Verses 12 to 15, it is mentioned that - 'those people who worship Rajgun Brahma, Satgun Vishnu and Tamgun Shiv, they, with demoniac nature, lowest among men, who perform evil deeds, fools, do not even worship me.' (This evidence is present in Gita Chapter 7 Verse 12 to 15. A similar thing has been mentioned in the same Gita Chapter 7 Verses 20 to 23 and in Gita Chapter 9 Verse 23-24. Except Kshar Purush, Akshar Purush and Param Akshar Purush who are mentioned in Gita Chapter 15 Verses 16-17, Shri Brahma ji, Shri Vishnu ji and Shri Shiv ji are counted in the other gods.) In both these Chapters (in Gita Chapter 7 and Chapter 9), in the verses mentioned above, the Speaker of the knowledge of Gita has stated that - 'Whichever worshipper with whatever objective worships the other gods, he or she worships them considering them to be God. I have granted some power to these gods. Those who worship the gods obtain some benefits ordained by me. But that fruit of those dim-witted people is perishable. Those who worship gods go to the worlds of gods. My worshippers attain me.'**

**It is stated in Gita Chapter 16 Verse 23-24 that - 'Abandoning the injunctions of the scriptures, the worshippers who behave arbitrarily, that is, worship the gods, pitras, yakshas, bhairo, ghosts, and chant fictitious mantras, neither do they get any happiness, nor any (siddhi) spiritual success, nor do they get any salvation. Therefore, O Arjun! For you, in the determination of what should be done (way of worship that should be followed) and what should not be done (the way of worship**

that should not be followed), scriptures are the evidence.' In Gita Chapter 17 Verse 1, Arjun asked that - 'O Krishna! (because Arjun was believing that Shri Krishna is himself imparting the knowledge, but Kaal (Brahm) entering into Shri Krishna's body like a ghost was uttering the knowledge that has been proved previously) Those who abandoning the injunctions of the scriptures worship the other gods, what is their nature like?' The speaker of the knowledge of Gita replied that Satvik people worship the gods, Rajsi people worship the yakshas and demons, and Tamsi people worship ghosts etc. All these acts are against the injunctions of the scriptures. Then in Gita Chapter 17 Verse 5-6, it is stated that - 'Those people, who practice arbitrary severe religious austerity which is not enjoined by the scriptures, are ostentatious, and consider them to be ignorants with demoniac nature who torture the powers situated in the lotuses of their bodies and me.'

Even Supreme God has stated in the Sukshma Ved that: -

Kabir, mai masaani sedh sheetla bhairav bhoot hanumant |  
 Parmatma se nyara rahae, jo inko poojant ||  
 Ram bhajae to Ram milae, dev bhajae so dev |  
 Bhoot bhajae so bhoot bhavae, suno sakal sur bhev ||

It has become clear that one should not worship Shri Brahma ji (Rajgun), Shri Vishnu ji (Satgun) and Shri Shiv ji (Tamgun), and along with these, one should also not worship ghosts, Pitras (*Shraadh* ritual, *Teranhvi*, *Pindodak* ritual- all these are worship of ghosts), Bhairav and Hanuman ji.

**Question 18: - Should one worship Kshar Purush (Brahm) or not?**

**Answer: -** If you want complete salvation that has been mentioned in Gita Chapter 15 Verse 4 that "after attaining the Tatvgyan, one should search for that supreme state of the Supreme God, having gone where, a worshipper never returns to take birth in this world", then you should not worship Kshar Purush (Brahm) who is the "trunk of the world-like tree".

**Question 19: - All the Rishis (sages) and Maharishis (great sages) in the past used to worship and make others worship Brahm. They used to regard "Om" mantra as the greatest and the best. Were they ignorant? If the worship of Brahm is not good, then give some proof from Gita.**

**Answer: -** It has been mentioned earlier that Supreme God (Param Akshar Brahm) Himself appears on earth in a body and correctly imparts the true spiritual knowledge. See evidence in Ved Mantras in this very book on page 109 to 123. The knowledge imparted by the Supreme God is known as Sukshma Ved (Tatvgyan). God has explained in Tatvgyan

that: -

Guru bin kaahu na paya gyana, jyon thotha bhush chhade moodh kisana |  
Guru bin bed padhae jo praani, samjhe na saar rahe agyaani ||

Those Rishis (sages) and Maharishis (great sages) who did not find a Satguru, their state was such that they used to read Vedas but they could not understand the essence of the Vedas. For example, in Shri Devi Puran (Illustrated, Bold Font, Published from Gita Press Gorakhpur) on page 414 (in Fourth Skand), it is written that - 'The Brahmins (Maharishis) of Satyug used to be complete scholars of the Vedas, and they used to worship Shri Devi (Durga).'

❖ Please think: - Shrimadbhagavat Gita is the summary of the four Vedas. You are familiar with Gita ji, and must be reading it as well. Is it anywhere written in Gita ji that worship "Shri Devi"? Likewise, it is nowhere written in the four Vedas that worship Durga (Shri Devi). Then what have these Maharishis understood of the Vedas? What scholars were these Maharishis of Satyug? The same Maharishis have this arbitrary principle that 'Om' mantra is the greatest, that is, the best. Worship of Brahm is the best amongst all. Dear Readers! Those who used to worship Brahm as their deity were ignorant. Their worship of Brahm leads to a bad state (salvation).

Evidence in Gita: In Shrimadbhagavat Gita Chapter 7 Verses 12 to 15, it has been mentioned that - 'The worshippers of the three gunas (Rajgun Brahma, Satgun Vishnu and Tamgun Shiv), those with demoniac nature, lowest among men, evil-doers, fools, do not even worship me.' The Speaker of the knowledge of Gita has said this. Then in Gita Chapter 7 Verses 16 to 18, the Speaker (Brahm) of the knowledge of Gita has stated that - 'Four types of people worship me - Artharshi, Aarti, Jigyasu and Gyani.' Then he has said that - 'I like Gyani, and a Gyani likes me. In Gita Chapter 7 Verse 18, the Speaker of the knowledge of Gita says that these Gyani (knowledgeable) souls are generous (good), but they all rely on my Anuttam Gati, that is, bad/inferior state (salvation).' In this verse (Gita Chapter 7 Verse 18), the Speaker of the knowledge of Gita (Brahm) is himself confessing that the salvation obtained by his worship is Anuttam (inferior).

It has been stated in Gita Chapter 7 Verse 19 that: -

Bahunaam janmanaam ante gyaanvan mam prapadyate,  
VasudevH sarvam iti saH mahatma sudurlabhH ||

Translation: - The Speaker of the knowledge of Gita, Brahm, is saying that - 'Rarely a knowledgeable person at the end of many births worships me; otherwise, they keep ruining their lives in worshipping

other gods-goddesses, ghosts and pitras (manes).' The Speaker of the knowledge of Gita has even described the benefit, that is, the salvation obtained from his worship as Anuttam (bad/inferior) in Gita Chapter 7 Verse 18. Therefore, in Gita Chapter 7 Verse 19, he is saying that: -

**'It is very difficult to find a Mahatma who tells this that "Vasudev" is everything. He is the Creator of all. He is the destroyer of sins, the Giver of complete salvation, and He alone is worthy of being worshipped. This Master (Vasudev only) of the Lineage is Param Akshar Brahm. Only worship Him and not anyone else.'**

The Speaker of the knowledge of Gita has also himself stated that **"O Arjun! You may go in the refuge of that God in every respect. Only by the grace of that Supreme God, you will attain supreme peace and the eternal supreme abode (Satyalok)."** (This evidence is given in Gita Chapter 18 Verse 62.) Then in Gita Chapter 18 Verse 46, the Giver of the knowledge of Gita has said that - **"The Supreme God from whom all the living beings have originated, from whom this entire world has pervaded, by worshipping that Supreme God while doing one's natural actions, a human being attains supreme siddhi (salvation)."** Then in Gita Chapter 15 Verse 4, it is said that - **'After understanding the Tatvgyan, one should search for that supreme state of the Supreme God, having gone where, a worshipper never returns to the world. The Supreme God from whom the world-like tree has extended, that is, the Supreme God who has created everyone; only worship Him.'** This proves that those sages did not understand the profound mystery of the Vedas. They remained ignorant.

**Question 20: - Why did the Speaker of the knowledge of Gita call his salvation Anuttam (inferior)?**

**Answer: - The speaker of the knowledge of Gita has stated in Gita Chapter 2 Verse 12, Gita Chapter 4 Verse 5 and Gita Chapter 10 Verse 2 that - 'Arjun! You and I have had several births. You don't know; I know. Even Rishis (Sages)-Maharishis (great sages) and gods do not know about my origin. You and I, and these kings and soldiers have taken birth several times previously as well and will be born in future too.'** Readers may please contemplate. When Brahm is saying that even I have birth-death, then a worshipper of Brahm cannot attain the salvation mentioned in Gita Chapter 15 Verse 4 in which birth and death end forever. Until there is birth and death, there cannot be supreme peace. The Giver of knowledge of Gita has expressed incompetency for that. In Gita Chapter 18 Verse 62, he has said that for supreme peace, go in the refuge of that Supreme God (Param Akshar Brahm). Only by His grace, you will attain supreme peace and the eternal supreme abode. In

Gita Chapter 8 Verse 5 and 7, the speaker of the knowledge of Gita has said that - 'If you will worship me, then you will have to fight as well.' Where there is war, there cannot be peace. Supreme peace is out of question. Therefore, the speaker of the knowledge of Gita has described his salvation (the benefit obtained from the recitation of 'Om' naam) as Anuttam (bad/inferior).

**Question 21:** - In the answer to question no. 13, you have said that to attain complete salvation, one has to do sadhna (religious practice) of Brahma, Vishnu, Shiv, Ganesh, Goddess, and Kshar Brahm and Akshar Brahm. On the other hand, you are saying that Brahma, Vishnu, Shiv are other gods, and even Kshar Brahm is not worthy of being worshipped. One should only worship (pooja) Param Akshar Brahm?

**Answer:** - I am not saying; our Holy Books are saying. First, let us clarify what is the difference between Pooja and Sadhna?

❖ A desire to obtain an object is called Pooja (worship), and the effort to obtain it is called Sadhna (religious practice).

**Example:** - Like, if we have to obtain water, then water is our attainable object. We have the desire to obtain water. We would have to install a hand-pump to get water. To install a hand-pump whatever equipment would be used, a boring machine would be installed; this is effort. Similarly, to attain that supreme state of the Supreme God is our desire. Having gone where, a worshipper never returns to the world. Our attainable object is Supreme God and His eternal supreme abode. To attain Him, the recitation of mantra, hawan-yagya etc. is sadhna (religious practice). By that sadhna (religious practice), the venerable object, God, is attained. The clarification given in the answer to the question 13 is an accurate example. For that complete salvation, initiation has to be completed in three stages.

1. First initiation: - The sadhna (religious practice) of the mantras of Brahma, Vishnu, Shiv, Ganesh, and Goddess is given.

2. In the second stage, two-word mantra of Kshar Brahm and Akshar Brahm is given. Saints have called it "Sat Naam". In Gita Chapter 17 Verse 23, there are three mantras, "Om-Tat-Sat". In this Satnaam, there are two words; one is "Om" and the other is "Tat". (This is a coded, that is, a secret mantra which is only told to the disciple at the time of the initiation.)

3. In the third stage, initiation of Saarnaam is given - the mantra which has been mentioned as "Sat" in Gita Chapter 17 Verse 23. This is also coded. It is told to the person taking initiation at the time of the initiation. In this way, complete salvation is attained.

**Question 22: - The way of worship that we are already practising, will we have to relinquish it?**

**Answer: If it is against the injunctions of the scriptures, then you will have to relinquish it. If you have taken initiation from an unauthorised person, then it is useless. You will have to take initiation of worship from a complete guru.**

**Question 23: - In Gita Chapter 18 Verse 47 and Gita Chapter 3 Verse 35, it is stated: -**

Shreyan swadharmH vigunH pardharmaat swanushthitaat |  
Swadharme nidhnam shreyH pardharmH bhayaavahH ||  
(Gita Chapter 3 Verse 35)

**Compared to other's religion which is well-practised, one's own religion is better even if it is meritless. It is even beneficial to die in one's religion, and the other's religion is frightening.**

**Answer: - This translation is wrong. If this statement is true that one should not relinquish one's religion even if it is meritless, then what was the need of writing the knowledge of Shrimadbhagavat Gita in 700 Verses of 18 Chapters? Only this one verse was sufficient that whatever is your way of worship, keep doing it even if it is meritless (unbeneficial). Then why did he say in Gita Chapter 7 Verse 12 to 15, that - 'Those, who worship Rajgun Brahma, Satgun Vishnu and Tamgun Shiv, are of demoniac nature, lowest among men, evil-doers, fools; they do not worship me.' The Giver of the knowledge of Gita has advised those worshippers to relinquish their religion, that is, their religious practice, and in Gita Chapter 7 Verse 20 to 23, he has said that - 'Those, who instead of worshipping me worship other gods, are ignorant. Short-lived happiness (duration of heaven) is obtained by their religious practice.' Then he has even advised to relinquish his religious worship, that is, religion. For full benefit, he has advised to acquire the religion, that is, religious practice of Param Akshar Brahm.**

❖ **The actual translation of Gita Chapter 3 Verse 35 is as follows: -**

**Translation: - (VigunH pardharmaat swanushthitaat) Compared to others' meritless, that is, unbeneficial, ostentatious, well-practised religion, that is, religious practice (SwadharmH) one's scripture-based religious practice (Shreyan) is much better. (Swadharme) In the struggle of one's own scripture-based religious practice (Nidhnam) even dying (ShreyH) is beneficial. (PardharmH) others' religious practice (bhayaavahH) is frightening.**

**The meaning is that like 'Jagrans' are conducted in which melodious songs are sung in harmonic tones. There is also flashiness**



there. In our scripture-based religious practices, only naam (mantra) is recited or an Aarti is performed in a simple manner. There is no direction of worship of Shri Goddess or of Jagran in any of the Vedas or Gita. Due to which, it is an arbitrary practice which is performed abandoning the injunctions of the scriptures; hence, it is futile. Others' religious practice which is against the injunctions of the scriptures appears good. It has more ostentation in it. So, a person, who follows true way of worship, on seeing the religious practices of others fears that his or her way of worship might not be right. But after understanding the true spiritual knowledge (tatvgyan), this fear is eliminated. In Tatvgyan, it has been mentioned that: -

Durga dhyaan padey jis bagdam, ta sangati doobey sab nagram |  
 Dambh karein doongar chadaen, antar jheeni jhool |  
 Jag jaane bandagi karein, bovein sool babool ||

Therefore, one will only gain benefit by relinquishing the nirgun, that is, meritless religious practice and by following the true way of worship according to the injunctions of the scriptures.

**Question 24:** - I had heard the viewpoints of Parkhi Sant Shri Abhilash Das. He was saying that there is no Creator God of the world. It is formed by the union of a male and female, and then it ends. There is no God. A soul itself is Brahm; a soul is the doer. Are these viewpoints of Abhilash Das right or wrong?

**Answer:** - Its answer has been given in detail in Shrimadbhagavat Gita Chapter 16 Verse 6 to 10. It has been stated that - 'Those people, who are of demoniac nature, say that the world is without God; it has originated from man and woman, that is, from male and female. There is no Creator of it. Such people are born to cause destruction of, that is, to cause harm to the world.' The truth is that God is the Creator of the entire world. The soul is not Brahm (Lord). Brahm means Lord (Master). Like, (1) Brahm (who is also called Kshar Purush) is the master of 21 brahmands (universes). (2) Akshar Brahm (who is also called Akshar Purush, Gita Chapter 15 Verse 16) is the master of 7 sankh (700 quadrillion) Brahmands. (3) Purna Brahm (who has been called as Param Akshar Brahm in Gita Chapter 8 Verse 3) is the Master of infinite Brahmands. He is the Master of the Lineage. To say that there is no God; the world originates only from man and woman or male-female, and ends; the soul itself is the doer, that is, souls itself is Brahm; this is completely inappropriate.

**Question 25:** - In Shrimadbhagavat Gita, the Speaker of the knowledge of Gita has stated in Chapter 8 Verse 5 and 7 that - 'A person,

who even at the time of death, leaves his body while remembering me, comes to me. Therefore, Arjun! Remember me at all times; fight too. You will only attain me.' Therefore, in Gita Chapter 18 Verse 62, he has stated that - 'Go in the refuge of that God.' The speaker of the knowledge of Gita has indirectly said that - 'Remember me alone.' You are telling another God. It is not reliable. Is it written anywhere else also in Gita to worship some God other than the Speaker of the knowledge of Gita?

Answer: - In Gita Chapter 7 Verse 29, the speaker of the knowledge of Gita has told that - 'Those worshippers who are striving to become free from *jaraa* (old age) and *maran* (death), they are familiar with the "Tat Brahm".' Arjun has asked in Gita Chapter 8 Verse 1 that - 'Who is "Tat Brahm"?' The Speaker of the knowledge of Gita has told in Chapter 8 Verse 3 that - 'He is "Param Akshar Brahm".' In Gita Chapter 8 Verse 5 and 7, the speaker of the knowledge of Gita has asked to remember him. (The speaker of the knowledge of Gita has also mentioned about his birth and death in Gita Chapter 2 Verse 12, Gita Chapter 4 Verse 5 and Chapter 10 Verse 2. He has stated that - 'One cannot achieve supreme peace by my worship; one will also have to fight.' The speaker of the knowledge of Gita also says that birth and death will also continue forever.) Immediately in Gita Chapter 8 Verse 8, 9, and 10, in these three verses, the speaker of the knowledge of Gita has advised to worship "Param Akshar Brahm" who is separate to him, saying that - 'O Parth! Equipped with the practice of the bhakti of the Supreme God, without any faith in any other god or lord, a person who remembers the Supreme God with undeviated attention, (*Param Divyam Purusham yaati*) he goes to that Supreme Divine God, that is, Param Akshar Brahm only.' (Gita Chapter 8 Verse 8.)

'A worshipper who mentally remembers Param Akshar Brahm who is immemorial, controller-of-all, subtler than the subtlest, nurturer-of-all, inconceivable, radiant like the sun, much beyond ignorance, pure, true happiness-giving Supreme God (Gita Chapter 8 Verse 9.)'

That worshipper equipped with bhakti, even at the time of death, by the power of bhakti by properly fixing the life-breaths in the middle of the eyebrows, then while remembering mantra with a steadfast mind goes to that (Divya Param Purusham) Divine Supreme God, that is, Param Akshar Brahm (who is other than the speaker of Gita) only. This evidence is also in this very Chapter 8 Verse 11 to 22 of Gita. In Gita Chapter 8 Verse 11, it is stated that - 'I will tell you that supreme state which the Tatvdarshi, that is, those who know the Vedas properly, call Immortal.' It is mentioned in Gita Chapter 8 Verse 12 that - 'The way of worship to attain Him is remembering the (naam) mantra with life-

breaths.'

In Gita Chapter 8 Verse 13, the speaker of the knowledge of Gita has stated that - 'There is only word "Om" for me, Brahm; it has to be remembered until death. One who does it attains the supreme state obtained by this mantra, that is, goes to Brahmlok.'

In Gita Chapter 8 Verse 16, it is stated that - 'Those worshippers, who have gone to Brahmlok, also return to his world and are reborn and then die.' This is not complete salvation. In Gita Chapter 8 Verse 14, he has stated that - 'He who worships me, for him I am easily attainable.'

In Gita Chapter 8 Verse 15, the speaker of the knowledge of Gita has stated that - 'After attaining me, there will always be rebirth, which is an abode of sorrow; it is a short-lived life. And those worshippers who worship the Param Akshar Brahm, they, attaining the supreme salvation, become immortal. They do not enter the cycle of birth and death again.'

In Gita Chapter 8 Verse 16, the speaker of the knowledge of Gita has stated that - 'All the Loks (worlds) upto Brahmlok are in recurrence, that is, the worshippers who have gone to the Loks (worlds) upto Brahmlok always remain in the cycle of birth-death. O Arjun! Those who do not know this, they even after attaining me, always remain in the cycle of birth-death', because the speaker of the knowledge of Gita has himself said in Gita Chapter 2 Verse 12, Chapter 4 Verse 5, Chapter 10 Verse 2 that - 'O Arjun! You and I have had several births, and will keep having in future. You do not know; I know. Neither the gods know about my origin, nor the Maharishis (great sages) and nor the Siddhs. But Mahatmas, who by doing the worship of Param Akshar Brahm have attained supreme spiritual success, that is, supreme salvation, do not have rebirth.'

In Gita Chapter 8 Verse 17, there is description of Akshar Purush's (Par Brahm's) day and night. It has been mentioned that (BrahmnH) ParBrahm's one day is of one thousand yugas, and similar is the duration of the night. There is mention of ParBrahm, that is, Akshar Purush in Gita Chapter 15 Verse 16. His mention is also in Gita Chapter 8 Verse 17-18-19.

Note: For more information, please read the information about Akshar Purush in Gita Chapter 8 Verse 17 to 19 in Question no. 9. He has also been called 'Avyakt' (unmanifested). After completion of his day, all the living beings that are in the 21 brahmands (universes) of Kshar Purush get destroyed. After completion of the night, the living beings are reborn in the world during the day.

In Gita Chapter 8 Verse 20, it is said that - 'This Akshar Purush

is also said to be "*Avyakt*" (unmanifested). But other than this *Avyakt* (unmanifested), the Extraordinary Eternal Unmanifested (*Avyakt*) Form is the Supreme Divine God (*Param Divya Purush*), that is, Param Akshar Brahm who does not get destroyed even after the destruction of all the living beings (Kshar Purush, Akshar Purush and all the living beings under them; all of these), that is, He is actually Immortal.'

In Gita Chapter 8 Verse 21, it is said that - 'He who is called by this name *Avyakt* (Akshar) Immortal, the attainment of that Supreme God is called supreme salvation. After attaining that Eternal *Avyakt* (Unmanifested) Supreme God, one does not return in birth and death. That abode is greater than my abode. Earlier, I also used to live in it.' Therefore, he has said that - 'It is also my supreme abode', because the giver of the knowledge of Gita has also been expelled from that supreme eternal abode, that is, Satyalok. (For its complete information, please read "Creation of Nature" in this very book on Page 136 to 199.)

In Gita Chapter 8 Verse 22, it is clear that the giver of the knowledge of Gita has stated that - 'O Arjun! The God under whom are all the living beings (Kshar Purush and the living beings of his 21 brahmands, Akshar Purush and all the living beings under him, and all the living beings in the infinite brahmands of Param Akshar Purush, they all are under Param Akshar Brahm.), and the Param Akshar Purush from whom this whole universe is complete, that is, who has given rise to everyone; who has authority over everyone, that Eternal *Avyakt* (unmanifested) Supreme God is attainable by undivided devotion.' The purport is that to attain Param Akshar Brahm (Supreme God), one should only worship Him. One should not have faith in any other god. This is called undivided devotion, that is, worship.

To only worship Param Akshar Brahm is called undivided devotion. If we do the correct translation of Gita Chapter 8 Verse 22, then it is clear that: -

PurushH saH parH Paarth bhaktya labhyaH tu ananya |  
Yasya antHsthaani bhootani yen sarvam idam tatam || (8/22)

Translation: - (SaH) that (parH) other (PurushH) God is attainable through undivided devotion; all the beings are under Him and He has given rise to the entire universe; He is the nurturer of all. (Translation ends.) (Gita Chapter 8 Verse 22) In its original text, that is, in Sanskrit, it is written that = SaH ParH PurushH = the meaning of "Par" in Gita Chapter 8 Verse 20 has been done as 'beyond', that is, 'other'. Here (in Gita Chapter 8 Verse 22) also, if the meaning is taken as 'other', then it becomes clear that there is some other All-Capable God other than the Speaker of the knowledge of Gita. In whose refuge, the Speaker of the

knowledge of Gita is advising to go in Gita Chapter 18 Verse 62.

It has been proved from the abovementioned description that the speaker of the knowledge of Gita has advised at various places in Shrimadbhagavad Gita to worship some other God (Param Akshar Brahm). Complete salvation is possible only from Him. The cycle of birth-death ends forever. Proof: - This evidence is also in Gita Chapter 7 Verse 19, 29, Gita Chapter 18 Verse 46, 61, 62, 66, Gita Chapter 3 Verse 9, Gita Chapter 8 Verse 3, 8, 9, 10, 20 to 22, Gita Chapter 4 Verse 31-32, Gita Chapter 15 Verse 1, 4, 17, Gita Chapter 2 Verse 17, 59, Gita Chapter 3 Verse 14, 15, 19 and Gita Chapter 5 Verse 14, 15, 16, 19, 20, 24, 25, 26.

**Question 26:** - We have only heard this from all the saints and the religious gurus of Hindu religion that Shri Krishna ji narrated the knowledge of Gita to Arjun. We have only been told this that Shri Krishna ji is the Supreme God. Shri Vishnu ji had himself incarnated and taken birth from Devaki ji's womb. There is no other God apart from him. We have listened to your (*satsangs*) spiritual discourses. You have made a highly awkward statement in it that the Supreme God is someone else other than the speaker of the knowledge of Gita. If you show or tell its proof from the scriptures, then we can trust you.

**Answer:** - We have shown these very proofs in the answers to the abovementioned questions. You still have a doubt! Its reason is that the foremost thing is that the religious gurus (leaders) of Hindu religion themselves do not have the knowledge about their scriptures. If they had any knowledge, they would not have narrated the aforesaid explanations that are contrary to the scriptures to you. The second thing is that a religious guru is like a teacher. A teacher, who does not have any knowledge of his syllabus, is considered ignorant, and is playing with the lives of the students because he is making the students cram knowledge contrary to the syllabus. One should avoid such a teacher. It is beneficial for the students to reject him.

There are umpteen evidence in Shrimadbhagavat Gita which tell you that the Supreme God is someone else other than the speaker of the knowledge of Gita. He only is worthy of being worshipped. Only by His worship, one can attain complete salvation. I will write some of the verses of Gita here. You can yourself see them in the photocopies of the verses of Holy Book Gita enclosed in this book from page 216 to 368. To know the accurate translation of Gita, please obtain the translation of all the verses of Shrimadbhagavat Gita done by me. The name of the book is "Gehri Nazar Gita Mein". You can download it from our website. (The name of the website is - [www.jagatgururampalji.org](http://www.jagatgururampalji.org))

Gita Chapter 18 Verses 46, 61, 62, 66, Chapter 7 Verses 19, 29, Chapter 8 Verses 3, 8, 9, 10, 20, 21, 22, Chapter 4 Verses 31-32, Chapter 15 Verses 1, 4, 16, 17, Chapter 2 Verses 17, 59, Chapter 3 Verses 14-15, 19, Chapter 5 Verses 14, 15, 16, 19, 20, 24, 25, 26, Chapter 6 Verse 7, Chapter 11 Verse 55, Chapter 12 Verses 1 to 5. There is evidence in the abovementioned verses of Gita that there is some Supreme God other than the Speaker of the knowledge of Gita. Even the Speaker of the knowledge of Gita is ignorant of Him and is unaware of the way of worship for attaining Him. The evidence is given in Gita Chapter 4 Verses 32 and 34. The speaker of the knowledge of Gita has stated that (4/32) - 'The detailed knowledge of the *yagyas*, that is, religious rituals is (BrahmnH mukhe) present in the speech uttered from the lotus-mouth of Sachidanand Ghan Brahm (True-Happiness-Giving God)', that God utters from His mouth by Himself appearing on earth. It is called Tatvgyan (Complete Spiritual Knowledge). It is also called SukshM Ved. Later on, only Tatvadarshi saints are aware of that knowledge. There is complete information of the status and the attainment of the Supreme God in that knowledge.

(Note: - The translators of Gita have committed some error in the translation of Gita Chapter 4 Verse 32. Like, they have written the meaning of word "BrahmnH" as "Ved", which is wrong. They have written the actual meaning of word "BrahmnH" in Gita Chapter 17 Verse 23. "BrahmnH" = Sachidanand Ghan Brahm [True-Happiness-Giving God], that is, Supreme God.)

{Special request to the readers: - Please tally the proofs with the Gita published from Gita Press Gorakhpur, especially "Padchhed, Anvay Saadhaaran Bhaasha Teeka Sahit", Translator Shri Jaya Dayal Goyandka, and with the Gita translated by Shri Ramsukh Das ji. Whichever verses have been taken as proofs in the book "The Knowledge of Gita is Nectar", the photocopies of all of them have been attached in this very book from Page 216 to 368, that have been translated by the Hindu Scholar Shri Jaya Dayal Goyandka and published from Gita Press Gorakhpur.}

In Gita Chapter 4 Verse 34, the speaker of the knowledge of Gita has stated that the knowledge, which Supreme God Himself utters from His lotus-mouth, is Tatvgyan (True Spiritual Knowledge). Detailed knowledge of the *Yagyas*, that is, religious rituals has been stated in it. You should understand that knowledge by going in the refuge of Tatvadarshi Saints. By prostrating before them and by politely asking them questions, those Mahatmas who are well-versed with the Tatvgyan, will impart the Tatvgyan (True Spiritual Knowledge) to you.

This proves that the speaker of the knowledge of Gita does not know about the Tatvagyan. Tatvagyan is not in Shrimadbhagavat Gita. If the speaker of the knowledge of Gita had known Tatvagyan, he would have recited one more Chapter.

It is clear in the abovementioned verses of Shrimadbhagavat Gita that other than the speaker of the knowledge of Gita, there is some Omnipotent, Immortal God, who is the Giver of complete salvation, and is, in reality, called "God" who nurtures everyone. By going in whose refuge, one attains the eternal supreme abode (*Shashvatam Sthaanam*) and supreme peace. After going to that supreme state, the worshippers never return to this world, that is, the cycle of birth and death ends forever. Now I will clarify by translating some of the abovementioned verses of Gita.

In Gita Chapter 18 Verse 62, it is said that - 'O Bharat! You may go in the refuge of that Supreme God in all respect. By only His grace, you will attain supreme peace and the eternal supreme abode.' The Saints, Mandleshwars and Religious Gurus of Hindu religion say that Shri Krishna ji is advising to go in his own refuge. It is completely incorrect of those religious gurus to say this because in Gita Chapter 2 Verse 7, it is said that - 'Shri Krishna, I (Arjun) am in your refuge; I am your disciple. Advise me whatever is in our favour.' In Gita Chapter 4 Verse 3, it is said that - 'O Arjun! You are my devotee.' It is clear from this description of Gita that Arjun was already in the refuge of Shri Krishna. Therefore, the meaning of Gita Chapter 18 Verse 62 is that the speaker of the knowledge of Gita is advising to go in the refuge of the Supreme God other than him. This has also been proved that there is some "Supreme God" other than the speaker of the knowledge of Gita.

Other evidence: - The Speaker of the knowledge of Gita has given the answer of the question in Gita Chapter 8 Verse 1 in Verse 3 that He is "Param Akshar Brahm". Then in Chapter 8 Verse 5 and Verse 7, he has advised to do his own worship. Then in Verses 8, 9, 10, he has advised to worship Param Akshar Brahm. In Gita Chapter 4 Verse 5, Chapter 2 Verse 12 and Chapter 10 Verse 2, the speaker of the knowledge of Gita has clarified his state that - 'If you will worship me, then your birth and death will continue forever and so will mine.' In Gita Chapter 15 Verse 1, he has mentioned the identity of a Tatvadarshi Saint that he, who knows in essence all the parts of the world-like tree along with the root, (SaH Vedvit) is well-versed with the Vedas, that is, he is a Tatvadarshi Saint. Then in Chapter 15 Verse 4, he has stated that - 'After finding the Tatvadarshi Saint, one should search for that supreme state of the Supreme God, having gone where, worshippers never return to the

world in the cycle of birth and death.' In Gita Chapter 18 Verse 62, he has mentioned about it that - 'Arjun, you may go in the refuge of that Supreme God in every respect. By the grace of only that Supreme God, you will attain supreme peace and the Eternal Supreme Abode.' This is supreme peace because a worshipper does not have to take birth again. One will reside in the eternal place (eternal supreme abode) forever. There one attains 'Naishkarmay' salvation which means that in Satyalok (eternal supreme abode), one obtains all the facilities and items without doing any work, and ones virtuous earnings never finish. Although even by the worship of Shri Brahma, Vishnu, Shiv, Ganesh, Durga, Brahm and ParBrahm, one attains 'Naishkarmay' salvation, it is short-lived. It is attained in the heaven (hotel) built in the world of each god. However, one only gets the result of one's virtuous deeds there. After the cessation of the virtuous earnings, the cycle of rebirth and death will recommence. (The description of "Naishkarmay" salvation is in Gita Chapter 3 Verse 4 and Chapter 18 Verse 49.)

The Supreme God in whose refuge it has been advised to go in Gita Chapter 18 Verse 62 and Chapter 15 Verse 4 to attain eternal supreme abode and peace, that Supreme God is different from the Speaker of Gita. In Gita Chapter 8 Verse 5 and 7, the speaker of the knowledge of Gita has advised to do his worship. Both birth and death will continue with it. Therefore, then in Gita Chapter 8 Verses 8, 9, 10, he has advised to worship that Supreme God whose mention is in Gita Chapter 18 Verse 62 and Chapter 15 Verse 4. Then in Gita Chapter 8 Verse 18, he has stated -

{In Gita Chapter 15 Verses 16-17, three Purush (gods) have been mentioned:-

1. Kshar Purush - This is himself the speaker of the knowledge of Gita. He is also called Kshar Brahm. He is the lord of only 21 brahmands.

2. Akshar Purush - He is also known as ParBrahm. He is the lord of only 7 sankh (700 quadrillion) brahmands.

3. Param Akshar Purush - He is also known as Param Akshar Brahm, Parmeshwar (Supreme God), Satya Purush, Immortal God. He is the lord of infinite brahmands. Here, that is, in Gita Chapter 8 Verses 8, 9, 10, 20 and 22, there is description of Param Akshar Purush, and in Gita Chapter 8 Verse 18 there is description of Akshar Purush.}

When one day of Akshar Purush which is of duration of one thousand yugas (eras) ends, {remember, in the original text of Gita Chapter 8 Verse 17, only *Sahansr Yug* (thousand eras) has been written, not *Sahansrchaturyug* (four thousand eras); therefore, on the completion of one day of Akshar Purush} all the living beings of Kshar Purush



and of some region of Akshar Purush get destroyed. Kshar Purush and all the living beings of his 21 Brahmands get destroyed. When the day commences, all the living beings according to their deeds are reborn, and then die.

Then in Gita Chapter 8 Verse 20, he has stated that - 'But (ParH) beyond this *Avyakt* (unmanifested), that is, Akshar Purush, is the other Eternal *Avyakt* (unmanifested) form, that is, Param Akshar Brahm. That Supreme God does not get destroyed even after the destruction of all the living beings. Then in Gita Chapter 8 Verse 21, it is stated that - 'He is said to be Eternal *Avyakt* (Unmanifested). He only is said to be Supreme God. By the attainment of that abode, one attains supreme salvation and supreme peace. Having attained which, worshippers do not return to the world.' There is mention about it in Gita Chapter 18 Verse 62 and Chapter 15 Verse 4. The Speaker of the knowledge of Gita has stated that - 'That abode is superior to my abode; therefore, it is called eternal supreme abode.' (Note: - In the translation of this Gita Chapter 8 Verse 21, a mistake has been made by saying that the Speaker of Gita has said that - 'That is my supreme abode.' In the original text, it is written that "Tat Dhaam Parmm Mm". In this, there is no *halant* in word (Mm). For evidence, the same translators of Gita have done the meaning of "Mm" word in Gita Chapter 3 Verse 23 as - Mm = "Mine only". Similarly, in this Chapter 8 Verse 21, the correct meaning of 'Mm' would be 'That is a superior abode to mine'. Then in Gita Chapter 8 Verse 22, it has been clarified that 'PurushH SaH ParH' - (SaH) that (ParH) other (PurushH) God, is worthy of being attained through undivided devotion; all the living beings come under him. He has created the entire world. In Gita Chapter 8 Verse 20 to 22, there is description of another Supreme God who is different from the speaker of Gita; therefore, the speaker of Gita cannot call that abode to be his. He has described that abode of Supreme God to be superior to his abode (place). This is the correct meaning.

Please think: - In Gita Chapter 8 Verse 20, the meaning of word "ParH" has been done as "beyond". (ParH) beyond *Avyakt*/unmanifested, that is, He is another eternal and unmanifested God. Similarly, in this Gita Chapter 8 Verse 22, it is said that (SaH) He (ParH) is beyond i.e. another (PurushH) God. He can only be attained by undivided devotion.

Its other evidence: - In Gita Chapter 7 Verse 12 to 15, those who worship the three gunas (Rajgun Brahma, Satgun Vishnu and Tamgun Shankar) are said to be demons, lowest among men, evil-doers, fools, and the speaker of Gita has said that they do not worship me. Regarding his worship, he has stated in Gita Chapter 7 Verses 16 to 18 that - 'The state/salvation obtained from my worship is (Anuttam) bad.' He has

stated in Gita Chapter 7 Verse 19 that - 'Rarely someone worships me in one of the last births of his innumerable births; otherwise, one only keeps worshipping other deities, *bhairav* and ghosts. But such a saint is extremely rare who tells that Vasudev i.e. that Complete God whose *Vaas* i.e. authority is over everyone, only is (Sarvam) everything, that is, He only is worthy of being worshipped; only by His worship complete salvation is achieved; He only is the Creator of the entire nature; He is the Nurturer of all.' Then in Gita Chapter 7 Verse 29 the Speaker of Gita has said that - 'Those worshippers, who based on my knowledge, gaining knowledge from a Tatvdarshi Saint (God-realised saint) strive to do bhakti only to get rid of '*Jaraa*' (the misery of old age) and '*maran*' (the misery of death), they considering all the objects of the world as perishable, do not wish for them; they only do bhakti with the aim of attaining complete salvation. They (*vidu*) know (*Tat Brahm*) that Brahm [God]; they are familiar with all the actions; they are familiar with the entire spiritual knowledge.' (Gita Chapter 7 Verse 29)

In Gita Chapter 8 Verse 1, Arjun has questioned that - 'O God! (*Kim Tat Brahm*) What is that Brahm? Knowing whom, a worshipper only desires salvation.' The speaker of Gita has given its answer in Gita Chapter 8 Verse 3. He has stated that - "He is Param Akshar Brahm." The Speaker of Gita has also given the information about this Param Akshar Brahm who is other than the speaker of Gita in this very Gita Chapter 8 in Verses 8, 9, 10, 20, 21, 22. In Gita Chapter 2 Verse 17, he has said that - 'The God who has created the entire universe, from whom this universe is pervading (meaning, by whose power all these brahmands/universes have been secured), He actually is the Immortal God; nobody is capable of destroying Him.' In Gita Chapter 15 Verse 17 also, he has said that - 'Purushottam (Supreme God) is someone else [in Gita Chapter 15 Verse 16, two Purush/gods have been mentioned - Kshar Purush and Akshar Purush. Uttam Purush, that is, Supreme God is other than these] who entering into the three worlds, nurtures and sustains everyone. He is called God. He, in reality, is the Immortal God (Gita Chapter 15 Verse 17.)' Then in Gita Chapter 2 Verse 59 also, the speaker of Gita has mentioned about the God other than him. The topic is continuing from Gita Chapter 2 Verse 53. In which, he has stated that - 'O Arjun, when your mind confused by the various kinds of misleading words of knowledge will become firm and stable in one God, then you will attain Yog (will start bhakti) [Gita Chapter 2 Verse 53].' Then, in Gita Chapter 2 Verse 59 he has stated that - 'Some people fast (relinquish food) and only consume fruits or milk. Their vices become dormant for some time, but the attachment to the objects of the world does not end. By doing

scripture-based worship, one meets/sees that other God, as a result of which the vices as well as the attachment end.' In the original text of Gita Chapter 2 Verse 59 is word "Param" whose meaning is "Par", that is, 'other'. For example, in the original text of Gita Chapter 7 Verse 13, there is this very word "Param". In this, the speaker of Gita has stated that - 'The entire world is being infatuated with the three gunas (Rajgun Brahma, Satgun Vishnu and Tamgun Shankar); they do not know me who is other than these (Gita Chapter 7 Verse 13).' In this, the meaning of 'Param = Par = Parey is 'other'. Similarly, in Gita Chapter 2 Verse 59, consider the meaning of Param = Par = Parey to be 'other' because there is evidence in Gita Chapter 11 Verse 55 and Gita Chapter 12 Verses 1 to 6. In Gita Chapter 11 Verse 55, there is an indication that - '(Mat Karmkri) scripture-based actions for me (Mat Param) while doing for the God greater than me (Mat Bhakt) my devotee comes to me only.' Because until one finds a Tatvdarshi Saint, based on the knowledge of the Vedas, one does the jaap of 'Om' naam considering it to be of the Supreme God. As a result of which, one goes to Brahmlok. Therefore, he has said that - 'My devotee, even after doing the worship of the God other than me, comes to me only.' (Gita Chapter 11 Verse 55)

Then, in Gita Chapter 12 Verse 1, it is clear that Arjun questioned that - 'A devotee who worships (Tvam) you and one who (Avyaktam Aksharam) worships the immortal *Avyakt/Unmanifested* [who is mentioned in Gita Chapter 8 Verse 20 to 22] in the way mentioned above [as indicated in Gita Chapter 11 Verse 55], out of them which devotee's devotion is superior?' (Gita Chapter 12 Verse 1)

Then in Gita Chapter 12 Verse 2, the speaker of Gita has stated that - 'My devotee who is only engrossed in my thought, he is a (YukttamaH MataaH) correct worshipper in my opinion.' (Gita Chapter 12 Verse 2)

Then in Gita Chapter 12 Verse 3 to 4, the speaker of Gita has stated that - "Those who always worship that Omnipresent, about whom even I do not know, one who is always the same, stable, unchanging, unmanifested i.e. hidden, immortal Param Akshar Brahm; those worshippers, who are well wishers of all the living beings, who look upon everyone equally, attain me only." The meaning is that Tatvdarshi Saints have the knowledge about the Sachidanand Ghan Brahm (True-happiness-giving God), that is, Param Akshar Brahm whose knowledge even the speaker of Gita does not have. Because of not finding a Tatvdarshi Saint, worshippers recite 'Om' mantra of Brahm considering it to be that of Param Akshar Brahm. As a result of which, they remain in the Kaal's web. Therefore, he has said that - 'That worshipper comes to me only.' Supreme God Kabir inventing the "SohM" mantra has told

it to the worshippers, but He has still kept the Saarnaam a secret. It is written in SukshM Ved: -

SohM shabd hum jag mein laaye | Saar shabd Hum gupt chhupaay ||  
 SohM oopar aur hai Satsukrit ek naam |  
 Sab hanso ka baas hai, nahin basti nahin thaam ||  
 Satguru SohM naam de, gujh beeraj vishaar |  
 Bin SohM seejhae nahin, mool mantra nij saar ||

The jaap of 'SohM' naam is that of ParBrahm (Akshar Purush who is evident in Gita Chapter 15 Verse 16). Without Saarnaam, 'SohM' and 'Om' both do not give complete salvation. The jaap of 'Om' is of Brahm (Speaker of Gita). By its jaap, one goes to the lok of MahaIndra built in Brahmlok, and by the jaap of 'SohM' naam, one goes to the fake Satyalok built in Brahmlok itself.

During the period of worship, a worshipper also keeps saying -"May good things happen to all."

Sarve bhavantu sukhinH, sarve santu niramyaH |  
 Sarve bhadrani pashyantu, ma kashchit dukhbhaag bhavet ||

Meaning: - "May all beings be happy, all be free from diseases, that is, be healthy; may good things happen to all; may nobody have any suffering." Composing this mantra of good wishes, one gives blessings to everyone and keeps praying. As a result of which, the virtuous earnings and the wealth of bhakti of this worshipper finish by means of wishes and blessings. A follower of a Tatvdarshi Saint never makes such a mistake. Therefore, the Speaker of Gita has said that - 'That worshipper of Param Akshar Brahm also comes to me only, because the bhakti was finished by giving blessings and wishing well for everyone, some was spent in Mahaswarg (Great Heaven in Brahmlok), and then one goes in the cycle of life and death and the births of 84 lakh living beings.

Let us prove from the life of King Janak: -

In Tretayug, Janak was a religious king. His daughter was Sita who was the wife of Trilokinath (Lord of three worlds) Shri Vishnu alias Shri Ramchander who was son of Shri Dashrath. In Satyug, the soul of King Janak was King Ambreesh who was a supreme devotee of Shri Vishnu. Besides this, he used to chant 'Om' naam in accordance with the Vedas which is worship of Brahm. As a result of which, he enjoyed the reward (comforts) of his bhakti for millions of years in the heaven built in Shri Vishnu's lok (world). Then in Tretayug, he was reborn as Janak who was a religious king. He performed several Yagyas (religious rituals) in his lifetime. He worshipped Shri Vishnu ji and also did Brahm sadhna (worship). When he was about to depart from the world, an

aircraft came from heaven. Boarding King Janak, it took off. On the way, there was a hell, in which 12 crore (120 million) beings were bearing the punishment of their deeds. There was outcry everywhere. Janak asked the messengers of god, "Which distressed people's outcries are these? Stop the aircraft." The aircraft stopped. The messengers of god told, "King! This is a hell. Living beings are bearing the punishment of their sinful deeds here." Janak said, "Take them out of this hell. I can't see this." The messengers of god said, "Janak ji, this is not your kingdom. Dharmraj's orders are followed here." Janak said, "Either release them or put me also in this very hell." The messengers of god said, "Only Dharmraj can resolve this." King Janak said, "I want to talk to Dharmraj." Dharmraj appeared there and after knowing the entire situation, said, "I cannot put you into this hell and neither can I release these 12 crore (120 million) beings from the hell. I can tell you one solution. You (Janak) may grant some of your wealth of bhakti (virtues and earnings of recitation of mantra) to these 12 crore beings. Then I will send these along with you to heaven." Janak ji out of kindness gave half of his wealth of bhakti to those 12 crore beings. Those 12 crore souls based on the virtues given by King Janak went to heaven, and King Janak also residing in heaven (in the heaven of Vishnu Lok, then in the Great Heaven of Brahm Lok) enjoyed the fruits of his virtues due to which his wealth of bhakti finished.

**Gist of the story:** - King Janak had donated half of his virtues to those 12 crore beings. Those virtues were distributed equally amongst those 12 crore beings. As a result of those virtues, those souls stayed in heaven. Then on termination of those virtues, they were put back into the same hell. They had to then bear the punishment of the residual sins. King Janak was gravely deceived. Half of his virtues finished through donation and the other half finished after enjoying them above in heaven; he again fell in the cycle of birth and death. The same soul of Janak ji became the Sikh Guru Shri Nanak Dev Sahib in Kalyug. Supreme God guised as a Jinda Saint met Shri Nanak ji on the bank of river Bein in Sultanpur city. He took him to that eternal supreme abode (Satyalok = Sachkhand). Then, on the third day Supreme God left him on the bank of the same river Bein. God imparted the entire (Tatvgyan) true spiritual knowledge to him, showed him several births of his previous good lives, and gave him Satyanaam (which is a mantra of two words in which one is Omkar (Om) and the other is a secret; it is only told to a disciple). Then, Shri Nanak Dev Sahib ji attained complete salvation. If God appearing in Tatvdarshi Saint's form had not imparted Tatvgyan (true spiritual knowledge), then Shri Nanak Dev's soul would have never become free from the cycle of birth and death. That true way of worship is with me

(Saint Rampal Das). The topic going on is that one should never destroy one's wealth of bhakti through blessings under the influence of emotions. You would not have seen any sensible wealthy person distributing his currency notes to others. If you want to help someone, then tell him/her the way to earn, so that he/she can stand on their own feet and become wealthy. Likewise, if devotees want to help someone, then they should get them initiated from a complete guru and inspire them to earn the wealth of bhakti.

In Gita Chapter 12 Verse 5, it is said that - "Those whose faith is in the Sachidanand Ghan Brahm (True-happiness-giving God), that is, in Param Akshar Brahm, and who only (*chetsa*) know Him, majority of the time (*kleshH*) because of doubt they are in a conflict of knowledge. Due to this, it is a salvation attained through suffering by those human beings." The meaning is that because of not finding a Tatvadarshi Saint (Complete Satguru), even Kabir Panthis (Gheesa Das Panthi, Garibdas Panthi, Dadu Panthi, Nekiram Panthi, all these are called Kabir Panthis) practice difficult religious austerity. They perform fasting, vow of silence and other difficult religious practices. Therefore, it is said that the way of worship of that Complete God is attained through hardships and miseries. But in reality, all the scripture-based way of worship is very easy.

**Evidence:** - In Yajurved Chapter 40 Mantra 15, it is said about worship of Brahm that: -

VaayuH anilam amritam ath idam bhasmantam shareeram |  
Om kritam smar, kilbey smar, kartuH smar ||

**Meaning:** - 'Om' naam is of Brahm worship. To get the *amritam*, that is, salvation obtained from it, chant 'Om' naam (*vayuH anilam*) through incoming and outgoing breath with full devotion until the end of the body (*kritam smar*) remember it while doing work, (*kilbey smar*) remember it with an ache, that is, with a pang in the heart, (*KartuH smar*) remember it considering it to be the main task of human life. (Yajurved Chapter 40 Mantra 15)

Then Yajurved Chapter 40 Mantra 17, the speaker of the knowledge of Vedas (he is also the speaker of Gita) has stated that - "That Complete God is hidden (unmanifested) in the upper lok (world). (*Aham kham Brahm Om*) I am Brahm; I live in divine sky-like Brahm Lok; my mantra is 'Om'. In Yajurved Chapter 40 Mantra 10, the speaker of the knowledge of Vedas says that - "Some consider God (*Sambhavaat*) to be in form who takes birth as an incarnation; some (*asambhavaat*) consider Him to be unborn, that is, formless. Whether that God takes birth or

not or whatever He is like, (*Dheeranam*) Tatvadarshi Saints give that knowledge; (*ShrunuH*) listen from them. (Yajurved Chapter 40 Mantra 10)

This same evidence is given in Gita Chapter 4 Verse 34 that the Tatvadarshi Saints impart the complete knowledge about God. Search for them; by asking them question without any deceit, politely and by prostrating before them, those Tatvadarshi saints will impart true spiritual knowledge to you. It is also mentioned in Sukshm Ved that: -

Naam uthat naam baithat, naam sovat jaag re |

Naam khaate naam peete, naam seti lag re ||

Meaning: - The worship of God is done only by chanting naam (mantra). Chant that naam (mantra) while doing your work, before falling asleep, as soon as you wake up in the morning, while having food, while drinking any liquid, that is, remember naam while doing all the tasks. The purport is that instead of doing Hathyog, perform worship in Karmyog.

### **"There are two types of Knowledge in Gita"**

The knowledge of Gita that does not match with the Vedas (Rigved, Yajurved, Samved and Atharvaved) and the Sukshm Ved (the true spiritual knowledge which Sachidanand Ghan Brahm i.e. Satya Purush has uttered from his lotus-mouth) is incorrect. It is the personal opinion of the Speaker of the knowledge of Gita; it is not acceptable. The Speaker of Gita has stated in many verses (Gita Chapter 13 Verse 2, Chapter 7 Verse 18, Chapter 6 Verse 36, Chapter 3 Verse 31 and Chapter 18 Verse 70) that this is my opinion, my thought. In Shrimadbhagavat Gita, 95 percent of the knowledge is that of the Vedas and 5 percent is the personal opinion of the speaker of Gita. If it matches with the Vedas, then it is okay; otherwise, it is useless. Gita Chapter 2 Verses 37-38 are sufficient as examples. There is conflicting information in these. In Gita Chapter 2 Verse 37, he is telling benefit and loss. He has said that - 'Either by dying in the battle you will go to heaven, or by winning the battle you will rule the earth. Therefore, O Arjun! Stand up for the battle.' (Gita Chapter 2 Verse 37) Then immediately in Gita Chapter 2 Verse 38, he says contradictory to this that - 'Considering victory and defeat, joy and sorrow to be equal, get ready for the battle. By fighting in this way, you will not incur sin.' (Gita Chapter 2 Verse 38)

Even in Gita Chapter 11 Verse 33, he has clarified that - "You may get up; achieve fame. By winning over the enemies, enjoy a prosperous kingdom. I have already killed the warriors in front of you; you may only be the cause.'

## **"The Yagya (Religious Ritual) Performed by the Pandavs"**

An episode comes in Mahabharat Text that a battle took place in the field of Kurukshetra; millions of soldiers were killed, millions of sisters became widow, millions of children became orphan. Pandavs won the battle. Kauravs were destroyed. Making Yudhishtir sit on the throne of Delhi (Indraprasth), Shri Krishna returned to Dwarika. King Yudhishtir started getting horrible nightmares in which he started seeing decapitated people entering his palace. He started seeing millions of children shouting "Father-Father". Widows of millions of soldiers were seen wailing, mourning, pulling their hair while saying "Alas! Dear husband; Alas! Dear husband." As if that pain of theirs was saying, "To enjoy the comforts of the palaces, you have made us widows; along with these children kill us as well, your gradeur would become complete. For how many days will you sit on this throne?" One day, in the morning King Yudhishtir went on the bank of river Ganges to take bath. There, thousands of women who had broken their wedding bangles on becoming widows had also come on that bank to immerse their bangles. They were crying, sobbing; some were falling unconscious; their sons and daughters were falling on their widow mother and crying. Some women who were old were walking with someone's support and everybody was crying. Seeing this ghastly spectacle, King Yudhishtir returned without taking bath. The same scene kept revolving in front of his eyes the whole day. He didn't eat or drink anything. When he was about to sleep at night, the same scene was in front of him. When somehow he slept, he started having the same dreams he was having for the first two-three days. Neither was King Yudhishtir able to sleep, nor was he able to cry, nor was he eating anything. He used to only eat minimal food. His eyes used to be wide open, face full of fear. Draupadi was seeing this state of her eldest husband for quite a few days. Many times, she asked the reason as well. But the answer used to be - "Nothing- Nothing". When Draupadi did not get a satisfactory answer, seeing Yudhishtir's state deteriorating day by day, she had to tell it to other Pandavs. The four Pandavs (Bheem, Arjun, Nakul and Sahdev) went to Yudhishtir, and politely asked the reason of his tension. Yudhishtir at that time also said, "Nothing. When the elder brother is alive, the younger brothers should not take any tension." But Arjun said, "Big brother, are we kids? Can we not share the grief of our brother? Do you not consider us your brothers?" Tears fell from Yudhishtir's eyes and he took the four of them in his arms and embraced them. Then, putting his hand on their face, said, "Don't say this. You are not just my brothers, but my life,



and a legacy of father, but there is nothing that I should hide from you." Sahdev with tears in his eyes said, "Big Brother! It seems that after becoming a king, you have become a fraud. You are certainly cheating us. Tell us the truth, you have swear of four of us. Otherwise, we will also quit eating and drinking. Yudhishtir was forced by the affectionate taunts of his younger brother to express his sorrow before them. Then he described all the nightmares and the scenes he had seen on the bank of river Ganga. Pandavs' guru was Shri Krishna. (Evidence is given in Gita Chapter 2 Verse 7 and Gita Chapter 4 Verse 3.)

Therefore, the five Pandavs reached Dwarika, and made Shri Krishna familiar with the problem of Yudhishtir, and asked the reason behind this crisis and the solution. Shri Krishna contemplating on it told that Yudhishtir has the shadow of evil spirits on him, and he has incurred the sins of the killings of relatives in the battle.

**Solution:** - Shri Krishna told, "Perform an Ashwamegh Yagya. Feed the sages and saints, seers - great seers and Brahmins of the whole earth, your relatives and all the demi-gods of heaven in that Yagya. Bring a *Panchayan (Panchanan)* i.e, a five-mouthed conch shell. It should be kept on a decorated stage. Once all the guests have consumed food, this conch shell will blow automatically. Then, this crisis of your three sufferings (the three types of sufferings: physical, material, spiritual) will end. In case the conch shell does not blow, then the yagya will not become successful and the crisis will continue." Arjun was struck dumb on hearing this. His head was about to explode. He thought that when the battle was about to happen and I was refusing to fight, at that time, God was repeatedly inspiring me to fight. He had said that - 'You will not incur any sin; you are merely an instrument. You have the best of both worlds.' Now he is saying that the sin of the carnage at the battle is the cause of your crisis. The solution he has given is also such that millions of rupees (worth billions of rupees now) will be spent. Contemplating this, Arjun suppressed his feelings thinking that if today I will question Shri Krishna that while delivering the knowledge of Gita, you were saying that - "Fight, you will not incur sin", now you are telling that the same sin incurred in the battle is the cause of the crisis, then Brother Yudhishtir will think that - 'Billions of rupees have to be spent in my treatment, therefore Arjun is arguing with Shri Krishna; he does not want to get my treatment done.' If Brother Yudhishtir will get even a slightest clue, he will die but not get the treatment done. Thinking this, Arjun, asking the date and place of Yagya, started preparing for the Yagya. In that Yagya, 33 crore (330 million) demi-gods, 88 thousand sages, 12 crore (120 million) Brahmins, 56 crore (560 million) Yadavs

(Arjun's In-laws from Dwarika), Nine Naaths, 84 Siddh Mahatmas, and many other ordinary people came, and everybody along with Shri Krishna consumed food, but the conch shell did not blow. Thereafter, Saint Sudarshan (Supach) was called, and then that conch shell blew and the yagya became successful. At that time, God, who comes in every (yug) era to play a divine role of a Tatvadarshi Saint, had appeared by the name Karunamay. Sudarshan was His disciple, and he used to do bhakti of Satyanaam (Satnaam, which is of two words; one is 'Om' and the other is 'Tat'). The Yagya of Pandavs had become successful due to this, and the crisis that had arisen from the three types of sufferings (physical, material and spiritual) ended. It did not end even after the consumption of food by Shri Krishna ji and the other abovementioned great men. Shri Sudarshan ji used to worship that Param Akshar Brahm, that is, Complete God. It is said in Sukshm Ved :-

Tum kaun Ram ka japtey japam | tatein katein na tumhre in teeno taapm ||

Meaning: - The (naam) mantra of worship of which Ram do you chant, by which even your three types of sufferings do not end, let alone attaining salvation.

Therefore, I (Sant Rampal) have that true way of worship, the Satyanaam of two words. Come, and by taking initiation, get your welfare done.

Now let us come on the same topic that there are two types of knowledge in Gita, that is, there is a paradox. One, the speaker of Gita has used tactics to make the battle happen. Because of being against the Vedas and away from the truth, it is not acceptable; it is his personal opinion. That is why, in Gita Chapter 12 Verse 5, he has stated that the worship of that Sachidanand Ghan Brahm (True-happiness-giving God) is obtained through unrest and sorrow. Whereas, it is written in the Vedas that after finding a Tatvadarshi Saint, the bhakti of that God (Complete God) is done by chanting (naam) mantra while doing one's work; it is very simple. This proves that the personal opinion that the speaker of Gita has given, if it does not match with the Vedas (four Vedas: - 1. Rigved, 2. Yajurved, 3. Samved, 4. Atharvaved, and the fifth Ved is Sukshm Ved), then it is useless. It is self-made by the speaker of Gita. We do not have to adopt it. We do not have to accept it.

Other evidence: - In Gita Chapter 12 from Verse 8 to 19, the speaker of Gita has given his own opinion. In Gita Chapter 12 Verse 8, the speaker of Gita has stated that - 'Engross your mind in me, engross your intellect in me, you will come to me. Similarly, if you will worship the (Oordhvam) abovementioned *Avyakt/Unmanifested*, then you will go to him; there is no doubt in this.' (Gita Chapter 12 Verse 8)

In Gita Chapter 12 Verse 9, the speaker of Gita says that - 'If you want to attain me and you are unable to engross your mind in me, then O Dhananjay (Arjun)! Desire to attain me by doing *Abhyas Yog/Sadhna*, that is, by chanting mantra and daily study of holy text etc.'

In Gita Chapter 12 Verse 10, the speaker of Gita says that - 'If you are even incapable of practising chanting of mantra and studying holy text etc daily then (mat karm paramH) be one who performs best deeds for me. Thus, by even performing auspicious deeds for me, you will attain siddhi (spiritual powers).'

In Gita Chapter 12 Verse 11, the speaker of Gita says that - '(Mdyogam - Mat Yogam) depending on the way of worship told by me, if you are even unable to do the abovementioned religious practice, then (Yataatmvaan = Yat Aatmvaan) be one with a 'Yati' soul.' The meaning of "Yati" is that a person in whom except his wife, sexual feelings never arise for any other women; he is called a 'Yati' man. Like, Shri Ramchandra is called 'Yati'; 'Jati' in saint language. Shri Sukhdev = Shukdev, son of Vyaas, has also been considered to be a Yati = Jati, and Sita, wife of Shri Ramchandra, has been considered to be 'Sati'. Therefore, it is said that becoming Yataatmvaan, meaning a Yati man, relinquish the fruits of all deeds. (Gita Chapter 12 Verse 11)

In Gita Chapter 12 Verse 12, the speaker of Gita says that - 'Knowledge is superior to (*Abhyaasaat*) the practice of chanting mantra, daily study of holy text etc., that is, gain knowledge by becoming inquisitive. Superior to (*Gyan*) knowledge is (*Dhyaan*) meditation', that is, forcefully sitting in a meditative state has been described here as "*Dhyaan*" according to the opinion of the speaker of Gita. All the sages used to follow this. Currently, it is called Meditation. 'Superior to meditation is the renunciation of the fruits of all actions because through renunciation, instant peace is attained.' (This is the opinion of the speaker of Gita.)

In Gita Chapter 12 Verse 13-14, the speaker of Gita says that - 'A person who is free from any hatred against all the beings, who is everyone's friend and is kind (as was King Janak), free from affection and arrogance, who remains same in joy and sorrow, who is forgiving, a (yogi) worshipper who is always contented, who is a (Yataama) 'Yati' man, who is determined, that is, who follows, whatever my own knowledge, opinion, or the knowledge of Vedas I have given, with determination, that devotee of mine who is devoted to me is dear to me.'

Likewise, in Gita Chapter 12 Verse 15 to 19, the speaker of Gita has stated his own opinion which only takes one towards atheism. Like, in the description given above (Gita Chapter 12 Verse 8 to 12) he has

stated that :-

'Engross your mind in me. If you cannot engross your mind, then (Abhyaas) practice chanting of (naam) mantra and daily study of holy texts etc. The meaning of (Abhyaas) practice is to repeatedly perform an action daily. Desire to attain me by chanting (naam) mantra and (paath) daily study of holy texts. If you cannot chant mantra and study holy text daily, then perform actions for me, that is, for God.' For example, like the religious acts are performed. To distribute blankets somewhere, to provide (bhandara) free food to laymen somewhere, to build a temple somewhere, to build free water-kiosk somewhere, to feed grains to birds etc all are said to be actions done to attain God. 'By doing these, you will attain some (siddhi) spiritual power.' Dear Readers! Please think carefully, in this verse, the fruit obtained from these actions has also been mentioned that "Siddhi" (spiritual power) is obtained. Then, the worshipper himself/herself becomes capable of performing exorcism, incantations, giving blessings and curses, and becomes famous as a Maharishi (great sage). (Gita Chapter 12 Verse 10)

'If you cannot even perform an action for God, then becoming a 'Yati' (jati) man, renounce the fruit of the action.' (Gita Chapter 12 Verse 11)

Please think: - When one will not perform any religious act for God, then what acts are left whose fruits have to be renounced. This is called a knowledge which makes neither head nor tail, nonsensical knowledge.

Then in Gita Chapter 12 Verse 12, he has done wonders. He has stated that - 'Knowledge is superior to (abhyaas) practice', that is, practice of chanting (naam) mantra and reading holy text daily, which the speaker of Gita is saying to be his own opinion. Here this knowledge is being discussed. 'Compared to knowledge, (Dhyaan) meditation is superior', that is, forcefully sitting in solitude on a seat and doing meditation is superior (the method mentioned in Gita Chapter 6 Verse 10 to 15, which is the personal opinion of the speaker of Gita). 'Superior to meditation is the renunciation of the fruits of all religious actions because through renunciation, instant peace is attained.' In Gita Chapter 12 Verse 11, there is order of even renouncing all the religious actions. This type of knowledge is pushing the devotees towards atheism. This knowledge of the speaker of Gita is against the holy scriptures. Due to which, the worshippers relinquishing the injunctions of the scriptures, started following arbitrary practices, and waste their invaluable human lives. If this knowledge had been correct that if you can't engross your mind in God, then do *Abhyaas* (practice chanting of mantra, study holy texts

daily); if you can't do *Abhyaas*, then do actions for God; if you can't do actions for God, then relinquish the fruits of all actions, then what was the need for the four Vedas and the other 650 verses of Shrimadbhagavat Gita (because in approximately 50 verses there is knowledge based on the personal opinion of the speaker of Gita). Just these 4-5 verses were sufficient. Thus, the personal opinion which the speaker of Gita has told, which is contrary to the Vedas, is not acceptable. In Gita Chapter 12 Verse 20, to hide his ignorance, he has then said that - 'But those (ShradhanaH) worshippers who with devotion (Paryuvaste) worship the (MatparmaH - Mat ParmaH) Supreme God superior to me, they are dearer to me.' Like, there is a description in the beginning that even in Gita Chapter 5 Verses 14 to 16, 20, 24, 25, 26, there is proof that the speaker of Gita has mentioned about a God other than him. In Gita Chapter 5 Verse 14, the speaker of Gita has said that - 'God neither gives rise to a man's doership, nor actions, nor the union of actions and fruits, but all living beings act according to their nature.'

Gita Chapter 5 Verse 15: - (VibhuH) Omnipresent, that is, Vasudev about whom there is mention in Gita Chapter 3 Verses 14-15. In Gita Chapter 3 Verses 14-15, it is said that - 'All the living beings arise from food grains. Food grains arise from rain, rain occurs from religious rituals, that is, Yagyas. Yagyas arise from scripture-based religious actions. Religious actions arise from Brahm, that is, Kshar Purush. Know Brahm, that is, Kshar Purush (AksharH sam Uddh bhavam) to have arisen from the Immortal God, that is, Param Akshar Brahm.' This proves that (Sarvgatam Brahm) the Omnipresent God, that is, "VibhuH" neither acquires anyone's sins nor virtuous deeds. All the (JantavH) living beings and human beings are getting infatuated with Him alone.

By reading Gita Chapter 5 Verse 16 and 17, it will become clear that the speaker of Gita has mentioned about a God other than him. Similarly, Gita Chapter 5 Verses 20, 24, 25, 26 can be understood in Gita from the translation done by the other translators.

Likewise, in Gita Chapter 6 Verse 7, the word "Parmatma" (God) is clearly written in the original text, which is a proof of another "Parmatma" (God) other than the speaker of Gita, because in Gita Chapter 15 Verse 17, it is said that - 'Other than the two Purushs, Kshar Purush and Akshar Purush, mentioned in Verse 16, there is (Uttam Purush, that is, Purushottam) Superior God (*Parmatma iti udaahrit*) who is called Parmatma (God). He only by entering into the three world sustains and nurtures everyone; He is the immortal God.' In this (Gita Chapter 15 Verse 17) also, there is word "Parmatma". In this way, we

have to understand the sacred knowledge of Gita. Merely reading Gita does not lead to welfare. One has to understand its sacred knowledge and do one's religious rituals according to it, then one gets all the three benefits, happiness, spiritual power and complete salvation that have been outlined in Gita Chapter 16 Verse 23.

Now let us again discuss that topic which the questioner has wanted to know that "Who is the Complete God other than the speaker of the knowledge of Gita, and in whose refuge has he advised to go other than him?"

The answer is going on. It has indeed become clear that "Param Akshar Brahm" is other than the speaker of Gita. In Gita Chapter 18 Verse 62, it has been advised to go in the refuge of that Supreme God (Param Akshar Purush). In Gita Chapter 18 Verse 66, Gita Chapter 8 Verse 28, Gita Chapter 12 Verse 6 and 7, it is said that - 'To attain the Complete God, my bhakti is also done.' Like, in Gita Chapter 17 Verse 23, there is recitation of three (naam) mantras "Om Tat Sat" for the attainment of the Param Akshar Brahm (Complete God). In Gita Chapter 8 Verse 13, the speaker of Gita has only mentioned one "Om" (naam) mantra for doing his worship. For the attainment of the Complete God, a worshipper also chants "Om" mantra. Therefore, in Gita Chapter 8 Verse 28, it is said that - 'A (yogi) devotee, who on knowing this mystery through (Tatvagyan) true spiritual knowledge, (atyeti) violates i.e. relinquishes the virtuous fruit obtained from doing bhakti according to the Vedas, from performing (yagya) religious rituals according to them, from doing (tap) religious austerity, that is, the physical and psychological problems that one has to face for being firm on one's religion, and from doing charity, that is, who relinquishes the fruit of bhakti obtained from a religious action, goes to (Aadya) eternal (Param) other = another/second (sthanm) abode.'

In Gita Chapter 12 Verse 6, the speaker of Gita has said that - 'All the devotees, who (MatparaaH = Mat ParaaH) worship another God other than me, relinquish all the religious acts of my worship to me. They solely worship that God who is beyond me.'

In Gita Chapter 12 Verse 7, it is mentioned that - 'O Arjun! Those who engross their minds in me, who know me, (chetsam) they have known me (aaveshit) with passion. I quickly (sam uddharta = Samuddharta) salvage those devotees in the same way from the ocean of world.'

In Gita Chapter 18 Verse 66, it is stated that: -

Sarvdharmaan parityajya mam, ekam sharnam vraj |  
Aham tva sarv papebhyaH mokshyishyami ma shuchH ||

The translation which the other translators have done of this Chapter 18 Verse 66 is incorrect and is as follows - 'Relinquishing all the religions, that is, all the actions into me, you only (Vraj) come in one my, the almighty, base-of-all, God's refuge. I will liberate you from all sins. You do not grieve.'

**Interpretation:** - The translation that has been done, that relinquishing all the religions, that is, obligations into me, you only come in one my, the almighty, base-of-all, God's refuge, is incorrect.

**Please think:** - In Gita Chapter 18 Verses 46, 62, Chapter 15 Verses 1- 4 and 17, the Almighty, Base-of-all, God has been said to be someone else, who in Gita Chapter 8 Verse 3 has been called 'Param Akshar Brahm'. Here, in Gita Chapter 18 Verse 66, the translator has added the glory from his own side which is useless. Then he has said that - 'Relinquishing all the actions into me, come in my refuge.' This is also not justified. If somebody says that - 'Leave all your actions into me and come in my refuge!' This also clarifies that - 'Leaving the bhakti earnings of all the religious actions into me, you go in the refuge of the other.' Anyway, the meaning of "Vraj" is 'to go'; it cannot be "to come". Like, in English the word "Go" means "to depart"; it should not be interpreted as 'to come'. Other evidence - in Gita Chapter 2 Verse 7, Arjun has said that - 'I am your disciple; I am in your refuge; give me appropriate instructions.' Then in Gita Chapter 4 Verse 3, the speaker of Gita has said that - 'You are my devotee and friend.' To do this translation here in Gita Chapter 18 Verse 66 that - "Come in my refuge" - is completely inappropriate because Arjun was already in Shri Krishna's refuge. It has been proved above. Because of not knowing the (Tatvgyan) true spiritual knowledge, the translators have misinterpreted many words.

The speaker of Gita has stated in Gita Chapter 18 Verse 62 that - 'Go in the refuge of that God. Only by the grace of that God, you will attain supreme peace and Eternal Supreme Abode.' In Gita Chapter 18 Verse 46, he has stated that - 'The God from whom all the living beings have originated and from whom this entire world is pervading, by worshipping that God while naturally performing one's chores, one attains supreme (siddhi) spiritual success.' In Gita Chapter 15 Verse 17, he has clarified that - '(Uttam Purush) Supreme God is someone else other than the two (Purushs) gods mentioned in Verse 16. He is called Parmatma (God). Entering into the three worlds, He sustains and nurtures everyone. In reality, He is the Immortal God.' In Gita Chapter 15 Verse 4, the speaker of Gita has said that - 'After finding a Tatvdarshi Saint, one should search for that supreme state of God, having gone

where, worshippers do not return to this world. Worship that Supreme God from whom this world-like tree has extended.'

The speaker of Gita has clarified his state in Gita Chapter 2 Verse 12, Chapter 4 Verse 5, Chapter 10 Verse 2 that - "Arjun! You and I have had several births and will continue to have in future. You do not know; I know." A god who himself undergoes birth and death is not immortal. His worshipper will also keep taking birth and dying. A worshipper of Brahm cannot achieve salvation that has been mentioned in Gita Chapter 15 Verse 4 that - "Having gone where, one is not reborn".

The actual translation of Gita Chapter 18 Verse 66 is as follows.

Translation: - (Sarv dharmaan) all the religious actions which are of my worship, their bhakti earnings. Them (mm) unto me (Parityajya) relinquishing, you (ekam) in that One, like whom there is no one, unparalleled, Almighty Supreme God, that is, Param Akshar Brahm (sharanm) in refuge (Vraj) go. (Aham tva) I, you (sarv papebhyaH) from all sins (mokshyishyami) will liberate (ma shuchH) do not grieve.

Translation: - Relinquishing the earnings of all the religious actions of my worship unto me, you may go in the refuge of that One, like whom there is no one, unparalleled, Almighty Supreme God, that is, Param Akshar Brahm. I will liberate you from all the sins. You do not grieve.

In Gita Chapter 18 Verse 66, the speaker of Gita has said that - 'The mantras which are of my worship, relinquishing their bhakti earnings unto me, you only go in the refuge of that One, that is, equal to whom there is no other power, unparalleled, Almighty Supreme God, that is, Param Akshar Brahm. I will liberate you from all sins; do not grieve.' (Gita Chapter 18 Verse 66)

Analysis: - In Gita Chapter 17 Verse 23, the speaker of Gita has indicated that - 'For the worship of that (BrahmnH) Sachidanand Ghan Brahm, that is, Param Akshar Brahm, there is recitation of these three mantras "Om Tat Sat".' There is order to chant only this. Then in Gita Chapter 8 Verse 13, the speaker of Gita has told the mantra of his worship: - 'There is only one "Om" mantra of my, Brahm's, worship. One who leaves his/her body while chanting this, he/she attains my supreme salvation.' "Om" is the recitation mantra of Brahm. One goes to Brahmlok by this. This is that supreme salvation, which has been described as *Anuttam* i.e. bad/inferior in Gita Chapter 7 Verse 18. In Gita Chapter 8 Verse 16, he has stated that - the worshippers, who have gone to any of the loks upto Brahmlok, are in rebirth, meaning the worshippers who have gone upto Brahmlok remain in rebirth and death; therefore, in the abovementioned Gita Chapter 18 Verse 46, 62,



66, Chapter 15 Verse 4 and 17, he has advised to go in the refuge of some All-Capable God. In the three mantras 'Om Tat Sat' in Gita Chapter 17 Verse 23, the mantra "Om" is the recitation-mantra of Brahm. This very Brahm has been called Kshar Purush in Gita Chapter 15 Verse 16, and the second god who is called Akshar Purush, his recitation mantra is "Tat"; this is coded, and in Gita Chapter 15 Verse 17, it has been stated that "Uttam PurushH Tu AnyaH", Purushottam, that is, the Greatest, Almighty (Purush) God is someone else other than Kshar Purush and Akshar Purush. His mantra is "Sat" which is coded. For going to that Supreme State, that is, Eternal Supreme Abode, which in saint language is called "Satyalok", of that Supreme God i.e. Param Akshar Brahm who in saint language is called "Satya Purush", meaning to attain complete salvation, one has to chant the mantra "Om Tat Sat" of Gita Chapter 17 Verse 23. There is no other mantra for complete salvation. "Tat - Sat", these two are other mantras which are told to the disciple only at that time of initiation. "Om" mantra is of Brahm = Kshar Purush, the Speaker of Gita. He is worshipped by the recitation of "Om" mantra. The earnings of "Om" mantra, that is, the religious practices have to be relinquished to Brahm. Earlier, due to lack of tatvgyan (true & complete spiritual knowledge), we used to spend the earnings (wealth of worship) of "Om" mantra by going to Brahmlok. The sins, that is, the debt (loan) used to remain outstanding. We used to bear them by suffering in hell and in the bodies of 84 lakh living beings. Now we will relinquish the wealth of worship of "Om" mantra to Brahm. We will not bear its fruits in Brahm Lok. In return for which, this Brahm, that is, Kshar Purush will cancel all our sins, that is, debt. This is the purport of this Gita Chapter 18 Verse 66. Then we will give the earnings of "Tat" mantra to Akshar Purush, that is, ParBrahm (the other Brahm from the speaker of Gita). He has a region of 7 sankh (700 quadrillion) Brahmmands. We have to give a fare to cross this to go to the Eternal Supreme Abode (Satyalok). In other words, the toll tax is paid by the earnings of the "Tat" mantra. Then the "Sat" mantra which is a recitation-mantra of Satya Purush (Param Akshar Brahm), taking its earning, we will go to that supreme state, Eternal Supreme Abode (Satyalok), of the Supreme God, having gone where, worshippers never return to the world. They attain supreme peace, that is, complete salvation. This complete way of worship is with me (Sant Rampal Das). Come and get your welfare done.

This is the true translation of Gita Chapter 18 Verse 66. Therefore, it is called -"The Knowledge of Gita is Nectar". It has been proved from the abovementioned evidence that Complete God is other than the speaker of Gita. The speaker of Gita has asked to go in His refuge only (in Gita Chapter 18 Verse 62, 66). Not understanding the precious

knowledge of Gita, the ignorant people have misinterpreted it that the speaker of Gita is asking to come in his own refuge only.

Like, if a person's work is under the Chief Minister and he is standing next to a minister and requesting him that please do this work of mine. A minister is wise; he doesn't mislead. He will say that if you have to get this work done, then go to the Chief Minister. Only by his grace, your work can be done. That minister writes a letter which says - 'You go to that Chief Minister; only by his grace your work can be done', and gives it to him. If someone interprets it that the minister is asking you to come to him only, then he is misinterpreting it. That person has come from the minister only. In this way, by not understanding the nectar-knowledge of Gita, the ignorant saints by doing a nonsensical translation have misled the readers, and have themselves also fallen in the cycle of birth and death as well as have put their innocent followers who consider these ignorants to be complete scholars, Gita Manishi, in the cycle of birth and death. Who had delivered the knowledge of Gita? This has been clarified in the previous question-answers. Read the answer to Question 1.

**Question 27: Is God in form or formless? Is the meaning of "Avyakt" formless?**

**Answer:** God is in form. He is in man-form, that is, He has an appearance like that of man. The meaning of *Avyakt* is not formless; it means 'in form'. For example, like the clouds cover the sun. At that time, the sun is *Avyakt* (Invisible). Even though the sun is not visible to us, but it is *Avyakt*; it is in form. Those gods who are not visible to us by ordinary way of worship, they are said to be *Avyakt*.

Like, in Gita Chapter 24-25, the speaker of Gita has called himself *Avyakt* because he was speaking by entering into Shri Krishna. When he became *Vyakt* (visible), he showed the Viraat form. This is the first *Avyakt* God (unmanifested God) who is called Kshar Purush, He is also called Kaal. From Gita Chapter 8 Verse 17 to 19, the second *Avyakt* is Akshar Purush. In Gita Chapter 8 Verse 20, it is said that - other than this *Avyakt* i.e. Akshar Purush is another Eternal *Avyakt* Supreme God i.e. Param Akshar Purush. Thus, these three are gods in form (man-like form). The meaning of *Avyakt* is not formless. Kshar Purush has pledged that - 'I will never appear before anyone in my original form'.

**Evidence:** In Gita Chapter 11 Verse 47- 48, it is said that - 'O Arjun! This Viraat form of mine that you saw, no one before you had seen this form of mine. I have shown this to you by my grace.'

In Gita Chapter 11 Verse 48, he has said that - 'This form of

mine can neither be seen by the method mentioned in the Vedas, nor by *Jap* (chanting mantra), nor *Tap* (religious austerity), nor *Yagya* (religious ritual) etc.' This proves that none of the sages-great sages and worshippers saw Kshar Purush (the speaker of knowledge of Gita). Due to which, they considered him to be formless. It is stated in Sukshma Ved (Tatvgyan / complete spiritual knowledge) that: -

"Khojat-khojat thaakiya, ant mein kaha bechoon (formless) |  
Na guru pooraa na sadhna, satya ho rahey joonam-joon (birth-death) ||

Now in Gita Chapter 7 Verse 24-25, the speaker of Gita has clarified that - 'I remain hidden by my Yog-maya. I do not appear before anyone. I am (*Avyakt*) invisible.' If he is hidden, then he is in form. Even Akshar Purush is (*Avyakt*) invisible. This has been proved above. This god (Akshar Purush) has no role here. He is limited to his 7 sankh (700 quadrillion) brahmands. Therefore, nobody could see him.

❖ **Param Akshar Purush:** - This God has a role in all the brahmands (universes). He lives in Satyalok which is 16 *sankh kos* (1 kos is approximately 3 k.m.; 1 *sankh* is 100 quadrillion; so, 16 *sankh kos* = 4800 quadrillion k.m.) away from earth. The way of worship for attaining Him is not mentioned in the Vedas (Four Vedas). Due to which, nobody could see this God. When this (Param Akshar Purush) God appears on earth in His body, nobody is able to recognise Him. God even says that: -

"Hum hi alakh Allah hain, kutub-gos aur peer |  
Garibdas Khalik Dhani, Humra naam Kabir ||"

'I am Complete God. I only am Peer, that is, the Satguru (true teacher) who imparts true knowledge. I only am the creator of the entire nature. My name is Kabir.' But all the worshippers, sages-great sages have only consolidated this knowledge that God is formless. He cannot be seen. How can this weaver (Dhanak) Kabir, a poet, roaming the earth be Param Akshar Brahm?

Its solution is as follows:

No wise, God-desiring man in the world considers the four Vedas (Rigved, Yajurved, Samved and Atharvaved) to be wrong. Presently, the founder of Arya Samaj, Maharishi Dayanand, has been considered to be the complete scholar of the Vedas. He also says that "God is formless". Arya Samaj and Maharishi Dayanand consider Vedas to be true. They have themselves translated the Vedas into Hindi, in which it is clearly written that - 'God lives in the upper Lok (world). He walks from there and comes to earth (in His body). He meets good souls. He narrates the knowledge of true way of worship to them. God utters the (Tatvgyan) true spiritual knowledge from His lotus-mouth in the form of

proverbs, verses, hymns, couplets and quatrains through *Padas* (verses of devotional poetry). Due to which, He also attains the title of a famous poet. Behaving like poets, he keeps wandering on earth. Inventing the secret mantras of bhakti, He tells them to the worshippers. He inspires them to do bhakti.'

See evidence - Photocopies of the following mantras of Vedas in this book's page 109 to 123.

Rigved Mandal 9 Sukt 86 Mantra 26-27, Rigved Mandal 9 Sukt 82 Mantra 1-2, Rigved Mandal 9 Sukt 96 Mantra 16-20, Rigved Mandal 9 Sukt 94 Mantra 1, Rigved Mandal 9 Sukt 95 Mantra 2, Rigved Mandal 9 Sukt 54 Mantra 3, Rigved Mandal 9 Sukt 20 Mantra 1 and in many other Ved mantras, the aforesaid evidence is present that God is in human-form like man. There is also evidence in Shrimadbhagavat Gita Chapter 4 Verse 32 and 34. The speaker of Gita has said that - 'O Arjun! Param Akshar Brahm utters true spiritual knowledge (Tatvgyan) from His lotus-mouth. The information about Yagyas, that is, religious rituals has been delivered in detail in that Sachidanand Ghan Brahm's (True-happiness-giving God) speech. Knowing that, you will become free from all sins.' Then in Gita Chapter 4 Verse 34, it is said that - 'You may understand that knowledge by going to Tatvdarshi saints. By prostrating before them and submissively asking question, those Tatvdarshi saints will impart (Tatvgyan) true spiritual knowledge to you.'

We have given you these evidence, and the main thing is that Gita is the summary of the four Vedas. There is more of coded knowledge in it. This has also been proved that (Tatvgyan) the true spiritual knowledge is even different from the knowledge of Gita. Only Tatvdarshi saints (complete saints), whom Param Akshar Brahm meets by Himself coming on earth, know it.

**Question 28: Which pious Mahatmas have God met?**

**Answer:** God appears in all the four (yugas) eras and narrates knowledge. God has appeared (1) in Satyug by "Satyasukrit" name, (2) in Tretayug by "Muninder" name, (3) in Dwaparyug, by "Karunamay" name, and (4) in Kalyug by "Kabir" name. It is stated in Sukshma Ved:-

Satyug mein Satsukrit keh tera, Treta naam Muninder mera |  
Dwapar mein Karunamay kahaya, Kalyug naam Kabir dharaya ||

### **Whom did God meet?**

The great souls whom Supreme God met in Kalyug and told true spiritual knowledge to them, I will describe them briefly.

## First interview of Supreme God Kabir with Saint Dharmdas

1. Shri Dharmdas ji belonged to Baniya caste. He was a very rich man of Bandhavgarh (Madhya Pradesh). Since childhood, he was inclined towards bhakti. Due to which, he had made a Vaishnav Saint named Roopdas his guru (religious teacher). Being born in Hindu religion, Saint Roopdas ji used to advise Shri Dharmdas ji to worship Ram, Krishna, Vishnu and Shankar. He had advised him to keep Ekadashi fast, go on pilgrimage, perform *Shraadh*s, offer *Pind-Daan* etc. Shri Dharmdas ji used to perform all the religious practices advised by Guru Roopdas ji with full devotion. Taking permission from Guru Roopdas ji, Dharmdas ji had gone to Mathura city for pilgrimage, to take sacred bath and to circumambulate the Giriraj (Govardhan) mountain. Param Akshar Brahm Himself met Dharmdas ji in Mathura in the guise of a Jinda Mahatama. Shri Dharmdas ji took bath in the holy pond in which Shri Krishna used to take bath during his childhood. Then he brought a pot filled with water from that pond. He poured that water in the feet of a bronze statue of God Shri Krishna (Saligram), and then put it in another bowl. He made *charnamrit* (foot-nectar, a blessed drink) of it and drank it. Then he finished his ritual by giving bath to Saligram. Thereafter, he smeared a place, that is, he plastered a patch of ground with a mixture of some mud and cow dung. Then he spread a clean cloth on it and sat down to recite Shrimadbhagavat Gita. When Shri Dharmdas ji was doing all this ritual, God, guised as Jinda, was watching him sitting at a distance. Dharmdas ji was also noticing that a Muslim saint is attentively watching all his devotional acts. He thought that - 'It seems that he has been fascinated by our Hindu religious practices.' Therefore, he started reciting Shrimadbhagavat Gita loudly and also started reading the Hindi translation. Supreme God got up and came and sat down near Dharmdas ji. Dharmdas ji felt that his intuition was right. Certainly, this saint clad-like a Jinda is being fascinated by the way of worship of our religion. Therefore, that day he read several chapters of Gita, and also narrated their translation. When Dharmdas ji finished his daily ritual of worship, God said, "Mahatma ji, what is your good name? Which caste do you belong to? Which place are you from? Which religion/sect are you associated with? Please tell me. I liked your knowledge a lot. Impart some knowledge of bhakti to me too. I would be highly obliged."

Dharmdas ji replied: - 'My name is Dharmdas. I am from Bandhavgarh and belong to Vaishya caste. I am initiated from Vaishnav sect. I have taken birth in Hindu religion. I have taken initiation from Vaishnav sect with full determination and after properly understanding this knowledge. My gurudev is Shri Roopdas ji. I am well-versed with

spiritual knowledge. I do not get influenced by anyone else. I worship Ram-Krishna, who are incarnations of Shri Vishnu, and God Shankar. I keep fast of Ekadashi. I go on pilgrimages and do charity there. I worship Saligram every day. This is the Holy Book Shrimadbhagavat Gita. I read it daily. I also carry out *Shraadh*s of my deceased ancestors. I also offer *Pind-daan*. I do not kill any living being. I do not consume meat, alcohol or tobacco.'

**Question:** - Supreme God Kabir asked that - 'The book you were reading, what is its name?'

**Answer:** - Dharmdas said, 'This is Shrimadbhagavat Gita. We remain pure. We do not allow a person of a lower caste come near us.'

**Question 29:-** (of God Kabir in Jinda form) What (*naam*) mantras do you chant?

**Answer:** - (of Dharmdas) I chant Hare Krishna, Krishna-Krishna Hare-Hare, Om NamH Shivay, Om Bhagvate Vasudevay NamH, Radhe-Radhe Shyam Miladey, Gayatri mantra 108 times daily. I also chant Vishnu Sahansrnaam.

**Question 30 :-** (of Jinda Baba) O Mahatma Dharmdas! Who gave the knowledge of Gita?

**Answer :-** (of Dharmdas) The Master of the lineage, the Almighty God Shri Krishna. He himself is Shri Vishnu.

**Question 31:-** (of God in Jinda Baba form) Your venerable deity is Shri Krishna i.e. Shri Vishnu. The knowledge of Bhakti given by him is Holy Book Gita.

O Dharmdas! A farmer had a son in his old age. The farmer thought that - 'By the time my son will become capable of doing farming, I would have died.' Therefore, he wrote the method of farming and his experience in a register. He told his son that - 'Son! When you grow up, read this experience of mine written in this register time and again. Sow the crop according to this.' After some days, the father died. The son started reading his father's experience every day, but he used to act contrary to that experience in terms of the seed of crop, sowing the crop, irrigation etc. Would that son then succeed in his task of farming?

**Answer:** - (of Dharmdas) The son would become poor in this way. He must do every job according to the experience written by his father. He is a foolish son.

**Question 32:** - (of God in Baba Jinda form) O Dharmdas! Holy Book Gita is the experience of your Supreme Father God Krishna alias Vishnu and his order to you that - 'On reading my experience written

in this Holy Book Gita, if you will do bhakti according to it, then you will attain salvation.' Are you doing bhakti according to Shri Krishna's order written in Gita? Are those mantras written in Gita that your Guru has given you to chant (Hare Ram - Hare Ram, Ram-Ram Hare-Hare, Hare Krishna - Hare Krishna, Krishna-Krishna Hare-Hare, Om NamH Shivay, Om Bhagvate Vasudevay NamH, Radhe-Radhe Shyam Miladey, Gayatri Mantra and Vishnu Sahansrnam)? Is there order in Gita to keep fast of Ekadashi, carry out shraadh, perform Pind-daan?

Answer: - (of Dharmdas) No, there is not.

Question 33: - (of Supreme God) Then you are behaving like that son of farmer, whom you have called foolish, who disobeying his father's order, is proving his foolishness by acting arbitrarily and sowing wrong seed at the wrong time. Are you less foolish than that son of farmer?

Dharmdas said - O Jinda! You are a Muslim Fakir (saint). Therefore, you are calling the acts of worship of our Hindu religion and the mantras to be wrong.

Answer: (of God Kabir in Jinda form) O Swami Dharmdas ji! I am not saying anything. Your religious texts are saying that the religious gurus of your religion, making you relinquish the scripture-based way of worship, are making you follow arbitrary practices. It has also been stated in your Gita Chapter 16 Verses 23-24 that - 'O Arjun! A worshipper who rejecting the injunctions of the scriptures performs arbitrary practices, that is, who chants arbitrary mantras, carries out arbitrary shraadh, pind-daan and fasts, he/she can neither attain any (Siddhi) spiritual success, nor will attain any happiness or salvation; therefore, it is useless.' In Gita Chapter 16 Verse 24, it is stated that - 'Therefore, in determining the acts of bhakti that should be done and the acts of bhakti that should not be done, the scriptures are the evidence for you.' One will only get benefit by doing the acts of bhakti that are mentioned in these scriptures.

Dharmdas: - O Jinda! You may shut up. I can't hear this anymore. Supreme God appeared in Jinda form said, "O Vaishnav Mahatma Dharmdas! Truth is as bitter as Neem (Indian Lilac), but a sick person must take bitter medicine even when unwilling to do so. It is in his or her best interest. If you are getting annoyed, then I will leave. Saying this, God (in Jinda form) disappeared. Dharmdas became astonished and thought that - 'He was not an ordinary saint. He seemed to be a fully knowledgeable person with spiritual powers. Despite being a Muslim, he had complete knowledge of Hindu scriptures. He could be a demi-god.' Internally, Dharmdas was realising that he was doing worship contrary to the Holy Book Gita, but he was not accepting it out of ego. When God

disappeared, he got completely shattered thinking that - 'My way of worship is contrary to Gita. I am violating the orders of God. My guru Shri Roopdas ji is also not aware of the actual way of worship. Now doing or not doing this bhakti is same; it is useless.' He started looking here and there with a very heavy heart, and started calling out from his heart that - 'How stupid I am. Even after seeing the whole truth, I lost the God-like Mahatma because of my foolishness and stubbornness. O God! If I find the same saint once again, quitting my stubbornness, I will humbly understand the entire knowledge.' After praying several times in the day, he slept at night. He kept tossing and turning the whole night. He kept thinking - "O God! What has happened? All the religious practices I am performing are against the scriptures. That angel has opened my eyes. I am 60 years old. Now I do not know if I will find that angel (in Jinda form) again or not." He got up early in the morning. At first, he started preparing food. He did not perform any religious ritual that day. He had brought some fire wood from the jungle the previous day. Burning them in the stove, he started preparing food. One piece of wood was thick. It was hollow from inside. It had several ants inside it. After burning, when only a small portion of the firewood was left, Dharmdas could see its rear part. He saw that some sap was boiling on the end of that wood. The ants were trying to get out of it, but were dying by falling into the boiling sap. Some were dying by burning in the front end of the wood. Dharmdas thought - "This firewood has been burning for a while and many ants have died in it." He extinguished the fire immediately. He started thinking that - "I won't eat this sinful food. I will feed this to some sage or saint, and I will keep a fast. My sins will lessen by doing so." Contemplating this, keeping all the food in one plate, he set out in search of a sage. Supreme God Kabir assumed a different attire like that of a Hindu saint and sat down under a tree. Dharmdas saw the sage and keeping the plate of food in front of him, said, "O Mahatma! Please have food." God in the form of sage said, "Give it to me, Dharmdas. I am hungry." Dharmdas got surprised on being addressed by his name, but ignored it. God in sage form took some water in his hand from his pot, and reciting some speech from his mouth, sprinkled the water over the food. The entire food converted into ants. The plate became black with ants. The ants with their eggs in their mouth were trying to get out of the plate. God also acquired his same Jinda appearance, and said, "O Dharmdas Vaishnav Saint! You were saying that you don't kill any living being! Even a butcher is less violent than you. You have killed millions of living beings." Instantly, Dharmdas fell to the sage's feet, and asked for forgiveness for the previous day's mistake, and prayed, "O Lord! Please forgive the ignorant me. I have nowhere to go, because



the previous way of worship is completely against the scriptures. There is no benefit of doing it. You have proved this from Gita itself. Only you can tell from whom I can get the scripture-based way of worship. I am eager to listen to the entire spiritual knowledge from you. Kindly show grace to this servant and narrate that knowledge to me by which I can attain salvation."

### What does Gita Say about Keeping Fasts?

Supreme God (in Jinda form) said, "O Dharmdas! You keep fast of Ekadashi. In Shrimadbhagavat Gita Chapter 6 Verse 16, it has been forbidden; it is stated that - 'O Arjun! This bhakti is neither successful of one who eats excessively, nor of one who does not eat at all, that is, neither this bhakti is successful of a person who keeps fasts, nor of someone who sleeps too much, nor of someone who remains awake a lot.' It is completely forbidden in this verse to keep fast. Open your Gita and look in it. Dharmdas also remembered the verses of Gita because he used to read them daily. Nevertheless, he thought that the Jinda saint might get upset; therefore, he opened Gita and read Chapter 6 Verse 16, and admitted that - 'You have opened my eyes, Jinda. You seem to be a figure of God.'

### What does Gita Say about Shraadh and Pind-daan?

You carry out Shraadhs and perform Pind-daan. In Gita Chapter 9 Verse 25, it has been clarified that those who worship ghosts will go to ghosts. Carrying out shraadhs and performing Pind-daan is worship of ghosts. This is a useless religious practice.

### Sage Ruchi's Ved-opinion on Shraadh & Pind-daan

In Markandey Puran, there is a story of "*(Rachya Rishi ke Janm)* Birth of Sage Rauchya". There was a Sage Ruchi. While practising celibacy, he used to worship according to the Vedas. He was a bachelor. Sage Ruchi's father, grandfather, great grandfather and great-great grandfather, all were wandering hungry and thirsty in the lives of Pitras/ manes (ghosts). One day, all four of them appeared before sage Ruchi and said, "Son! Why did you not get married? Get married and carry out our Shraadhs." Sage Ruchi said, "O Pitamaho (grandfathers)! In Vedas, these shraadhs etc have been called *Avidya* (ignorance), acts of fools. Then why are you asking me to perform this act?"

Pitras said, "It is true that in Vedas, acts like Shraadhs etc have been called *Avidya* (ignorance), that is, acts of fools." Then those Pitras imparting knowledge contrary to the Vedas misled Sage Ruchi because affection is also a root of ignorance. It has been proved from the account

of Markandey Puran that in Vedas and in Gita, the summary of Vedas, Shraadh and Pind-daan etc worship of ghosts have been prohibited. They should not be done. Those foolish sages even compelled their son to perform shraadhs. He got married. From that, Sage Rauchya was born. They made their son also a partner in sin.

❖ Like, you chant the Gayatri Mantra; it is Yajurved's Chapter 36 Mantra 3. It doesn't have word "Om" in front of it. If the word "Om" is added to this Ved mantra, then it is an insult to God because the word "Om" is for worship of Brahm. In Yajurved Chapter 36 Mantra 3, there is glory of Param Akshar Brahm. If an ignorant person is writing a letter to the Prime Minister and is writing - To, "The Chief Minister", then he is insulting the Prime Minister. Then as far as repeated recitation of this mantra of Yajurved Chapter 36 Mantra 3 is concerned, this act does not lead to salvation. The original text of the mantra is as follows: -

BhoorbhavH swaH tat savitu vareniyam bhrigo devasya dheemahi  
dheeyo yonH prachodyaat ||

Translation of words: - (BhooH) Self-existent God (bhavH) creates Earth and Golok etc structures with word (swaH) Heaven etc are places of comforts. (Tat) He (SavituH) is the Father God of all. (Vareniyam) He is worthy of being selected by all the worshippers, that is, He is worthy of being worshipped by the virtuous souls. (Bhrigo) Effulgent i.e. bright (devasya) of God (dheemahi) with high opinion i.e. with great wisdom (Dhee yo naH prachodyaat) who analyses like intellectuals, that prudent person becomes eligible for salvation.

Translation: - The Self-existent God creates Earth and Golok etc structures with word. Heaven etc are places of comforts. He is the Father God of all. He is worthy of being selected by all the worshippers, that is, He is worthy of being worshipped by the virtuous souls. One who analyses the effulgent God with great wisdom like intellectuals, that prudent person becomes eligible for salvation.

Meaning: - The Self-existent God is the Creator of all the worlds like Earth, Golok etc and Heaven. Supreme devotees must worship that effulgent God with this thing in mind that we should worship Him who is (Purushottam) the Greatest God, who is superior to all gods, who is giver of the abode of happiness, that is, giver of all the happiness.

This is the Hindi translation and meaning of the abovementioned mantra. Salvation is not possible by only reading its Sanskrit or Hindi translation because it is only a part of the magnificence of God, that is, this Yajurved Chapter 36 Mantra 3 is just one mantra out of thousands of Ved mantras. If someone even keeps reading all the four Vedas,

then also salvation is not possible. Salvation will be attained by doing bhakti according to the knowledge given in the Vedas. Example: - The magnificence of electricity is that electricity converts darkness into light; electricity runs a tubewell by which crop is irrigated; electricity grinds flour etc - there are many merits of electricity that are written. If someone keeps reading the merits of electricity every day, he will not gain the benefits of electricity. Benefit will be obtained by taking the connection of electricity. How can the connection be obtained? By obtaining that method; one can then benefit from the qualities of electricity, not by merely singing its glory.

Similarly, by acting according to the knowledge given in the Ved mantras and in Shrimadbhagavat Gita (which is a summary of all the four Vedas) for the attainment of salvation, one attains salvation i.e. God.

**Question 34:** - (of Dharmdas) O Jinda! I do not even know which knowledge in Gita is for attainment of salvation. I have read Gita, but I have not understood it. The way of worship which our religious gurus have advised, we have been doing it with devotion. The way of worship contrary to the scriptures that has been prevalent for years seems to be true to all the devotees. Is the way of worship written in Gita sufficient?

**Answer (of Jinda Baba/Saint):** - In Gita, only the way of worship upto the level of Brahm has been mentioned. For complete salvation, one will have to worship Param Akshar Brahm. The complete method is not in Gita; there is only an indication. Like, in Gita Chapter 17 Verse 23, it is stated that - "For the attainment of Sachidanand Ghan Brahm i.e. Param Akshar Brahm, there is instruction of this mantra "Om Tat Sat". It is mentally chanted in three ways. In this mantra, "Om", which is a mantra of Kshar Purush i.e. Brahm, is clear, but the mantra of "Par Brahm" (Akshar Purush) is "Tat" which is coded; only a Tatvdarshi saint tells it to a disciple. "Sat" this mantra is of Purna Brahm (Param Akshar Brahm) and is coded; this also is only told by a Tatvdarshi saint to a disciple. A Tatvdarshi Saint has the path of complete salvation with him that is not even in the Vedas, neither in Gita, nor in Purans, nor in any Upnishad. Gita and Vedas are helpful in proving the authenticity of Tatvgyan. The way of worship that is in Vedas and Gita is also present in Tatvgyan. Not only Sukshmved i.e. Tatvgyan has the way of worship of the Vedas and Gita, but apart from that it also has the way of worship of complete salvation. For example, the curriculum of tenth class is not wrong, but is incomplete. In the curriculum of B.A., M.A., the knowledge of tenth class is there as well as beyond it. Consider this to be the difference in the knowledge of Vedas, Gita and Sukshm Ved.

**Question 35:** - (of Dharmdas) Where is the evidence in Gita and

Vedas that the path of complete salvation is only with a Tatvdarshi Saint, not in Vedas or Gita? O Lord Jinda! Please resolve my doubt. Your knowledge touches my heart. It is indeed true, but only seeing is believing.

**Answer: - (of Jinda Supreme God) In Gita Chapter 4 Verse 25 to 30, the speaker of the knowledge of Gita has told that - 'O Arjun! All the worshippers perform their religious practices considering them to be destroyer of sins, that is, giver of salvation. If they had this certitude that the worship they are doing is not in accordance with the scriptures, they would leave the worship. Like, many worshippers consider worship to be the performance of religious rituals of gods. Others only worship Brahm. Many perform religious ritual by pouring ghee into fire; it is called Hawan.' (Gita Chapter 4 Verse 25)**

❖ **Other devotees perform rituals by closing eyes, ears and mouth. They sacrifice, that is, end their human life in that only. (Gita Chapter 4 Verse 26)**

❖ **Other devotees worship by focussing their attention on the incoming and the outgoing air while breathing; they sacrifice, that is, end their life in the fire of practice of self-restraint. They consider their way of worship to be the lamp of knowledge, that is, to be the best. (Gita Chapter 4 Verse 27)**

❖ **Some other devotees perform yagyas, that is, religious rituals through money e.g. provide (*bhandara*) free food to laymen, distribute clothes and blankets, build inns and free water-kiosks etc. They perform these yagyas. Some do religious austerity (meditate); some perform Yogasanas. They consider these to be the way of worship for attaining God. Many worshippers practice strict vows of non-violence e.g. covering the mouth with a piece of cloth and walking barefoot, fasting for several days etc. Other devotees do self-study, that is, they daily read some (mantras) verses from a holy book like Ved; this is called Gyan Yagya. They believe that these practices lead to salvation. (Gita Chapter 4 Verse 28)**

❖ **Other devotees perform the action of offering their incoming air to the outgoing air. Contrary to this, some devotees perform the action of offering the outgoing air to the incoming air. Many worshippers restrict their food intake. Some perform activities like Yog etc. For example, worshippers, who are engrossed in Pranayam, stopping the flow of incoming and outgoing air reduce their breaths. They sacrifice, that is, dedicate their human life to this alone. All these abovementioned (Chapter 4 Verses 25 to 30) worshippers by performing their respective yagyas, that is, religious rituals believe that they are performing a religious**

practice that destroys sins. (Gita Chapter 4 Verse 30)

❖ If the way of worship of the worshipper is according to the scriptures, then O best of Kurus, Arjun! The worshippers, who eat the blessed food from this Yagya, attain the Eternal Brahm, that is, Param Akshar Brahm, and for those, who do not perform Yagya, that is, scripture-based way of worship, even this earth is not pleasurable, then how can (Parlok) another world be enjoyable, meaning that scripture-opposed worshipper does not get any benefit. This evidence is also in Gita Chapter 16 Verse 23-24. (Gita Chapter 4 Verse 31)

❖ The speaker of Gita has clarified in the verses 25 to 30 above that whatever worship a worshipper is doing, he/she is doing it considering it to be true and the giver of salvation. But in Verse 32 of Gita Chapter 4 itself, he has told that - "(BrahmnH Mukhe) Param Akshar Brahm imparts the true knowledge of the yagyas, that is, religious rituals by himself uttering from his lotus-mouth. {It is called the speech of the Sachidanand Ghan Brahm (True-happiness-giving God), that is, Param Akshar Brahm. It is also called Tatvgyan (complete spiritual knowledge). It is also called the Fifth Ved (Sukshm Ved).} **The way of worship has been described in detail in that Tatvgyan (complete spiritual knowledge). Knowing it, a worshipper becomes free from all the sins, that is, attains complete salvation.**

**Note:** In the translation of Gita Chapter 4 Verse 32, all the translators have committed the same mistake. They have written the meaning of word "BrahmnH" as "Ved". They have written the meaning of "BrahmnH Mukhe" as "in the speech of Ved", which is wrong. The same translators in Gita Chapter 17 Verse 23 have written the meaning of "BrahmnH" as "Sachidanand Ghan Brahm", which is correct. Therefore, even in Gita Chapter 4 Verse 32, it is appropriate to interpret the meaning of "BrahmnH" as "Sachidanand Ghan Brahm" i.e. Param Akshar Brahm. For evidence, see the photocopy of the abovementioned verses of Gita in this book from Page 216 to 368.

❖ In Gita Chapter 4 Verse 34, the speaker of Gita has stated that you may understand that knowledge (the knowledge that God imparts by uttering from his lotus-mouth, the Tatvgyan) by going to Tatvdarshi saints. By prostrating before them, and politely asking questions without any deceit, those Tatvdarshi saints will give you instruction of Tatvgyan.

❖ This also proves that the knowledge of Gita is not complete, but it is also not wrong. Even the Giver of the knowledge of Gita does not have the knowledge of the path of complete salvation because the Giver of the knowledge of Gita does not have the information about the Tatvgyan which God (Param Akshar Brahm) utters from his mouth. He has advised to know it from the Tatvdarshi saints.

❖ This very evidence is also given in Yajurved Chapter 40 Mantra 10. It is said that some consider the Param Akshar Brahm to be "Sambhavat", that is, 'to be born in form' like Ram-Krishna. Some consider him "Asambhavat", that is, 'God is not born; He is formless'. Whether God takes birth or not; what is He actually like? "Dheeranam" Tatvdarshi saints give this knowledge. Listen to them.

Question 36 : - (of Dharmdas) O Lord! O Jinda! What is the identity of a Tatvdarshi Saint and where is the evidence in the certified holy books? Your knowledge is piercing my soul. Listening to the word by word actual meaning of Gita from your lotus-mouth, my thirsty soul for eras is getting quenched; it is feeling ecstatic.

Answer (of Jinda Supreme God) Supreme God said that - 'First, listen to the characteristics of a Tatvdarshi Saint, that is, of a fully knowledgeable Satguru:-

Guru ke lakshan chaar bakhana, pratham ved shastra ko gyana (gyata) |  
Doojey Hari bhakti man karm baani, teesrey samdrishti kar jaani |  
Chauthey ved vidhi sab karma, yeh chaar guru gun jano marma |

These nectar-speeches are lettered in Kabir Sagar, Chapter "Jeev Dharm Bodh" on Page 1960.

Meaning: - A Tatvdarshi Saint (Complete Satguru) has four main characteristics:-

1. He is a complete scholar of the Vedas and all other holy books.
2. He himself does the worship of God with mind-action-word; he is not merely a speaker. There is no difference in his actions and speech.
3. He looks equally upon all the disciples. He does not discriminate on the basis of superiority or inferiority.
4. Fourth - He himself does and gets done all the acts of bhakti (worship) according to the Vedas, that is, he does and makes others do scripture-based worship.

This above evidence is given in Sukshma Ved that Supreme God has uttered from his lotus-mouth. Now I will show you evidence from Shrimadbhagavat Gita that what the identity of a Tatvdarshi Saint is.

It is clear in Shrimadbhagavat Gita Chapter 15 Verse 1 that -

Oordhav moolam adhH shaakhm ashvattham praahuH avyyam |  
Chhandasi yasya prnaani yaH tam ved saH vedvit || (15/1)

Translation :- With roots above and the three gunas-like branches below, consider this inverted tree to be world-like Peepal tree; it is called immortal. Because the cycle of creation-destruction continues forever, it is called immortal. The leaves etc are the parts of this world-like

tree. (Ya Tam Ved) He who knows all the parts of this world-like tree in essence, (SaH) he (Vedvit) knows the purport of the Vedas, that is, he is a Tatvdarshi saint. Like, in Gita Chapter 4 Verse 32, it is stated that the Param Akshar Brahm himself appearing on earth utters the Tatvgyan (complete spiritual knowledge) in detail from his lotus-mouth. Supreme God has told in his speech, i.e, in Tatvgyan (complete spiritual knowledge): -

Kabir, Akshar Purush ek ped hai, Kshar Purush vaaki daar |  
Teeno deva shaakha hain, paat roop sansaar ||

**Meaning:** - The part of the tree which is outside the ground is called trunk. Consider this trunk to be Akshar Purush. Many thick branches arise from the trunk. Consider one of those thick branches to be Kshar Purush. Three branches arise from that thick branch. Consider them to be the three gods (Rajgun Brahma, Satgun Vishnu and Tamgun Shiv-Shankar), and these branches bear leaves; consider those leaves to be the world.

In Gita Chapter 15 Verses 1 to 4, there is an indicative description. It has been described in detail in Tatvgyan (complete spiritual knowledge). Let us first understand from the knowledge of Gita itself.

In Gita Chapter 15 Verse 2, it is stated that - 'The world-like tree has the three gunas-like (Rajgun Brahma, Satgun Vishnu and Tamgun Shankar) branches. They are extended above (in heaven) and below (in Nether world).'

**Note:** - Rajgun is Brahma, Satgun is Vishnu and Tamgun is Shankar. See the evidence in Question no.7. 'The three gunas-like branches are extended above and below' - its meaning is that the knowledge of Gita was being delivered on Earth. The authority of the three gods is in the three worlds - 1. Heaven 2. Earth and 3. Nether world. These three gods are ministers of one department each. Shri Brahma is minister of Rajgun department, Shri Vishnu is minister of Satgun department and Shri Shiv is minister of Tamgun department.

In Gita Chapter 15 Verse 3, it is stated that - 'O Arjun! The form of this world-like tree cannot be perceived here, that is, in this discussion of the knowledge of Gita between you and me; meaning I won't be able to tell because I do not have adequate knowledge about its beginning and end. Therefore, severing this world-like tree which has a very firm root (that God is also immortal and his place, Satyalok, Alakh Lok, Agam Lok and Akah Lok, these four upper lokas are also indestructible. The same God assuming different appearances is seated on a throne in these four lokas. Therefore, he is called "Sudridmoolam", that is, one with very firm

foundation) with the weapon of Tatvgyan, that is, by understanding Tatvgyan from a Tatvdarshi saint.'

Then in Gita Chapter 15 Verse 4, it is stated that - 'Thereafter one should search for that supreme state, that is, Satyalok of the Supreme God; having gone where, worshippers do not return to this world. The Supreme God from whom the world-like tree has expanded, that is, the Supreme God who has created the entire world.' First, understand the way of worship of that very Supreme God from a Tatvdarshi Saint. The speaker of Gita is even forbidding his own worship. In Gita Chapter 15 Verses 16-17, three gods have been mentioned. In Verse 16, two gods have been mentioned - Kshar Purush and Akshar Purush - these two are mortal. In Verse 17, the third God has been mentioned - Param Akshar Purush - who is the root (origin) of the world-like tree. In reality, He is immortal. All the parts of a tree, "trunk, branches, shoots, leaves", get nourishment from the root only. That Param Akshar Purush only by entering the three worlds sustains and nurtures everyone. One should only worship that (root/original) Master. The identity of a Tatvdarshi Saint (Complete Satguru) and the ignorance, that is, lack of Tatvgyan (complete spiritual knowledge) of the Speaker of Gita is clear in this description.

### **"Disappearance of Jinda Baba for the Second Time"**

Dharmdas said: - 'O Jinda! What are you saying that Shri Vishnu is only a minister of a department in the three worlds? You are wrong. Shri Vishnu is the lord of the entire brahmand (universe). He only in the form of Shri Brahma does the creation. In the form of Vishnu, he sustains the world, and assuming the form of Shiv, causes destruction. He is the Master of the lineage. If you insult Shri Vishnu again, then it will not be right.'

**Supreme God Kabir said: -**

Murkh key samjhaavtey, gyan gaanthi ka jaay |  
Koyla hot na ujla, bhaavein sau man saabun laay ||

Saying this, Supreme God in Jinda form disappeared. After losing the Supreme God the second time, Dharmdas became very upset. His faith in God Vishnu was so firm that even on seeing the evidence with his own eyes, he was not ready to forsake falsehood.

Kabir, jaan boojh saachi tajaee, karey jhooth se neh |  
Taaki sangati hey Prabhu, swapan mein bhi na deh ||

After a while, the shadow of Kaal drew away from Dharmdas's intellect and he reflected on his mistake that all the evidence were



shown from Gita itself. Jinda Baba did not say anything from his side. How unfortunate I am that I lost a God-like Tatvdarshi Saint due to my adamant behaviour. Now I will not find that God. My life will be wasted. Thinking this, Dharmdas shuddered with fear. He started eating less, remained sad and started praying in his heart - 'O Lord! O Jinda Baba! Grant me one more audience. I will never repeat such a mistake in future. I pray to you with folded hands. Please ignore this fool's absurd statements. Meet me again, Lord. Your knowledge is true; you are true; your every word is nectar. Kindly grant me an audience, otherwise I will not survive.'

On the third day, Supreme God Kabir was sitting under a tree on the bank of a river. Some stray cows were also ruminating nearby sitting under that same tree. Some were grazing on the bank of the river. Dharmdas's eyes fell on the saint clad in yellow clothes sitting on the bank of the river. He saw that cows are grazing nearby. It seemed to him as if God Krishna had himself come from his Lok (world/place) and sat there. Dharmdas eagerly went to the saint and saw that he was some ordinary saint. Nevertheless, he thought that - 'Let me touch his feet and then move forward.' When Dharmdas touched the saint's feet and kept his head on his feet, he felt as if he had touched cotton. Then, when he pressed the feet with his hands, he found that there was no bone in them. When he looked up at the face, the same Baba Jinda was sitting in the previous attire. Dharmdas firmly held his feet so that he does not go away and asked for forgiveness for his mistake. He said, "O Jinda! You are a Tatvdarshi Saint. I am a misled curious person. Until my doubts are resolved, how can my ignorance be dispelled? You are highly merciful. Have mercy on this servant. Dispel my ignorance, Lord.'

**Question 37 (of Dharmdas):** - O Jinda! If Shri Vishnu is not the Complete God, then who is Complete God? Please give evidence from Gita.

**Answer:** - Please read the answer of Question no.15 which Supreme God in Jinda form again narrated to Dharmdas.

**Question 38:** - Dharmdas asked - 'Should one worship Shri Vishnu and Shankar?'

**Answer (of Jinda Baba):** - No, one should not.

**Question 39 (of Dharmdas):** - Please give evidence from Gita.

**Answer:** - Please read the answer of Question no. 17 that God narrated to Dharmdas. On seeing cogent evidence from holy book Gita, Dharmdas was awstruck as if he had suffered a shock. He couldn't tell

a lie, and it was going to take time to accept it.

Supreme God in Jinda form, addressing Dharmdas, said that - 'O Vaishnav Mahatma! In which world have you gone; come back.' As if Dharmdas woke up from slumber. Becoming alert, he said, "Nothing, nothing. Please narrate more knowledge so that my misconception can be dispelled." Supreme God Kabir narrated the "Creation of Nature" to Dharmdas. Please read it in this very book on Page no. 136.

Listening to the "Creation of Nature", Dharmdas felt as if he would turn insane because whatever knowledge he had heard to date from the Hindu religious gurus, sages, Maharishis, saints etc was seeming baseless and uncertified. Jinda Baba was proving from the Holy Hindu Texts only. There was no room for doubt. He was thinking to himself that he might turn insane.

**Question 40 (of Dharmdas):-** O Jinda! Do the gurus and sages of Hindu religion not have the knowledge of the scriptures?

**Answer (of Jinda Mahatma):** - Is there still a need a tell this?

### **Dharmdas's Discussion of Knowledge with the Other Saints**

**Question 41 (of Dharmdas):-** Dharmdas thought that - 'How can it be possible that none of the saints, gurus and Maharishis of Hindu religion know the true spiritual knowledge?' Saying this, Dharmdas thought that - 'I should seek knowledge from some Mahamandleshwar (highly renowned saint). What will I get from a wandering fakir (saint)?' Dharmdas was just thinking this when Supreme God in Jinda-form knowing his faulty thoughts said that - 'You may gain knowledge from your Mahamandleshwars.' Saying this, God disappeared the third time. Dharmdas was taken aback and felt very ashamed when he heard about the faulty thought in his mind from Jinda Mahatma. When God disappeared, he became distraught. But Dharmdas was hopeful that - 'I will definitely find Tatvgyan (complete spiritual knowledge) with our Mahamandleshwars. Accepting the way of worship considering the knowledge of Jinda Baba (Muslim) to be the (Tatvgyan) complete spiritual knowledge is like converting oneself to another religion. This would be a subject of criticism in the society. Therefore, it would be appropriate to follow supreme scripture-based way of worship after gaining Tatvgyan from our Hindu Mahatmas.' This time, the sudden departure of Jinda Baba did not bother Dharmdas much because he had a misconception; he thought that - 'Hinduism is such a massive and ancient religion, would I not find a single Tatvdarshi saint?' Dharmdas went to the ashram of a Vaishnav Mahamandleshwar, Shri Gyananand ji Vaishnav. At that time, Shri Gyananand ji was very famous. He was

a disciple of Swami Ramanand ji of Kashi. But at that time, Swami Ramanand ji had become a disciple/guru of Supreme God Kabir. He had accepted his knowledge to be ignorance. Swami Ramanand ji had told all his sage-disciples that - 'The knowledge imparted by me is useless, and the way of worship is against the holy scriptures. You may all take initiation from Supreme God Kabir.' But the arrogance of caste, prestige among disciples, heap of ignorance instead of knowledge, do not allow one to accept the truth.

Kabir, raaj tajna sahaj hai, sahaj triya ka neh |  
Maan badaayi irshya, durlabh tajna yeh ||

Dharmdas questioned Shri Gyananand ji - 'Swami ji, is there any God above God Vishnu?' Shri Gyananand ji replied - 'Shri Vishnu is himself Param Brahm Parmatma (Supreme God). Who can be above him? Shri Krishna was also Shri Vishnu himself. He only delivered the knowledge of Shrimadbhagavat Gita. Who has misguided you?' Dharmdas asked - 'In Gita Chapter 8 Verse 1, Arjun asked that "What is Tat Brahm?" In Gita Chapter 8 Verse 3, God has stated - He is "Param Akshar Brahm". He is someone other than God Krishna.' Swami Gyananand said, "It seems that you have the spell of that weaver of Kashi on you. Go and do your work. There is no God other than God Krishna." Dharmdas realised that he doesn't have that knowledge which Jinda Baba has explained with evidence. Disappointed, Dharmdas departed from there. Dharmdas did not know that the weaver of Kashi is that Baba Jinda only. Then Dharmdas learnt that there is a Mahamandleshwar called Mohangiri. He went to him and started discussing about God. First, Dharmdas donated one rupee to him, due to which Mohangiri made him sit near him, and told that - 'God Shiv is the creator of the entire nature. There is no God superior to him. Chant "Om NamH Shivay" mantra.' Dharmdas bowed to him and left. He thought that he is so renowned, but he doesn't have knowledge even worth a paisa. Someone told Dharmdas that there is a very renowned ascetic. He has been doing religious austerity by standing for many years. Dharmdas went there. That ascetic was associated with Naath sect. He used to describe God Shiv as the Almighty God. He believed God could be attained through Hathyog by doing religious austerity. Dharmdas pondered that if God would be attained by such intense religious austerity, then it is out of our hands. He moved ahead from there too. He came to know that a very eminent scholar who has studied from Kashi University has come. He is well-versed with Vedas. Dharmdas asked that Mahatama, "What is God like?" He got the answer - "He is formless." "Does that formless God have any name?", Dharmdas asked. Answer of the scholar - "His

name is Brahm." "Can God be seen?", Dharmdas questioned. He got the answer - "God is formless. How can He be seen? Only God's light can be seen." Question - 'Are Shri Krishna or Vishnu God?' Answer was - 'These are gods (*sargun*) in form and have merits; God is (*nirgun*) formless but has merits.

"What is the difference between the knowledge of Gita and Vedas?", Dharmdas questioned. Brahmin's answer was that - 'Gita is the summary of all the four Vedas.' Dharmdas asked, "What is the mantra of bhakti?" Brahmin's answer was - "Chant Gayatri mantra - Om BhoorbhavswaH Tat SavituH Vareniyam Bhrigodevasya Dheemahi, Dheeyo Yo NaH Prachodyaat." Jinda Baba had told Dharmdas that salvation is not possible with this mantra. Dharmdas again moved ahead and found out that there is a saint who lives in a cave. He does not come out of the cave for many days. Dharmdas went to him and questioned, "How can God be attained?" He got the answer - "Have control over your senses; God is attained by this itself. There is no use of chanting mantra. Just by saying sugar, one doesn't get sweetness in the mouth." Dharmdas was not satisfied. After having discussion with all the saints, Dharmdas repented a lot that - 'I did not believe that Jinda Baba. He had told me that no saint Mahamandleshwar has the true spiritual knowledge. None of the Saint-Mahatmas have evidence-based knowledge. Their knowledge is not based on any scripture. Then, Dharmdas started crying. He started repenting on his ignorance that - "How unfortunate I am. I did not believe that God-like Jinda Mahatma. Now that omnipresent will not meet me because I have insulted him many times. What do I do now? I do not feel like living, and committing suicide is a sin." He started crying badly. He fell unconscious.

God in Jinda Mahatma-form sat down under a tree. Dharmdas gained consciousness and prayed from his heart that - 'O Jinda! Please appear before me once. I am shattered. No one has any knowledge. All your statements are true. God, please forgive the most ignorant and foolish me once. You are not Jinda; You are God. You are the most learned. Nobody can stand before your knowledge. I will never distrust you in my life.' Thinking this, he moved forward and saw that a sage is sitting under a tree. Some people are sitting next to him. Dharmdas thought that I have met those Mahamandleshwars who have hundreds of devotees sitting next to them to obtain their sight. What is the point in meeting this ordinary sage? But then it occurred to him that - 'I have to rest for some time; let me do it here.' Then he thought that - 'Let me ask a question.' He asked, "O Mahatma! What is God like?" The sage replied, "I only am God." Dharmdas became silent. He thought

that - "He is joking. He is not even a saint." Gradually, everyone left. When Dharmdas was about to leave, God said, "O Mahatma! Did your Mahamandleshwars not tell you what God is like?" Dharmdas looked in surprise that how does this sage know where I have wandered? Immediately, God acquired that same form of Jinda Baba. Dharmdas fell at His feet and cried profusely, and said, "O God! Nobody has any knowledge. Maharaj! Forgive me the sinner who is full of demerits. I have committed a grave mistake. The knowledge of all the saints is like lighting a candle to the sun before the knowledge of the "Creation of Nature" that you have given. All talk nonsense." Supreme God said to Dharmdas - "The well-versed scholars of the Vedas whom you had questioned that "What is God like?" You got the answer that God is formless. You had asked the question that "Can God be seen?" That ignorant's answer was that "When God is formless, then the question of seeing him does not arise. God's light can be seen."

❖ Just think, Dharmdas! These thoughts are like that of a blind person whom someone asks - "What is sun like?" One gets the answer - "Sun is formless." Then a question is asked that - "Can sun be seen?" One gets the answer - "Sun cannot be seen. Sun's light can be seen." Someone may ask that blind person that without the sun, how can its light be seen? Likewise, those blind people who are devoid of the eyes of spiritual knowledge, that is, completely ignorant saints give such description that - "God is formless; His light can be seen." How can His light be seen? The light would be coming from God only!

Dharmdas said that - 'O Mahatma! Even I did not think of this. My eyes have opened with your divine logic. All the Mahamandleshwars I have met were highly ignorant. O Jinda Mahatma! If I had not met these fools after listening to your knowledge, then my misconception would have never been dispelled, no matter how many evidence you would have shown or told.

Question 42 (Dharmdas): - O Jinda! Please do not mind. I have a doubt in my mind that - 'Is the worship of God Vishnu not good?'

Answer (of Jinda Mahatma): - O Dharmdas! There is proof in Shrimad Bhagavat Gita Chapter 2 Verse 46 that the speaker of Gita said - "O Arjun! After obtaining a very large reservoir of water (lake), whatever interest a person has got left in a small reservoir; the same amount of faith is left in other knowledge and the lower gods, after knowing the complete spiritual knowledge and the way of worship of the Complete God and the benefits obtained from Him. The same as is left in a small reservoir after obtaining a large water body. The water of the small reservoir is good, but not sufficient. If it does not rain for a

year, the water of the small reservoir dries up, and the people dependent on it bear hardships due to shortage of water. There is a cry for help. But the water of the bigger reservoir (lake) does not finish even if does not rain for 10 years. A person, who will find such large reservoir, will immediately abandon the small reservoir (pond) and dwell near the bigger reservoir. When the knowledge of Gita was narrated, at that time all the people were dependent on the water of ponds. Therefore, this example was given. Similarly, although you consider the worship of Shri Vishnu to be good, it does not lead to complete salvation. Shri Vishnu is also mortal. He also has birth and death. Then how can his worshipper be immortal? Therefore, to attain complete salvation, that is, to become immortal, one would have to worship the Immortal God only.

**Question 43 (of Dharmdas): - O Jinda Mahatma! I distrusted you. I am a big sinner. Forgive me.**

**Answer (of Jinda Baba): - O Dharmdas! I myself had raised this thought in your mind. If you had not inspected those religious gurus of yours, you would have never trusted my statements. This thought would have bothered you from time to time that - 'It is not possible that none of the great sages, Mandleshwars, saints and Mahants of Hindu religion have (Tatvgyan) complete spiritual knowledge.' Now you will believe my statements. Think, Dharmdas! The speaker of Gita says in Gita Chapter 4 Verses 32 and 34 that - 'The knowledge, which Param Akshar Brahm (Supreme God) narrates from His mouth, is Tatvgyan (Gita Chapter 4 Verse 32). Understand that knowledge by going to Tatvdarshi saints (Gita Chapter 4 Verse 34).' This proves that if the God who is the speaker of Gita does not have the (Tatvgyan) complete spiritual knowledge, then how can the readers of Gita and the worshippers of these gods have the knowledge?**

**In Gita Chapter 2 Verse 53, it is stated that - 'O Arjun! Deviating from the statements that mislead in different ways, when your intellect will become steadfast on one Tatvgyan (complete spiritual knowledge), then you will attain yog (bhakti).' Meaning is that, then you will become a (bhakt) devotee. Therefore, Dharmdas, I had inspired you to go to those saints-mahamandleshwars. Now you will attain yog (bhakti); you will be able to become a devotee.**

**Question 44 (of Dharmdas): - Will I have to abandon the worship of God Vishnu and God Shankar to attain complete salvation?**

**Answer (of Jinda Baba): - You do not have to leave these gods; you will have to leave their worship.**

**Question 45 (of Dharmdas): - O Jinda! I did not understand. I do not have to abandon these gods Vishnu and Shankar and I will have to abandon their worship? I have a low intellect. I am highly ignorant person. Please explain in detail and oblige.**

**Answer (of Jinda Mahatma): - 'O Dharmdas! You are worshipping them arbitrarily by abandoning the scripture-based way of worship. Due to which you are not getting any benefit. The mantras of worship to obtain benefits from these gods are with me. Like, if there is a bull; you may keep calling him - 'Bull-Bull'; he won't look at you. There is a special mantra of him - 'Hurr-Hurr'. Listening to it, he immediately becomes attracted and goes towards the person calling him. Similarly, all these respectable gods have their personal mantras by which they give immediate and complete benefit.' Dear readers! The same mantras are with me (Saint Rampal Das) which Supreme God has granted me through my Guru ji. Come and obtain them.**

**Like, I had told you (in the decription of the answer to Question no. 36) that consider this world to be a tree. Consider Param Akshar Purush to be its root, Akshar Purush to be its trunk, Kshar Purush to be a big branch and consider the three gods (Rajgun Brahma, Satgun Vishnu and Tamgun Shiv) to be the branches of this world-like tree and the leaves to be the world.**

**If you have brought a mango plant from somewhere, you will have to dig a pit and plant its roots into the soil and irrigate the roots. Then it will grow into a mango tree and bear fruits on its branches. Therefore, the branches of the tree cannot be broken, but they cannot be irrigated by planting them in the soil instead of the roots. Similarly, the scripture-based worship is done by establishing the root of the world-like tree, that is, Param Akshar Brahm as the deity and worshipping Him. This scripture-based worship leads to utmost benefit. The fruits of the religious acts done in this way are given by these three gods (branches of the world-like tree) only according to one's deeds. Therefore, their worship has to be abandoned, but they cannot be abandoned. This same evidence is also in Shrimadbhagavat Gita Chapter 3 Verse 8 to 15. It is stated that -**

**❖ 'O Arjun! You may perform scripture-based action, that is, perform the act of (bhakti) worship that has been ordained in the scriptures. If you will abandon home and go to jungle, that is, if you will become a 'Karm Sanyasi' or if you will start worshipping by obstinately sitting in one place, then you will not be able to subsist yourself. Therefore, performing the act of worship while doing ones actions is superior to not doing any actions.' (Gita Chapte 3 Verse 8)**

❖ Those worshippers, who relinquishing the way of worship mentioned in the scriptures, act arbitrarily, that is, the people who are engaged in acts other than the scripture-based acts of bhakti (worship), getting bound in the bondage of actions, always remain in the cycle of birth and death. Therefore, O son of Kunti, Arjun! Getting detached from the scripture-opposed acts of bhakti that you are doing, perform scripture-based acts of bhakti (worship). (Gita Chapter 3 Verse 9)

After creating the world, the Prajapati (Master of the lineage), first of all creating the human beings, simultaneously giving the information about the yagyas, that is, religious rituals, had said to them that - 'You may prosper from doing the scripture-based actions in the way described. In this way, the bhakti (worship) done according to the scriptures shall give you the desired pleasures.' (Gita Chapter 3 Verse 10)

❖ In this way, from scripture-based worship, that is, by irrigating the root of the world-like tree, that is, by worshipping the Param Akshar Brahm (root), prosper the gods, that is, the three gunas-like branches (Rajgun Brahma, Satgun Vishnu and Tamgun Shiv) of the world-like tree. Those gods (the three branches of the world-like tree, the three gods) may prosper you by giving fruits according to your deeds. In this way, by prospering each other, you will attain utmost wellbeing, that is, complete salvation. (Gita Chapter 3 Verse 11)

❖ The gods prospered by the yagyas, that is, by the scripture-based acts of bhakti, meaning the branches (three gods) flourished by the acts of bhakti performed by establishing the root of the world-like tree, that is, the Original Master (Param Akshar Brahm) as the deity, will definitely keep giving you the desired pleasures according to your deeds without you even asking for them. Like, by irrigating the root of the mango plant, it grows into a tree and the branches flourish. Then those branches will automatically bear fruits. The fruits will automatically fall on the ground on ripening. The wealth which a person acquires based on one's deeds is obtained by the abovementioned process. If a person does not do charity from the wealth given by those gods (branches), that is, if one does not again perform scripture-based religious acts, and only fills his/her stomach and only himself/herself uses it, he/she is a thief of God. (Gita Chapter 3 Verse 12)

❖ In the scripture-based way of worship, first of all, food is offered to God. A Bhandara (common meal) has to be served. First, the Param Akshar Brahm is worshipped as the deity, then food is offered to Him, and then the remaining food is distributed among the devotees. Virtuous souls present in the (satsang) spiritual congregation eat that remaining food because only virtuous souls take time out for God to participate in



religious rituals. Therefore, it is said that the saints who eat the remaining food from that yagya become free from all sins. The sinful people, who do not go in the satsang (spiritual congregation) of Tatvdarshi saint, do not gain knowledge. Those sinful souls only cook food to nourish their body. They only eat sin because before having food, we all devotees and saints offer food to Param Akshar Brahm. As a result of which, the entire food becomes blessed food. Those who do not do this, they are thieves of God. The food that is not offered to God is sinful food. Therefore, it is said that those who do not perform religious actions according to the scriptures, they incur sin. (Gita Chapter 3 Verse 13)

❖ All the living beings arise from food grain. Food grain arises from rain. Rain arises from Yagya, that is, from scripture-based religious rituals. Yagya, that is, religious rituals arise from scripture-based actions. (Gita Chapter 3 Verse 14)

❖ Actions have arisen from Brahm i.e. Kshar Purush, because when all the living beings used to live in the eternal supreme abode, all the comforts and items there were available without doing any action. All the living beings of this place came with Kshar Purush due to their blunder. Now everybody only receives the fruit of their actions. Sustenance is only possible by performing actions. Therefore, it is said that consider actions to be arising from Brahm (Kshar Purush), and consider Brahm to have arisen from the Immortal God. (For more information, read "Creation of Nature" in this very book on page no. 136.)

(Note: In this verse, the meaning of word "Akshar" as Immortal God is correct. But where there is description of Kshar Purush, Akshar Purush and Param Akshar Purush, there both Akshar Purush and Kshar Purush have been said to be mortal. There, that meaning of Akshar is correct. This description is given in Gita Chapter 15 Verses 16-17. Here, the meaning of 'Akshar' is Immortal God because it is clear from the creation of nature that Satya Purush [Immortal God] had given rise to Brahm.) This proves that 'Sarvgatam Brahm', that is, the God whose control is over all the Brahmands (universes), who is the Master of all, that God is always situated in the yagyas i.e. in religious rituals. The purport is that by establishing the Param Akshar Brahm as the revered deity, and then doing (yagya) religious rituals, that is, by doing scripture-based actions, a worshipper gets the benefit of bhakti, which leads to salvation. Please see the picture of the world-like tree in this very book on page no. 166.

See this picture on page 86, in this the branches of the tree have been shown to be planted in the ground. One who worships any of the three gods (Rajgun Brahma, Satgun Vishnu, Tamgun Shiv), abandoning

the injunctions of scriptures, is behaving arbitrarily which has been described as inappropriate and useless in Gita Chapter 16 Verses 23-24. He/she did not worship Sarvgatam Brahm i.e. Param Akshar Brahm, as a deity, due to which that worshipper's religious practice is useless. By irrigating the branches, a plant gets destroyed. The worship of other gods is forbidden in Gita Chapter 7 Verses 12 to 15, 20 to 23 and Gita Chapter 9 Verses 23-24. (Please read answer of Question 17)

In this very book on Page 87, see the picture of the upright planted plant which is scripture-based way of worship. This only leads to salvation. This very evidence is given in Holy Book Gita.

Therefore, O Dharmdas! You do not have to leave Shri Brahma, Shri Vishnu and Shri Shiv. You have to stop doing their worship as a deity. Only then complete salvation of a devotee is possible.

Question 46: - (of Dharmdas): O Jinda! You have clearly proven the state of those who worship the three gods (Rajgun Brahma, Satgun Vishnu and Tamgun Shiv) in Shrimadbhagavat Gita Chapter 7 Verse 12 to 15, 20 to 23 and Chapter 9 Verse 23-24 that - 'Those who worship the three gunas (Rajgun Brahma, Satgun Vishnu and Tamgun Shiv), who have demoniac nature, are lowest among men, evil-doers, fools, do not worship me (speaker of Gita, Brahm). Those who worship the other gods have short-term (time in heaven) happiness. After going to heaven, they soon take birth on earth.' O Mahatma! Please narrate such an incident from this world which proves the veracity of your statements that the worshippers of the three gods behave like this.

### "Story of Hirnyakashipu"

Answer (of Jinda Lord of the world) :-

1. The character of the worshippers of Rajgun Brahma: - There was a Brahmin King Hirnyakashipu. For some reason, he became jealous of God Vishnu (Satgun). That King pleased God Rajgun Brahma by doing his worship. Brahma said, "Worshipper! Ask what do you want?" Hirnakashyap asked that - "Neither shall I die in the morning, nor in the evening, neither in the afternoon nor at night, neither outside nor inside, nor in the twelve months, neither in the sky nor on earth, neither from a human being nor from an animal or bird." Brahma ji said, "So be it." After that, Hrinakashyapu believed himself to be immortal, and started asking everyone to chant his name. Whoever used to chant Vishnu's name, he used to kill him. His son Prahlad used to worship Vishnu. He tortured him a lot. O Dharmdas! You must be familiar with this story. The purport is that the devotee of Rajgun Brahma became known as a demon. He died a dog's death.

## "Story of Ravan and Bhasmasur"

2. The character of the worshippers of Tamgun Shiv: - The king of Lanka, Ravan, had worshipped Tamgun Shiv. He had captured 33 crore (330 million) demi-gods with his power. Then he abducted goddess Sita. What was his fate? You all know. Worshipper of Tamgun Shiv became known as Demon Ravan. He got completely ruined and became a recipient of criticism.

❖ Other evidence:- You must be aware of the story of Bhasmasur. Bhasmagiri used to worship God Shiv (Tamogun). For twelve years, he kept doing (*tap*) religious austerity by (*Sheershasan*) standing upside-down with feet above and hands down in front of the door of Shiv. One day, Parvati said, "O Mahadev! You are almighty. What does your devotee want? Give it to him, Lord." God Shiv asked Bhasmagiri, "Tell devotee, what do you want? I am very pleased with you." Bhasmagiri said, "First promise me, then I will ask." God Shiv promised him. Then Bhasmagiri said, "Give me the *Bhasmakanda* (bracelet) that you have." God Shiv gave that *Bhasmkanda* to Bhasmagiri. As soon as Bhasmagiri got the bracelet in his hand, he said, "Beware Shiv! I will turn you into ashes and make Parvati my wife." Saying this, he laughed in an indecent manner and ran after Shiv to kill him. God Shiv knowing that evil person's motive ran away. The deity Shiv (Tamgun) was running ahead and the worshipper was following him.

Just think Dharmdas! If your god Shiv had been immortal, he would not have got frightened of death. You used to call him immortal. You also used to call him all-knowing. Had God Shiv been all-knowing, he would have known the evil thoughts of Bhasmagiri earlier itself. This proves that he is not even all-knowing.

When God Shiv was running ahead and Bhasmagiri behind him, at that time God Shiv prayed to Supreme God for help. Instantly, 'Param Akshar Brahm' assuming the form of Parvati appeared before vicious Bhasmasur, and said, "O Bhasmasur! Come and sit next to me." Bhasmagiri knew that now Shiv would not stop at a nearby place. Bhasmagiri was doing all this hooliganism for Parvati only. O Dharmdas! You know the entire story. God in Parvati form made Bhasmagiri do *Gandhat* dance and turned him into ashes. Worshipper of Tamoguni Shiv, Bhasmagiri, due to his wicked act became known as Bhasmasur i.e. Demon Bhasma.

Therefore, the worshippers of these three gods are said to be of demoniac nature, lowest among men, evil-doers and fools.

## "Massacre of Sadhus in Haridwar"

3. Now I will narrate the story of the worshippers of Satgun Shri Vishnu.

❖ Once, Kumbh festival was held at the steps of Har in Haridwar. At that time, the worshippers of all the three gunas gathered in their respective groups. Giri, Puri, Naga-Naath - these are worshippers of Tamogun God Shiv, and Vaishnav are worshippers of Satgun God Vishnu. A row broke out between two groups "Naga and Vaishnav" over taking bath first on the steps of Har. Around 25 thousand worshippers of the three gunas (Rajgun Brahma, Satgun Vishnu and Tamgun Shiv) got killed fighting with each other and caused carnage. They killed each other with swords, knives and daggers. It is said in Sukshma Ved that: -

Teer tupak talwar kataari, jamdhar jor badhaavaen hain |  
Har paudi har het nahin jana, vahan ja teg chalaavaen hain ||  
Kaataen sheesh nahin dil karuna, jag mein saadh kahavaen hain |  
Jo jan inke darshan kun jaavaen, unko bhi narak pathavaen hain ||

**O Dharmdas! It has been proven from the aforesaid true stories that the worshippers of Rajgun Brahma, Satgun Vishnu and Tamgun Shiv have been said to be of demoniac nature, lowest among men, evil-doers and fools in Gita Chapter 7 Verse 12 to 15.**

❖ Listening to the aforesaid story from the lotus-mouth of Supreme God Jinda, Dharmdas's head was about to explode. He started feeling giddy. Gathering courage, Dharmdas said, "O Lord! You have given eyesight to me who was blinded with ignorance. We used to hear and read all the abovementioned stories, but we never thought that we are treading on the wrong path. Hundreds of thanks to you. You have taken this sinner out of the hell, Lord!"

**Question 47 (of Dharmdas): - O Jinda Mahatma! You told and I also saw with my own eyes in Gita Chapter 7 Verse 18 in which the speaker of Gita, Brahm, has described the salvation attained from his worship as Anuttam, that is, inferior/bad. Please explain this also like that. Narrate some story or account.**

**Answer (of Supreme God guised as Jinda Baba): -**

❖ In Gita Chapter 2 Verse 12, Gita Chapter 4 Verse 5 and 9, and Gita Chapter 10 Verse 2, the speaker of Gita (Brahm) has stated that - 'O Arjun! You and I have had several births. You do not know; I know.' In Shrimadbhagavat Gita Chapter 15 Verse 4, it is stated that - 'After gaining Tatygyan (complete spiritual knowledge) from a Tatvdarshi Saint, one should search for that supreme state of the Supreme God,

having gone where worshippers do not return to the world. The Supreme God from whom the world-like tree has extended, that is, the Supreme God from whom the entire world has arisen, you may worship that Supreme God only.' Then in Gita Chapter 18 Verse 62, the speaker of Gita said that - 'O Arjun! Go in the refuge of that Supreme God in every respect. Only by the grace of that Supreme God, you will attain supreme peace and the eternal supreme abode.' O Dharmdas! Until there will be birth and death, one cannot attain supreme peace and neither can the eternal supreme abode be attained. In reality, supreme salvation is that in which birth and death end forever, which can never happen by Brahm worship. Therefore, in Gita Chapter 7 Verse 18, the speaker of Gita has told that those who are learned souls, in my opinion, they are all noble, but they are engrossed in my *anuttam* (inferior) salvation because they are worshipping me (Brahm). The mantra of Brahm-worship is "Om". By this, Bram Lok is attained. In Gita Chapter 8 Verse 16, it is clear that those worshippers who have gone to Brahmlok also return to the world. Therefore, they cannot achieve supreme peace and cannot attain the eternal supreme abode. God cannot be attained by the way of worship mentioned in the Vedas. Some (*siddhis*) spiritual powers are acquired, by which the sages perform miracles and become famous by causing harm to someone. In the end, by incurring sins, they suffer in the lives of eighty four lakh species of living beings. Therefore, the salvation achieved from the worship of Brahm is said to be (*Anuttam*) inferior/bad.

### "Story of Sage Chunak and Mandhata"

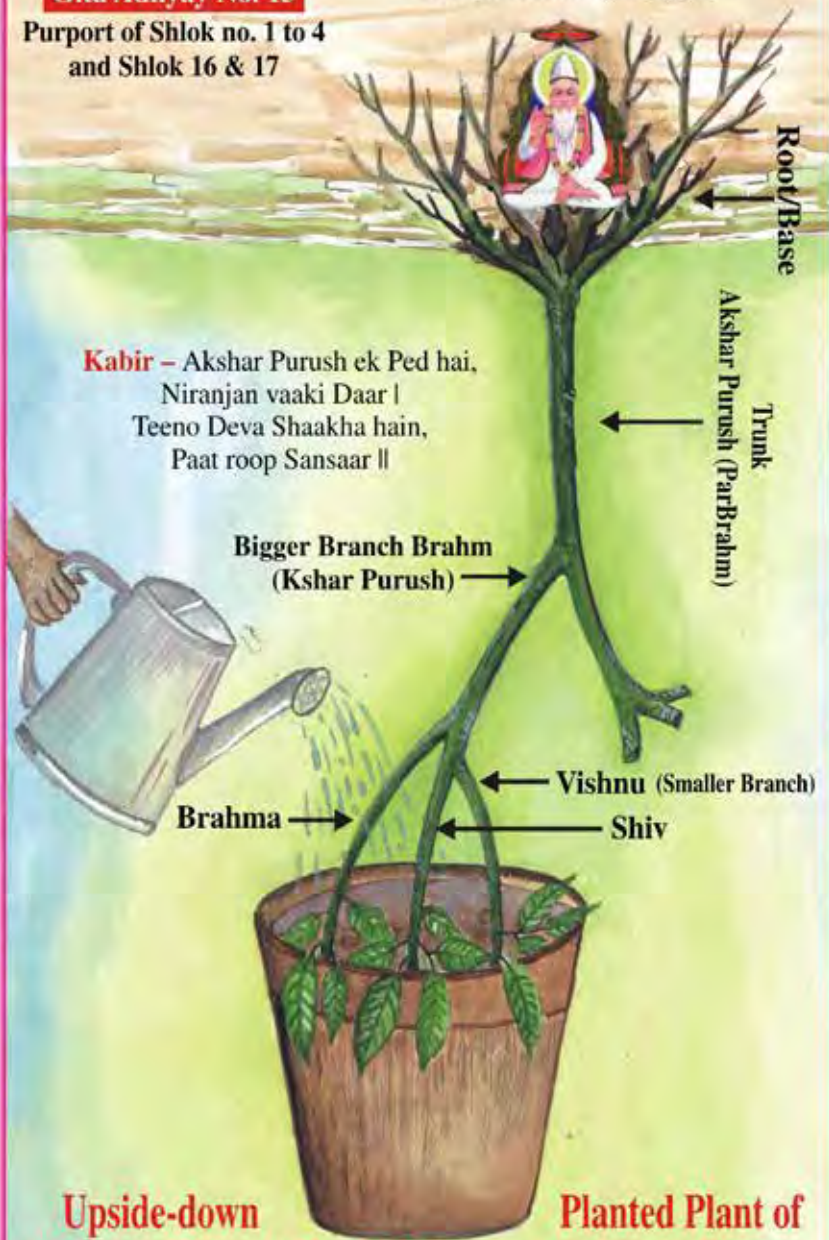
❖ Story: The speaker of Gita (Bram) has mentioned in Gita Chapter 7 Verses 16-17 that four types of devotees worship me - 1. Aarth (for removal of miseries), 2. Artharti (for gaining wealth), 3. Jigyasu (who gather knowledge and become orators) and 4. Gyani (who does bhakti only to attain salvation). Abandoning three out of these, the speaker of Gita has described the fourth Gyani as his firm devotee.

Speciality of Gyani: - A Gyani is one who has realised that a human life is only attained for getting salvation. He/she also knows that for complete salvation, one should only worship One God. Complete salvation is not achieved by the worship of other gods (Rajgun Brahma, Satgun Vishnu and Tamgun Shiv). Because of not finding the Tatvdarshi saint mentioned in Gita Chapter 4 Verse 34 and Yajurved Chapter 40 Mantra 10, those Gyani (learned souls) themselves concluded from the Vedas that "Brahm" is the almighty God; 'Om' is the mantra of his worship. One goes to Brahmlok by doing this worship. This itself is salvation.

**Gita Adhyay No. 15**

Purport of Shlok no. 1 to 4  
and Shlok 16 & 17

Purna Brahm God Kabir



**Kabir** – Akshar Purush ek Ped hai,  
Niranjan vaaki Daar |  
Teeno Deva Shaakha hain,  
Paat roop Sansaar ||

**Upside-down Planted Plant of Bhakti i.e. Way of Worship Opposed to the Scriptures**



Gyani (learned) souls practised (*hathyog*) intense meditation for attaining God. Sitting in one place, they performed intense meditation and chanted 'Om' mantra. Whereas, those who practice *Hath*, intense meditation, have been described as foolish, ostentatious and demons in Vedas and Gita. (Gita Chapter 3 Verses 4 to 9, Gita Chapter 16 Verses 17 to 20 and Gita Chapter 17 Verses 1 to 6.) From where did they get the inspiration to do *Hathyog*? In Shri Devipuran (published from Gita Press Gorakhpur, Illustrated, Bold Font), Third Skand, it is written that Brahma told his son Narad that - "When I was born, I was sitting on a lotus flower. An ether voice occurred that - 'Do meditation, do meditation.' I meditated for 1000 years."

O Dharmdas! Brahma had found the Vedas later on during the churning of the ocean. When he read them, he found mantra "Om" in Yajurved Chapter 40 Mantra 15. Brahma himself started chanting it along with the *hathyog* (intense meditation) heard from the ether voice, and told it to his children (sages). (Those who by practising *Hath* perform intense meditation have been called demons, cruel and vile in the four Vedas and their summary Shrimadbhagavat Gita. The evidence is given in Gita Chapter 16 Verses 17 to 20 and Chapter 17 Verses 1 to 6.) The learned sages also started performing the same religious practice. Out of those learned souls, I will narrate the story of a Sage Chunak by which you will get an accurate answer to your question.

There was a sage named Chunak. He performed intense meditation for thousands of years and chanted 'Om' mantra. This is worship of Brahm. Brahm has pledged that - "I cannot be seen by any religious practice, be it (*Jap*) chanting mantra, (*Tap*) meditation, or the (*Yagyas*) religious rituals mentioned in the Vedas, that is, I will not appear before anyone." In Gita Chapter 11 Verse 48, he has stated that - 'O Arjun! My form that you have seen, that is, the Kaal form that you saw, this is my own form. Neither can it be seen by the way of worship mentioned in the Vedas, nor by (*jap*) chanting any mantra, nor by performing (*tap*) meditation, nor by (*yagyas*) religious rituals, nor by any other ritual.' The speaker of Gita has clarified in Gita Chapter 7 Verses 24-25 that - 'This is my perpetual rule that I never appear before anyone; I remain hidden by my Yogmaya. These foolish people are considering me to be in human form, that is, in Krishna form.' The speaker of the knowledge of Gita was saying this pointing at the army standing in front. The purport of the statement was that - 'I never appear before anyone. Now I have shown you my form by showing favour to you.'

Meaning: - Brahm cannot be attained by the method mentioned in the Vedas and the other prevalent practices. Therefore, that Sage



Chunak did not attain God, but attained *siddhis* (spiritual power). The sages considered it to be the final accomplishment of bhakti. One who used to have more *siddhis* was considered greater than the other sages. Sage Chunak had achieved the same.

There was a Mandhata Chakrvarti King (who had rule over the entire earth, such a powerful king). He had 72 crore (720 million) army. The king said to the kings under him that whoever does not accept subjection to me can fight with me. A placard was tied around the neck of a horse saying that - 'Whichever king does not accept the subjection to King Mandhata may capture this horse and get ready for a battle.' No king on earth held the horse. There were also some soldiers with the horse. On the way back, Sage Chunak asked, "Where had you gone, soldiers?" They replied, "We have roamed the whole earth, nobody captured the horse. Nobody accepted a battle with the king." The sage said, "I have accepted this battle." The soldiers said, "O pauper! You do not even have grains to eat and you will fight with King Mandhata?" Sage Chunak captured the horse and tied to a tree. When Mandhata King learnt about it, preparations of a battle were done. The King formed four squads of 72 crore army. He sent a squad of 18 crore army to attack the Sage. On the other hand, the sage formed four missiles by his *siddhi* (spiritual power). He released one missile which destroyed the 18 crore army of the King. The King sent the second squad. The sage released the second missile which destroyed the second squad of 18 crore army. In this way, Sage Chunak destroyed the 72 crore army of Mandhata King with four missiles. As a result of which, Great Sage Chunak became famous on the entire earth. He became known as the greatest sage due to this disaster.

O Dharmdas! (God in Jinda form said) The army that Sage Chunak killed, the sins of that got deposited in the (*Sanchit Karm*) accumulated deeds of the Sage. The one word 'Om' which Sage Chunak chanted, in return for that he would go to Brahmlok. Then after spending a luxurious time in Brahmlok, he would take birth on earth. As a result of the Hathयोग, intense meditation that he practised, he would become a king on earth. Then after death, he would take birth as a dog. The 72 crore army that he killed would avenge itself. The dog would have wound on its head and the 72 crore army infesting it as worms will take its revenge. That is why, O Dharmdas! The speaker of Gita (Brahm) has called the state/salvation obtained from his worship as *Anuttam* (bad).

Question 45 (of Dharmdas): - O Jinda! I had asked a Mahamandleshwar a question that in Gita Chapter 18 Verse 62, in which Supreme God's refuge God Krishna is advising to go to. That

Mahamandleshwar had replied that there is no God other than God Shri Krishna. Shri Krishna is himself Complete God; he is advising to come in his refuge only. It is only a different way of saying it. O Jinda! Please dispel this doubt of the ignorant me.

Answer (of Supreme God Baba Jinda) : - O Dharmdas!

Ye maala daal huye hain mukta | shatdal uva-baai bakta ||

All your Mandleshwars and Shankaracharyas by speaking nonsense are misleading the innocent public. They are saying that the Speaker of Gita in Gita Chapter 18 Verse 62 is asking Arjun to come in his refuge; this is completely wrong, because in Gita Chapter 2 Verse 7, Arjun has stated that - 'O Krishna! My mind is not working properly now. I am your disciple; I am in your refuge. Instruct me what is in my best interest.' O Dharmdas! Arjun was already in the refuge of Shri Krishna. Therefore, in Gita Chapter 18 Verse 62, the Speaker of Gita has advised to go in the refuge of 'Param Akshar Brahm' who is other than him. In Gita Chapter 4 Verse 3, the Speaker of Gita has said that - 'O Arjun, You are my devotee. That is why, I have narrated this Gita Scripture.'

The evidence of the Complete God other than the Speaker of Gita is also in Gita Chapter 13 Verses 11 to 28, 30, 31 and 34.

❖ In Shrimadbhagavad Gita Chapter 13 Verse 1, the Speaker of Gita has stated that - 'The body is called Kshetra; he who knows this Kshetra, that is, body is called 'Kshetragnya'.' (Gita Chapter 13 Verse 1)

❖ In Gita Chapter 13 Verse 2, the Speaker of Gita has stated that - 'I am Kshetragnya. Knowing both Kshetra and Kshetragnya only is called Tatvgyan; this is my opinion.' In Gita Chapter 13 Verse 10, he has stated that - 'My worship should be unadulterous.' Like, the worship of other gods has been described as useless in Gita Chapter 7 Verses 12 to 15 and 20 to 23, and Chapter 9 Verses 23-24. Only worship Brahm. Regarding that, it is said here that do not be attracted towards other god. The purport is that understand knowledge for *bhakti* (worship) and *mukti* (salvation), not for becoming an orator. Apart from these, listening to knowledge to become an orator is useless. Do bhakti by keeping your devotion only in me like a chaste wife. One should not have the nature of sitting among other people and talking. Do bhakti in a solitary place.

❖ In Gita Chapter 13 Verse 11, the Speaker of Gita has mentioned that to look into Holy Books for Tatvgyan with interest in spiritual knowledge is Tatvgyan; this is knowledge, and instead of Tatvgyan, narrating and listening to stories, doing scripture-opposed worship, all this is ignorance. To know God for Tatvgyan is knowledge.

❖ In Gita Chapter 13 Verse 12, the Speaker of Gita has made aware about "Param Brahm" i.e. the Greater God than him. 'The God who is worthy of being known (*Gyeyam*), knowing whom (*Amritam Ashnutey*) one attains eternity, that is, one enjoys the nectar-like bliss of complete salvation; I will properly tell that. (*Tat*) that second (*Brahm*) God is neither said to be *Sat* nor *Asat*'; meaning that the Speaker of Gita has stated in Gita Chapter 4 Verses 32, 34 that - 'There is complete knowledge of God in Tatvgyan; God himself utters that Tatvgyan from his lotus-mouth. Tatvdarshi saints know that Tatvgyan. By prostrating before them and politely asking them questions, those Tatvdarshi saints who properly know the essence of God will impart Tatvgyan to you.' This proves that the Speaker of Gita does not have complete knowledge about God. Therefore, he is saying that, that other God, who is different from the Speaker of Gita, is neither '*Sat*', nor '*Asat*'. Here, the meaning of Par+Brahm is not the ParBrahm of seven sankh Brahmands, that is, the Akshar Purush of Gita Chapter 15 Verse 16 because in Kaal Lok (the region of 21 brahmands) Akshar Purush who is called ParBrahm does not have any specific role. Here in this Kaal Lok, there is role of Kaal and Dayal. Therefore, ('Par' means other and 'Brahm' means God) there is mention of God other than Brahm, Purna Brahm (Complete God), here.

Meaning: - In Gita Chapter 13 Verse 12, the Speaker of Gita is saying that - 'Brahm i.e. the God who is other than me is '*Anaadi*' (beginningless).' The meaning of '*Anaadi*' is one who never has any beginning, that is, who has never taken birth. The Speaker of Gita is Kshar Purush; he is also called "Brahm". In Gita Chapter 2 Verse 12, Gita Chapter 4 Verses 5, 9, and Gita Chapter 10 Verse 2, he has himself accepted that - 'O Arjun! You and I have had several births; you do not know. I know.' This proves that the Speaker of Gita is not the beginningless (*Anaadi*) 'Brahm' i.e. God. This proves that in Gita Chapter 13 Verse 12, the speaker of Gita has mentioned the glory of the Immortal God other than him. (Gita Chapter 13 Verse 12)

❖ The Speaker of Gita is Brahm. He has one thousand hands and feet. He has *Sahansra Kamal*, that is, his lotus has thousand petals. In Gita Chapter 11 Verse 46, Arjun has said that - 'O *Sahansrabahu* (One with thousand arms)! You may appear in *Chaturbhuj* (four-armed) form.' This proves that the Speaker of Gita has only thousand arms. Therefore, in Gita Chapter 13 Verse 13, the Speaker of Gita is describing the glory of God other than him who has hands and feet in all directions, heads and faces in all directions and ears in all directions. He has stated that pervading everyone in the world, that is, securing everyone with his

power, God is himself sitting in Satyalok (*Shashvat Sthanm Tishthati*).

It has become clear that there is an Almighty God other than the speaker of Gita. He only manages and sustains the entire world. (Gita Chapter 13 Verse 13)

❖ It is also clear in Gita Chapter 13 Verse 14 that the speaker of Gita is informing about a God other than him. He has stated - 'He is the knower of objects of all the senses, that is, He is Omniscient. He is devoid of all the senses, that is, the senses of God are not depraved like that of us human beings and other living beings. That God is free from attachment, that is, he does not have any attachment to anything in this Kaal Lok (twenty-one brahmands), because the Satyalok of that Supreme God is infinitely better than this place of Kaal. Therefore, that God is said to be free from attachment. He only nurtures and sustains everyone.' This evidence is also in Gita Chapter 15 Verse 17. 'That God is *Nirgun* (invisible with merits), but He shows his magnificence by being *Sargun* (visible with merits).' For example - Like, a mango tree is in *Nirgun* state in the seed of mango. When that seed is sown, that plant then being *Sargun* in tree form shows its magnificence. But God is sitting in *Sargun* form in Satyalok because God has created the entire nature with his word-power, and making a law, he has let everything prevail. According to the law of that God, all the living beings and constellations keep forming and destroying. The living beings keep taking birth and dying based on their deeds. God has no tension. But when God appears on earth, at that time he experiences all the gunas. Like, a mango tree takes a long time to become *Sargun* (visible with merits) from *Nirgun* (invisible with merits), but there is no boundation of time for God. He can instantly become *Nirgun* and the next moment become *Sargun*. Like, in a fraction of a second, He goes to Satyalok so He becomes *Nirgun* for us. We cannot reap the benefits of His qualities. In a fraction of a second, He appears on earth, so He becomes *Sargun*. He gives benefits of His qualities by giving us blessings. Thus, He is said to be *Sargun* and *Nirgun*. This also proves that there is another God other than the speaker of Gita who nurtures and sustains everyone.

❖ This evidence is also given in Gita Chapter 13 Verses 15-16. The Speaker of Gita has said that just as the sun despite being situated far away has its influence here on earth; similarly, God while being situated in Satyalok has the influence of His power on all the brahmands. He dwells outside and inside all the animate and inanimate things. Thus, because of being subtle, we are unable to see Him with naked eyes. Therefore, He is *Avigya*, that is, beyond our knowledge, and that same God is situated near us and also away from us. God is far away

in Satyalok (*Shashvat Sthaan*); the effect of His power is with everyone. (Gita Chapter 13 Verse 15)

❖ Like, the sun is situated far away, but every person on earth perceives it to be with him or her. For example, if many pots filled with water are placed in one place, then sun is visible in each one of them. It is not visible in parts. Similarly, God is visible to everyone. Just like this, God is situated in one place. That God is worth knowing. The purport is that the speaker of Gita has said that one should know about the God other than me; He is worth knowing. That same God according to his law, preserves, creates and kills everyone. In reality, He only is Brahma (Creator-of-all). In reality, He only is Vishnu (Preserver-of-all). In reality, He only is Shankar (Destroyer-of-all). The other Brahma, Vishnu and Shankar are the masters of only one Brahmand. But that God is himself the Brahma, Vishnu and Shankar of all the Brahmands. Like, in India, there is a home minister of the Centre and there are also home ministers of the states. The Prime Minister of the country sometimes also keeps another department with me. At that time, the Prime Minister is also a Home Minister etc. as well as the Prime Minister.

This proves that the Speaker of Gita has described the glory of the Almighty God other than him. There is some Complete God other than the Speaker of Gita. (Gita Chapter 13 Verse 16.)

In Gita Chapter 13 Verse 17, the Speaker of Gita has described the glory of God other than him, which is as follows: -

❖ That other God (Param Brahm) is the light of all lights, that is, He is the source of all lights. Everything is illuminated by the power of that other Almighty God only. And the brightness of that God is more than everything else. That God is said to be far away from Maya. In reality, He only is Niranjan. The speaker of Gita is said to be "Jyoti Niranjan" along with Maya. That God is a treasure of knowledge. He is worth knowing. He is worthy of (*Gyangamyam*) being attained through knowledge.

In the original text of this Gita Chapter 13 Verse 17, "*Gyanm Gyeyam Gyan Gamyam*" is written. Its meaning is that (*Gyanm*) the knowledge, Tatvgyan, which God himself utters from his lotus-mouth by appearing on earth. Therefore, his form is knowledge, that is, he is the treasure of knowledge. That God (*Gyeyam Gyangamyam*) is worthy of being known through that Tatvgyan as well as worthy of being attained by that Tatvgyan. That God is situated in the heart of all the living beings.' Like, the sun despite being far away is visible in the water of each pot. Actually, it is not in those pots. But it has its influence on the pots, it gives its heat.

It is stated in the Sukshma Ved that :-

Brahma Vishnu Shiv Rai Jhoomakra |  
 Nahin sab baaji ke khamb suno Rai Jhoomakra ||  
 Veh sarv thaam sab thaur Rai Jhoomakra |  
 Sakal lok bharpoor suno Rai Jhoomakra ||

This same evidence is also given in Gita Chapter 18 Verse 61. It is mentioned that - 'O Arjun! The Omniscient God by his Maya i.e. by his power revolves all the living beings, mounted on the body-like machine, according to their deeds, meaning that according to their fate makes them roam around in good and bad lives. That Almighty God is situated in the heart of all the living beings.' In this way, the glory of the Supreme God has been described in Gita Chapter 13 Verse 17. This proves that the Speaker of Gita has described the glory of the Complete God other than him. (Gita Chapter 13 Verse 17)

❖ In Gita Chapter 13 Verse 18, the Speaker of Gita has stated that - 'Thus I have said in brief the knowledge about the *Kshetra* i.e. body, *Gyanm* i.e. Tatvgyan, and *Gyeyam* i.e. the God who is worth knowing. My devotee was previously dependent only on me considering me to be the Almighty. Based on this (*Vigyaay*) Tatvgyan, on becoming familiar with my characteristic i.e. my power and the power of that Almighty (*Up Padyate*) after that by doing bhakti attains that characteristic only.' (Gita Chapter 13 Verse 18)

❖ Likewise, in Gita Chapter 13 Verse 19, the Speaker of Gita has mentioned the glory of the Purush i.e. the God other than him. He has stated that Prakriti and Purush both are beginningless (eternal). Here, Prakriti means Prakriti of Satyalok, who is called Parashakti, Paranandani, Mahan Prakriti. The meaning of Purush is Complete God. Both of these are beginningless (eternal). This Prakriti does not imply the Prakriti in woman-form like Durga in woman-form. For example, if there is Sun, then its Prakriti heat is also with it. Similarly, Satyapurush and his Prakriti, that is, Power, both are eternal.

Thus, Prakriti from whom the vices and the three gunas have originated is different. Consider these to have originated from that Prakriti. In Gita Chapter 7 Verses 4-5, two Prakritis have been mentioned, one is inert and the other is conscious Goddess Durga. The second Prakriti mentioned here is Durga. (Gita Chapter 13 Verse 19)

❖ Even in Gita Chapter 13 Verse 20, there is description of another (PurushH) God. In the translation of this verse in the Gita published from Gita Press Gorakhpur, the meaning of "PurushH" has been written as 'Soul'. Actually, the meaning of Purush here is God. See the actual

translation of Gita Chapter 13 Verse 20 in "Gehri Nazar Gita Mein" which can be seen on and downloaded from our website. The name of the website is [www.jagatgururampalji.org](http://www.jagatgururampalji.org)

❖ Even in Gita Chapter 13 Verse 21, there is description of another (PurushH) God. In its translation in the Gita published from Gita Press Gorakhpur, the meaning of "PurushH" has been written as Purush only; this is correct. The meaning of PurushH is God. According to the context, the meaning of PurushH is also written as man because God has made man according to his own image. Therefore, it is said that :-

Nar Narayan roop hai, tu na samajh dehi |

### **"Human Body is Superior to the Bodies of Eighty-Four Lakh Types of Living Beings"**

❖ Even in Gita Chapter 13 Verse 22, the Speaker of Gita has clearly given evidence of God other than him. This verse has been completely misinterpreted in the Gita published from Gita Press Gorakhpur. (Please see in this book on Page 216 to 368)

❖ Actual translation:- Like, there has been a description in the previous verses that God lives with every living being just as the sun appears to be situated in the water of each pot. It is giving its heat to the water. Likewise, God is situated in the heart of every living being. Just as a solar power plant, wherever it is installed, absorbs the heat from the sun and stores as energy; likewise, God lives with every living being. Therefore, it is stated in this verse (Gita Chapter 13 Verse 22) that - 'Because of being the Master of all gods, that God is "Maheshwar"; because of sustaining and nurturing everyone, He is the "Doer"; because of seeing every activity of all the living beings while sitting in Satyalok, He is the "Spectator". A living being/soul performs all the tasks with the power of God. A soul is a part of God. (In Ramayan also, it is said - *Ishwar Ansh Jeev Avinashi*) Due to which, whatever joy or sorrow a living being/soul experiences due to the deeds done by him or her, God also feels that joy and sorrow of His part.'

It is written in Sukshm Ved -

"Kabir kah mere jeev ko dukh na deejo koye,  
Bhakt dukhaye main dukhi mera aapa bhi dukhi hoye |"

'Therefore, He is called the "Experienter". God secretly gives appropriate advice to every living being; therefore, He is called the "Permitter".' (The division of the word Paramatma = Param + Atma = Supreme Soul.) If someone gives the experience of sorrow as well as of

joy and whatever deed a living being performs, he or she definitely gets its result, then he is not called "Paramatma"; he is not Supreme Soul. Like, it is a rule in this Kaal's (Brahm's) Lok that based on whatever deed you will perform, God will definitely give its result to you. Then, he is indeed the Master, but he is not the Supreme Soul. 'The (*ParH*) other (*PurushH*) God lives with the soul in this human body in an inseparable way.' Like, the sun gives its energy to everyone; similarly, this other God has the abovementioned glory. Like, the bulb that glows with the solar energy has the sun in it, meaning the power of sun works in it. Likewise, understand the role of the Complete God.

❖ Even in Gita Chapter 13 Verse 23, another (*Purushm*) God has been mentioned. It has been stated that - 'A saint who knows about (*Purushm*) God and Prakriti along with the Gunas in the abovementioned way, that saint-worshipper (*vartmaan*) while remaining engrossed in God in every way is not reborn, that is, he attains complete salvation.'

❖ Even in Gita Chapter 13 Verse 24, there is mention of another God who is other than the Speaker of Gita. It is stated that - 'The God who just like sun lives inseparably with the soul, worshippers see Him in the heart with divine vision through meditation; like the electricity is seen via a tester. Other worshippers, after listening to the knowledge and believing it, accept the image of God. Other devotees (*karmyogen*) on seeing the actions, that is, divine plays of God, come to know about the existence of God. Like, the population of the world is approximately 7 arab (7 billion). Nobody's face matches with each other. (A poet has said - "*Kayi arab banaaye bandey, aankh naak haath lagaaye ek-dosre ke naal koyi bhi, raldey nahin ralaaye*") This also proves that there is some Omniscient power that is called "Parmatma" (God). Some devotees on seeing such acts of God believe in God.'

In Gita Chapter 13 Verse 25, it has been stated that - 'Those who are not educated and who do not meditate, who are unable to understand knowledge and neither are able to understand God from His creation, they, on hearing the glory of God from other educated and learned people, accept that if this educated and learned person is saying, then God exists. Then they start doing worship. Because of listening to them, accepting the existence of God, they start doing worship; as a result of which they cross over the mortal world.'

❖ In Gita Chapter 13 Verse 26, only this much is said that - 'All the living beings are born by the union of *Kshetra*, that is, body of Durga and *Kshetranya*, that is, the speaker of Gita, Kshar Brahm.' Do remember, the speaker of Gita in this very Chapter 13 Verse 1 has said that body is called "*Kshetra*", and one who knows about the body is called



**"Kshetragya".** In Gita Chapter 13 Verse 26, it is said that - 'Whichever living beings are born in this Kaal Lok (twenty-one Brahmands), they are born from the union of Durga and Kaal God, that is, Kaal's Creation is produced from male and female by the inspiration of Kaal.'

In Gita Chapter 13 Verse 27, another God is clear who is other than (different from) the Speaker of Gita: - Like, it has been mentioned in the previous verses along with the evidence that the Supreme God is sitting in the heart of every living being just as the sun is visible in the pots filled with water. Similarly, in this Verse 27, it is stated that - 'The Supreme God is sitting in the heart. Even when the body of a living being is destroyed, the Supreme God is not destroyed.' Like, if a pot breaks and its water spills on the ground, the water gets absorbed in the ground; nonetheless, the sun is unchanged. Therefore, Supreme God is immortal. 'A saint, who perceives God with this viewpoint, knows Him correctly. He is a Tatvdarshi Saint.'

In this Verse (Gita Chapter 13 Verse 27), '*Parmeshwar*' word is written. It is also indicative of another God other than the Speaker of Gita. Let us find out: -

Division of word of "Parmeshwar" = Param + Ishwar

Interpretation: - The meaning of "Ish" is Lord, God, Master. "Var" means supreme, husband.

**1. 'Ish' is the Speaker of Gita 'Kshar Purush, that is, Kshar Brahm who is the Ish, that is, the Lord of twenty-one brahmands.**

**2. Ishwar = Ish i.e. God greater than Kshar Purush. He is the Lord of only 7 Sankh (700 quadrillion) brahmands. He is also called Akshar Purush and ParBrahm.**

**3. Parmeshwar = He who is (Param) superior to Ishwar, that is, who is greater than Akshar Purush. He is the Lord of infinite brahmands. He is also called Param Akshar Brahm. (Its evidence is given in Gita Chapter 8 Verse 3) In Gita Chapter 15 Verse 16-17, there is description of three Purushs (gods). Kshar Purush - he is Ish, the Speaker of the knowledge of Gita, and Akshar Purush - he is Ishwar. And in Gita Chapter 15 Verse 17, it is stated that - '(Uttam PurushH) Purushottam, that is, the most superior God is actually different from the two (Kshar Purush and Akshar Purush) mentioned in the above Verse (Gita Chapter 15 Verse 16). In reality, He only is called "Parmatma". He only by entering into the three loks [the area of twenty-one brahmands of Kshar Brahm is called Kaal Lok, and the area of the 7 sankh brahmands of Akshar Purush is called the Lok of ParBrahm, and the area of the upper four loks (Satyalok, Alakh Lok, Agam Lok, and Akah Lok), Amar Lok, is called the Lok of**

Parmeshwar/Supreme God. Thus, there is description of three Loks here] sustains everyone. He is actually the Immortal God.' In Gita Chapter 13 Verse 27, there is word "Parmeshwar", which is indicative of the Almighty, the Sustainer-of-all other than the Speaker of Gita.

❖ In Gita Chapter 13 Verse 28 also, there is evidence of a God other than the Speaker of Gita. In this Verse, the word "Ishwar" is indicative of Parmeshwar (Supreme God). Like, the meaning of 'Ish' is Lord; 'Var' means 'Supreme'. In reality, the 'Ish' or Lord of all is Param Akshar Brahm. He only is the Supreme Ish; therefore, the word "Ishwar" based on the context is indicative of the Complete/Supreme God. If the other 'Ish' (gods) had not been fake lords, there would have been no need for the words 'Ishwar' and 'Parmeshwar'. Therefore, in this verse, consider the word 'Ishwar' to be indicative of 'Satya Purush' (Supreme God).

The meaning of Gita Chapter 13 Verse 28, the speaker of Gita has stated that - {A worshipper who sees Supreme God equally in everything, (*aatmann*) his soul (*aatmna*) does not destroy by his ignorant soul, that is, by correctly understanding God and worshipping Him (*tatH*) by it (*paraam* = *paraa*) other (*gatim*) salvation (*yaati*) attains.}

**Translation:** - A worshipper, who sees Supreme God equally in everything, does not destroy his soul by his ignorant soul, that is, by correctly understanding God and worshipping Him, he attains the other salvation by it, that is, that worshipper attains the salvation other than the supreme salvation of the Speaker of Gita (which has been mentioned in Gita Chapter 8 Verse 13).

❖ It is clear in Gita Chapter 13 Verse 30 that the Speaker of Gita has described the glory of a God other than him. He has stated that - 'Consider a saint, who considers all the living beings despite having different states to be under one Almighty God, to have attained "Sachidanandghan Brahm", that is, Param Akshar Brahm. By doing true bhakti, he attains that Supreme God.'

❖ Even in Gita Chapter 13 Verse 31, the Speaker of Gita has mentioned about "Parmatma" (God) other than him. In this Verse, there is word "Parmatma", whose clear definition has been given in Gita Chapter 15 Verse 17. It is stated that - 'He, who is Uttam Purush, that is, Supreme God, by entering into the three Loks sustains everyone. He is the Immortal God in reality. He only is called "Parmatma". He is other than Kshar Purush and Akshar Purush.'

In this Verse (Gita Chapter 13 Verse 31) also, this only has been clarified that - 'That God, because of being beginningless and *Nirgun*,

even while residing in the body of every living being (like a sun in a pot of water) neither does anything [because the power of God performs all the tasks. Like, the sun is visible in the water of the pot. The water is getting heated by it. The sun does not appear to do it; its heat is doing it. The sun does not seem to be doing anything] nor gets smeared in the body.' (Like, the sun does not get smeared in the water).

- ❖ In Gita Chapter 13 Verse 32 also, this very evidence is given.
- ❖ In Gita Chapter 13 Verse 33, the state of the soul and the body has been mentioned.

- ❖ In Gita Chapter 13 Verse 34, the Speaker of Gita has given information about the Supreme God other than him. He has stated that - 'In this way, those worshippers who with the eyes of knowledge, that is, by Tatvgyan become conversant with the difference between Kshetra (body) and Kshetragya (Speaker of Gita), they, on finding a Tatvdarshi Saint, by doing true scripture-based worship while performing daily tasks, by understanding the Tatvgyan and gaining freedom from Kaal's Prakriti, that is, the web of Kaal, attain that Param, that is, other Param Brahm Parmatma (Supreme God).'

It has become clear from the abovementioned description that there is a Complete God other than the Speaker of Gita. By worshipping Him, a worshipper attains the complete salvation that has been mentioned in Gita Chapter 15 Verse 4 that - 'After gaining Tatvgyan, one should search for that supreme state of the Supreme God, having gone where, a worshipper never returns to this world. '

Summary - From the abovementioned pieces of evidence and the aforesaid proofs from Chapter 13, it has become clear that there is Param Akshar Brahm, that is, Complete God other than the Speaker of Gita. The speaker of Gita has advised to go in His refuge in Gita Chapter 18 Verses 62, 66. He only is the Giver of complete salvation; He only is worthy of being worshipped; He only is the Creator of all; He only is the Preserver of all, the Sustainer of all, the Giver of all happiness. He is called "Parmatma".

Question 49 (of Dharmdas): - In Gita Chapter 4 Verse 6, the Speaker of Gita has stated that despite being unborn and also being immortal and also being the Lord of all the living beings, I appear by my Yog Maya. In this, Shri Krishna is calling himself the immortal God of all the living beings. He has also called himself as unborn.

Answer (of Jinda Supreme God): - O Dharmdas! Kaal Brahm has delivered the knowledge of Gita by entering into the body of Shri Krishna. There is no role of Shri Krishna. The Speaker of the knowledge

of Gita is Kaal Brahm. The Speaker of Gita has stated that - 'All the living beings that are under me in my twenty-one brahmands, I am their Supreme God.' This evidence is also given in Gita Chapter 15 Verse 18 that the Speaker of Gita has said that - 'Based on the folklore (hearsay), I am famous as Purushottam (Supreme God) in my twenty-one brahmands because I am superior to the embodied living beings and the immortal soul who are under me in my twenty-one brahmands. In reality, Purushottam (Supreme God) is someone else who is mentioned in Gita Chapter 15 Verse 17.'

❖ In Gita Chapter 4 Verse 6, it is stated that - 'I (*ajH*) am unborn, that is, I am not born like you. I appear by my (*leela*) divine act.' Like, in Gita Chapter 10, he had shown the Viraat form. Then he has said that (*Avyayatma*) my soul is immortal. Then he has said that (*Sambhavami*) I take birth (*Aatmmayya*) by my divine act. Here, taking birth is mentioned because this Kaal Brahm dies after one yug of Akshar Purush. Then at that time, one Brahmmand is destroyed. (See the answer of Question 9). Then all the souls go to another brahmmand. Even the soul of Kaal Brahm goes there. There he again acquires a young body. Similarly, Goddess Durga dies. Then she also acquires a young body along with Kaal. This is a rule of Param Akshar Brahm (Satya Purush). Then in that new brahmmand, both of them in the form of husband-wife give rise to new Rajgun-equipped Brahma, Satgun-equipped Vishnu and Tamgun-equipped Shiv. Then the sequence of creation commences in that Brahmmand. In this way, this Kaal Brahm dies and is born by divine act. It is also clear in Gita Chapter 4 Verse 9, in which the Speaker of Gita has stated that - 'My births and actions are supernatural.' In reality, he is mortal. The soul of all the living beings is immortal. Your Mahamandleshwars, Acharyas and Shankaracharyas do not have any knowledge. Therefore, because of not understanding the precious holy books properly, they narrate folklores (baseless stories). You may see in this Gita Chapter 4 Verse 5 that the Speaker of Gita is himself saying that - 'O Arjun! You and I have had several births. I know them all; you do not know.' Its meaning has been explained above. The meaning of *Sambhavat* is to take birth.

Evidence: - It is also mentioned in Yajurved Chapter 40 Mantra 10 that - 'Some consider God to (*Sambhavaat*) take birth like Ram and Krishna; some consider Him to (*Asambhavaat*) not take birth and be formless, that is, listen to the Tatvdarshi Saints who impart true knowledge. They will tell whether God is born or not.' In reality, God is Self-existent. He has never taken birth, neither will. There is no question of death. On the other hand, the speaker of Gita is himself saying that

- "I take birth and die. I am not immortal. 'Param Akshar Brahm' is immortal."

**Question 50 (of Jinda Baba Supreme God):** - You said that you do not even let a Shudra (one of lower caste) sit near you. You remain pure. What harm does it cause to bhakti?

**Answer (of Dharmdas):** - If a Shudra (person of lower caste) touches a devotee, he or she becomes impure. God becomes annoyed. You feel guilty. We are Vaishyas of a higher caste.

### "Difference between Speech and Action"

**Question 51 (of Dharmdas):** - O Jinda! It is indeed true that a devotee remains pure by maintaining a distance from a Shudra. Do you not believe this?

**Answer (of Baba Jinda):** - Who gave you this teaching? Dharmdas said - "Our religious gurus tell this. Acharyas, Shankaracharyas and Brahmins tell this." Supreme God Kabir told Dharmdas (till then Dharmdas did not know that this person talking to him is himself weaver Kabir) that Weaver Kabir once went with Pandit Swami Ramanand ji to a *Satsang-Bhandara* (spiritual discourse followed by a communal meal) in a place called Totadrik. Weaver Kabir is a disciple of Swami Ramanand. The main Pandit Acharyas told in the Satsang (spiritual discourse) that Lord Ram ate berries already tasted by Shudra Bhilni. God was impartial. He is pleased by love. A devotee should not discriminate between higher and lower caste. One's devotion is seen. Lakshman considering Shabri to be Shudra didn't eat the berries in contempt; he threw them away. Later, those berries became life-giving herbs. In the battle with Ravan, Lakshman fell unconscious. Hanuman lifted the Dronagiri Mountain, on which the tasted berries had become life-giving herbs, and brought it over. Lakshman became conscious on eating that herb. His life was saved. Such was Shabri's devotion towards God. One should never hurt anyone's devotion. Immediately after the spiritual discourse, (*langar*) the communal meal began. The Pandits had already made a scheme that the Shudra Weaver Kabir has come with Brahmin Swami Ramanand ji. He is a disciple of Swami Ramanand. He will have food with Ramanand ji. We Brahmins would be insulted. Therefore, they started Langar at two places. Where there was provision of food for the Pandits, they kept a condition for having food there that whosoever will have food in the Pandits' Bhandara will have to recite four mantras of Vedas. He who would not be able to recite any mantra would have to eat in the common man's bhandara. They knew that Weaver Kabir of Kashi is uneducated; he is a Shudra. How can he

know any Ved mantras? All the Pandits after reciting four Ved mantras were entering into the Bhandara of Pandits. There was a queue. Weaver (Dhanak) Kabir was also standing in that queue. Kabir ji's turn came to recite the Ved mantras. At a small distance, a buffalo was grazing. Kabir ji called the buffalo. He said - 'O Buffalo Pandit! Please come here.' The buffalo came running. He came and stood next to Kabir ji. Kabir ji put his hand on buffalo's back and said - 'O learned buffalo! Recite four mantras of Vedas.' The buffalo recited the (1) Yajurved Chapter 5 Mantra 32 and also told its meaning that - 'He who is the giver of ultimate peace (*Ushig Asi*), who can destroy sins (*Anghaari*), who is the enemy of bondages i.e. Bandichhor = *Bambhari*, He "*Kavirasi*" is Kabir; *Swarjyoti* = Self-illuminated, that is, who has a bright body, "*Ritdhama*" = that of Satyalok, that is, He resides in Satyalok. "*Samraatasi*" = He is God of all gods, that is, He is Almighty.

(2) He narrated Rigved Mandal 9 Sukt 86 Mantra 26. Its meaning is that - 'God departs from the upper loks and comes here; He meets noble souls. He removes all the crises of those who do bhakti. He is Kvirdev (Supreme God Kabir).'

(3) He narrated Rigved Mandal 9 Sukt 96 Mantra 17. Its meaning is that - ("*KaviH*" = Kvir) God Kabir propagates Tatvgyan by himself appearing on earth. It is called *Kavirvaani* (Kabir Vaani/ Kabir speech). God Kabir narrates the true spiritual knowledge (Tatvgyan) by uttering Kabir Vaani in verses in the form of proverbs, couplets, hymns, quatrains and poems.'

(4) He also narrated Rigved Mandal 9 Sukt 94 Mantra 1. Its meaning is that - 'God while behaving like poets goes from one place to another on earth.' The buffalo then says, 'Innocent Pandits! This, who is standing next to me in this queue with his hand on my back, is that same God Kabir, whom people call a 'poet'. By his grace only, today I am reciting Ved mantras like human beings.'

Supreme God Kabir said - 'Buffalo Pandit, you may enter the *langar* (mess) of the Pandits and have food there. I am a Shudra; I am uneducated. Therefore, I will go in the *langar* of common people to have food.

At that very moment, all the Pandits who had gathered there hearing the buffalo reciting the Ved mantras fell at Kabir ji's feet and asked for forgiveness for their mistake. Supreme God Kabir said: -

Karni taj kathni kathaen, agyani din raat |  
Kukar jyon bhaunkat phiren, suni sunaayi baat ||

"In the Satsang, you were saying that God Ramchandra ate berries tasted by Shabri (Bhilni) of Shudra caste with great interest. He

did not practice untouchability and you consider yourself to be even superior to God. You only speak, but do not act. Hearing things from one another, you keep barking like dogs." Along with all the Pandits present there, thousands of people became disciples of Weaver Kabir and took initiation. Quitting scripture-opposed way of worship, they started doing scripture-based way of worship and got their welfare done.

O Dharmdas! You are saying the same thing that you do not even allow a Shudra to sit near you. Dharmdas felt very ashamed. But considering the teaching of God to be a satire on him, he got irritated, and said that - "O Jinda! I do not like your acrimonious statements. You do not know how to talk. You say that - 'You all keep barking hearsay information like dogs'." Saying this, Dharmdas made a face. He expressed his displeasure. God in Jinda form disappeared. When he disappeared the fourth time, Dharmdas's life became miserable. He cried his eyes out. That day Dharmdas again had a conversation with God. (In this way, Supreme God Kabir disappeared altogether six times, and then Dharmdas came to his senses.) Departing from Vrindavan Mathura, Dharmdas while crying set off for his village Bandhavgarh. Dharmdas ji had made a programme of travelling to places of pilgrimage for six months. Within 15 days, he headed back towards home. Garibdas ji has stated in his nectar-speech:-

Tahan vahan rovat hai Dharmni nagar, kahan gaye mere sukh ke sagar |  
 Ati viyog hua ham seti, jaise nirdhan ki lut jaay kheti |  
 Ham to janey tum deh swaroopa, hamri buddhi andh gahar koopa |  
 Kalp karey aur man mein rovae, dashon disha kun vo magh johae |  
 Beg milo karahun apghata, main na jeevun suno Vidhata |

When Dharmdas reached Bandhavgarh, at that time he was weeping badly. Entering into the house, he fell on his face and started crying his heart out. His wife's name was Amini Devi. Seeing her husband crying and come back home before time, she thought that - 'It seems that someone has looted Bhagatji. Because of losing all the money, he has returned home.' Sitting next to Dharmdas, wiping his tears with her hands, she said - 'Why are you losing heart? Nevermind; someone has looted your travel money. You don't have any shortage of money. Take some more. Finish your pilgrimage and then return. I won't forbid you.' After some time, pulling himself together, Dharmdas said that - 'Amini Devi, if my money had been looted, I would have taken some more, but I have lost such a wealth which I might not get again. I have lost it myself due to my own foolishness.' He narrated the entire discussion of knowledge that took place with Jinda Mahatma and the 'Creation of Nature' heard from Jinda Baba to Amini Devi. On seeing the entire

knowledge along with evidence, Amini said - 'Seth ji, you were an adept businessman. You never used to do a loss-making deal. Such an evidence-based knowledge, still you did not believe. It was obvious for the sadhu to get upset. Numerous times he met you and taught you like a child, why did you reject him?' Dharmdas said - 'Amini! For the first time in my life, I have done a loss-making deal. I won't be able to recover this loss. If I do not get that wealth, I will not survive.'

### "Taking Dharmdas ji to Satlok"

For six months, Supreme God Jinda did not come. Dharmdas got sick from crying too much; he ate very little. He used to cry for hours several times a day. His body emaciated. One day Amini Devi asked Dharmdas - 'O Swami! I cannot see this state of yours. Have faith; when he has come so many times earlier, then he will come this time too.' Dharmdas said - 'He has never taken this long. It seems that he has become very angry with this sinner. It is definitely something to be angry about. I am a big fool, Amini Devi! Now I have realised his importance. He appears naive, but he is a recipient of special favour of God. I have never seen or heard so much knowledge.' Amini asked - 'Did he tell how one can meet him, and where does he go?' Dharmdas said - 'He was saying that - 'I definitely go to places where (*bhandara*) religious communal meals are held. I impart knowledge to people there.' Amini Devi said - 'Organise a *Bhandara* (communal meal). Perhaps, Jinda Baba may come.' Dharmdas said - 'I will do *bhandara* for three days.' Amini Devi used to be a miser earlier. If Dharmdas used to say that he will do *bhandara* for three days, she used to get adamant on one day. But that day Amini immediately gave her approval - 'No problems; Do *bhandara* for three days.' Dharmdas sent the message of three-day *bhandara* to far off places. He sent invitations to Sadhus. The *bhandara* commenced on the fixed date. Two days passed. Sadhu-Mahatmas came; discussion of knowledge kept taking place. But the knowledge that Jinda Baba had delivered, he did not find the answer to that with anyone. Dharmdas deliberately used to ask the Sadhus that - 'Do Brahma, Vishnu and Shiv also take birth?' He used to get the same trite reply that - 'They do not have mother-father.' It used to become clear from this to Dharmdas that, that Jinda Mahatma hasn't come. If he had even come in disguise, he would have given the correct knowledge. Even on the third day, Jinda Baba had not come by afternoon. Dharmdas making a firm decision said, "If the Jinda Baba does not come today, I will commit suicide. It is better to die than to lead such a life." God is omniscient. He knew that his devotee will definitely die today. There was a Kadam Tree at a short distance. Immediately, He became visible sitting under that tree



in that same Jinda attire to Dharmdas. Dharmdas ran towards him, saw carefully, and embraced Jinda Mahatma. He asked for forgiveness for his mistake. He repeatedly promised to not repeat such a mistake again. Then God went to Dharmdas's house. Amini and Dharmdas both served him a lot; both took initiation. God in Jinda form gave the first mantra to both of them. Supreme God stayed in their garden for a few days. Then one day, Dharmdas again committed a similar mistake. God suddenly disappeared. Dharmdas repented a lot. He quit eating and drinking, and pledged that until you appear before me, I will not eat or drink anything. Dharmdas became very weak. He even struggled to sit and stand. On the sixth day, God came. He stood Dharmdas up with his own hands and embraced him. He fed him with his hands. Dharmdas first washed God's feet and took Charnamrit (foot-nectar). Then the discussion of knowledge started. Dharmdas asked, "How did you gain so much knowledge?"

Supreme God said, "I met Satguru. He lives in Kashi City. His name is Kabir. He is himself Supreme God. He is doing a divine play by disguising as a Satguru. He works as a weaver. He showed me Satlok; that Lok is a class apart. The comforts there are not even in heaven. There are evergreen fructiferous trees, exquisite gardens, and rivers of milk flowing there. Beautiful males and females live there. They never grow old. No one ever dies. Listening to the Tatvgyan from Satguru, one who does bhakti after attaining Satnaam, he or she goes to that Supreme Abode. Its description is also in Gita Chapter 15 Verse 4." Dharmdas insistingly said that - 'O Maharaj! Please show me that Eternal Place so that my faith deepens.' Supreme God said - 'You do bhakti. When you will die, you will attain that Lok.' On repeated insistence of Dharmdas, Supreme God Jinda said - 'Come, let me take you to Satyalok.' Taking Dharmdas's soul out, He took him above to Satyalok. A sentry was standing on the gate of the court of Supreme God. Supreme God standing in the form of Jinda Baba said to the sentry - 'Get Dharmdas the audience of Supreme God.' The sentry said to another *hans* (a devotee is called *hans* in Satlok) that - 'Take Dharmdas to the throne of Supreme God. Get him the audience of SatyaPurush.' Many *hans* (male devotees) and *hansni* (female devotees) dancing and singing together respectfully took Dharmdas with them. All the male and female devotees were wearing beautiful garlands in their necks. The brightness of their bodies was equivalent to sixteen suns. When Dharmdas saw the Satya Purush sitting on the (*Takht*) throne, he saw that He had that same appearance as that of the Jinda Baba on earth. But here the light of one hair follicle of Supreme God was even more than the light of crore suns and crore

moons. The God who had gone from earth in Jinda form started swaying a whisk on his other image seated on the throne. Dharmdas thought that Jinda must be a servant of this Supreme God, but they resemble each other. After some time, the God sitting on the throne got up and Jinda sat down on the throne. God with the effulgent body merged into the body of Jinda. Dharmdas felt deeply ashamed. He started cursing himself that - 'How evil I am. I caused so much grief to God, insulted Him so much. I did not believe Him there.' When the devotees brought him back after showing him God, Dharmdas stayed in God's Satlok for three days. On the other hand, seeing Dharmdas unconscious for three days, the village people, relatives, and friends gathered at Dharmdas's house. Some were getting exorcism performed; some were getting him treated by a doctor, but all the remedies had failed. Everybody had lost hope that Dharmdas will become alive. On the third day, God put his soul back into his body. People had lifted Dharmdas from the garden, from where God had taken him to Satyalok, and brought him home. Dharmdas regained consciousness. On regaining consciousness, when Dharmdas went back to that place in the garden, the same God was sitting in the form of Jinda Baba there. Dharmdas fell at his feet and said - 'O God! Please forgive the ignorant me, Lord! :-

"Avgun mere Baap ji, baksho garib nivaaj |  
Jo main poot kapoot hun, bahur Pita ko laaj |"

I did not believe that you are God; you are Param Akshar Brahm. Sometimes, my soul did use to say that who can deliver such knowledge on earth other than the Complete God, but my mind immediately used to present conflicting thoughts. O Satya Purush! Why have you not made that splendour of your body, which is in Satyalok, visible here?'

Supreme God said - 'Dharmdas! If I come to this Kaal Lok in that same radiant body, Kshar Purush (he is also called Jyoti Niranjana) will become anxious. I do all my work secretly. He considers me to be a saint with spiritual powers (*siddhis*). But he does not know from where I have come. Who am I?' Supreme God asked Dharmdas - 'How did you find my place?' Dharmdas said - 'O Supreme God! I do not feel like living in this world now. Compared to that sacred place, this entire Lok of Kaal (the area of 21 brahmands) seems like hell. Birth and death are a hard and fast rule here. It is also mandatory to live lives of eighty-four lakh types of living beings. Every person is alive with this very hope that I will not die just now, but still he or she dies anytime. Every person talks deceitfully with one another. But in your Satyalok, all the people talk politely. They behave honestly. I had investigated this only for three days.' If Dharmdas had not seen his relatives, who were witness of his

regaining consciousness, at home, he would have thought that he saw a dream, but now he had firm faith.

(The abovementioned description is in Holy Kabir Sagar Chapter "Gyan Prakash" on Page 57-58, "Mohammad Bodh" on Page 20-21, Dash Muqami Rekhta "Gyan Sthiti Bodh" on Page 83, "Amar Mool" on Page 202.)

## "Can One Change Guru?"

Dharmdas asked a question.

**Question 52 (of Dharmdas):-** 'O Lord, can one change guru? I have heard from saints that one should not change guru. *Guru ek, Gyan anek* - One guru, diverse knowledge.'

**Answer (of Satya Purush): -**

'Jab tak guru miley nahin sachha, tab tak guru karo das pancha |  
Kabir jhoothey guru ke paksh ko, tajat na lagae vaar |  
Dwaar na paavae moksh ka, reh vaar ka vaar ||

**Meaning -** Until one finds a true guru (Satguru), one must keep changing gurus. No matter how many gurus one has to acquire and change. One should immediately abandon a fake guru.

Kabir, doobae the par ubhrey, guru ke gyan chamak |  
Beda dekha jarjara, utar chaley phadak ||

**Meaning: -** When I found a true guru, I found out with the torch of his knowledge that our knowledge and the solution (way of worship) - both are wrong. So, I changed the guru just as an animal runs very swiftly when frightened, and just as if passengers travelling at night find out in the morning that the boat in which they are travelling has water entering into it and there is a safe and intact boat standing next to it, then a wise passenger who is not intoxicated immediately abandoning the broken boat sits in the leak-proof boat. When I heard this knowledge of True Guru Kabir in Kashi that I have narrated to you, I did not consider caste or religion. I immediately surrendered to the Satguru, and after taking initiation-mantra, I am doing bhakti now. Satguru has ordered me to give initiation. O Dharmdas! Just think, if an ill person does not become healthy from the treatment of a doctor, then does he or she not go to another doctor?'

Dharmdas said - 'One does go, and one should go; one should save one's life.' Supreme God said - 'Likewise, a human life is obtained for the welfare of the soul. A soul is inflicted with the chronic illness of birth and death. This cannot be terminated without the Satyanaam and Saarnaam. Both these mantras are available from Satguru Kabir who lives in Kashi.

No one else on earth has these mantras. You may go to Kashi and take initiation. You would be salvaged, because without Satguru, one cannot go to that Satyalok of mine.'

Dharmdas said - 'You are yourself Satya Purush. Now I would not be misled. You are disguising yourself. O Lord! I have taken initiation from Guru Roopdas ji. I will first take permission from him to change guru. If he will allow me, then I will change guru.' But seeing the limit of foolishness of Dharmdas, Supreme God disappeared the sixth time. Dharmdas again became distraught. He first went to Roopdas ji who was a worshipper of Shri Krishna i.e. Shri Vishnu. He was associated with Vaishnav Panth.

Dharmdas narrated the entire account to Saint Roopdas and asked for permission to change guru. Saint Roopdas ji was a noble soul. He said - 'Son Dharmdas! The knowledge that you have heard from that Jinda Baba, only God can impart such knowledge. I have become very old. I cannot abandon this path. If you wish, you can take initiation from that Mahatma.'

Then Dharmdas went to Kashi. There he enquired about the hut of Weaver Kabir. He was struck with amazement on seeing Supreme God Kabir weaving clothes there. He was also immensely delighted to see that he only is the Satguru and the Supreme God. Then Dharmdas took initiation from him and got his welfare done. Supreme God Kabir then gave Satyanaam of two words (in which one is 'Om' mantra and other is 'Tat' which is coded) to Dharmdas. Then, by giving him Saarnaam, He made him resident of Satlok.

❖ God met the following virtuous souls (firm devotees) in Kalyug :-

2. He met Sant Malook Das (Arora) ji.
3. He met Sant Dadu Das ji (of Amer, Rajasthan).
4. He met Sant Nanak Dev ji on the bank of river Bein flowing near Sultanpur City, where the Gurudwara "Sachkhand Sahib" has been built as a memorial.
5. He met Sant Garib Das ji of Village Chhudani, District Jhajjar (Haryana). A memorial is built on that place currently.

Sant Garib Das ji was a ten years old child. He used to go along with many other cowherds to his own fields to graze cattle. Supreme God in the form of Jinda Baba came from Satyalok (Sachkhand). This Lok, where God resides, is above all the places. Supreme God took Sant Garib Das ji's soul to His Lok above. Considering the child to be dead, putting his body on a pyre, the family members were going to perform his last rites in the evening. God after showing the soul of Sant Garib

Das ji around the upper Brahmands and imparting the true knowledge to him immediately put him back into his body. The child became alive. This incident is of *Falgun Shudhi Dwadashi Samvat 1784* i.e. year 1727. God granted Tatvgyan (true and complete spiritual knowledge) to Sant Garib Das ji. He opened his Gyan Yog. As a result of which Sant Garib Das ji uttered 24 thousand speeches that were written by Sant Gopal Das ji. Those nectar-speeches have been printed and given the form of a Holy Text. This Das (Sant Rampal Das) delivers discourses from that itself.

**Sant Garib Das ji has stated in his nectar speech : -**

Garib, Hum Sultani Nanak taarey, Dadu ko updesh diya |  
Jaati Julaha bhed na paya, Kashi maahey Kabir hua ||  
Garib, anant koti brahmand ka, ek rati nahin bhaar |  
Satguru Purush Kabir hain, kul ke Sirjanhaar ||

**Meaning: -** Seeing with the divine vision obtained from God, Sant Garib Das ji has delivered the knowledge of the past and future. He has told that the Weaver Kabir of Kashi City (Uttar Pradesh) is the Creator of all the brahmands. He has secured all the brahmands with His power. There is no burden of them on Supreme God Kabir. Just as the scientists have built aeroplanes, rockets etc and flown them; they themselves also sit in them and travel. In this way, Sant Garib Das ji has sung the eye-witnessed glory of Supreme God.

6. God met Sant Gheesa Das ji of Village Khekhra District Bagpat (Uttar Pradesh).

In view of the scope of the book, I am not writing in detail. For more information, you can visit [www.jagatgururampalji.org](http://www.jagatgururampalji.org) and gain more knowledge.

## Photocopies of Ved Mantras (with evidence)

Evidence - Rigved Mandal No. 9 Sukt 86 Mantra 26-27

इन्द्रुः पुनानो अति गाहते मृषो विश्वानि कृष्वन्सुपथानि यज्यथे ।  
गाः कुण्वानो निर्भिजं हर्यतः क्विरत्यो न क्रीळन्परि वारंमर्षति ॥२६॥

**पदार्थः—**(यज्यथे) यज्ञ करने वाले यज्ञमानों के लिये परमात्मा (विश्वानि सुपथानि) सब रास्तों को (कृष्वन्) सुगम करता हुआ (मृषः) उनके विघनों को (अतिगाहते) मर्दन करता है। और (पुनानः) उनको पवित्र करता हुआ और (निर्भिजं) अपने रूप को (गाः कुण्वानः) सरल करता हुआ (हर्यतः) वह कान्तिमय परमात्मा (क्विः) सर्वज्ञ (अत्यो न) विद्युत् के समान (क्रीळन्) क्रीड़ा करता हुआ (वारं) वरणीय पुरुष को (मर्षति) प्राप्त होता है ॥२६॥

**Interpretation:** - This is the photocopy of Rigved Mandal 9 Sukt 86 Mantra 26. It has been translated by the Acharyas of Aryasamaj and the followers of Maharishi Dayanand. It is clear in it that removing all the miseries from the path of the journey of life of the hosts i.e. devotees who perform yagyas i.e. religious rituals, God makes all the routes accessible for them. He destroys i.e. removes all of their crises. He purifies the devotees i.e. makes them free from sins, vices. Like, it is stated in the next Mantra 27 that "God who is seated in the third part of *Dhyulok* i.e. of Satyalok; there is a lot of brightness in the body of God there." For example, the light of one hair follicle of God is more than the combined light of crore suns and moons. If that God appears on earth in that same effulgent body, then we cannot see him with naked eyes. Like, an owl cannot see anything during the day due to sunlight. Similar would be the state of human beings. Therefore, that God making the brightness of His appearance i.e. body fainter, moving like lightning from the place where God resides above, that is, by performing a divine act (*leela*) comes here; He meets virtuous people. It is also clear that - 'You are KaviH, that is, Kvirdev.' We call Him Kabir Sahib.

असञ्चतः शतधारा अभिभ्रियो हरिं नवन्तेऽव ता उदन्वुवः ।

क्षिपो मृजन्ति परि गोभिरावृतं तृतीये पृष्ठे अधि रोचने दिवः ॥२७॥

पदार्थः—( उदन्वुवः ) प्रेम की ( ताः ) वे ( शतधाराः ) सैकड़ों धाराएँ ( असञ्चतः ) जो नानारूपों में ( अभिभ्रियः ) स्थिति को लाभ कर रही हैं । वे ( हरिं ) परमात्मा को ( नवन्तेऽव ) प्राप्त होती हैं । ( गोभिरावृतं ) प्रकाशपुञ्ज परमात्मा को ( क्षिपः ) बुद्धिवृत्तियाँ ( मृजन्ति ) विषय करती हैं । जो परमात्मा ( विवस्त्रतीये पृष्ठे ) द्युलोक के तीसरे पृष्ठ पर विराजमान है और ( रोचने ) प्रकाशस्वरूप है उसको बुद्धिवृत्तियाँ प्रकाशित करती हैं ॥२७॥

**Interpretation:** - This is the photocopy of Rigved Mandal 9 Sukt 86 Mantra 27. It is clear in it that "God is seated in the third part of *DhyuH Lok* i.e. Eternal Place. There are three parts of Satyalok i.e. *Shashvat Sthaan*. (1) In one part, there are forests, mountains, waterfalls, gardens etc. This is the outer part. (Like, Delhi, the capital of India, is also divided into three parts. In the outer Delhi, there are villages, fields and canals. In the second part, there are markets. In the third part, there is Parliament House and offices.)

(2) After this, there are colonies in *Dhyulok*. *Hansatmas* (souls) who have attained salvation live with their families there. (Like the devotees on earth are called *Bhaktatmas*, similarly, they are called *Hansatmas* in Satyalok.)

(3) In the third part, there is throne of the Greatest God. Only male

souls live around Him. There are no pairs of male-female there. If they want families of their own, then they only give rise to sons with word-power. In this way, God has divided the *Shashvat Sthaan* (Eternal Place) i.e. Satyalok into three parts. Those who live anywhere in Satyalok do not have old age. No one dies there. Therefore, it is said in Gita Chapter 7 Verse 29 that those, who strive to get rid of *Jaraa* i.e. old age and *Maran* i.e. death, know Tat Brahm, that is, Param Akshar Brahm. SatyaPurush lives in Satyalok. There is no old age or death there; children on growing up, remain young forever.

Evidence - Rigved Mandal 9 Sukt 82 Mantra 1-2

असावि सोमो अरुषो वृषा हरी राजेव दस्मो अभि गा अचिक्रदत् ।  
पुनानो वारं पर्येत्यव्ययं श्येनो न योनिं घृतवन्तमासदंम् ॥१॥

पदार्थः—(सोमः) जो सर्वोत्पादक प्रभु(अरुषः) प्रकाशस्वरूप (वृषा) सद्गुणों की वृष्टि करने वाला (हरिः) पापों के हरण करने वाला है, वह (राजेव) राजा के समान (दस्मः) दर्शनीय है। और वह (गाः) पृथिव्यादि लोक-लोकान्तरों के चारों ओर (अभि अचिक्रदत्) शब्दायमान हो रहा है। वह (वारं) वर्णीय पुरुष को जो (अव्ययं) दृढ़भक्त है उसको (पुनानः) पवित्र करता हुआ (पर्येति) प्राप्त होता है। (न) जिस प्रकार (श्येनः) विद्युत् (घृतवन्तं) स्नेहवाले (आसवं) स्थानों को (योनिं) आधार बनाकर प्राप्त होता है। इसी प्रकार उक्त गुण वाले परमात्मा ने (असावि) इस ब्रह्माण्ड को उत्पन्न किया ॥१॥

कविर्वेधस्या पर्येषि माहिनमत्यो न मृष्टो अभि वाजमर्षसि ।  
अपसेवन्दुरिता सोम मृलय घृतं वसानः परिं यासि निर्णिजंम् ॥२॥

पदार्थः—हे परमात्मन् ! (वेधस्या) उपदेश करने की इच्छा से आप (माहिनं) महापुरुषों को (पर्येषि) प्राप्त होते हो। और आप (अत्यः) अत्यन्त गतिशील पदार्थ के (न) समान (अभिवाजं) हमारे आध्यात्मिक यज्ञ को (अम्यर्षसि) प्राप्त होते हैं। आप (कविः) सर्वज्ञ हैं (मृष्टः) शुद्ध स्वरूप हैं (दुरिता) हमारे पापों को (अपसेवन्) दूर करके (सोम) हे सोम ! (मृलय) आप हमको सुख दें। और (घृतं वसानः) प्रेम-भाव को उत्पन्न करते हुए (निर्णिजं) पवित्रता को (परियासि) उत्पन्न करें ॥२॥

Interpretation: - Above are the photocopies of Rigved Mandal 9 Sukt 82 Mantra 1-2. These have been translated by the followers of Maharishi Dayanand as per his guidelines, and have been published from Sarvadeshik Arya Pratinidhi Sabha, Delhi.

It is clear in them that: - It is stated in Mantra 1 - "God who is the creator of all has an effulgent body; He is the destroyer of sins and giver of joys. He is sitting on a throne above in Satyalok. He is visible like a King."

This same evidence is given in Sukshma Ved that: -

Arsh Kursh par safed gumat hai, jahan Parmeshwar ka dera |  
Shwet chhatra sir mukut viraahey, dekhat na us chehrey nu ||

This very evidence is given in Holy Book Bible and Quran Sharif that God created the nature in six days and on the seventh day, He sat down on a throne higher up in the sky. (Bible, Genesis - 2/26-30, and Quran Sharif, Surat Furqani 25 Verses 52 to 59.)

That God comes from his Eternal Abode and verbally delivers the knowledge on earth. He is attained by *varniye* i.e. respectable, eminent persons; He meets them. {Like, 1. He met Sant Dharmdas ji of Bandhavgarh (Madhya Pradesh), 2. He met Sant Malook Das ji, 3. He met Sant Dadu Das ji in Amer (Rajasthan), 4. He met Sant Nanak Dev ji, 5. He met Garib Das ji of Village Chhudani District Jhajjar Haryana, 6. He met Gheesa Das ji of Village Khekhra District Bagpat (Uttar Pradesh), 7. He met Sant Jambheshwar ji (Founder of Bishnoi religion) of Village Samrathal Rajasthan}

That God meets virtuous souls. God is especially attracted to those who are firm devotees of God. An example has also been given that lightning falls on places/objects that attract it, e.g. lightning strikes bronze metal. Earlier, there used to be bowls, glasses, plates, spades etc of bronze metal. During rain, we used to immediately keep them inside the house. Elderly people used to say that lightning generally strikes bronze utensils; similarly, God gets attracted to His dear devotees and meets them.

In Mantra no. 2 even this has been clarified that God, with the aim of giving *Updesh* (spiritual instruction) to those good souls, Himself meets greatmen. The meaning of '*Updesh*' is that after telling Tatvgyan to them, God also gives them initiation. God is Himself their Satguru too. This has also been clarified that God like a very dynamic substance, that is, walking at the speed of light himself arrives in our religious rituals. You read previously that God had said this to Sant Dharmdas that - 'I always go there where religious rituals are performed because in my absence Kaal causes any turmoil. Due to which, the worshippers lose faith in God. In my presence, he cannot cause any such disturbance.' Therefore, it is stated in Gita Chapter 3 Verse 15 that - 'That Immortal God, who has also given rise to Brahm, is always situated in Yagyas, that is, in religious rituals. Prayers should be offered regarding Him only as



the deity.'

In Rigved Mandal 9 Sukt 82 Mantra 2, this has also been clarified that - 'You are (*Kavirvedhasya*) Kavirdev who comes with the aim of giving instruction to everyone. You are Holy God. Destroying our sins, O Eternal God! You may give us happiness and (*Dyutam VasaanH Nirnijam Pariyasi*) we are your children. Arising that same affection towards us, (*Pariyasi*) give rise to that same (*Nirnijam*) beautiful form; that is, considering us your children, grant us your audience in the same way as you used to meet your dear souls previously whenever you wished.

Rigved Mandal no. 9 Sukt 96 Mantra 16 to 20

Rigved Mandal no. 9 Sukt 96 Mantra 16

स्वायुधः सोतृभिः पूयमां नोऽभ्यर्षं गुह्यं चारु नाम ।

अभि वाजं सप्तिरिव भवस्याभि वायुमभि गा देव सोम ॥१६॥

पदार्थः—हे परमात्मन् ! ( गुह्यम् ) सर्वोपरि रहस्य ( चारु ) श्रेष्ठ ( नाम ) जो तुम्हारी संज्ञा है । ( अभ्यर्षं ) उसका ज्ञान कराये । आप ( सोतृभिः, पूयमानः ) उपासक लोगों से स्तूयमान हैं । ( स्वायुधः ) स्वाभाविक शक्ति से युक्त हैं और ( सप्तिरिव ) विद्युत् के समान ( भवस्याभि ) ऐश्वर्य के सम्मुख प्राप्त कराइये और ( वायुमभि ) हमको प्राणों की विद्या का वेत्ता बनाइये । ( देव ) हे सर्वशक्ति-सम्पन्न परमेश्वर ! हमको ( गाः ) इन्द्रियों के ( अभिगमय ) नियमन का ज्ञाता बनाइये ॥१६॥

Rigved Mandal no. 9 Sukt 96 Mantra 17

शिशुं जज्ञानं ह्येतं मृजन्ति शुम्भन्ति वह्नि मरुतो गणेन ।

कविर्गीभिः काव्येना कविः सन्सोमः पवित्रमत्थेति रेभन् ॥१७॥

पदार्थः—( शिशुम् ) “श्रयति सूक्ष्मं करोति प्रलयकाले जगदिति शिशुः परमात्मा” उस परमात्मा को ( जज्ञानम् ) जो सदा प्रकट है, ( ह्येतः ) जो अत्यन्त कमनीय है, उसको उपासक लोग ( मृजन्ति ) बुद्धिविषय करते हैं और ( शुम्भन्ति ) उसकी स्तुति द्वारा उसके गुणों का वर्णन करते हैं और ( मरुतः ) विद्वान् लोग ( वह्निम् ) उस गतिशील परमात्मा का ( गणेन ) गुणों के गणों द्वारा वर्णन करते हैं और ( कविः ) कवि लोग ( गीभिः ) वाणों द्वारा और ( काव्येन ) कवित्व से उसकी स्तुति करते हैं । ( सोमः ) सोमस्वरूप ( पवित्रम् ) पवित्र वह परमात्मा कारणावस्था में अतिसूक्ष्म प्रकृति को ( रेभन्, सन् ) गर्जता हुआ ( अत्थेति ) अतिक्रमण करता है ॥१७॥

In Rigved Mandal no. 9 Sukt 96 Mantra 16, it is said that - 'O God! You may tell your supreme secret name. That name has been mentioned in Mantra 17 that - He is KaviH i.e. Kavirdev.'

Only Hindi of Mantra 17: - (*Shishum Jgyanm Haryantam*) God deliberately appears in a child form with the aim of delivering Tatvgyan. Listening to His knowledge (*Maruto Ganen*) a large group of devotees becomes follower of that God. (*Mrjanti Shubhyanti Vahin*) Intellectual people understand that knowledge. They worship that Supreme God on the basis of Tatvgyan. That way of worship gives (*Vahin*) quick benefits. That God (*Pavitram Atirebhan*) by roaring loudly utters that pure knowledge, his Tatvgyan (*Kavyena*) through poetry, that is, like poets through couplets, hymns, proverbs, quatrains (*Kavir GirbhiH*) through Kavir Vaani i.e. Kabir Speech. That (*KaviH*) Kavirdev who behaves like a poet is (*Som*) the Eternal God (*Sant*) appearing in Saint-form. (Rigved Mandal 9 Sukt 96 Mantra 17)

Important: - The word "KaviH" appears twice in the original text of this Mantra. The Translators of Arya Samaj have not written the meaning of one KaviH.

#### Rigved Mandal no. 9 Sukt 96 Mantra 18

ऋषिमना य ऋषिकृत्स्वर्षाः सहस्रणीथः पदवीः कवीनाम् ।  
 तृतीयं घामं महिषः सिषामन्तसोमो विराजन्तु रोजति द्युप ॥१८॥

पदार्थः—( सोमः ) सोमस्वरूप परमात्मा ( सिसासन् ) पालन की इच्छा करता हुआ ( महिषः ) जो महान् है वह परमात्मा ( तृतीयं, घाम ) देवयान और पितृयान इन दोनों से पृथक् तीसरा जो मुक्तिघाम है । उसमें ( विराजन्तु ) विराजमान जो ज्ञानयोगी है उसको ( अनुराजति ) प्रकाश करने वाला है और ( द्युप ) स्तूयमान है । ( कवीनाम्, पदवीः ) जो क्रान्तदर्शियों की पदवी अर्थात् मुख्य स्थान है और ( सहस्रणीथः ) अनन्त प्रकार से स्तवनीय है, ( ऋषिमनाः ) सर्वज्ञान के साधनरूप मनवाला वह परमात्मा ( यः ) जो ( ऋषिकृत् ) सब ज्ञानों का प्रदाता ( स्वर्षाः ) सूर्यादिकों को प्रकाशक है । वह जिज्ञासु के लिए उपासनीय है ॥१८॥

Interpretation: - This is a photocopy of Rigved Mandal 9 Sukt 96 Mantra 18, which has been translated by the followers of Maharishi Dayanand. It has been published from Sarvadeshik Arya Pratinidhi Sabha, Delhi. Let us interpret it. There are many errors in its translation as well which have been committed by the Acharyas of Arya Samaj. We can understand Sanskrit too. I will interpret it and clarify the true translation and meaning. In Mantra 17, it is stated that - 'God, appearing

in a sage or saint form, utters the sacred-speech from His lotus-mouth, and a group of a large number of followers is formed after understanding that knowledge. (Ya) The speech of Tatvgyan that God narrates, those (SahansrniyaH) thousand speeches, that is, Kabir Vanis (Rishikrit) composed by the God appeared in sage form (SwarshH) are delightful (Rishimana) for the devotees with sagely nature. (Kavinaam PadviH) Because of uttering couplets, quatrains through poetry, that God also acquires a title of a poet among the famous poets. That (Som) Eternal God (Anurajati) with an effulgent body (Sishasan) with the desire to sustain everyone, in the first state (Virajam) is seated (Stup) in a dome (Tritiya Dhaam) in the third abode i.e. in the third part of Satyalok (MahishH) on the vast earth i.e. in the upper loks.' This very evidence is present in Rigved Mandal 9 Sukt 54 Mantra 3 that God is ensconced in the lok above all the loks, (Tishthanti) is seated.

### Rigved Mandal no. 9 Sukt 96 Mantra 19

**चमृषच्छयेनः शकुनो विभृत्वा गोविन्दुर्द्रुस आयुधानि विभ्रत् ।  
 अपामृभि सचमानः समुद्रं तुरीयं धाम महिषो विवक्ति ॥१९॥**

**पदार्थः—** ( अपामृभिम् ) प्रकृति की सूक्ष्म ने सू म शक्तियों के साथ ( सच-  
 मानः ) जो संगत है और ( समुद्रम् ) “सम्यक् द्रवन्ति भूतानि यस्मात् स समुद्रः”  
 जिससे सब भूतों की उत्पत्ति, स्थिति और प्रलय होता है। वह ( तुरीयम् ) चौथा  
 ( धाम ) परमपद परमात्मा है। उसको ( महिषः ) मह्यते इति महिषः महिष इति  
 महन्नामसु पठितम् नि० ३—१३। महापुरुष उक्त तुरीय परमात्मा का ( विवक्ति )  
 वर्णन करता है। वह परमात्मा ( चमृषत् ) जो प्रत्येक बल में स्थित है ( श्येनः )  
 सर्वोपरि प्रशंमनीय है और ( शकुनः ) सर्वशक्तिमान् है। ( गोविन्दुः ) यजमानों को  
 तृप्त करके जो ( द्रुप्तः ) शीघ्रगति वाला है ( आयुधानि, विभ्रत् ) अनन्त शक्तियों  
 को धारण करता हुआ इस सम्पूर्ण संसार का उत्पादक है ॥१९॥

**Interpretation:** - Even the translation of Rigved Mandal 9 Sukt 96 Mantra 19 has been done by the scholars of Arya Samaj. There are a lot of mistakes in this too. Due to the scope of the book, let us only obtain information relevant to us.

There is mention of the Fourth Abode in this Mantra that you will read in the "Creation of Nature". You can get full information about it in this book on Page 136.

God has created the upper four Loks (places/abodes) as everlasting.  
 1. Anami Lok which is the highest 2. Agam Lok 3. Alakh Lok 4. Satyalok.

We are on Planet Earth. If we will count the upper loks from here, then they will be counted as 1. Satyalok 2. Alakh Lok 3. Agam Lok and 4. Anami Lok. Sitting in that fourth Lok, God created all the brahmands

and Loks. He did the remaining creation while sitting in Satyalok. The translators of Arya Samaj have mentioned about the Turiya God i.e. the Fourth God. This is the Fourth Abode. The meaning of the original text of Mantra 19 is that the Tatvdarshi Saint (*Vivakti*) distinctly describes the Fourth Abode and the Fourth God. Readers may please read "Creation of Nature" in this very book on Page 136, by which you will come to know that the author (Sant Rampal Das) himself is that Tatvdarshi Saint who is familiar with the Tatvgyan (true and complete spiritual knowledge).

### Rigved Mandal 9 Sukt 96 Mantra 20

मर्यो न शुभ्रस्तन्वै मृजानोऽस्थो न सुत्वा सनये धनानाम् ।  
 वृषेव यूथा परि कोशमर्षन्कनिक्रदरुचम्बोऽरा विवेश ॥२०॥

पदार्थः—वह परमात्मा ( यूथा, वृषेव ) जिस प्रकार एक संघ को उसका सेनापति प्राप्त होता है, इसी प्रकार (कोशम्) इस ब्रह्माण्डरूपी कोश को (अर्षन्) प्राप्त होकर ( कनिक्रदत् ) उच्च स्वर से गर्जता हुआ ( चम्बोः ) इस ब्रह्माण्ड रूपी विस्तृत प्रकृति-खण्ड में ( पर्याविवेश ) भली-भांति प्रविष्ट होता है और ( न ) जैसे कि ( मर्यः ) मनुष्य ( शुभ्रस्तन्वै, मृजानः ) शुभ्र शरीर को धारण करता हुआ ( अस्थोन ) अत्यन्त गतिशील पदार्थों के समान ( सनये ) प्राप्ति के लिए ( सुत्वा ) गतिशील होता हुआ ( धनानाम् ) धनों के लिए कटिबद्ध होता है; इसी प्रकार प्रकृति-रूपी ऐश्वर्य को धारण करने के लिए परमात्मा सदैव उद्यत है ॥२०॥

**Interpretation:** - Let us know the actual meaning of Rigved Mandal 9 Sukt 96 Mantra 20. The translation of this mantra has been done by the followers of Maharishi Dayanand. Their viewpoint has been that God is formless because Maharishi Dayanand has affirmed that God is formless. Therefore, instead of translating the mantra in a straightforward manner, the translator has beaten around the bush. Like, it is written in the original text: -

Marya na shubhraH tanva mrjaanH atyaH na srtva sanye dhananaam |  
 Vrshev yootha pari kosham arshan kanikrdat chamvoH aavivesh ||

**Translation:** - Like, (*MaryaH Na*) man wears beautiful clothes; similarly, God like man (*MrjaanH*) acquiring (*ShubhraH Tanva*) a beautiful body (*AtyaH Srtva*) walking at a fast speed (*Sanye Dhananaam*) comes to meet those rich with wealth of bhakti i.e. the pious souls. (*Yootha Vrshev*) Like, a group gets a commander, similarly, when that God appears in a saint or sage form, then he acquires a large number of followers and God in the form of a Guru is their Chief. That God (*Arshan*) coming to (*Pari Kosham*) the first brahmand (*Kanikrdat*) loudly uttering the true knowledge (*Avivesh*) enters (*ChamvoH*) the region of earth.

**Meaning:** - Like, in the previous Ved mantras, it is said that God resides in the higher loks. He walks from there and comes on earth. He reduces the brightness of his body when He comes here. The same has been endorsed in this Rigved Mandal 9 Sukt 96 Mantra 20. It has been stated that just as man wears clothes, similarly, God acquiring another body comes on earth in a human-form, and meets (*Dhananaam*) firm devotees (*virtuous souls*). He verbally narrates Tatvgyan to them.

**Interpretation:** - These are the photocopies of Rigved Mandal 9 Sukt 96 Mantra 16 to 20, whose Hindi translation has been done by the Arya Samaji followers of the founder of Arya Samaj, Maharishi Dayanand Saraswati, as per his guidelines. The translation in the photocopy is correct to some extent, but mostly wrong. Previous ones were mostly correct with a little bit wrong translation that has been rectified and written in the 'Interpretation' by me. Now, I will rectify whatever is mostly wrong and write it.

In Rigved Mandal 9 Sukt 96 Mantra 16, it is stated that: -

'O God! Tell us your secret actual (*Chaarū*) supreme (*Naam*) name.' Dear Readers! Like, the king of India is called Prime Minister. This is a symbol of his position. His actual name is something else. For example, the first Prime Minister was Pandit Jawahar Lal Nehru. "Jawahar Lal" was his actual name. In this Mantra 16, it is said that - 'O God! That which is your actual name (*SotrmiH*) for worshipping, it (*Swa AayudhH*) is like an automatic weapon (*PooymaanH*) to destroy the pus/rubbish of ignorance; it is a destroyer of sins. You may make us aware of that true mantra of yours. (*Dev Som*) O Immortal God! (*Vasum Abhi*) by chanting that mantra of yours through breaths, nose etc through incoming and outgoing breath (*GaH*) by senses (*Saptiriv = SaptiH Iv*) with the speed of light i.e. quickly (*Abhivaajm*) enriching with the wealth of bhakti (*Shravasyami*) make us attain prosperity and salvation.

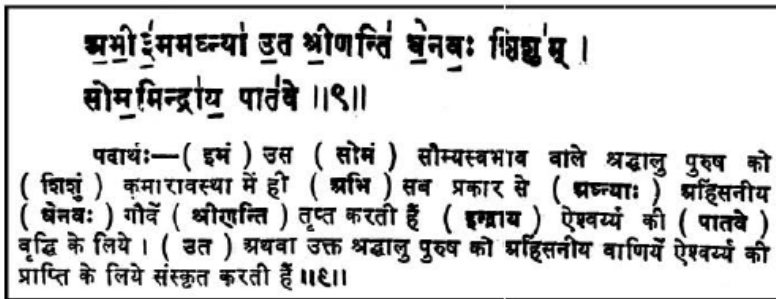
It is a request to the dear readers that there were many mistakes in the translation of this Rigved Mandal 9 Sukt 96 Mantra 16 which have been rectified. For evidence, there is a word "*Abhivaajm*" in the original text. It had not been translated. In its place, the meaning of word "*Abhigamyā*" had been added which is not in the original text.

**Interpretation:** - There are also many mistakes in the translation of Rigved Mandal 9 Sukt 96 Mantra 17 that has been translated by the Arya Samajis. Now I will rectify and write it: -

Like, there is proof in the previously mentioned mantras of Rigved Mandal 9 Sukt 86 and 82 that - 'God, walking from his *Shashvat Sthan* (Eternal Place) which is situated in the third part of *Dyulok*, deliberately

appears on Earth with some special motive. God nurtures the living beings dwelling in all the brahmands in three different states. 1. God manages all the brahmands while sitting on a throne above in Satyalok i.e. in the Eternal Abode. 2. Whenever He wishes, He reduces the radiance of his body and disguising as a sadhu/saint, meets virtuous souls. 3. In every era (*yug*), He appears on a blossomed lotus flower on some lake acquiring the form of a new-born baby. A childless couple takes him home from there. From childhood itself, that God narrates his actual bhakti-knowledge which is also called Tatvgyan in the form of quatrains, couplets, hymns and poems. Like, in year 1398 *Vikrami Samvat 1455*, God came from his personal place and acquiring the form of a child appeared on a lotus flower in a lake named Lahartara outside Kashi City in India. A weaver couple Neeru-Neema took him home from there. God gradually grew up. He delivered his knowledge by uttering Kabir Vani. Evidence is given in Rigved Mandal 9 Sukt 1 Mantra 9 that has been translated by the Acharyas of Arya Samaj. There are also some mistakes in it, but not many.

Please read this photocopy of Rigved Mandal 9 Sukt 1 Mantra 9.



**Interpretation:** - This photocopy is of Rigved Mandal 9 Sukt 1 Mantra 9. It is clear in it that when the (*Som*) Immortal God appears in a child-form, then the divine act of his rearing is done by maiden cows (*Abhi Adhanya DhenuvH*). This very evidence is present in Kabir Sagar, Chapter "Gyan Prakash" that - 'Neeru-Neema took Supreme God Kabir to their home. Then, God disguised in a child-form neither ate any grain nor drank milk. Then, on advice of Swami Ramanand ji, Neeru brought a maiden cow , a calf. It immediately gave milk. The divine act of the rearing of Supreme God took place with the milk of that maiden cow. Kabir Sagar was written approximately 600 years ago.

They have done some mistake in the translation of Rigved Mandal 9 Sukt 1 Mantra 9. Like, they have interpreted '*Abhiadhanya*' as non-violent, which is wrong. The author (I) was born in Village Dhanana in

District Rohtak of Haryana State, which is currently in District Sonapat. In this area, a cow who has not conceived is called - '*Bina Dhanayi*'; it is 'Not *Dhanayi*'. It is a non-grammatical/corrupt word. For one maiden cow, the word is '*Adhni*'. Plural word is '*Adhanya*'. The meaning of '*Adhanya*' is cows who are '*bina dhanayi*', that is, who have not conceived, and the meaning of '*Abhiadhanya*' is completely virgin, meaning calves.

Now I will do the correct translation of Rigved Mandal 9 Sukt 96 Mantra 17:-

Only Hindi: - (*Shishum Jagyanm Haryantam*) Supreme God deliberately appears in a child-form with an aim of imparting Tatvgyan. Listening to his knowledge (*Maruto Ganen*) a large group of devotees becomes follower of that God. (*Mrjanti Shubyanti Vahin*) Intellectual people understand that knowledge. They worship that Supreme God on the basis of Tatvgyan. That way of worship (*Vahin*) gives quick benefits. That God (*Pavitrām Atirebhan*) by roaring loudly utters that pure knowledge, his Tatvgyan (*Kavyena*) through poetry, that is, like poets through couplets, hymns, proverbs, quatrains (*Kavir GirbhiH*) through Kavir Vaani i.e. Kabir Vaani. That (*KaviH*) Kavirdev who behaves like a poet is (*Som*) the Eternal God (*Sant*) appearing in Saint-Form. (Rigved Mandal 9 Sukt 96 Mantra 17)

Important: - The word '*KaviH*' appears twice in the original text of this Mantra. The Translators of Arya Samaj have not written the meaning of one *KaviH*.

Interpretation: - Let me interpret Rigved Mandal 9 Sukt 96 Mantra 18. There are many errors in its translation as well. We can also understand Sanskrit. I will interpret it and clarify the true translation and meaning. In Mantra 17, it is stated that God, appearing in a sage or saint form, utters the sacred-speech from His lotus-mouth, and a group of a large number of followers is formed after understanding that knowledge. (*Ya*) The speech of Tatvgyan that God narrates, those (*SahansrniyaH*) thousand speeches i.e. Kabir Vanis (*Rishikrit*) composed by the God appeared in sage form (*SwarshH*) are delightful (*Rishimana*) for the devotees with sagely nature. (*Kavinaam PadviH*) Because of uttering couplets, quatrains through poetry, that God also acquires a title of a poet among the famous poets. That (*Som*) Eternal God (*Anurajati*) with an effulgent body (*Sishasan*) with the desire to sustain everyone, in the first state (*Virajam*) is seated (*Stup*) in a dome (*Tritiya Dhaam*) in the third abode, that is, in the third part of Satyalok (*MahishH*) on the vast earth i.e. in the upper loks. This very evidence is present in Rigved Mandal 9 Sukt 54 Mantra 3 that God is ensconced in the lok above all the loks, (*Tishthanti*) is seated.

**Interpretation:** - Even the translation of Rigved Mandal 9 Sukt 96 Mantra 19 has been done by the scholars of Arya Samaj. There are a lot of mistakes in this too. Due to the scope of the book, let us only obtain information relevant to us.

There is description of the Fourth Lok (abode) in this mantra. You will get complete information on reading the "Creation of Nature. Please read in this very book on Page 136.

God has created the upper Four Loks as everlasting. 1. Anami Lok which is the highest 2. Agam Lok 3. Alakh Lok 4. Satyalok.

We are on Planet Earth. If we will count the upper loks from here, then they will be counted as 1. Satyalok 2. Alakh Lok 3. Agam Lok and 4. Anami Lok. Sitting in that fourth Lok, God created all the brahmans and Loks. He did the remaining creation while sitting in Satyalok. The translators of Arya Samaj have mentioned about the *Turiya* God i.e. the Fourth God. This is the Fourth Abode. The meaning of the original text of Mantra 19 is that the Tatvdarshi Saint (*Vivakti*) distinctly describes the Fourth Abode and the Fourth God. Readers may please read "Creation of Nature" in this very book on Page 136, by which you will come to know that the author (Sant Rampal Das) himself is that Tatvdarshi Saint who is familiar with the Tatvgyan (true and complete spiritual knowledge).

**Interpretation:** - Let us know the actual meaning of Rigved Mandal 9 Sukt 96 Mantra 20. The translation of this mantra has been done by the followers of Maharishi Dayanand. Their viewpoint has been that God is formless because Maharishi Dayanand has affirmed that God is formless. Therefore, instead of translating the mantra in a straightforward manner, the translator has beaten around the bush.

Like, it is written in the original text of Mantra 20: -

Marya na shubhraH tanva mrjaanH atyaH na srtva sanye dhananaam |  
Vrshev yootha pari kosham arshan kanikrdat chamvoH aavivesh ||

**Translation:** - (*Na*) Like, (*MaryaH*) man wears beautiful clothes; similarly, God (*MrjaanH*) acquiring (*ShubhraH Tanva*) a beautiful body (*AtyaH Srtva*) walking at a fast speed (*Sanye*) comes to meet (*Dhananaam*) those rich with wealth of bhakti i.e. the pious souls. (*Yootha Vrshev*) Like, a group gets a commander, similarly, when that God appears in a saint or sage form, then he acquires a large number of followers and God in the form of a Guru is their Chief. That God (*Arshan*) coming to (*Pari Kosham*) the first brahmand (*Kanikrdat*) loudly uttering the true knowledge (*Avivesh*) enters (*ChamvoH*) the region of Earth.

**Meaning:** - Like, in the previous Ved mantras, it is said that God resides in the higher loks. He walks from there and comes on earth. He



reduces the brightness of his body when He comes here. The same has been endorsed in this Rigved Mandal 9 Sukt 96 Mantra 20. It has been stated that just as man wears clothes, similarly, God acquiring another body comes on earth, and meets (*Dhananaam*) firm devotees (virtuous souls). He verbally narrates Tatvgyan to them.

Evidence - Rigved Mandal no. 9 Sukt 95 Mantra 2

हरिः सृजानः पथगामृतस्येयंति वाचमरितैव नावम् ।

देवो देवानां गुह्यानि नामाविष्कृणोति बर्हिषि प्रवाचे ॥२॥

पदार्थः—( हरिः ) वह पूर्वोक्त परमात्मा ( सृजानः ) साक्षात्कार को प्राप्त हुआ ( ऋतस्य पथ्यां ) वाक् द्वारा मुक्ति मार्ग की ( इयंति ) प्रेरणा करता है । ( अरितैव नावम् ) जैसा कि नौका के पार लगाने के समय में नाविक प्रेरणा करता है और ( देवानां देवः ) सब देवों का देव ( गुह्यानि ) गुप्त ( नामाविष्कृणोति ) संज्ञाओं को प्रकट करता है ( बर्हिषि प्रवाचे ) वाणीरूप यज्ञ के लिए ॥२॥

The translation of Rigved Mandal no. 9 Sukt 95 Mantra 2 has been done by the followers of Maharishi Dayanand, which has been done quite right.

Its meaning is that the aforesaid God, that is, the God who has been mentioned above in the previous mantras, He (*SrjaanH*) acquiring a body (*Ritasya Pathyam*) inspires to tread on the path of true bhakti i.e. the path of salvation by delivering true spiritual knowledge through his nectar-speech.

That mantra is such that just as (*Aritev Naavam*) a boatman making one sit in a boat ferries one across. Likewise, God through the boat of true path of bhakti ferries a worshipper across the river of world. That (*Devanam DevH*) God of all gods, that is, the Greatest God (*Barhishi Prvaachey*) for the speech-like Knowledge Yagya (*Guhyani Nama Aavishkrnoti*) invents secret naams/mantras, meaning like in Gita Chapter 17 Verse 23, in "Om Tat Sat", 'Tat' and 'Sat' are secret mantras which that Supreme God has only told me (Sant Rampal Das). Complete salvation is only possible by them.

Supreme God has said in Sukshma Ved that: -

"Sohm" shabd Hum jag mein laaye, Saarshabd Hum gupt chhupaye |

Meaning: - Supreme God has himself told the "Sohm" shabd for bhakti. This Sohmantra is not in any of the ancient texts (Vedas, Gita, Quran, Puran and Bible). Then, it is stated in Sukshma Ved that:-

Sohm oopar aur hai, satya sukrit ek naam |

Sab hanson ka jahan baas hai, baasti hai bin thaam ||

Meaning: - God revealed, invented Sohm naam, but kept Saarsabd a secret. Now He has told it to me (to author Sant Rampal), which is told to the disciples at the time of initiation. It is related to the "Om Tat Sat" mentioned in Gita Chapter 17 Verse 23.

Evidence - Rigved Mandal No. 9 Sukt 94 Mantra 1

अधि यदस्मिन्वाजिनीव शुभः स्पर्धन्ते धियः सूर्ये न विशः ।  
अपो वृणानः पवते कवीयन्व्रजं न पशुवर्धनाय मन्म ॥१॥

पदार्थः—( सूर्ये ) सूर्य के विषय में ( न ) जैसे ( विशः ) रश्मियां प्रकाशित करती हैं । उसी प्रकार ( धियः ) मनुष्यों की बुद्धियां ( स्पर्धन्ते ) अपनी-अपनी उत्कट शक्ति से विषय करती हैं । ( अस्मिन् अधि ) जिस परमात्मा में ( वाजिनीव ) सर्वोपरि बलों के समान ( शुभः ) शुभ बल है वह परमात्मा ( अपोवृणानः ) कर्मों का अध्यक्ष होता हुआ ( पवते ) सबको पवित्र करता है । ( कवीयन् ) कवियों की तरह आचरण करता हुआ ( पशुवर्धनाय ) सर्वद्रष्टृश्रुतव पद के लिए ( व्रजं, न ) इन्द्रियों के अधिकरण मन के समान 'व्रजन्ति इन्द्रियाणि यस्मिन् तद्रजम्' ( मन्म ) जो अधिकरणरूप है वही श्रेय का घाम है ॥१॥

Interpretation: - The translation of Rigved Mandal 9 Sukt 94 Mantra 1 has also been done by the scholars of Arya Samaj.

Interpretation: - Keeping the scope of the book in mind, let us prove our opinion from their translation only. Like, it has been described in the previously mentioned Ved mantras that God narrates Tatvgyan by uttering speech from his lotus-mouth. Because of uttering speech by means of proverbs, through poetry in terms of couplets, hymns, sakhis, quatrains, He also acquires the title of a poet among the famous poets. His name is Kavirdev i.e. Kabir Sahib (God Kabir).

The same thing has been clarified in this Rigved Mandal 9 Sukt 94 Mantra 1 that - 'He, who is the Almighty God, (Kaviyan Vrajam Na) behaving like poets wanders on earth.'

Evidence - Rigved Mandal 9 Sukt 20 Mantra 1

प्र कविदेववोतयेऽव्यो वारैभिरर्षति ।  
साह्वान्विश्वा अभि स्पृधः ॥१॥

पदार्थः—वह परमात्मा ( कविः ) मेधावी है और ( अव्यः ) सबका रक्षक है ( देववोतये ) विद्वानों की तृप्ति के लिये ( अर्षति ) ज्ञान देता है ( साह्वान् ) सहनशील है ( विश्वाः, स्पृधः ) सम्पूर्ण दुष्टों को संग्रामों में ( अभि ) तिरस्कृत करता है ॥१॥

**Interpretation:** - Even the translation of Rigved Mandal 9 Sukt 20 Mantra 1 has been done by the scholars of Arya Samaj. Its translation is more wrong than right. In its original text, it is written: -

Pra Kavirdev veetye avyaH vaarebhiH arshiti sahvan bishvaH abhi spradhH

**Translation:** - (*Pra*) Other than the Giver of the knowledge of Vedas (*Kavirdev*) is Kavirdev, Supreme God Kabir. He (*Arshiti*) imparts knowledge (*VaarebhiH*) to supreme souls, scholars, that is, curious people (*Veetye*) for the fulfilment of wealth of knowledge. He (*Avyah*) is immortal, is the protector, (*Sahvan*) is tolerant, (*Abhi*) fully condemns, vanquishes (*VishvaH*) all the evil people, who are devoid of Tatvgyan, (*SpradhH*) in the competition of spiritual knowledge, that is, in the debate-like war of words.

**Important:** - (a) If you will look in the photocopy of the translation of this mantra, you will find that the Arya scholars have left the meanings of several words, like - '*Pra*', '*VaarebhiH*'; due to which the true meaning of Vedas has not been able to come forward.

(b) It is clear from my translation that, that God imparts knowledge to good souls (firm devotees). His name has also been written - "*Kavirdev*". We call him Supreme God Kabir.

**Evidence - Rigved Mandal no. 9 Sukt 54 Mantra 3**

अयं विश्वानि तिष्ठति पुनानो भुव्नोपरि ।  
सोमो देवो न सूर्यः ॥३॥

✓

पदार्थः—( सूर्यः, न ) सूर्य के समान जगत्प्रेरक ( अयम् ) यह परमात्मा ( सोमः, देवः ) सौम्य स्वभाव वाला और जगत्प्रकाशक है और ( विश्वानि, पुनानः ) सब लोकों को पवित्र करता हुआ ( भुव्नोपरि, तिष्ठति ) सम्पूर्ण ब्रह्माण्डों के ऊर्ध्व भाग में भी वर्तमान है ॥३॥

**Interpretation:** - You may see in the photocopy of Rigved Mandal 9 Sukt 54 Mantra 3; its translation has been done by the scholars of Arya Samaj. It is clear in their translation as well that, that God (*Tishthati*) is seated (*Bhoovnopari*) above all the brahmands.

Its actual translation is as follows: -

(*Ayam*) This (*SomH Dev*) Immortal God, (*PunaanH*) purifying (*Vishwani*) everyone (*Na*) like (*SuryaH*) sun, (*Tishthati*) is seated (*Bhoovnopari*) above all the brahmands.

**Meaning:** - Like, the sun is above and is benefitting everyone by its light and heat; similarly, this Immortal Supreme God, who has been mentioned in the aforesaid mantras, sitting above all the brahmands, is

benefitting all the living beings by His formless power and is managing all the brahmands.

**Argument:** - The opinion of Maharishi Dayanand i.e. Arya Samajis is that God does not reside in any one place in any particular Lok (world).

**Evidence:** - Satyarth Prakash Samullas, Chapter no. 7 on Page 148 (Arya Sahitya Prachar Trust 427 Gali Mandir Wali Naya Bans Delhi - 78th Edition)

Somebody asked a question: - 'Is God All-pervading, or does He reside in a particular place?'

**Answer (of Maharishi Dayanand):** - 'He is All-pervading, because if He lives in one place then He can not be All-knowing, Omniscient, All-Controller, Creator of all, Preserver of all, and Destroyer of all. It is impossible for the doer to do anything in a place where he is not.' (Excerpt from Satyarth Prakash ends.)

Maharishi Dayanand did not believe that God lives in a particular place. Maharishi Dayanand considered the knowledge of Vedas to be true knowledge.

You have read with your own eyes in numerous Ved Mantras that Supreme God lives above in a place. He comes from there and also appears here.

Maharishi Dayanand and Arya Samaji consider God to be formless.

**Evidence:** - In Satyarth Prakash, Samullas (Chapter) No. 9 Page 176; Samullas 7 Page 149, Samullas 11 Page 251, it is stated that God is formless.

Dear Readers, you have read in numerous Ved Mantras that God is in form; He is like man. He lives in the upper loks. He walks from there and appears here on Earth. He meets good souls who are firm devotees. He narrates Tatvgyan (true and complete spiritual knowledge) to them by uttering it from His lotus-mouth. He behaves like poets. By roaming on earth, God narrates spiritual knowledge by uttering it aloud.

This very evidence is also in Gita Chapter 4 Verse 32.

Dear Readers! You may yourselves decide who had how much spiritual knowledge. The astonishing thing is that the translation of Ved Mantras has been done by Maharishi Dayanand and his Arya Samaji followers only, in which there is contradiction of their opinion.

**Request:** - The motive behind putting the photocopies of Ved Mantras is that if I had translated them and put them in the book, then other people would have said that Sant Rampal does not know Sanskrit

language. Therefore, we can not trust the translation done by him. Now this doubt cannot arise. Rather, now people will firmly say that the translation of the Ved Mantras done by Sant Rampal Das is accurate.

Let me now tell you about the Creation of Universe done by Supreme God about which Supreme God has himself given the knowledge.

## "Concise Creation of Nature"

In the beginning, Satpurush was alone. There was no creation. First of all, Supreme God created four immortal loks (places) with the power of word (Shabd).

1. Anami Lok which is also called Akah Lok.
2. Agam Lok
3. Alakh Lok
4. Satlok

Then God acquired four forms in the four loks. He became famous in each of the four loks with four separate titles. He kept the title of -

1. Anami Purush or Akah Purush in Anami Lok.
2. Agam Purush in Agam Lok
3. Alakh Purush in Alakh Lok
4. Satpurush in Satlok

Then, God created a throne in each of the four loks with the power of word. He became seated like a King on each of the throne wearing crown etc. Then God did other creation in Satlok. With one word, He created 16 islands and one Mansarover (a lake in Satlok). Then with 16 words, He created 16 sons. Out of them, Achint, Tej, Sahajdas, Jogjit, Kurm, Ichha, Dhairya and Gyani have played the main role.

To teach a lesson to his sons that no task is successful without the Almighty - "The work suits in the hands of the one skilled to do it. If someone else does it, he is sure to mess it up", Satpurush said to his son Achint - 'You do the rest of the creation in Satlok. I have given some power to you.' Achint created Akshar Purush with the power of his word. Akshar Purush was created young. He went to Mansarover (a lake) to have bath; he started floating on that water. After some time, he fell asleep. He went deep inside the lake. (In Satlok, the body is immortal. The body is not dependent on breaths there.) Akshar Purush did not come out of the water for a long time. Achint could not do further creation. Then Satpurush (Param Akshar Purush) went to Mansarover and took a handful of water. He created a huge egg out of it by word-power and creating a soul by word-power inserted it inside the egg and released the

egg in water. As the egg descended in the water, it made a roaring sound by which Akshar Purush's sleep got disturbed. Akshar Purush looked at it in anger thinking - 'Who has woken me up?' When his anger struck the egg, the egg broke. A young bright man came out of it. He was named Kshar Purush. (He only later became known as Kaal.) Satpurush said to both of them - 'Both of you come out of water. Akshar Purush, you were asleep. All this has been done to wake you up.' Satpurush said to Akshar Purush and Kshar Purush - 'Both of you may live in Achint's lok.'

After some time, Kshar Purush (who is also called Jyoti Niranjana Kaal) thought that - 'we three are living in one lok. My other brothers are living in one island each.' Thinking this, he started doing meditation to obtain a separate island. Prior to this, Satpurush said to his son Achint that - 'You cannot do creation of nature. To teach you this very lesson, I asked you to do the rest of the creation. But Achint, you could not even wake Akshar Purush up. Now do not make any further attempts. I will do all the creation with the power of my word.'

Satpurush created infinite loks in Satlok and created other souls in all of them with the power of his word (shabd). All these loks were around the throne of Satpurush. Only male *hans* (human beings in Satlok are called *Hans*) live in these, and Supreme God has given power to them that they can give rise to their family (male hans) by word-power. They can only give rise to two sons.

Kshar Purush (Jyoti Niranjana) started meditation. He did meditation for 70 *Yugas* (epochs). Satpurush asked Kshar Purush that - 'Why are you doing meditation?' Kshar Purush said - 'This place is less for me. I want a separate place.' In return for his meditation for 70 yugas, Supreme God (Satpurush) gave him 21 brahmands (universes) which were in the outer region of Satlok as if he was given 21 plots. Jyoti Niranjana (Kshar Purush) thought that there should also be some creation in these brahmands. For that, he again did meditation for 70 yugas. Then, Satpurush asked - 'What do you want now?' Kshar Purush said - 'Please give me the material for creating nature.' Satpurush gave him five elements (water, earth, fire, air and sky) and three *gunas*/qualities (Rajgun, Satgun and Tamgun) and said that - 'Do your creation with these.'

Kshar Purush again started doing meditation for the third time. When 64 yugas of him doing meditation had passed, Satyapurush asked - 'What else do you want?' Kshar Purush (Jyoti Niranjana) said - 'Give me some souls. I am feeling lonely.' How did Kshar Purush get the souls, please read ahead: -

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## How did We Come to Kaal's Lok?

When Kshar Purush (Jyoti Niranjana) was doing meditation standing on one foot, we, all souls, got attracted towards this Kshar Purush, just as young children get attracted to heroes and heroines; for no purpose at all. They start loving them in vain. The actors dance and jump to earn their livelihood and young children waste their money to see them. Similarly, abandoning our Supreme Father Satpurush, we started loving Kaal Purush (Kshar Purush) from heart. Turning away from the Supreme God who was giving us all the luxuries, we started loving this fake actor Kaal Brahm. Every now and then, Satpurush also uttered ethervoices several times that - 'Children, do not look at this Kaal's act. Ignore him.' We became alert superficially, but kept loving him from inside. Supreme God is Omniscient. He realised that - 'They do not deserve to be kept here now.' When Kaal Purush (Kshar Purush = Jyoti Niranjana) obtained rewards on doing meditation twice, he thought that now some souls should also live with me. I feel lonely on my own. Therefore, he started doing meditation to obtain souls. After doing meditation for 64 yugas, Supreme God asked - 'Jyoti Niranjana, why are you doing meditation now?' Kshar Purush said - 'Grant me some souls. I feel lonely on my own.' SatPurush said - 'I can give you more brahmands in return for your meditation, but I will not give my souls. These have arisen from my body. Yes, if they themselves want to go, then they can go.' On hearing Yuva Kavir's (All-Capable Kabir's) words, Jyoti Niranjana came to us. We all *hans*-souls were already attracted towards him. We surrounded him from all sides. Jyoti Niranjana said, "I have obtained 21 separate brahmands from Father. I have built several luring places there. Will you come with me?" We all souls who are today suffering in these 21 brahmands said that we are ready, if Father permits. Then Kshar Purush (Kaal) went to Purna Brahm Mahan Kavir (All-Capable Kabir God) and told Him everything. Then Kaviragni (Supreme God Kabir) said that - 'I will allow those who will give consent in front of me.' Kshar Purush and Param Akshar Purush (Kaviramitauja/ Almighty Kabir) both came to all of us *hans*-souls. Sat KavirDev (Eternal God Kabir) said, "Whichever soul wants to go with Brahm, he should give his consent by raising his hand." Nobody dared in front of their Father. Nobody gave consent. There was pin drop silence for a long time. Thereafter, one soul dared and said, "Father, I want to go". And then in imitation of him, all of us souls [who are now trapped in Kaal's (Brahm's) 21 brahmands] gave consent too. Supreme God Kabir told Jyoti Niranjana that - 'You may go to your place. I will send all those souls who have given consent to go with you, to you.' Jyoti Niranjana went to his 21 brahmands. Till

then, these 21 brahmands were in Satlok only.

Later, Purna Brahm (Supreme God) gave a girl's appearance to the soul who gave the first consent, but did not create any female genitals on her. He inserted all the souls (who had consented to go with Jyoti Niranjan/Brahm) in that girl's body and named her Ashtra (Aadi Maya / Goddess Prakriti / Durga), and said that - 'Daughter, I have granted you 'word-power' (shabd shakti). You may produce as many living beings as Brahm says.'

Purna Brahm KavirDev (God Kabir) sent Goddess Prakriti to Kshar Purush through His son Sahaj Das. Sahaj Das told Jyoti Niranjan that - 'Father has inserted all those souls who had consented to go with you in this sister's body and has granted word-power to her. Prakriti will produce as many living beings as you want with her word (shabd).' After saying this Sahaj Das returned to his dweep (island).

The girl, being young, looked beautiful. Sexual desires arose in Brahm and he started misbehaving with Goddess Prakriti (Durga). Durga said - 'Jyoti Niranjan, I have the power of word granted by Father. I will produce as many living beings as you will say. Please do not start the custom of intercourse. You have also originated from the same Father's word, from an egg, and I have also later originated from that same Supreme Father's word. You are my elder brother. This act between a brother and a sister will lead to a heinous sin.' But Jyoti Niranjan ignored all appeals of Goddess Prakriti and by his word-power made female genitals with his nails on Prakriti's body and tried to rape her. Immediately, seeing no other way out to save her honour, Durga acquired a subtle form and via Jyoti Niranjan's opened mouth, entered his stomach. From there, she prayed to Supreme God Kavir Dev to save her.

Instantly, KavirDev (Kavir Dev / God Kabir), acquiring the appearance of His own son Yog Santayan alias Jogjit, appeared there, and taking the girl out of Brahm's stomach, said that - 'Jyoti Niranjan, from now on you will be called 'Kaal'. You will have births and deaths and therefore, your name will be Kshar Purush. Every day, you will eat one-lakh human beings and produce a lakh and a quarter. Both of you, along with the 21 brahmands, are expelled from here.' As soon as He said this, the 21 brahmands started moving from there like an aircraft. They went past Sahaj Das's dweep (island) and stopped at a distance of 16 *Sankh Kos* {one Kos is approximately 3 k.m.s; 1 sankh = one hundred quadrillion; so, 16 sankh kos = 4800 quadrillion k.m.s} from Satlok.

Special description: - Until now there has been a description of three powers.



1. Purna Brahm (Complete God) who is also known by other similar names, like SatPurush, AkaalPurush, Shabd Swaroopi Ram, Param Akshar Brahm/Purush etc. This Purna Brahm is the Master of infinite brahmands (universes) and is immortal in reality.

2. ParBrahm, who is also known as Akshar Purush. He is not immortal in reality. He is the master of seven *sankh* (700 quadrillion) brahmands.

3. Brahm, who is known by Jyoti Niranjan, Kaal, Kael, Kshar Purush and Dharmrai etc names. He is the master of only twenty-one brahmands. Further, a description of the creation of one brahmand of this Brahm (Kaal) will be given, in which you will read three more names - Brahma, Vishnu, and Shiv.

Difference between Brahm and Brahma - After creating three secret places in one brahmand's highest place, Brahm (Kshar Purush) himself resides there in Brahma, Vishnu, and Shiv form, and with the cooperation of his wife Prakriti (Durga), gives rise to three sons. He keeps their names also as Brahma, Vishnu, and Shiv only. Brahma, who is the son of Brahm, is the minister (master) of Rajgun department in only three loks (Earth, Heaven, and Nether World) in one brahmand. He is called Trilokiye (of the three loks) Brahma. And Brahm, who lives in Brahmlok in Brahma-form, is called MahaBrahma and Brahmlokiye (Brahma of Brahm lok) Brahma. This Brahm (Kaal) is also called SadaShiv, MahaShiv, and MahaVishnu.

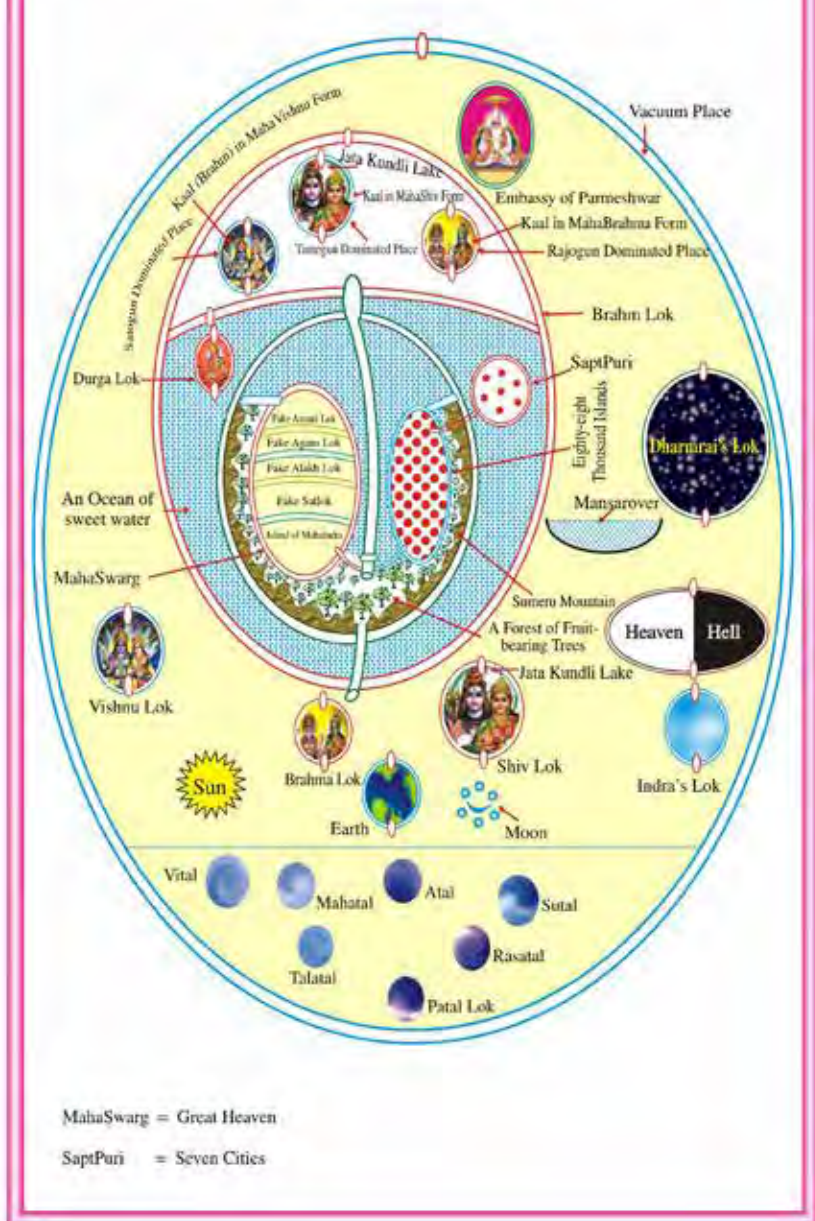
Evidence in Shri Vishnu Puran: - Part-4, Chapter 1 on Page 230-231 Shri Brahma ji said - The Unborn, All-containing, Ordainer Supreme God whose beginning, middle, end, form, nature and essence we are unable to know. (Verse 83)

Who by acquiring my form, creates the world; at the time of preservation who is in the form of Purush, and who in Rudra form swallows the world; he holds the entire universe with an endless form. (Verse 86)

### **Birth of Shri Brahma, Shri Vishnu and Shri Shiv**

Kaal (Brahm) said to Prakriti (Durga) that - 'Who can harm me now? I will do whatever I want.' Prakriti again pleaded with him - 'Have some shame. Firstly, you are my elder brother because you (Brahm) were born from an egg by the word-power of the same Complete God (KavirDev), and later I was also born from the same Supreme God's word. Secondly, I have come out of your stomach, so I am your daughter now and you are my father. It would be highly sinful to malign these pure relationships. I have the word-power granted by father. I will produce

# A Miniature Picture of One Brahmmand



as many living beings as you will say with my word.' Jyoti Niranjana ignored all appeals of Durga and said that - 'I have already received the punishment I deserved; I have been expelled from Satlok. Now I will do whatever I wish.' Saying this, Kaal Purush (Kshar Purush) forcefully married Durga who then gave birth to three sons (Brahma ji - equipped with Rajogun, Vishnu ji - equipped with Satogun and Shiv Shankar ji - equipped with Tamogun).

Brahm keeps the three sons unconscious through Durga until they grow up. When they grow up, Brahm brings Shri Brahma ji back to consciousness on a lotus flower, Shri Vishnu ji on a snake bed (Shesh Shaiya) and Shri Shiv ji on a Kailash mountain, and then assembles them together. Thereafter, Prakriti (Durga) gets these three married off. Then they are appointed as ministers of one department each in three Loks [Heaven (Swarglok), Earth (Prithvilok) and Nether world (Patal lok)] in one brahmand. Like, Shri Brahma ji of Rajogun department, Shri Vishnu ji of Satogun department and Shri Shiv/Shankar ji of Tamogun department; and Brahm himself holds the position of Chief Minister in a concealed manner (MahaBrahma - MahaVishnu - MahaShiv).

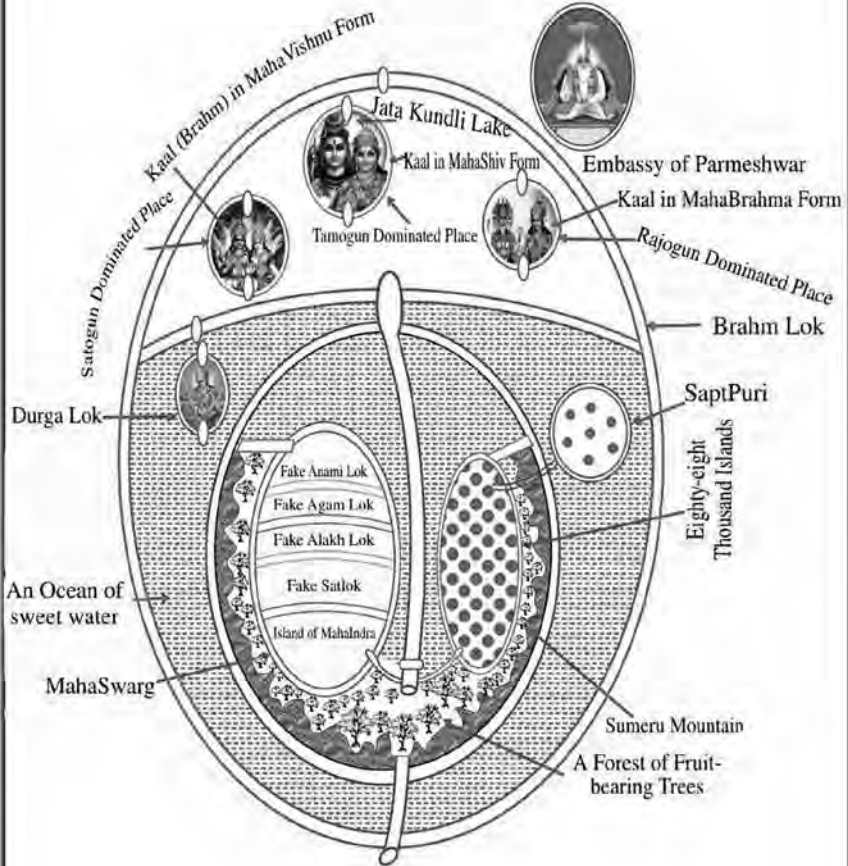
In one Brahmand, Brahm has created one Brahmlok. In that, he has built three secret places. One is Rajogun-dominated place where this Brahm (Kaal) himself lives in MahaBrahma (chief minister) form and keeps his wife Durga in MahaSavitiri form. The son, who is born from their union in this place, automatically becomes Rajoguni. The second place has been built Satogun-dominated. There this Kshar Purush himself lives in MahaVishnu form and keeping his wife Durga in MahaLakshmi form gives birth to a son whom he names Vishnu. This child is endowed with Satogun. This Kaal has also built a third Tamogun-dominated place there. There, he himself lives in SadaShiv form and keeps his wife Durga in MahaParvati form. They name the son, who is born from their husband-wife behaviour, as Shiv and endow him with Tamogun. (For reference see Holy Shri Shiv Mahapurana, Vidhveshwar Sanhita, Page 24 - 26 in which apart from Brahma, Vishnu, Rudra and Maheshwar, there is Sadashiv; and Rudra Sahita, Chapter 6, 7 and 9, Page no. 100 to 105 and 110, translator Shri Hanuman Prasad Poddar, Published from Gita Press Gorakhpur; and Holy Shrimad Devi Mahapurana, Third Skand, Page no. 114 to 123, published from Gita Press Gorakhpur, translator - Shri Hanuman Prasad Poddar, Chiman Lal Goswami). Brahm keeps these three in ignorance, and for his food, gets living beings produced by Shri Brahma, preserved by Shri Vishnu (by developing love and affection in everyone to keep them in Kaal lok) and destroyed by Shri Shiv [because Kaal Purush has to take out the grime

from the (*sukshma shareer*) subtle bodies of one-lakh human beings to eat it, because of the effect of the curse on him. For that, there is a piece of rock (*tapatshila*) in the twenty-first brahmand, which automatically remains hot. He melts the grime on it and then eats it. Souls do not die, but the pain is unbearable. Then, on the basis of their (karmas) actions, he grants other bodies to the souls].

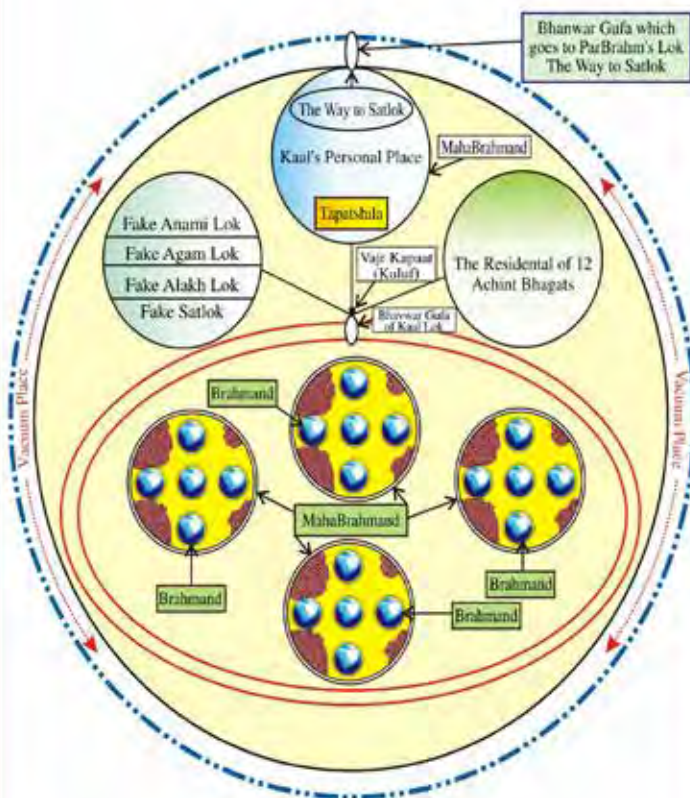
For example, there are three rooms in a house. If in one room, there are indecent pictures on the wall, then on entering that room, vulgar thoughts crop up in one's mind. In the second room, if there are pictures of sages, saints and devotees, then good thoughts keep emerging in the mind and one only remains engrossed in the thoughts of God. In the third room, if there are pictures of patriots and martyrs, then similar passionate and zealous thoughts arise in mind. Similarly, Brahm (Kaal) with his wisdom has created the above-mentioned three places dominating in the three qualities (gunas).

(Please see miniature picture of Brahmlok and the miniature picture of the 21 Brahmands of Jyoti Niranjana (Kaal) Brahm in this very book on page 133 and 134).

# A Miniature Picture of Brahm lok



## A Miniature Picture of Jyoti Niranjan (Kaal) Brahm's Lok (21 Brahmands)



Gufa = Cave

Tapatshila = A piece of rock which automatically remains hot, where Kaal cooks his meal of the immaterial bodies of one lakh human beings.

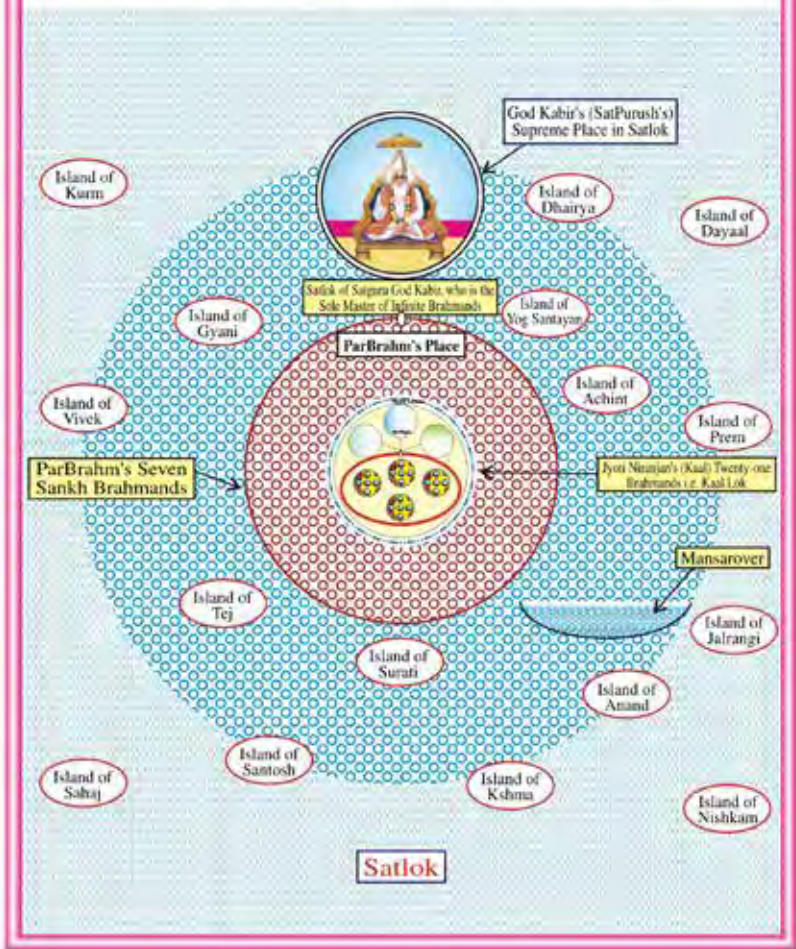
Kuluf = Lock

## A Miniature Picture of SatPurush's (God Kabir's) Infinite Brahmands

**Anami Lok :** In this lok, Aatma (soul) and Parmatma (the Supreme Soul/God) being one Form as God Kabir only is present in Anami Form. Like, there are lumps (small-small pieces) of mud. When it rains, one earth is formed; there is no distinct existence.

**Agam Lok :** In this lok also, God Kabir lives in Agam Purush Form.

**Alakh Lok :** In this lok also, God Kabir lives in Alakh Purush Form.



## “Complete Creation of Nature”

(A Conclusive Description of ‘Creation of Nature’ from Sukshma Ved)

When God loving souls will read the following ‘Creation of Nature’ for the first time, they will feel that this is a baseless story. But on reading the evidence from all the holy scriptures, they will bite their forefingers in astonishment that where was this authentic nectar-like knowledge hidden until now? Please keep reading with patience and keep this sacred knowledge safe. It will be useful for your next hundred and one generations.

Holy souls! Kindly read the original knowledge of the creation of nature created by the SatyaNarayan (the Immortal God, that is, ‘SatPurush’).

1. Purna Brahm: - In this Creation of Nature, SatPurush – Master (Lord) of Satlok, Alakh Purush – Master (Lord) of Alakh Lok, Agam Purush – Master (Lord) of Agam Lok, and Anami Purush – Master (Lord) of Anami/Akah Lok is only one Purna Brahm, who is the Eternal (Immortal) God in reality; who by acquiring different forms lives in all of His four lokas, and who is the controller of infinite brahmands.

2. ParBrahm: - He is the Master (Lord) of only seven *sankh* (700 quadrillion) brahmands. He is also known as Akshar Purush. But in reality he as well as his brahmands are not eternal.

3. Brahm: - He is the Master (Lord) of only twenty-one brahmands. He is known by Kshar Purush, Jyoti Niranjana, and Kaal etc names. He and all of his brahmands are perishable.

(The evidence of the abovementioned three Purushs (Gods) is also in Shrimad Bhagavat Gita Chapter 15 Verses 16-17.)

4. Brahma: - Brahma is the eldest son of this Brahm only. Vishnu is the middle son and Shiv is the last, the third son. These three sons of Brahm are the masters (Lord) of only one department (*guna*) each in one brahmand and are perishable. For vivid description, please read the ‘Creation of Nature’ mentioned below.

{KavirDev (Supreme God Kabir) has Himself given the knowledge of the nature created by Him in Sukshma Ved, that is, Kabirbaani (Kabir Speech), which is as follows.}

In the beginning, there was only one place ‘Anami (Anamay) Lok’, which is also known as Akah Lok. The Supreme God used to live alone in the Anami lok. The real name of that God is KavirDev, that is, God Kabir. All the souls were contained in the body of that Complete God. The title (of Position) of this very KavirDev is Anami Purush



(‘Purush’ means God. God has created man in His own image/form. That is why, a man is also known as ‘Purush’.) The brightness of one hair follicle of Anami Purush is more than the combined light of *sankh*<sup>1</sup> suns.

**Important:** - For instance, the name of the body of a country’s Prime Minister is different, and the title of his position is ‘Prime Minister’. Many times, the Prime Minister also keeps many departments with him. Then whichever department’s documents he signs, at that time he writes the same title. Like, if he signs the documents of Home Ministry, then he writes himself as the Home Minister. There the power of the signature of the same person is less. Likewise, there is difference in the brightness of God Kabir (KavirDev) in different loks.

Similarly, the Almighty KavirDev (Supreme God Kabir) created three other lower Loks (places) [Agam Lok, Alakh Lok & Satlok] with *Shabd* (word). This very Almighty KavirDev (Supreme God Kabir) then appeared in Agam Lok and is also the Master of Agam lok and there His title (of the position) is Agam Purush, that is, Agam God. This Agam God’s human-like visible body is very bright. The brightness of whose one hair follicle is more than the combined light of *kharab*<sup>2</sup> suns.

This Complete God KavirDev (Kabir Dev = Supreme God Kabir) appeared in Alakh Lok and He Himself is also the Master of Alakh Lok, and the title (of the position) ‘Alakh Purush’ also belongs to this Supreme God only. This God’s human-like visible body is very effulgent, (*swarjyoti*) is self-illuminated. The brightness of his one hair follicle is more than the light of *arab*<sup>3</sup> suns.

This very Supreme God appeared in Satlok and He only is also the Master of Satlok. Therefore, His title (of the position) is SatPurush (the Immortal/Eternal God). He is also known as Akaalmurti – Shabd Swaroopi Ram – Purna Brahm – Param Akshar Brahm etc. This SatPurush KavirDev’s (God Kabir’s) human-like visible body is very bright whose one hair follicle’s brightness is more than the combined light of crore suns and moons.

This KavirDev (God Kabir), appearing in SatPurush form in Satlok and sitting there, first did other creation in Satlok.

With one *shabd* (word), He created sixteen *dweeps* (islands). Then

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<sup>1</sup> Sankh = One Hundred Padam =  $10^{17}$   
(One Hundred Quadrillion)

<sup>2</sup> Kharab = One Hundred Arab =  $10^{11}$   
(One Hundred Billion)

<sup>3</sup> Arab = One Billion =  $10^9$

with sixteen *shabds* (words), He gave rise to sixteen sons. He created one *Mansarover* (a very big lake in Satlok) and filled it with nectar. The names of the sixteen sons are: - (1) “Kurm”, (2) “Gyani”, (3) “Vivek”, (4) “Tej”, (5) “Sahaj”, (6) “Santosh”, (7) “Surati”, (8) “Anand”, (9) “Kshma”, (10) “Nishkaam”, (11) “Jalrangi”, (12) “Achint”, (13) “Prem”, (14) “Dayaal”, (15) “Dhairya”, (16) “Yog Santayan” alias “Yogjit”.

SatPurush KavirDev entrusted the responsibility of the rest of the creation of Satlok to His son, Achint, and granted power to him. Achint created Akshar Purush (ParBrahm) with word-power and asked him for help. Akshar Purush went to Mansarover<sup>4</sup> to take bath. He started enjoying there and fell asleep. He did not come out for a long time. Then, on Achint’s request, to wake Akshar Purush from sleep, KavirDev (Supreme God Kabir) took some nectar from that Mansarover and made an egg out of it. He inserted a soul into it and released that egg in the ‘nectar’ water of Mansarover. The rumble of the egg disturbed Akshar Purush’s sleep. He looked at the egg in anger, due to which the egg broke into two halves. From it, came out Jyoti Niranjan (Kshar Purush) who later became known as ‘Kaal’. His actual name is ‘Kael’. Then, SatPurush (KavirDev) spoke through an ethervoices, “You may both come out and live in Achint’s island. After getting the permission, both Akshar Purush and Kshar Purush (Kael) started living in Achint’s island (children’s foolishness was shown to them only, so that they should not crave for supremacy because nothing can be successful without the Almighty).

Then the Supreme God KavirDev Himself did all the creation. With His word-power, He created a Rajeshwari (Rashtri) Shakti<sup>5</sup>, with which He established all the brahmands<sup>6</sup>. This is also known as Parashakti / Paranandni. Supreme God then produced all the souls in human form like Himself from within Him by the power of His word. He created the body of every soul similar to (God) Himself and its brightness is equivalent to that of sixteen suns and is in human-like form only. But the brightness of one hair follicle of God’s body is more than that of crore suns.

After a long time, Kshar Purush (Jyoti Niranjan) thought that we three (Achint, Akshar Purush and Kshar Purush) are living in one island and others are living in their own separate islands. I will also acquire a separate island by meditation. Having planned this, he meditated by

<sup>4</sup> A very big lake

<sup>5</sup> Name of Great Goddess other than Durga

<sup>6</sup> An elliptical region in which many loks are situated

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standing on one leg for 70 yugas (eras).

## How were the Souls Caught in Kaal's Trap?

**Important:** - When Brahm (Jyoti Niranjan) was meditating, we all souls, who now live in Jyoti Niranjan's twenty-one brahmands, got attracted towards his meditation and started loving him from the core. We turned away from our happiness-giving God. As a result of which, we failed in our loyalty towards our Master. Even on being repeatedly warned by the Supreme God, we did not get distracted from Kshar Purush.

{This effect is present even today in the creation of Kaal. Like young children get attracted towards the fake acts of filmstars (actors and actresses) and the role played by them for their living. They do not even stop on being restrained. If any actor or actress comes in a nearby city, then see how a huge crowd of those foolish youngsters gathers there just to have a glimpse of them; when they have nothing to do with them. Actors are earning their livelihood, and youngsters are getting ruined. No matter how much their parents may try to discourage them, but the children do not pay heed and keep going somewhere sometime secretly}.

Purna Brahm KavirDev (God Kabir) asked Kshar Purush, "Tell me, what you want." Kshar Purush said, "Father, this place is insufficient for me. Kindly grant me a separate *dweep* (island)". *Hakka Kabir* (Sat Kabir) gave him 21 (twenty-one) brahmands. After some time, Jyoti Niranjan thought that some construction should be done in it. What is the use of vacant brahmands (plots)? Thinking this, he meditated for 70 yugas and requested Supreme God KavirDev (God Kabir) for some construction material. SatPurush<sup>7</sup> gave him three qualities and five elements with which Brahm (Jyoti Niranjan) did some construction in his brahmands. Then he thought that there should also be some souls in these brahmands, as I feel lonesome. With this intention, he again meditated for 64 (sixty-four) yugas. On being asked by Supreme God Kavir Dev, he said that – 'Give me some souls, I feel very lonely here.' Then SatPurush Kaviragni (Supreme God Kabir) said, "Brahm, I can give you more brahmands in return for your *Tap* (meditation), but cannot give you My souls in return for any *Jap*<sup>8</sup>-*Tap*<sup>9</sup>. Yes, if any of the souls wants to go willingly with you, then one can go. On hearing Yuva Kavir's (All-Capable Kabir) words, Jyoti Niranjan came to us. We all hans-souls were already attracted towards him. We surrounded

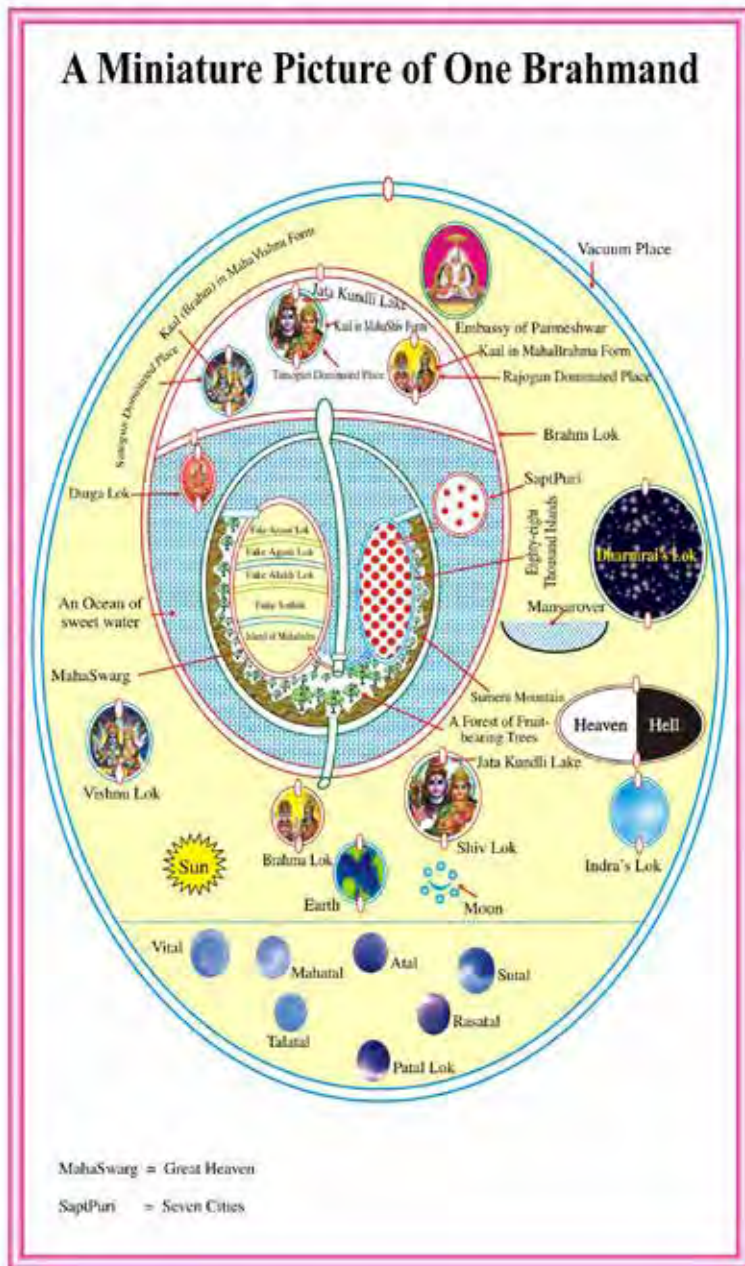
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<sup>7</sup> Eternal God

<sup>8</sup> Repetition of Mantra

<sup>9</sup> To do intense meditation through hathyog (forcefully)

## A Miniature Picture of One Brahmand



him. Jyoti Niranjana said, "I have obtained 21 separate brahmands from Father. There, I have built several luring places. Will you come with me?" We all souls who are today suffering in these 21 brahmands said that we are ready, if Father permits. Then Kshar Purush went to Complete God Mahan Kavir (All-Capable Kabir God) and told Him everything. Then Kaviragni (Supreme God Kabir) said that I will allow those who will give consent in front of me. Kshar Purush and Param Akshar Purush (*Kaviramitauja – Kavir Amit Auja*, that is, whose power is limitless, that Kabir) both came to all of us *hans*-souls. Sat KavirDev<sup>10</sup> said that whichever soul wants to go with Brahm should give his consent by raising his hand. Nobody dared in front of Father. Nobody gave consent. There was pin drop silence for a long time. Thereafter, one soul dared and said, "Father, I want to go". And then in imitation of him, all of us souls [who are now trapped in Kaal's (Brahm's) 21 brahmands] gave consent too. Supreme God Kabir told Jyoti Niranjana that – 'You go to your place. I will send all those souls, who have given consent to go with you, to you.' Jyoti Niranjana went to his 21 brahmands. Till then, these 21 brahmands were in Satlok only.

Later, Purna Brahm (Complete God) gave a girl's appearance to the soul who gave the first consent, but did not create any female genitals. He inserted all the souls (who had consented to go with Jyoti Niranjana/Brahm) in that girl's body and named her Ashtra (Aadi Maya / Prakriti Devi / Durga), and said that – 'Daughter, I have granted you 'word-power' (*shabd shakti*). You may produce as many living beings as Brahm says.'

Purna Brahm KavirDev (God Kabir) sent Prakriti Devi to Kshar Purush through His son Sahaj Das. Sahaj Das told Jyoti Niranjana that – 'Father has inserted all those souls who had consented to go with you in this sister's body and has granted 'word' power to her. Prakriti will produce as many living beings as you want with her word (*shabd*).' After saying this Sahaj Das returned to his island.

The girl, being young, looked beautiful. Sexual desires arose in Brahm and he started misbehaving with Prakriti Devi<sup>11</sup>. Durga said that – 'Jyoti Niranjana, I have the power of word, granted by Father. I will produce as many living beings as you will say. Please do not start the custom of intercourse. You have also originated from the same Father's word, from an egg, and I have also originated from that same Supreme Father's word after that. You are my elder brother. This act between a brother and a sister will lead to a heinous sin. But Jyoti Niranjana ignored

<sup>10</sup> Eternal God Kabir

<sup>11</sup> Other name of Durga

all appeals of Prakriti Devi and by his word-power made female genitals on her body with his nails and tried to rape her. Immediately, Durga, in order to save her honour, and finding no other way out, made a miniature form of her and via Jyoti Niranjana's opened mouth, entered into his stomach. From there, she requested Purna Brahm Kavir Dev to save her.

Instantly, KavirDev (Kavir Dev / God Kabir), acquiring the appearance of His own son Yog Santayan alias Jogjit, appeared there, took the girl out of Brahm's stomach and said that – 'Jyoti Niranjana, from now on you will be called 'Kaal'. You will have births and deaths and therefore, your name will be Kshar Purush<sup>12</sup>. You will eat one-lakh human beings and produce a lakh and a quarter daily. Both of you, along with the 21 brahmands, are expelled from here. Immediately, 21 brahmands started moving from there like an aircraft. They passed Sahaj Das's dweep<sup>13</sup> and stopped at a distance of 16 *sankh Kos* {one Kos is approximately 3 k.m.s; 1 sankh = one hundred quadrillion; so, 16 sankh kos = 4800 quadrillion k.m.s} from Satlok.

Special description: - Until now there has been a description of three powers.

1. Purna Brahm (Complete God) who is also known by other similar names, like SatPurush, AkaalPurush, Shabd Swaroopi Ram, Param Akshar Brahm/Purush etc. This Purna Brahm is the Master of infinite brahmands (universes) and is immortal in reality.

2. ParBrahm, who is also known as Akshar Purush. He is not immortal in reality. He is the master of seven *sankh* (700 quadrillion) brahmands.

3. Brahm, who is known by Jyoti Niranjana, Kaal, Kael, Kshar Purush and Dharmrai etc names. He is the master of only twenty-one brahmands. Further, a description of the creation of one brahmand of this Brahm (Kaal) will be given, in which you will read three more names – Brahma, Vishnu, and Shiv.

Difference between Brahm and Brahma – After creating three secret places in one brahmand's highest place, Brahm (Kshar Purush) himself resides there in Brahma, Vishnu, and Shiv form, and with the cooperation of his wife Prakriti (Durga), gives rise to three sons. He keeps their names also as Brahma, Vishnu, and Shiv only. Brahma, who is the son of Brahm, is the minister (master) of Rajgun department in only three loks (Earth, Heaven, and Nether World) in one brahmand. He is called Trilokiye (of the three loks) Brahma. And Brahm, who lives in Brahmlok in Brahma-form, is called MahaBrahma and Brahmlokiye

<sup>12</sup> Mortal God

<sup>13</sup> Island

(Brahma of Brahm lok) Brahma. This Brahm (Kaal) is also called SadaShiv, MahaShiv, and MahaVishnu.

Evidence in Shri Vishnu Puran: - Part-4, Chapter 1 on Page 230-231  
 Shri Brahma ji said - The Unborn, All-containing, Ordainer Supreme God whose beginning, middle, end, form, nature and essence we are unable to know. (Verse 83)

Who by acquiring my form, creates the world; at the time of preservation who is in the form of Purush, and who in Rudra form swallows the world; he holds the entire universe with an endless form. (Verse 86)

### Birth of Shri Brahma, Shri Vishnu and Shri Shiv

Kaal (Brahm) said to Prakriti (Durga) that – ‘Who can harm me now? I will do whatever I want.’ Prakriti again pleaded with him - ‘Have some shame. Firstly, you are my elder brother because you (Brahm) were born from an egg by the word-power of the same Complete God (KavirDev), and later I was also born from the same Supreme God’s word. Secondly, I have come out of your stomach, so I am your daughter now and you are my father. It would be highly sinful to malign these pure relationships. I have the word-power granted by father. I will produce as many living beings as you will say with my word. Jyoti Niranjana ignored all appeals of Durga and said that I have already received the punishment I deserved; I have been expelled from Satlok. Now I will do whatever I wish. Saying this, Kaal Purush (Kshar Purush) forcefully married Durga who then gave birth to three sons (Brahma ji – equipped with Rajogun, Vishnu ji – equipped with Satogun and Shiv Shankar ji – equipped with Tamogun).

Brahm keeps the three sons unconscious through Durga until they grow up. When they grow up, Brahm brings Shri Brahma ji back to consciousness on a lotus flower, Shri Vishnu ji on a snake bed (*Shesh Shaiya*) and Shri Shiv ji on a Kailash mountain, and then assembles them together. Thereafter, Prakriti (Durga) gets these three married off. Then they are appointed as ministers of one department each in three Loks [Heaven (*Swarglok*), Earth (*Prithvilok*) and Nether world (*Patal lok*)] in one brahmand. Like, Shri Brahma ji of Rajogun department, Shri Vishnu ji of Satogun department and Shri Shiv/Shankar ji of Tamogun department; and Brahm himself holds the position of Chief Minister in a concealed manner (MahaBrahma – MahaVishnu – MahaShiv).

In one Brahmmand, Brahm has created one Brahmlok. In that, he has built three secret places. One is Rajogun-dominated place where this Brahm (Kaal) himself lives in MahaBrahma (chief minister) form

and keeps his wife Durga in MahaSavitiri form. The son, who is born from their union in this place, automatically becomes Rajoguni. The second place has been built Satogun-dominated. There this Kshar Purush himself lives in MahaVishnu form and keeping his wife Durga in MahaLakshmi form gives birth to a son whom he names Vishnu. This child is endowed with Satogun. This Kaal has also built a third Tamogun-dominated place there. There he himself lives in SadaShiv form and keeps his wife Durga in MahaParvati form. They name the son, who is born from their husband-wife behaviour, as Shiv and endow him with Tamogun. (For reference see Holy Shri Shiv Mahapuran, Vidhveshwar Sanhita, Page 24 – 26 in which apart from Brahma, Vishnu, Rudra and Maheshwar, there is Sadashiv; and Rudra Sahita, Chapter 6, 7 and 9, Page no. 100 to 105 and 110, translator Shri Hanuman Prasad Poddar, Published from Gita Press Gorakhpur; and Holy Shrimad Devi Mahapuran, Third Skand, Page no. 114 to 123, published from Gita Press Gorakhpur, translator - Shri Hanuman Prasad Poddar, Chiman Lal Goswami). Brahm keeps these three in ignorance, and for his food, gets living beings produced by Shri Brahma, preserved by Shri Vishnu (by developing love and affection in everyone to keep them in Kaal lok) and destroyed by Shri Shiv [because Kaal Purush has to take out the grime from the immaterial/astral bodies (*Sukshm Shareer*<sup>14</sup>) of one-lakh human beings to eat it, because of the effect of the curse on him. For that there is a piece of rock (*tapatshila*) in the twenty-first brahmand, which automatically remains hot. He melts the grime on it and then eats it. Souls do not die but the pain is unbearable. Then, on the basis of their actions (*karmas*), he grants other bodies to the souls].

For example, there are three rooms in a house. If in one room, there are indecent pictures on the wall, then on entering that room, similar vulgar thoughts crop up in mind. In the second room, if there are pictures of sages, saints and devotees, then good thoughts keep emerging in the mind and one only remains engrossed in the thoughts of God. In the third room, if there are pictures of patriots and martyrs then similar passionate and zealous thoughts arise in mind. Similarly, Brahm (Kaal) with his wisdom has created the above-mentioned three places dominating in the three qualities (*gunas*).

### “What are the Three *Gunas*? – With Evidence”

“The three *gunas* (qualities) are Rajgun-Brahma, Satgun-Vishnu,

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<sup>14</sup> This Sukshm Shareer (immaterial body) is under the material body and is made up of nine elements, in which the five elements of the material body are not



and Tamgun Shiv. They have taken birth from Brahm (Kaal) and Prakriti (Durga) and all three are mortal.”

**Evidence:** - Shri Shiv Mahapuran, published from Gitapress Gorakhpur, edited by Shri Hanuman Prasad Poddar, Page no. 24 to 26, Vidhveshwar Sanhita, and page no. 110, Chapter 9, Rudra Sanhita “In this way, Brahma, Vishnu, and Shiv, the three gods have qualities, but Shiv (Brahm-Kaal) is said to be beyond qualities.”

**Second evidence:** - Shrimad Devibhagavat Puran, published from Gitapress Gorakhpur, edited by Shri Hanuman Prasad Poddar and Chiman Lal Goswami, Skand Third, Chapter 5, Page 123: - God Vishnu prayed to Durga: said that I (Vishnu), Brahma, and Shankar are existing by your grace. We have birth (*aavirbhaav*) and death (*tirobhaav*). We are not eternal (immortal). Only you are eternal, are the mother of the world (*jagat janani*), are Prakriti, and Goddess *Sanatani* (existing for time immemorial). God Shiv said: If god Brahma and god Vishnu have taken birth from you, then am I, Shankar, who was born after them and perform Tamoguni *leela* (divine play), not your son? Henceforth, you are my mother too. Your *gunas* are always present everywhere in this world’s creation, preservation, and destruction. Born of these three *gunas* (qualities), we, Brahma, Vishnu, and Shankar, remain devoted to work according to the regulations.

The above-mentioned description is from Shri Devimahapuran which is only translated in Hindi in which some of the facts have been concealed. Therefore, see this very evidence in Shri MadDevibhagavat Mahapuran Sabhashtikam Smahatyam, Khemraj Shri Krishna Das Prakashan Mumbai. In this, Hindi translation is written along with Sanskrit. Skand 3, Chapter 4, Page no. 10, Verse 42: -

Brahma Aham IshwarH fil te prabhawatsarve vyaM jani yuta na yada tu nityaH, Ke anye suraH shatmakh pramukhaH ch nitya nitya twamev janani PrakritiH Purana | (42)

**Translation:** - O Mother! Brahma, I, and Shiv take birth from your influence only; we are not eternal, that is, we are not immortal, then how can other Indra etc. gods be eternal. Only you are immortal, are Prakriti and Sanatani Devi (42).

**Page no. 11-12 Chapter 5, Verse 8: -**

Yadi dayardramna na sadambike kathamhaM vihitH ch tamogunaH kamaljashch rajogunsambhavH suvihatH kimu satvguno HariH | (8)

**Translation:** - God Shankar said, “O Mother! If you are kind to us then why did you make me Tamogun, why did you make Brahma, who has originated from lotus, Rajgun, and why did you make Vishnu,

**Satgun?”**, meaning, why did you engage us in the evil deed of the birth and death of the living beings?

**Verse 12:** - Ramayse swapatiM purushM sada tav gatiM na hi vih vidam shive | (12)

**Translation:** - You are always doing sexual intercourse with your husband Purush, that is, Kaal God. Nobody knows your state.

**Conclusion:** It has been proved from the above-mentioned evidence that — Rajgun is Brahma, Satgun is Vishnu and Tamgun is Shiv. These three are mortal. Durga’s husband is Brahm (Kaal). He does sexual intercourse with her.

### “Brahm’s (Kaal) Vow to Remain Unmanifested”

**Remaining Creation of Nature from Sukshm Ved.....**

After the birth of the three sons, Brahm said to his wife Durga (Prakriti), “I pledge that in future, I will not appear before anyone in my real form. As a result of which, I will be considered unmanifested/invisible.” He said to Durga, “Do not disclose my secret to anyone. I will remain hidden.” Durga asked, “Will you not appear before your sons too?” Brahm said, “I will not appear before my sons and anyone else by any way of worship. This will be my permanent policy.” Durga said, “This policy of yours that you will remain hidden from your sons too is not good.” Then Kaal said, “Durga, I am helpless. I have been cursed to eat one-lakh human beings. If my sons (Brahma, Vishnu, and Mahesh) will become aware of this, then they will not perform the task of creation, preservation, and destruction. Therefore, this bad policy of mine will remain forever. When these three sons grow up a little, make them unconscious. Do not tell them about me; otherwise, I will punish you.” Fearful of this, Durga does not tell the truth.

Therefore, in Gita Chapter 7, Verse 24, it is said that these foolish people are unfamiliar with my bad policy that I never appear before anyone and remain hidden by my Yog Maya. Therefore, they consider the unmanifested me as having come in human form, that is, consider me Krishna.

(AbuddhyH) foolish people (mm) my (anuttamm) bad i.e. inferior (avyyam) eternal (param bhavam) main character (ajaanantH) not knowing (mam avyaktam) the unmanifested me (vyaktim) in human form (aapannam) having come (manyante) consider, that is, I am not Krishna. (Gita Chapter 7 Verse 24)

**Translation:** Foolish people, not knowing my bad i.e. inferior, eternal, main character, consider the unmanifested/invisible me as having

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come in human form i.e. I am not Krishna. (Gita Chapter 7 Verse 24)

In Gita Chapter 11 Verses 47 and 48, it is said that – this is my actual Kaal form. Nobody can see this, that is, attain Brahm by any method mentioned in the Vedas, or by jap<sup>15</sup>, tap<sup>16</sup>, or by any other activity.

When the three children became young, then mother Bhavani (Durga/Prakriti/Ashtangi) said, “You may churn the ocean”. (Jyoti Niranjan created four Vedas with his breaths and ordered them by secret speech to reside in the ocean.) When the ocean was churned for the first time, four Vedas came out and Brahma took them all. When the three children brought the Vedas to mother, she said that – Brahma may keep the four Vedas and read them.

**Note:** In reality, Purna Brahm (Complete God) had given five Vedas to Brahm i.e. Kaal. But Brahm manifested only four Vedas. He hid the fifth Ved, which Supreme God, by Himself appearing, has manifested through KavirgirbhiH, that is, Kavir Vaani (Kabir Vaani / Kabir Speech) by means of proverbs and couplets.

On churning the ocean the second time, three girls came out. Mother distributed all the three. Prakriti (Durga) herself acquired three other forms (Savitri, Lakshmi and Parvati) and hid in the ocean. Then, she came out during the churning of the ocean. That same Prakriti acquired three forms and was given in the form of ‘Savitri’ to god Brahma, ‘Lakshmi’ to god Vishnu and ‘Parvati’ to god Shankar, as wives. The three couples did intercourse and gave birth to both gods and demons.

{When the ocean was churned the third time, Brahma got fourteen gems; Vishnu and other gods got ‘nectar’. Demons got alcohol and the righteous Shiva stored the ‘venom’ in his throat. All this happened a lot later.}

When Brahma started reading the Vedas, he found out that the Master (Purush) God of the lineage, the Creator of all the brahmans is someone else. Brahma told Vishnu and Shiv that Vedas describe some other God as the Creator, but Vedas also say that even they do not know the mystery. For that there is an indication to ask some Tatvdarshi Saint<sup>17</sup>. Brahma came to mother and narrated everything to her. Mother used to say – ‘There is no one else other than me. I am the sole doer. I am the Almighty’, but Brahma said that Vedas have been created by

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<sup>15</sup> Repetition of naam

<sup>16</sup> To do intense meditation through Hathyog (forcefully)

<sup>17</sup> God realised saint or a Saint having the true spiritual knowledge

God, they cannot be untrue. Durga said that – ‘Your father has sworn that he will never appear before you.’ Then Brahma said, “Mother, I do not trust you now. I will surely find out that Purush (God).” Durga said, “What will you do if he does not appear before you?” Brahma said that – ‘I will not show you my face.’ On the other hand, Jyoti Niranjan has pledged that – ‘I will remain unmanifested; I will never appear before anyone, that is, I will never appear in form in my actual ‘Kaal’ form in the 21 brahmands.’

**Gita, Chapter no. 7, Verse no. 24**

Avyaktam, vyaktim, aapanm, manyante, mam, abuddhyaH,  
Param, bhaavam, ajaanantH, mm, avyyam, anuttamm ||24||

**Translation: (AbuddhyaH) foolish people (mm) my (anuttamm) bad/inferior (avyyam) permanent (param) prime (bhaavam) character (ajaanantH) being unaware of (avyaktam) unmanifested/invisible (mam) me, Kaal (vyaktim) in human-form as Krishna (aapanm) to have attained/come (manyante) consider.**

**Translation: Foolish people being unaware of my bad, permanent and prime character, consider the unmanifested/invisible me, Kaal, to have come in human-form as Krishna.**

**Gita Chapter no. 7 Verse no. 25**

Na, aham, prakashH, sarvasya, yogmayasmavrtH,  
MoodH, ayam, na, abhijanati, lokH, mam, ajam, avyyam ||25||

**Translation: (Aham) I (yogmaya smavrtH) hidden by Yogmaya<sup>18</sup> (sarvasya) everyone (PrakashH) appear before (na) do not, that is, remain invisible, that is, unmanifested, therefore (ajam) of not taking birth (avyyam) eternal character (ayam) this (moodH) ignorant (lokH) people of the world (mam) me (na) not (abhijanati) knows, that is, considers me Krishna.**

**Translation: I, hidden by Yogmaya, do not appear before everyone, that is, remain invisible, that is, unmanifested, therefore, this ignorant world does not know me and my eternal character of not taking birth, that is, considers me Krishna.**

**Because Brahm makes his numerous forms with his word-power; he is Durga’s husband, therefore, he is saying in this verse that I do not take birth from Durga like Sri Krishna etc.**

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<sup>18</sup> Power of bhakti

## Brahma's Endeavour to Find His Father (Kaal/Brahm)

Then Durga said to Brahma that – ‘Alakh Niranjan is your father, but he will not appear before you.’ Brahma said, “I will return only after seeing him.” Mother asked, “What will you do if you do not get to see him?” Brahma said, “I pledge that if I do not see father, then I will not come in front of you.” Saying this, Brahma anxiously left towards North where there is darkness everywhere. There, Brahma meditated for four yugas (ages), but did not achieve anything. Through an ethervoice Kaal said, “Durga, why has the creation not been done?” Durga (Bhavani) said that – ‘Your eldest son, Brahma has adamantly gone in search of you.’ Brahm (Kaal) said, “Call him back. I will not appear before him. The entire task of creation of living beings is impossible without Brahma.” Then Durga (Prakriti), with her word-power, created a girl called ‘Gayatri’ and ordered her to bring Brahma back. Gayatri went to Brahma but he was meditating and did not feel her presence. Then Aadi Kumari (Prakriti), by telepathy, told Gayatri to touch Brahma's feet and Gayatri did the same. Brahma's meditation got disturbed and he furiously said, “Who is this sinner who has interrupted my meditation? I will curse you.” Gayatri said, “It is not my fault. First, listen to me and then you may curse me. Mother has sent me to bring you back because living beings cannot be created without you.” Brahma said, “How can I return? I have not seen father and will be ridiculed if I return like this. If you say in front of mother that Brahma has seen father (Jyoti Niranjan) and be my eyewitness then I will return with you.” Gayatri said that – ‘If you will have sex with me, then I will be your false witness.’ Brahma thought that I could not see father and will feel ashamed in front of mother if I return like this. Seeing no other way out, he did sex with Gayatri.

Then Gayatri said, “Let us prepare one more witness.” Brahma said, “That would be good.” Gayatri created another girl named ‘Puhapvati’ by her word-power. Both, Brahma and Gayatri, asked Puhapvati to testify that Brahma saw his father. Puhapvati said, “Why should I give false statement? Yes, if Brahma does intercourse with me, then I can be his false witness.” Gayatri persuaded Brahma by saying that there is no other way out. Brahma did sex with Puhapvati, and then the three came to Durga (Aadi Maya / Prakriti). The two women had kept the above-mentioned condition because they knew that if Brahma would disclose their false statements to mother, then mother would curse them. Therefore, they made him a culprit too.

(Here, Maharaj Garib Das Ji says – “Das Garib Yeh Chook Dhuron Dhur”)

## Mother's (Durga) Curse to Brahma

Mother Durga asked Brahma, "Did you see your father?" Brahma said, "Yes, I have seen father." Durga said, "Tell me any witness." Then Brahma said, "I saw him in front of these two." The Goddess asked those two girls, "Did he see Brahm in front of you?" The two said, "Yes, we have seen with our own eyes." Bhavani (Prakriti) became suspicious. She thought that Kaal told me that he would never appear before anyone, but these three are saying that they have seen him! Ashtangi meditated and asked Kaal (Jyoti Niranjana) by telepathy, "What is this story?" Jyoti Niranjana said, "These three are lying." Then, mother told the three of them, "You are lying. An ethervoice (*aakashvaani*) has declared that you have not obtained any audience." On hearing this, Brahma said, "Mother, I had sworn to go in search of father (Brahm). But I did not see him (Brahm). I was ashamed of returning to you. Therefore, we lied." Then Mother (Durga) said, "Now I will curse you."

**Curse on Brahma:** You will not be worshipped in the world. Your descendents will be frauds. They will con people by their dishonest and untrue talks. They will appear to be doing religious ceremonies from outside, but will commit vices from inside. They will tell tales from the *Purans*<sup>19</sup>, but themselves will have no knowledge about the truth stated in the holy books. In spite of that they will become gurus to gain respect and money and will narrate *lokved*<sup>20</sup> (hearsay/baseless stories as opposed to the true scriptures) to their followers. They will bear hardships by worshipping and making others worship gods and goddesses and by criticising others. They will not guide the right path to their followers. They will mislead the world for donation. They will consider themselves to be the best, and will consider others to be inferior. When Brahma heard all this from mother, he fainted and fell on the ground. He regained consciousness after a long time.

**Curse on Gayatri:** You will become cow in Mritlok (Earth) and will have many bulls as your male partners.

**Curse on Puhapvati:** You will grow in swamp. Nobody will use your flowers for worshipping. You will have to bear this hell for your false testimony. Your name will be 'Kevra Ketki' (in Haryana, it is called 'Kusaundhi'. This grows in a marshyland).

After cursing the three of them in this way, Mother Bhavani (Durga) repented a lot. {Similarly, a human being first performs a

<sup>19</sup> Eighteen Holy Books are Purans

<sup>20</sup> Hearsay story

wrong deed under the influence of mind (Kaal Niranjana), and when later realises under the influence of soul (part of SatPurush<sup>21</sup>), then repents. Like, parents (out of anger) beat their children up for a small mistake, but later repent a lot. This process occurs in all the human beings because of the influence of mind (Kaal Niranjana)}. Yes, here one thing is important that Niranjana (Kaal-Brahm) has also made his law that if any living being will hurt a weaker living being, then he will have to pay for it. When Aadi Bhavani (Prakriti / Durga/Ashtangi) cursed Brahma, Gayatri and Puhapvati, then Alakh Niranjana (Brahm - Kaal) said, "Oh, Bhavani (Prakriti/Durga/Ashtangi)! What you did was not right." Now, I (Niranjana) curse you that you will have five husbands in Dwaparyug. (Draupadi was an incarnation of Aadi Maya only). Aadi Maya, on hearing this ethervoices, said that – 'Jyoti Niranjana (Kaal), I am at your pity now, do whatever you wish.'

{The motive behind repeatedly writing the other names of Durga ji in the 'Creation of Nature' is to prevent any doubt from arising while looking for evidence in Purans, Gita and the Vedas. For example, in Gita Chapter 14 Verses 3-4, Kaal Brahm has said that Prakriti is the mother of all the living beings who conceives everyone. I am the father who lays the seed in her womb. In Verse 15, he has said the three gunas born of Prakriti bind the soul to the bondage of actions. - (End of Excerpt) In this account, Prakriti is Durga and the three gunas are coded names of the three deities, that is, Rajgun Brahma, Satgun Vishnu and Tamgun Shiv.}

### **Vishnu's Departure in Search of His Father (Kaal/Brahm) and Being Blessed by His Mother Durga**

After this, Mother Durga (Prakriti) asked Vishnu, "Son, you may also search for your father." Vishnu, in search of his father (Kaal-Brahm), went to *Patal lok* (Nether world), where there was 'Sheshnaag'. On seeing Vishnu entering into his jurisdiction, he sprayed his venom furiously on Vishnu. Vishnu's skin colour turned black due to the effect of the venom, as if he was spray-painted. Vishnu thought that this snake should be taught a lesson. Jyoti Niranjana (Kaal) thought of pacifying Vishnu and through an ethervoices, ordered Vishnu – "You go back to your mother now and tell her the entire true account, and whatever distress Sheshnaag has caused you. You may take its revenge from him in Dwaparyug. In Dwaparyug, you (Vishnu) will incarnate as Krishna, and Sheshnaag will incarnate as a snake named Kalindri in Kalideh (a

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<sup>21</sup> True God or Eternal/Immortal God

river).

Unch hoi ke neech sataave, taakar oel (revenge) mohi so paavae |  
Jo jeev deyi peer puni kagoon, hum puni oel divaavein taagoon ||

**Then, Vishnu came to his mother and told the truth that I did not see father. Mother Durga (Prakriti) became very pleased with this and said, “Son, you are truthful. Now I will introduce you to your father by my power and will dispel the doubt in your mind.”**

Kabir, dekh putra tohi pita bhitaun, tore man ka dhokha mitaun |  
Man swaroop karta keh jaano, man te dooja aur na maano |  
Swarg patal daur man kera, man aashir man ahae anera |  
Nirankar man hi ko kahiye, man ki aas nish din rahiye |  
Dekh hoon palti sunya meh jyoti, jahan par jhilmil jhalar hoti ||

**In this way, Mother Durga (Ashtangi/Prakriti) told Vishnu that *man* (mind) is the Doer of the world (which governs the world); this only is Jyoti Niranjana. The thousand lights that you see in meditation is his appearance. The sound of conch shells and bells etc. that you hear are Niranjana’s only, and are ringing in Mahaswarg. Mother Durga (Ashtangi/Prakriti) said that – ‘Son, you are the king of all gods and I will fulfil all your wishes and tasks. You will be worshipped in the whole world because you have told me the truth.**

**It is a particular habit of all the living beings in Kaal’s twenty-one brahmands that they try to pointlessly glorify themselves. Like, Durga is telling Vishnu that you will be worshipped in the world. I have shown your father to you. Durga misled Vishnu by only showing him the light. Shri Vishnu also started explaining this state of God to his followers that only God’s light is visible. God is formless.**

**After this, Aadi Bhavani (Durga) went to Rudra (Mahesh) and said, “Mahesh, you may also search for your father. Both of your brothers did not get to see your father. I have given them whatever I had to. Now you may ask whatever you want.” Mahesh said, “O Mother! If both of my elder brothers did not get to see father, then it will be useless for me to try. Please give me such a blessing that I may become immortal (*mrityunjay* - win over death).” Mother said, “I cannot do this. Yes, I can tell you a method by which you will attain the longest life. The method is meditation (therefore, Mahadev mostly remains in meditation).”**

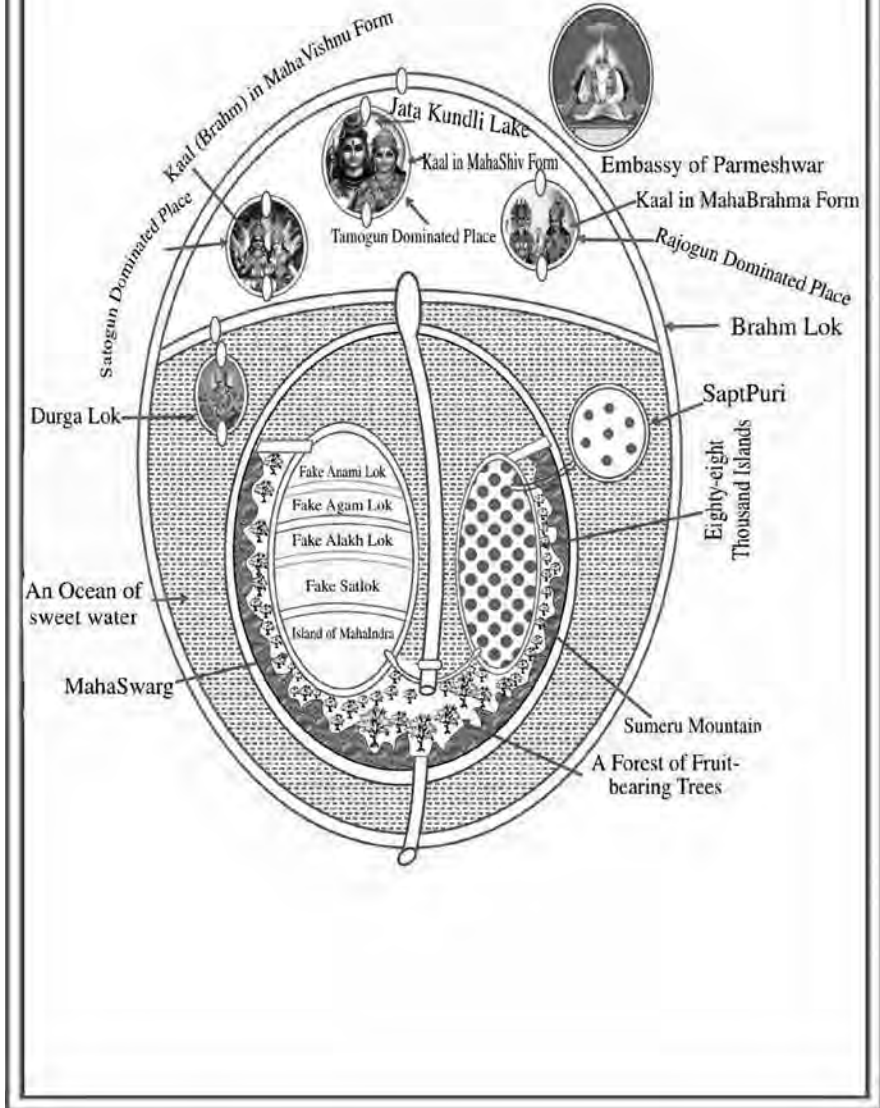
**In this way, Mother Durga (Ashtangi / Prakriti) distributed the departments to her three sons —**

**To god Brahma, the department of creating bodies of 84 lakh species of life in Kaal lok<sup>22</sup>, that is, the department of producing living**

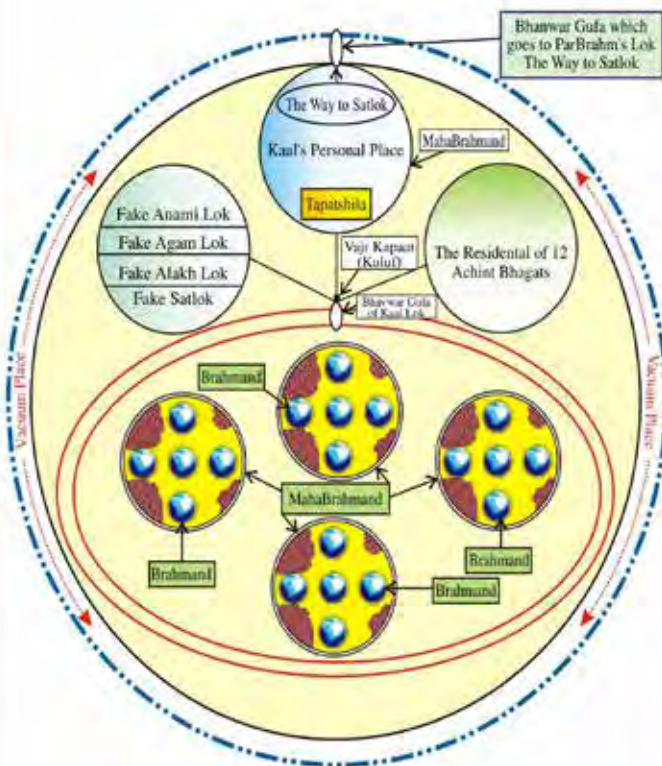
<sup>22</sup> The twenty-one brahmands of Brahm (Kaal) is known as Kaal lok



# A Miniature Picture of Brahm lok



## A Miniature Picture of Jyoti Niranjan (Kaal) Brahm's Lok (21 Brahmmands)



Gufa = Cave

Tapatsbila = A piece of rock which automatically remains hot, where Kaal cooks his meal of the immaterial bodies of one lakh human beings.

Kuluf = Lock

beings by compelling everyone to reproduce offsprings under the effect of Rajogun<sup>23</sup>.

To god Vishnu, the department of nurturing these living beings (according to their actions), and maintaining the state by developing love and affection.

To god Shiv Shankar (Mahadev), the department of destruction because their father Niranjan has to daily consume one-lakh human beings.

Here, a question will arise in mind that how creation, preservation and destruction occur by Brahma, Vishnu and Shankar. These three live in their own loks.

Like, these days to run the communication system, satellites are launched above in the sky, and they run the communication system on the Earth. Similarly, wherever these three gods live, the subtle (*sukshma*) waves of the *gunas* (qualities) radiating from their bodies automatically maintain an effect on every living being in the three loks.

The above-mentioned description is of Brahm's (Kaal) creation in one Brahmmand. There are twenty-one such brahmmands of Kshar Purush (Kaal).

But Kshar Purush (Brahm/Kaal) himself never appears before anyone in his visible, that is, actual bodily form. The three gods (Brahma, Vishnu, and Shiv) did not see Brahm (Kaal) despite doing worship to achieve him (Kaal) to the best of their ability based on the methods mentioned in the Vedas. Later, *Rishis* (sages) read the Vedas. In it, it is written that “*AgneH Tanur Asi*” (Holy Yajurved Chapter 1 Mantra 15) – ‘The Supreme God has a body.’ And in Holy Yajurved Chapter 5 Mantra 1, it is written that “*AgneH Tanur Asi Vishnve Tva Somasya Tanur Asi*”. In this mantra, Ved is stating twice that the Omnipresent and Preserver-of-all, SatPurush<sup>24</sup>, has a body.

In Holy Yajurved Chapter 40 Mantra 8, it is said that – (*Kavir Manishi*) the God for whom every living being is yearning, He is Kavir i.e. Kabir. (*Asanaaviram*) His body is without blood vessels and (*Shukram Akaayam*) is devoid of a physical body made up of the five elements formed from seminal fluid. That Master of all is seated in the topmost Satlok. That Supreme God has a (*Swarjyoti*) self-illuminated body made of masses of lights, which is in word-form, that is, is eternal. He is the

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<sup>23</sup> The effect of the feeling of having sex

<sup>24</sup> Eternal God

same KavirDev (Supreme God Kabir) (*Vyaddhata*) who is the creator of all the brahmands, (*SwayambhuH*) who appears Himself, that is, is self-existent (*Yatha tathya arthan*) in reality (*Shashvat*) is eternal (this is also evident in Gita Chapter 15 Verse 17). It means that the name of the body of Complete God is Kabir (*Kavir Dev*). The body of that Supreme God is made of the element of light. The body of God is very subtle and becomes visible to only that worshipper whose divine vision has opened. Similarly, the living being also has a subtle body which is covered by a layer, that is, body made up of the five elements which is formed from the seminal fluid (*shukram*) by the union of mother-father. Even after leaving the body, the subtle body remains with a living being. That body is only visible to a worshipper whose divine vision has opened. Understand the state of the Supreme God and a living being in this way.

In Vedas, there is a evidence of chanting (*Sumiran*) ‘Om’ mantra, which is only worship of Brahm. Considering the ‘Om’ mantra to be that of (Purna Brahm) Complete God, the sages tried to attain God by meditating (*hath yog*) for thousands of years, but they did not see God, just gained supernatural powers (*siddhis*). By playing with those *siddhis*-like toys, the sages remained in the cycle of life and death and wrote God as ‘formless’ in the books based on their own experiences.

Brahm (Kaal) has pledged that – I will never appear before anyone in my real form. I will be considered ‘invisible’ (‘invisible’ means that somebody is in form but does not manifest personally in physical form. Like, in the daytime the sun disappears as the sky becomes cloudy. It is not visible, but in reality, it is present as it is behind the clouds; this state is called ‘invisible’/unmanifested). [For evidence see Gita Chapter 7 Verses 24-25; Chapter 11 Verses 48 and 32].

Brahm (Kaal), the narrator of the Holy Gita, by entering into Shri Krishan’s body like a ghost, is saying, “Arjun, I am an enlarged Kaal and have come here to eat everyone (Gita Chapter 11 Verse 32). This is my original appearance, which neither anybody could see before you, nor anyone would be able to see in future. This means that nobody can see this original form of mine by the method of *yagya-jap-tap*<sup>25</sup> and the ‘Om’ naam etc. mentioned in the Vedas (Gita Chapter 11 Verse 48). I am not Krishna; these foolish people are considering the invisible/unmanifested me to be visible/manifested (in human form) in the form of Krishna because they are unaware of my bad policy that I never appear before anyone in this original Kaal form of mine. I remain hidden by

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<sup>25</sup> Yagya means Sacrificial ceremony; Jap means Repetition of mantra; Tap means Austerity/meditation

my Yogmaya (Gita Chapter 7 Verses 24-25). Please think: - Why is he himself calling his policy of remaining hidden as bad/inferior (*anuttam*)?

If a father does not even appear before his sons, then there is a fault in him because of which he is hidden, and is also providing all the facilities to them. Kaal (Brahm) has to daily eat one lakh human beings because of the curse on him. He has created 84 lakh births/life forms (*yonis*) to settle the extra 25 percent born daily and to make them bear the punishment of their actions (*karmas*). If Brahm eats someone's daughter, someone's wife, someone's son, and mother-father in front of everyone, then everybody will start hating him, and whenever the Supreme God Kaviragni (God Kabir) comes himself or sends any messenger of his, then all the human beings by following true way of worship (*Sat-Bhakti*) will get out of Kaal's trap.

Therefore, Brahm deceives everyone. He has also described the salvation obtained from his devotion as 'the worst' (*Anuttamam*) and his policy as 'bad' (*Anuttam*) in Holy Gita Chapter 7 Verses 18, 24 and 25.

In the Brahmlok in every brahmand, he has built a Mahaswarg (Great Heaven). In a Mahaswarg (Great Heaven), at one place he has created a fake Satlok, fake Alakh lok, fake Agamluk and fake Anami lok through Prakriti (Durga / Aadi Maya) to deceive the human beings. There is a hymn of God Kabir "Kar naino deedaar mahal mein pyaara hai". In it, there is a speech that "Kaaya bhed kiya nirvaara, yeh sab rachna pind manjhaara hai, Maya avigat jaal pasaara, so kaarigar bhaara hai, Aadi Maya kinhi chaturaai, jhuthi baaji pind dikhaai, avigat rachna rachi and maahi, vaaka pratibimb daara hai "

In a brahmand, there is creation of other loks as well; like Shri Brahma's lok, Shri Vishnu's lok and Shri Shiv's lok. Sitting here, the three gods become the master of and govern one department each in the three lower loks {(*Swarg lok*) Heaven which is Indra's lok, (*Prithvi lok*) Earth and (*Patal lok*) Nether world} and hold the responsibility of creating, preserving and destroying the living beings for the food of their father. The three gods also have birth and death. Then Kaal eats them too.

In this very brahmand {a brahmand is also known as 'and' (egg-shaped) because a brahmand has an elliptical shape. It is also known as '*pind*'<sup>26</sup> because the creation of a brahmand can be seen in lotuses (*kamal*) in the body (*pind*) as in a television}, there is also a *Mansarover*<sup>27</sup> and Dharmrai's (justice) lok. The Supreme God lives in a different form

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<sup>26</sup> Body

<sup>27</sup> A very big lake

in a secret place in every brahmand like an embassy in every country. Nobody can go there. Those souls live there whose Satlok's *bhakti*<sup>28</sup> is still balance. When *Bhakti Yug*<sup>29</sup> comes, at that time, Supreme God Kabir sends His representative Complete Saint Satguru. At that time, these pious souls are born as human beings on earth and they soon engage in (*Sat bhakti*) true way of worship and after taking initiation from Satguru, attain complete salvation. The personal *bhakti* earnings of the pious souls (*Hans-aatmas*<sup>30</sup>) in that place do not get expended. All the facilities are provided from God's repository. Whereas, the *bhakti* earnings of Brahm's (Kaal) worshippers are utilized in the (*Swarg*) Heaven and (*Mahaswarg*) Great Heaven because in this Kaal lok (Brahm lok) and Parbrahm's lok, the living beings only get the result of their deeds.

Kshar Purush (Brahm) has divided his twenty brahmands into four Mahabrahmands. In one Mahabrahmand, he has grouped five brahmands and has secured them by encircling from all sides in an elliptical shape. He has then secured the four Mahabrahmands by encircling them in an elliptical shape. He has created the twenty-first brahmand in the space of one Mahabrahmand. On just entering the twenty-first brahmand, he has built three pathways. In the twenty-first brahmand also, on the left hand side, he has built fake Satlok, fake Alakh lok, fake Agam lok and fake Anami lok with the help of Aadi Maya (Durga), to deceive living beings. And on the right hand side, he keeps the twelve greatest Brahm worshippers. Then, in every *yug*<sup>31</sup> Kaal (Brahm) sends them on Earth as his messengers (saint/satguru), who impart ways of worship and knowledge which are not in accordance with the Holy Scriptures, and who themselves become devotionless and also entangle their followers in Kaal's web. Then both that Guruji and his followers go to hell.

In the front, Kaal has put a lock (*kuluf*). That pathway goes to Kaal's (Brahm's) own lok where this Brahm (Kaal) lives in his actual human-like visible form. In this place, there is a griddle-like piece of rock (which automatically remains hot) on which, he roasts the subtle bodies of one-lakh human beings and taking out grime (*mael*) from them, eats

<sup>28</sup> Worship

<sup>29</sup> The time, when true bhakti is commenced by the Tatvdarshi Saint. Then that goes on properly for some years. That time is called Bhakti Yug.

<sup>30</sup> The devotees who do *sadhna*/worship abandoning all the evil habits (consumption of meat, alcohol and tobacco etc) are called Hans-aatmas.

<sup>31</sup> Four Yugas have been mentioned in the Holy Books, named 1. Satyug 2. Tretayug 3. Dwaparyug 4. Kalyug.

it. At that time, all the living beings suffer from excruciating pain and start screaming, and then after sometime become unconscious. The living beings do not die. Then after going to Dharmrai's<sup>32</sup> lok, the living beings obtain different births based on their (*karmas*) deeds and the cycle of life and death goes on. Brahm opens the aforesaid lock in the front for fractions of a second only for those living beings who are his food. This lock opens automatically by the Sat yanaam<sup>33</sup> and Saarnaam<sup>34</sup> of Purna Parmatma (Supreme God).

In this way Supreme God KavirDev (God Kabir) Himself explained the Kaal's trap to his own devotee Dharmdas.

### The Establishment of ParBrahm's Seven Sankh Brahmands

Supreme God Kabir (KavirDev) has later mentioned that ParBrahm (Akshar Purush) committed a breach in his duty because he fell asleep in Mansarovar and when Supreme God (I, that is, God Kabir) left the egg in that lake, then ParBrahm (Akshar Purush) looked at it in anger. Because of these two offences, he along with seven sankh brahmands was also expelled from Satlok. The second reason was that ParBrahm (Akshar Purush) became restless after departure of his friend Brahm (Kshar Purush). He started missing Brahm, forgetting the Supreme Father KavirDev (Supreme God Kabir). ParBrahm thought that Kshar Purush (Brahm) must be enjoying a lot. He will rule independently, and I am left behind. The other souls, who along with ParBrahm are experiencing the punishment of birth and death in the seven *sankh* (700 quadrillion) brahmands, got lost in the thoughts of the departure of those souls, who are trapped in Brahm's (Kaal's) twenty-one brahmands, and forgot the Supreme God KavirDev who is the giver of all happiness. Even on being repeatedly advised by God Kavir Dev, their yearning did not lessen.

ParBrahm (Akshar Purush) thought it would be good if I also obtain a separate place. Thinking this, he started reciting Saarnaam with the aim of obtaining a kingdom. Similarly, the other souls (who are trapped in ParBrahm's seven *sankh* brahmands) thought that those souls who have gone with Brahm will make merry, and we are left behind. ParBrahm made an assumption that Kshar Purush must be elated after separating. Thinking this, he decided in his inner self to obtain a separate place. ParBrahm (Akshar Purush) did not do *Hath Yog* (meditation), but

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<sup>32</sup> Justice

<sup>33</sup> Real naam which is according to the scriptures

<sup>34</sup> The combination of three mantras is known as Saarnaam.

kept doing (*Sahaj Samadhi*) simple meditation with great passion only to obtain a separate kingdom. To obtain a separate place, he started roaming frantically and even gave up eating and drinking. Other souls got attracted towards his renunciation and started loving him. On being asked by Supreme God, ParBrahm asked for a separate place and also requested for some souls. Then KavirDev (God Kabir) said that I will send the souls who willingly want to go with you. Supreme God asked that whichever *Hans-aatma*<sup>35</sup> (soul) wants to go with ParBrahm, please give consent. After a long time one *Hans* (soul) gave consent and many other souls in imitation of that gave consent too. God made the soul, who gave consent first, a girl, and named her Ishwari Maya (Prakriti Surati). He put all other souls in that Ishwari Maya and sent her to Akshar Purush (ParBrahm) with Achint. (They got the punishment for failing in loyalty towards their Master.) For many yugas, both lived in seven sankh brahmands, but ParBrahm did not misbehave with her. ParBrahm married *Ishwari Maya*<sup>36</sup> with her consent. He then by his word-power made female genitals in her with his nails and reproduced offsprings on Ishwari Devi's approval. Therefore, in ParBrahm's Lok (seven sankh brahmands) living beings do not have the suffering of *tapatshila*<sup>37</sup>. Even the animals and birds over there have a better character than the gods of Brahm lok. The life span is also very long, but still there is birth-death, punishment according to *karmas* (deeds), and bread can only be earned by doing hard work. Heaven and hell are also built in a similar fashion. God granted seven *sankh* (700 quadrillion) brahmands to ParBrahm (Akshar Purush) in return for his wishful simple meditation (*Sahaj Samadhi*), and blocking the brahmands in a circle at a different place from Satlok, expelled Akshar Brahm and Ishwari Maya along with seven sankh brahmands.

Purna Brahm (*SatPurush*<sup>38</sup>) is the Master (God) of the infinite (*asankh*) brahmands in Satlok, twenty-one brahmands of Brahm and ParBrahm's seven *sankh* brahmands. This means that Purna Brahm KavirDev (Supreme God Kabir) is the Master of the lineage.

Shri Brahma, Shri Vishnu and Shri Shiv have four arms each and have 16 *Kalaas* (arts/skills). Prakriti Devi (Durga) has eight arms and 64 *Kalaas* (arts/skills). Brahm (Kshar Purush) has one thousand arms,

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<sup>35</sup> Evil-less / Flawless soul

<sup>36</sup> Name of a Goddess; wife of ParBrahm

<sup>37</sup> A self-burning piece of stone which automatically remains hot. On this, Kaal (Brahm) cooks his meal of one lakh human beings.

<sup>38</sup> Eternal God



one thousand *Kalaas* and is God of twenty-one brahmands. ParBrahm (Akshar Purush) has ten thousand arms, has ten thousand *Kalaas* and is God of seven *sankh* (700 quadrillion) brahmands. Purna Brahm (Param Akshar Purush / SatPurush) has infinite *Kalaas*, and is the God of infinite brahmands along with Brahm's twenty-one brahmands and ParBrahm's seven *sankh* brahmands. All the Gods, after containing their arms can also keep only two arms and can also make all of their arms appear whenever they wish.

Supreme God also lives secretly in different forms by building different places in every brahmand of ParBrahm. For instance, just imagine as if a moving camera is fixed outside and a TV is kept inside. On the inside TV, all the outside views can be seen. Now, a second TV is placed outside and a stationary camera inside. On the second TV outside, only the picture of the organiser sitting inside is visible and because of this all the workers remain alert. In a similar manner, Supreme God Kabir is controlling everyone sitting in His Satlok and He is also present in every brahmand. Like, the sun, even when far away, is maintaining its effect on other loks (places).

## Evidence of Creation of Nature in Holy AtharvaVed

### Atharvaved Kaand no. 4 Anuvaak no.1 Mantra no.1

Brahm jagyanM prathmM puraṣṭaad vi seematH surucho ven aavH  
SaH budhanyaH upma asya vishthaH satashch yonimsatashch vi vaH ||1||

Brahm – ja – gyanm - prathmm - puraṣṭaat - visimatH – suruchH  
– venH – aavH – saH – budhanyaH – upma – asya – vishthaH – satH – ch  
- yonim - asatH – ch – vi vaH |

Translation: (*Prathmm*) Primordial i.e. Eternal (*Brahm*) God (*ja*) manifesting/appearing (*gyanm*) by His wisdom (*puruṣṭaat*) on the summit i.e. Satlok etc (*suruchH*) by His own desire, with great passion, self-illuminated (*visimatH*) boundless i.e. different loks with vast boundaries, that (*venH*) weaver, weaving like a warp i.e. cloth (*aavH*) secured (*ch*) and (*saH*) that Purna Brahm only does all the creation (*asya*) therefore that same (*budhanyaH*) Original God (*yonim*) has created the original place Satyalok (*asya*) to this (*upma*) similar (*satH*) the loks of Akshar Purush i.e. ParBrahm; somewhat permanently (*ch*) and (*asatH*) the temporary loks etc of Kshar Purush (*vi vaH*) residing places separately (*vishthaH*) established.

Translation: The Primordial i.e. Eternal God, that weaver, by appearing on the summit, by His own desire, wisdom and with great passion, secured Satlok etc self-illuminated and boundless (Loks) worlds, that is, the different worlds with vast boundaries weaving like a warp/

cloth. And that Supreme God only does all the creation. Therefore that same Original Master has created the original place Satyalok. Similar to this, He separately established the residing places, the somewhat permanent loks of Akshar Purush i.e. ParBrahm and the temporary loks of Kshar Purush.

**Meaning:** - The narrator of the Holy Vedas, Brahm (Kaal) is saying that the Eternal God on Himself appearing in Satlok from Anamay (Anami) lok, by His wisdom, weaving like a cloth, secured the upper loks, Satlok etc. as boundless, self-illuminated and eternal. And the same God has temporarily established the lower seven sankh brahmans of ParBrahm and twenty-one brahmans of Brahm and also the smallest creation in them.

#### Atharvaved Kaand no. 4 Anuvaak no.1 Mantra no. 2

IyaM pitrya rashtryetvagre prathmaay janushe bhuvneshthaH |  
 Tasma etaM suruchM hvarmhyaM dharmM shrinantu prathmaay dhaasyave ||2||  
 Iyam - pitrya – rashtri – etu – agre - prathmaay – janushe –  
 bhuvneshthaH – tasma – etam - surucham - hvarmhyam - dharmm -  
 shrinantu – prathmaay – dhaasyave |

**Translation:** (*Iyam*) this same (*pitrya*) Universal Father God (*etu*) this (*agre*) supreme (*prathmaay*) the First Maya, Paranandni (*rashtri*) Rajeshwari Shakti i.e. Parashakti, who is also known as the attractive force (*janushe*) by giving rise to (*bhuvneshthaH*) established the Lok/world. (*Tasma*) that same Supreme God (*surucham*) with great passion, voluntarily (*etam*) this (*prathmaay*) by the Shakti of first creation, that is, by Parashakti (*hvarmhyam*) stopping the separation of one another, that is, attractive force (*shrinantu*) God ordered the gravitational force to prevail forever. With that never-ending (*dharmm*) character (*dhaasyave*) maintaining, has secured by weaving like a warp i.e. cloth.

**Translation:** This same Universal Father God, by giving rise to this supreme First Maya, Paranandni<sup>39</sup> (Rashtri), Rajeshwari Shakti i.e. Parashakti, who is also known as the attractive force, established the worlds (loks). That same Supreme God voluntarily with great passion, through this Shakti of the first creation, that is, Parashakti, ordered the gravitational force, which stops the separation of one another, to prevail forever. He is holding in place with that never-ending character

<sup>39</sup> The meaning of Maya is Shakti. First Maya, Rashtri, Rajeshwari, Parashakti, Paranandni, all these are qualitative names of one Goddess only, who is the queen (main wife) of the Purna Parmatma. SatPurush God Kabir only has granted the power of creating loks to her. Purna Parmatma God Kabir does not do sex with that Goddess. Only, because of being the Master of all, is known as her husband.

by weaving like warp i.e. cloth.

**Meaning: -** The Universal Supreme Father God with His word-power created Rashtri, that is, the First Maya Rajeshwari. And through that Parashakti only, He has established all the aforesaid universes (brahmands) with the never-ending quality of holding each other with an attractive force.

**Atharvaved Kaand no. 4 Anuvaak no.1 Mantra no. 3**

Pr yo jagye vidwanasya bandhurvishwa devanaM janima vivakti |  
Brahm BrahmH ujjbhaar madhyatneechaeruchchaeH swadha abhi pra  
tasthou ||3||

Pr – yaH – jagye – vidwanasya – bandhuH – vishwa – devanam  
- janima – vivakti – BrahmH – BrahmH – ujjbhaar – madhyat - nichaeH  
– uchchaeH – swadha – abhiH – prtasthou |

**Translation: (Pr) first of all (devanam) of the gods and the brahmands (jagye) the knowledge of the origin (vidwanasya) of a curious devotee (yaH) who (bandhuH) the real companion i.e. Supreme God only, to His personal servant (janima) whatever has been created by Him (vivakti) Himself tells correctly in detail that (BrahmH) Supreme God (madhyat) from within Him i.e. by word-power (brahmH) Brahm / Kshar Purush i.e. Kaal (ujjbhaar) by giving rise to (vishwa) the whole world i.e. all the loks (uchchaeH) above Satyalok etc (nichaeH) below all the brahmands of ParBrahm and Brahm (swadha) by His acquirable (abhiH) attractive force (pr tasthou) properly established both of them.**

**Translation: Supreme God who is the real companion of a curious devotee, first of all, Himself correctly tells in detail the knowledge of the origin of the gods and the brahmands and whatever has been created by Him to His personal servant (disciple) that, Supreme God, giving rise to Brahm / Kshar Purush i.e. Kaal from within Him i.e. by His word-power, properly established the whole world i.e. all the loks, both the Satyalok etc above and all the brahmands of ParBrahm and Brahm below by His acquirable attractive force.**

**Meaning: -** Supreme God Himself correctly tells the knowledge of the nature created by Him, and the knowledge of the origin of all the souls to His personal servant (disciple) that, the Supreme God gave rise to Brahm (Kshar Purush / Kaal) from within Him, that is, from His body by His word-power and has secured all the brahmands, the Satlok, Alakh lok, Agam lok, and Anami lok above and the ParBrahm's seven sankh brahmands and Brahm's 21 brahmands below with His acquirable attractive force.

Like, Supreme God Kabir (KavirDev) Himself told the

knowledge of the nature created by Him to His personal servants/disciples i.e. friends, Shri Dharam Das, Respected Garib Das etc. The above-mentioned Ved Mantra is also supporting this.

#### Atharvaved Kaand no. 4 Anuvaak no.1 Mantra no. 4

SaH hi divH sa prthivya rits̥tha mahi kshemM rodsi askbhaayat |  
 Mahaan mahi askbhaayat vi jaato dhyaM sadam paarthivM ch rajH ||4||  
 SaH – hi – divH – sa – prthivya – rits̥tha – mahi – kshemM - rodsi  
 – askbhaayat - mahaan - mahi - askbhaayat - vijaatH – dhaam - sadam -  
 paarthivm - ch – rajH |

**Translation: (SaH) that same Almighty God (hi) undoubtedly (divH) the upper four divine worlds/loks like, Satyalok, Alakh lok, Agam lok, and Anami lok/Akah lok i.e. the loks equipped with divine qualities (rits̥tha) established in true form i.e. eternally (sa) similar to them (prthivya) all the lower loks of the Earth like, the seven sankh brahmans of ParBrahm and the twenty-one brahmans of Brahm/Kaal (mahi) with the element of Earth (kshemM) with safety (askbhaayat) set in place/established (rodsi) with the element of Sky and the element of Earth, the upper and lower brahmans {like, sky is a subtle element; the quality of sky is *shabd*/sound; Supreme God created the upper loks in form of *shabd*, which He has made from masses of light, and created the lower seven sankh brahmans of ParBrahm/Akshar Purush and the twenty-one brahmans of Brahm/Kshar Purush in a temporary form with the element of Earth} (mahaan) Supreme God (paarthivm) of the Earth (vi) different-different (dhaam) Loks (ch) and (sadam) the residential places (mahi) with the element of Earth (rajH) small-small loks in every brahmand (jaatH) by creating (askbhaayat) fixed them.**

**Translation: That same Almighty God, undoubtedly, established all the four upper divine loks (worlds) like, Satyalok, Alakh lok, Agam lok and Anami/Akah lok, that is, the loks equipped with divine qualities, in a true form i.e. in an eternal form. Just like them, safely established all the lower loks of Earth like, the seven sankh brahmans of ParBrahm and the twenty-one brahmans of Brahm/Kaal with the element of Earth. Supreme God created both the upper and lower brahmans with the element of sky and earth respectively. {Like, sky is a subtle element; the quality of sky is *shabd*/sound. Supreme God created the upper loks in form of *shabd*, which He has made from masses of light, and created the lower seven sankh brahmans of ParBrahm/Akshar Purush and the twenty-one brahmans of Brahm/Kshar Purush in a temporary form with the element of Earth}. Supreme God by creating the different-different loks and residential places of the Earth with the element of Earth and the small-small loks in every brahmand fixed them.**

**Meaning:** - Supreme God has created the upper four lok, Satlok, Alakh Lok, Agam Lok and Akah/Anami Lok as ever-lasting, that is, indestructible. The same God has also created and secured the lower lok of Brahm and ParBrahm and the other smaller lok as temporary.

**Atharvaved Kaand no. 4 Anuvaak no.1 Mantra 5**

SaH budhnyaadaasht r janushoabhyagrM brhaspatirdevta tasya samraat |  
AharyachchhukrM jyotisho janishtath dhyumanto vi vasantu vipraH ||5||

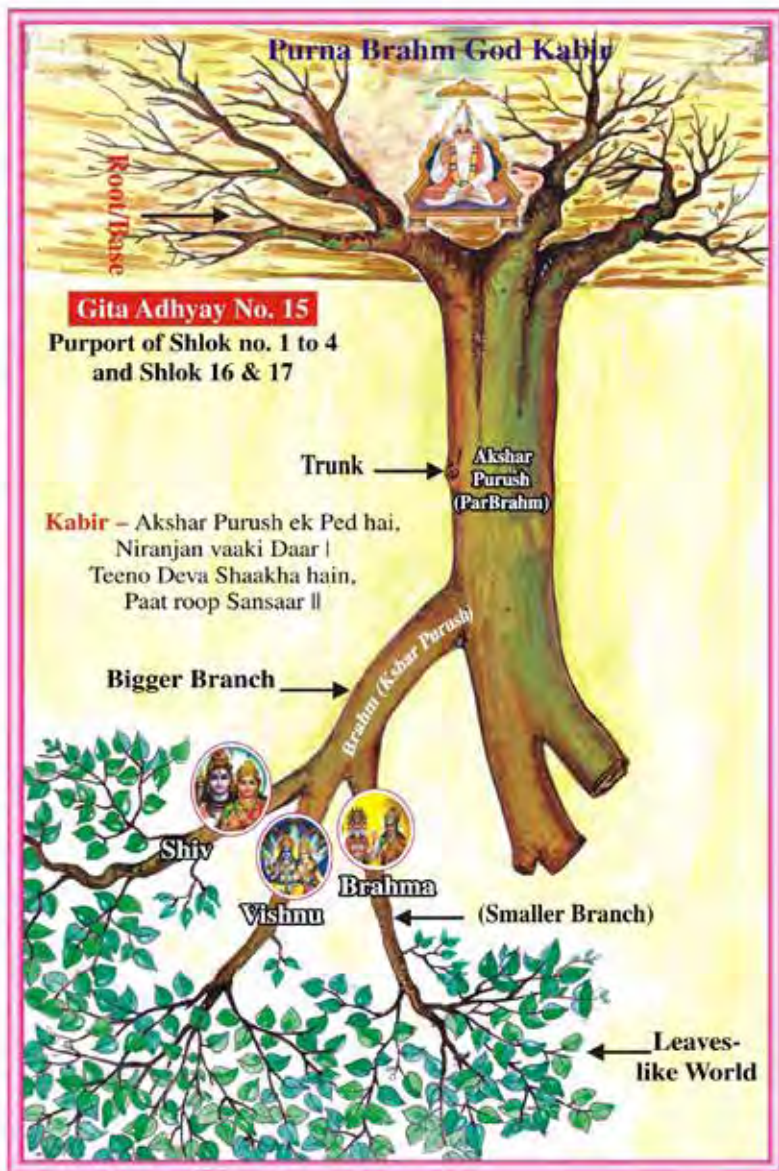
SaH – budhanyaat - Aasht r – janusheH – abhi – agram -  
brhaspatiH – devta - tasya – samraat – ahH – yat - shukram - jyotishH –  
janisht – ath – dhyumantH – vi - vasantu – vipraH |

**Translation:** (*SaH*) that same (*budhanyaat*) from the Original Master (*abhi-agram*) on the very first place (*Aasht r*) Ashtangi/Maya/Durga i.e. Prakriti Devi (*janusheH*) originated; because the first place of the lower lok of ParBrahm and Brahm is Satlok; it is also known as the Third Abode. (*Tasya*) Even the Master of this Durga is also this (*samraat*) King of the kings (*brhaspatiH*) the Greatest Lord and Jagatguru / Guru of the universe (*devta*) is Supreme God. (*Yat*) from whom (*ahH*) everyone got separated. (*Ath*) after this (*jyotishH*) from Jyoti-roop Niranjan i.e. Kaal (*shukram*) seminal fluid i.e. by the power of seed (*janisht*) arising from the stomach of Durga (*vipraH*) devout souls (*vi*) separately (*dhyumantH*) in the world of Men and Heaven world, by the order of Jyoti Niranjan, Durga said, “ (*vasantu*) live, i.e. they started living.

**Translation:** From that same Original Master, Ashtangi/Maya/Durga i.e. Prakriti Devi originated in the very first place because the first place of the lower lok of ParBrahm and Brahm is Satlok; it is also known as the Third Abode. Even the Master of Durga is also this King of the kings, the Greatest Lord and the Guru of the Universe, Supreme God, from whom everybody got separated. After this, having born from the semen i.e. the power of seed of Jyoti Niranjan / Kaal through Durga’s womb, the devout souls started living separately in the world of men (Earth) and heaven. By the orders of Jyoti Niranjan, Durga said, “Live.”

**Meaning:** - The Supreme God gave rise to Aashtra i.e. Ashtangi (Prakriti Devi / Durga) in Satyalok, the first from below (lowermost) among the upper four lok. He only is the King of kings, Guru of the Universe and the Complete/Supreme God (SatPurush) from whom everybody got separated. After that, all the living beings, having born from Jyoti Niranjan’s (Kaal’s) seed (semen) through Durga’s (Aashtra) womb, started living in Heaven and Earth.

**Atharvaved Kaand no. 4 Anuvaak no.1 Mantra no.6**



**Picture of the Upside-down Hanging World-like Tree with Root Above and Branches Below**

NoonaM tadasya kaavyo hinoti maho devasya poorvyasya dhaam |  
Esh jagye bahubhiH saakamittha poorve ardhe vishite sasan nu ||6||

Noonam - tat - asya – kaavyaH – mahH – devasya – poorvyasya  
– dhaam – hinoti – poorve – vishite - esh – jagye – bahubhiH – saakam -  
ittha – ardhe – sasan - nu |

**Translation:** (*Noonam*) undoubtedly (*tat*) that Supreme God i.e. Tat Brahm only (*asya*) this (*kaavyaH*) devout soul, who does bhakti of Supreme God according to the ordinances, back (*mahH*) Almighty (*devasya*) of Supreme God (*poorvyasya*) former (*dhaam*) lok i.e. Satyalok (*hinoti*) sends.

(*Poorve*) former (*vishite*) specially desired for (*esh*) this Supreme God and (*jagye*) after knowing the knowledge of the creation of nature (*bahubhiH*) absolute bliss (*saakam*) with (*ardhe*) half (*sasan*) asleep (*ittha*) thus systematically (*nu*) prays with a true soul.

**Translation:** Undoubtedly, that Supreme God i.e. Tat Brahm only sends this devout soul, who does the bhakti of Supreme God according to the ordinances, back to the former lok i.e. Satyalok of the Supreme God.

After knowing about this former Supreme God, who is specially desired for, and the creation of nature, one, while half asleep in absolute bliss, thus systematically prays with a true soul.

**Meaning:-** That very Supreme God takes a devotee, who does true worship, to the same first place (Satlok) from where we all got separated. On attaining that real happiness-giving God there, he (devotee) being carried away by happiness prays with joy that – O God, the wanderers of infinite births have now found the real living place.

Its evidence is also present in Holy Rigved Mandal 10, Sukt 90 and Mantra 16.

In the same way, Supreme God KavirDev (God Kabir) Himself, granting true way of worship to Respected Garibdas ji, took him to Satlok. Then in his sacred speech Respected Garibdas ji Maharaj said:

Garib, ajab nagar mein le gaye, hamkun Satguru aan |  
Jhilke bimb agaadh gati, soote chaadar taan ||

**Atharvaved Kaand no. 4 Anuvaak no.1 Mantra no. 7**

YoatharvanM PitraM DevbhandhuM BrahspatiM namsaav ch gachchhaat |  
TvaM vishwesham janita yathaasaH KavirDevo na dabhaayat swadhaavaan ||7||

YaH – atharvanm - Pitram - Devbandhum - Brahspatim - namsa  
 – av – ch –gachchhaat - tvam - vishwesham - janita – yatha – saH –  
 KavirdevH – na – dabhaayat - swadhaavaan |

**Translation:** (*YaH*) who (*atharvanm*) unchanging i.e. eternal (*Pitram*) Father of the Universe (*Dev bandhum*) the real companion of the devotees, that is, the basis of the soul (*Brahspatim*) Guru of the universe (*ch*) and (*namsa*) polite worshipper, that is, a worshipper who worships according to the injunctions of scriptures (*av*) with safety (*gachchhaat*) who takes those who have gone to Satlok, to Satlok (*Vishwesham*) of all the brahmands (*Janita*) Creator-Jagdamba, that is, who is also endowed with the qualities of a mother (*Na dabhaayat*) who does not betray like Kaal (*Swadhavan*) who has the nature, that is, qualities of (*yatha*) as it is (*SaH*) He (*Tvam*) Himself (*KavirDevH*) is KavirDev, that is, in different language is also called Supreme God Kabir.

**Translation:** He, who is unchanging, that is, eternal; Father of the universe; the real companion of the devotees, that is, the basis of the soul; Guru of the universe, and who takes a polite worshipper, that is, a worshipper who worships according to the injunctions of scriptures, who has gone to Satlok, to Satlok with safety; the Creator of all the brahmands, Jagdamba, that is, who is also endowed with the qualities of a mother, who has the nature, that is, qualities of not betraying like Kaal, He is, as it is, Himself KavirDev, that is, in a different language He is also called Supreme God Kabir.

**Meaning:** - In this Mantra, it has also been made clear that the name of that God, who has done all the Creation, is KavirDev (Supreme God Kabir).

Supreme God who is unchanging, that is, is ‘eternal’ in reality, (it is also evident in Gita Chapter 15 Verses 16 and 17), the Guru of the universe (Jagat Guru), the basis of the soul; who takes those, who have gone to Satlok after becoming completely liberated, to Satlok, the Creator of all the brahmands, who does not betray like Kaal (Brahm), is, as it is, Himself KavirDev i.e. God Kabir.

This very Supreme God, because of creating all the brahmands and living beings by His word power, is also called (Janita) Mother and (Pitram) Father and in reality, is (Bandhu) Brother also and He only (Dev) is the Supreme God. Therefore, only this Kavir Dev (God Kabir) has to be worshipped. “Tvamev Maata ch Pita Tvamev, Tvamev Bandhu ch Sakha Tvamev, Tvamev vidhya ch dravinM Tvamev, Tvamev sarvM mm Dev Dev” (You only are my Mother and Father; You only are my Brother and friend; You are my knowledge and wealth; You are my God of all gods.)



The magnificence of this very God has been described in detail in Holy Rigved Mandal no. 1, Sukt no. 24.

## Evidence of Creation of Nature in Holy Rigved

### Rigved Mandal 10 Sukt 90 Mantra 1

Sahasrsheersha PurushH sahasrakshH sahasrpaat |  
Sa bhumiM vishwatoM vritwatyatishthatdashangulam ||1||

Sahasrsheersha – PurushH – sahasrakshH – sahasrpaat - sa –  
bhumiM - vishwatH – vritwa – atyatishthat - dashangulam |

**Translation:** (*PurushH*) Viraat-form Kaal God i.e. Kshar Purush (*sahasrsheersha*) who has thousand heads (*sahasrakshH*) who has thousand eyes (*sahasrpaat*) thousand feet (*sa*) that Kaal (*bhumiM*) the twenty-one brahmands of the Earth (*vishwatH*) from all sides (*dashangulam*) with the ten fingers i.e. by fully controlling (*vritwa*) by encircling them (*atyatishthat*) is also situated above this, that is, lives separately in his Kaal Lok in the twenty-first brahmand.

**Translation:** The Viraat-form Kaal God, that is, Kshar Purush, who has thousand heads, thousand eyes, thousand feet, that Kaal encircling the twenty-one brahmands of the Earth from all sides with the ten fingers, that is, fully controlling them, is also situated above this, that is, lives separately in his separate Kaal Lok in the twenty-first brahmand.

**Meaning:** - In this Mantra, there is description of Viraat (Kaal/Brahm). [In Gita, Chapter 10-11 also, there is a similar description of this Kaal/Brahm. In Chapter 11 Verse 46, Arjun is saying that O Sahasrbaahu, that is, One with thousand arms, you may appear in your Chaturbhuj form (four-armed form).]

One who has thousand heads, feet, thousand eyes and ears etc., that Viraat-form (huge) Kaal God, keeping all those who are under him in his full control, that is, blocking the 20 brahmands by encircling them, is himself sitting above them (separately) in the 21<sup>st</sup> brahmand.

### Rigved Mandal 10 Sukt 90 Mantra 2

Purush evedM sarvM yadbhootM yachch bhaavyam |  
Utaamrtatvasyeshaano yadannenaatirohti ||2||

Purush – ev – idam - sarvam - yat - bhootam - yat - ch - bhaavyam  
- ut – amrtatvasya – ishaanH – yat - annen – atirohti |

**Translation:** (*Ev*) similarly, he who is somewhat (*Purush*) God, he is Akshar Purush i.e. ParBrahm (*ch*) and (*idam*) he (*yat*) who (*bhootam*) has taken birth (*yat*) who (*bhaavyam*) will be born in the future (*sarvam*) all (*yat*) by effort i.e. hardwork (*annan*) through food grain (*atirohti*)

develops. This Akshar Purush also (*ut*) doubtful (*amrtatvasya*) of salvation (*ishaanH*) is master; which means that, even Akshar Purush is somewhat God, but is not a giver of complete salvation.

Translation: Similarly he, who is somewhat God, is Akshar Purush i.e. ParBrahm. And he who has taken birth or who will be born in the future, all develop through foodgrain by effort i.e. hardwork. Even this Akshar Purush is a doubtful master of salvation; which means that, even Akshar Purush is somewhat God, but is not a giver of complete salvation.

Meaning: - In this Mantra, there is description of ParBrahm (Akshar Purush) who is equipped with some of the qualities of God. But by worshipping him also, one cannot achieve complete salvation. Therefore, he is called a doubtful giver of salvation. He is said to have some qualities of God because, like Kaal, he does not eat after roasting on *tapatshila*. But in this ParBrahm's Lok (world) also, living beings have to work hard and are paid according to their actions (*karmas*), and the bodies of the living beings develop with food grain only. Although, the time period of birth and death is more than that of Kaal's (Kshar Purush's) Lok, but reproduction, destruction and the sufferings in the lives of 84 lakh species of life are inevitable.

### Rigved Mandal 10 Sukt 90 Mantra 3

Etavansya mahimaato jyaayaanshch PurushH |

Paadoasya vishwa bhootani tripaadasyaamrtM divi ||3||

Etavan - asya – mahima – atH – jyaayaan - ch – PurushH – paadH – asya  
– vishwa – bhootani – tri – paad - asya – amrtam - divi |

Translation: (*Asya*) this Akshar Purush i.e. ParBrahm has (*etavan*) only this much (*mahima*) supremacy (*ch*) and (*PurushH*) that Param Akshar Brahm i.e. Purna Brahm / Complete God (*atH*) than him (*jyaayaan*) is greater (*vishwa*) all (*bhootani*) Kshar Purush, Akshar Purush and all the living beings in their loks and in Satyalok (*asya*) of this Complete God / Param Akshar Purush (*paadH*) are one foot i.e. are just a small part of Him (*asya*) this Complete God's (*tri*) three (*divi*) divine loks like, Satyalok – Alakh lok – Agam lok (*amrtam*) eternal (*paad*) are the other foot, that is, whosoever has originated in all the brahmands is a part or organ of SatyaPurush / Complete God only.

Translation: This Akshar Purush i.e. ParBrahm has this much supremacy. And that Param Akshar Brahm i.e. Purna Brahm / Complete God is greater than him. All, Kshar Purush, Akshar Purush and all the living beings in their loks and in Satyalok, are one foot of this Complete God Param Akshar Purush, that is, are just a small part of Him. This

Complete God's three divine loks like, Satyalok – Alakh lok – Agam lok, are His other eternal foot, that is, whosoever has originated in all the brahmands is a part or organ of SatyaPurush / Complete God only.

Meaning: - Akshar Purush (ParBrahm) mentioned in the Mantra 2 above has only this much grandeur, and that Complete God Kavi Dev is even greater than him, that is, is Almighty, and all the brahmands are positioned only at a small part of His.

In this Mantra, there is description of three loks because the fourth Anami (Anamay) lok dates back before all other creation. There is description of these three Gods (Kshar Purush, Akshar Purush and other than these two, Param Akshar Purush) in Shrimadbhagavat Gita Chapter 15 Verses 16-17.

{Respected Garib Das ji gives the same evidence in his speech: -

Garib, jaake ardh room par sakal pasaara eaisa Puram Brahm hamaara ||  
Garib anant koti brahmand ka, ek rati nahin bhaar |  
Satguru Purush Kabir hain, kul ke sirjan haar ||

Respected Dadu Sahib ji is giving the same evidence: -

Jin moku nij naam diya, soi Satguru hamaar |  
Dadu doosra koi nahin, Kabir Sirjanhaar ||

Respected Nanak Sahib ji gives its evidence: -

Yak arj guftam pesh to dar koon Kartaar |  
Hakka Kabir karim Tu beaeb Parvardigaar ||

(Shri Guru Granth Sahib; Page no. 721, Mehla 1, Raag Tilang)

The meaning of 'Koon Kartaar' is 'the Creator of all', that is, Shabd Swaroopi<sup>40</sup> God who does creation by the power of word/shabd. 'Hakka Kabir' means 'Sat (Eternal) Kabir', 'karim' means 'kind', 'Parvardigaar' means 'God'.

Rigved Mandal 10 Sukt 90 Mantra 4

Tripaadoordhv udaitPurushH paadoasyehaabhavtpunH |  
Tato vishv navykraamatsaashnaanashne abhi ||4||

Tri – paad – oordhvH – udait - PurushH – paadH - asya –ih -  
abhavat - punH – tatH - vishvana - vyakraamat - saH -ashnaanashne abhi |

Translation: (*PurushH*) this Param Akshar Brahm i.e. Eternal God (*oordhvH*) above (*tri*) three loks {Satyalok – Alakh lok – Agam lok}-like (*paad*) foot i.e. the upper part (*udait*) appears i.e. is seated. (*asya*) this very Complete God's / Purna Brahm's (*paadH*) one foot i.e. one part, in the form of the Universe, (*punar*) then (*ih*) here (*abhavat*) appears (*tatH*)

<sup>40</sup> Having the word power

therefore (*saH*) that Eternal Complete God (*ashanaanashne*) even eater-Kaal i.e. Kshar Purush and non-eater ParBrahm i.e. Akshar Purush (*abhi*) above (*vishva*) everywhere (*vyakraamat*) is pervasive; which means, His supremacy is over all the brahmands and all the gods. He is the Master of the lineage who has extended His power over everyone.

**Translation:** This Param Akshar Brahm i.e. Eternal God appears i.e. is seated in the three loks-(Satyalok – Alakh lok – Agam lok)-like foot above i.e. in the upper part. This very Complete God's one foot i.e. one part, in the form of the Universe, then appears here. Therefore that Eternal/Immortal Complete God is pervading everywhere even above the eater Kaal i.e. Kshar Purush and the non-eater ParBrahm i.e. Akshar Purush; which means, His supremacy is over all the brahmands and all the gods. He is the Master of the lineage who has extended His power over everyone.

**Meaning:** - This God, the Creator of the entire Nature, Himself appears in three different forms i.e. is Himself seated in the three places (Satlok, Alakh lok, Agam lok) in the upper part of His creation. Here, Anami lok has not been mentioned because there is no creation there, and the Anami (Anamay/Akah) lok existed before the rest of the creation. Then, it is said that, after separation from that God's Satlok, the lower Brahm and ParBrahm's loks arise, and that Complete God is also present everywhere above the eater Brahm i.e. Kaal (because Brahm-Kaal / Viraat eats one-lakh human beings daily because of the curse on him) and the non-eater ParBrahm i.e. Akshar Purush (ParBrahm does not eat human beings, but birth-death and punishment according to their actions, remain the same in his loks); which means, this Complete God's supremacy is over everyone. Complete God Kabir only is the Master of the lineage who has extended His power over everyone. Like, the sun affects everyone by spreading its light. Similarly, the Complete God has extended the range (capacity) of His power over all the brahmands<sup>41</sup> to control them. Like, the tower of a mobile phone even when present in one area, extends its power, that is, the range (capacity) of the mobile in all the four directions. Likewise, Complete God has extended His invisible power everywhere, by which Complete God controls all the brahmands while sitting at one place.

**Respected Garib Das ji Maharaj is giving its evidence: - (Amritvaani Raag Kalyan)**

Teen charan Chintamani saheb, shesh badan par chhaaye |  
Maata, pita, kul na bandhu, naa kinhe janani jaaye ||

<sup>41</sup> An elliptical region in which many *loks* are situated

**Rigved Mandal 10 Sukta 90 Mantra 5**

Tasmaadviraatajaayat viraaajo adhi PurushH |

Sa jaato atyarichyat pashchaadabhoomimatho purH ||5||

Tasmaat - viraat - ajaayat – viraaH – adhi – PurushH – sa – jaatH  
– atyarichyat – pashchaat - bhoomim - athH – purH |

**Translation: (*Tasmaat*) thereafter, from the word-power of that Complete God SatyaPurush (*viraat*) Viraat, that is, Brahm who is also known as Kshar Purush and Kaal (*ajaayat*) originated (*pashchaat*) after this (*viraaH*) than Viraat Purush i.e. Kaal God (*adhi*) greater (*PurushH*) Purna Brahm / Complete God (*bhoomim*) the loks of the Earth, loks of Kaal-Brahm and ParBrahm (*atyarichyat*) properly created (*athH*) then (*purH*) other small loks (*sa*) that Purna Brahm only (*jaatH*) created i.e. established.**

**Translation: Thereafter, Viraat, that is, Brahm, who is also known as Kshar Purush and Kaal, originated from the word-power of that Complete God. After this, the Complete God, who is greater than Viraat Purush i.e. Kaal God, properly created the loks of the Earth; loks of Kaal-Brahm and ParBrahm. Then that (Purna Brahm) Complete God only created other small loks i.e. established them.**

**Meaning: - After the creation of the three loks (Agam lok, Alakh lok, and Satlok) mentioned in the aforesaid Mantra 4, the Complete God gave rise to Jyoti Niranjan (Brahm), that is, from that Almighty God Purna Brahm KavirDev (God Kabir) only, Viraat, that is, Brahm (Kaal) was born. This very evidence is given in Gita Chapter 3 Verse 15 that Brahm originated from the Akshar God i.e. Eternal God. This very evidence is also given in Atharvaved Kaand 4 Anuvaak 1 Sukt 3 that Brahm originated from Purn Brahm / Complete God and that same Purna Brahm created all the small and big worlds (*bhoomim*) like Earth etc. That Purna Brahm is greater than this Viraat God i.e. Brahm; which means, He is also his (Brahm's) Master.**

**Rigved Mandal 10 Sukta 90 Mantra 15**

SaptaasyaasanparidhayaatriH sapt samidhH krtaH |

Deva yadhyagyaM tanvaana abadhnanPurushM pashum ||15||

Sapt – asya – aasan - paridhayH – trisapt – samidhH – krtaH –  
deva – yat – yagyam – tanvaanaH – abadhnan - Purusham – pashum |

**Translation: (*Sapt*) seven sankh brahmands of ParBrahm and (*trisapt*) the twenty-one brahmands of Kaal/Brahm (*samidhH*) tortured by the fire of the sufferings of the punishment of sinful deeds (*krtaH*) which does (*paridhayH*) in the circular boundary (*aasan*) is present (*yat*) who (*Purusham*) of the Complete God (*yagyam*) offers religious service**

according to the ordinances i.e. worships (*pashum*) bound in the trap of Kaal to the bondage of actions like a sacrificial animal (*deva*) devout souls (*tanvaanaH*) from the web of the bondage of sinful actions created, that is, spread by Kaal (*abadhnan*) liberates, that is, is the liberator of the bondage - Bandichhor.

**Translation:** The seven sankh brahmands of ParBrahm and the twenty-one brahmands of Kaal/Brahm are present in the circular boundary, which tortures one in the fire of the sufferings of the punishment of sinful deeds. He who offers religious service to i.e. worships the Complete God according to the ordinances, Complete God liberates those devout souls, bound like a sacrificial animal to the bondage of actions in the trap of Kaal, from the trap of the bondage of actions created i.e. spread by Kaal; meaning He is the liberator from the bondage, that is, He is Bandichhor.

**Meaning:** - The Complete God tells the true way of worship to the living beings, who are bound in the circular boundary of the seven sankh brahmands of ParBrahm and twenty-one brahmands of Brahm and who are burning in the fire of their sinful actions, and makes them do the correct way of worship. On the basis of which, He liberates His devotee souls, who like a sacrificial animal suffer from the agony of *tapatshila*<sup>42</sup> and births-deaths (for Kaal's food), by breaking the trap of the bondage of actions, and therefore, is the liberator i.e. Bandichhor.

Its evidence is also given in Holy Yajurved Chapter 5 Mantra 32 that Kaviranghaariasi: (Kavir) Supreme God Kabir (Asi) is (Ari) the enemy of (Angh) sins, which means that God Kabir is the destroyer of all sins. Bambhaariasi: (Bambhaari) the enemy of bondage i.e. the liberator, Bandichhor (Asi) is Supreme God Kabir.

#### Rigved Mandal 10 Sukta 90 Mantra 16

Yagyen yagyamayajant devaastaani dharmaani prthmaanyaasan |  
Te ha naakaM mahimaanH sachant yatr poorve saadhyaH santi devaH ||16||

Yagyen – yagyam - a – yajant – devaH – taani – dharmaani –  
prthmaani – aasan - te - ha – naakam - mahimaanH – sachant – yatr –  
poorve – saadhyaH – santi – devaH |

**Translation:** Who (*devaH*) flawless god-like devout souls (*ayagyam*) instead of the incomplete wrong religious worship (*yagyen*) on the basis of the religious act of true worship (*yajant*) worship (*taani*) they (*dharmaani*) enriched with the religious power (*prthmaani*) are

<sup>42</sup> A piece of rock in the shape of a griddle which automatically remains hot, on which Kaal (Brahm) roasts the immaterial bodies of one lakh human beings

main i.e. superior (*aasan*) are (*te ha*) they only in reality (*mahimaanH*) equipped with the great power of bhakti (*saadhyaH*) successful devout souls (*naakam*) the complete happiness-giving Supreme God (*sachant*) on the basis of bhakti i.e. the earnings of true bhakti, attain. They go there (*yatr*) where (*poorve*) of the earlier creation (*devaH*) sinless god-like devout souls (*santi*) live.

Translation: Those flawless god-like devout souls, who instead of the incomplete wrong religious worship, worship on the basis of the religious act of true bhakti, they, enriched with the religious power, are main i.e. superior. They i.e. the successful devotees, in reality, by being equipped with the great power of bhakti, attain the complete happiness-giving Supreme God on the basis of the bhakti i.e. the earnings of the true bhakti. They go there where the sinless god-like devout souls of the earlier creation live.

Meaning: - Those flawless (who have given up consumption of meat, alcohol, tobacco and are free from other vices) god-like devout souls who abandoning the way of worship against the injunctions of the scriptures, do scripture-based (*sadhna*) religious practice, they becoming rich with the earnings of bhakti and free from the debt of Kaal, because of the earnings of their true bhakti, attain that All-Happiness-Giving God i.e. they go to Satlok where the sinless god-like *hans* souls of the first creation live.

Like, some souls came here after being caught in Kaal's (Brahm's) trap; some came with ParBrahm in seven sankh brahmands. But even then infinite souls, whose faith in the Complete God remained unchanged and who did not fail in their loyalty towards their Master, remained there in Satlok. Therefore, here even the Vedas have proved this description to be true. This evidence is also given in Gita Chapter 8 Verses 8 to 10 that a devotee who does true worship of Complete God according to the injunctions of the scriptures, he by the power of the earnings of bhakti attains that Complete God i.e. goes to Him. This proves that there are three Gods – Brahm, ParBrahm and Purna Brahm. These are also known by synonyms like (1) Brahm – Ish – Kshar Purush, (2) ParBrahm – Ishwar – Akshar Purush – Akshar Brahm (3) Purna Brahm – Param Akshar Brahm – Parmeshwar – SatPurush and Param Akshar Purush.

It is also evident in RigVed Mandal 9 Sukta 96 Mantra 17 to 20 that the Supreme God KavirDev (God Kabir) appears by acquiring the form of a child and delivers His pure knowledge i.e. *Tatvgyan* to His followers through (*KavirgibhiH*) Kabir Vaani by telling it aloud. That KavirDev (Supreme God Kabir) is seated in human form in the third

*Ritdhaam* (Satlok) of Purna Brahm<sup>43</sup> (Param Akshar Purush), which is different from Brahm's (Kshar Purush's) abode and ParBrahm's (Akshar Purush's) abode. The fourth lok from Satlok is Anami lok, in that also this same KavirDev (Supreme God Kabir) is seated in visible human-like form as Anami Purush.

## Evidence of Creation of Nature in Holy Shrimad Devi Mahapuran

“Mother-Father of Brahma, Vishnu and Shiv”

(Birth of Brahma, Vishnu and Shiv from the union of Durga and Brahm)

Holy ShrimadDevi Mahapuran, Third Skand Chapter 1 to 3  
(published from Gitapress Gorakhpur, translator Shri Hanuman Prasad Poddar and Chiman Lal Goswami, from Page no. 114 onwards)

From Page no 114 to 118, it is mentioned, “Many consider the Acharya Bhavan<sup>44</sup> to be the fulfiller of all wishes. She is known as Prakriti and has an inseparable relationship with Brahm; like, a wife is also known as ‘the other half’, which means that Durga is Brahm's (Kaal's) wife. On being asked about the subject of the creation of nature in one brahmand by King Parikshit, Shri Vyas ji said that – ‘I had asked Shri Narad ji that – ‘Oh, Devrishi (godly sage)! How was this brahmand created?’ In answer to this question of mine, Shri Narad ji said that I had asked my father, Shri Brahma ji that - Oh, father! Have you created this brahmand or Shri Vishnu ji is the creator or Shiv ji has created it? Please tell me the truth. Then my revered father told me that - Son Narad, I found myself sitting on a lotus flower. I did not know from where I appeared on this fathomless water? I kept exploring the earth for one thousand years but did not find any end to that water. Then an ethervoicesaid, “Do meditation”. I meditated for one thousand years. Then an ethervoicesaid ordered to do creation. Just then, two demons, named Madhu and Kaitabh, came there. Fearing them, I descended holding the stalk of the lotus flower. There, God Vishnu was lying unconscious on a snake bed (*shesh shaiya*). A woman came out of his body (Durga who had occupied his body as a ghost). She became visible in the sky adorned with jewellery. Then God Vishnu became conscious. Now, there were two of us, Vishnu ji and I. Just then, God Shankar also came there. Goddess

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<sup>43</sup> Supreme God / Complete God

<sup>44</sup> Durga



made us sit in an aircraft and took us to Brahmlok. There we saw another Brahma, Vishnu and Shiv. Then we saw a goddess. On seeing her, Vishnu ji discerningly gave the following description: (Brahm Kaal provided insight to God Vishnu; he recalled the memories of his childhood, and then told the story of his childhood).

On page no. 119-120, God Vishnu said to Shri Brahma and Shri Shiv that she is the mother of us, three. She only is the Mother of the universe (*Jagat Janni*) Goddess Prakriti. I had seen this goddess when I was a small child and she was rocking me in a cradle.

In the Third Skand, on page no. 123; Shri Vishnu ji praising Shri Durga ji said — You are a pure figure. This whole world is arising from you only. I (Vishnu), Brahma and Shankar, we all exist by your grace. We take birth (*aavirbhaav*) and die (*tirobhaav*); that is, we three gods are mortal. Only you are eternal. You are the Mother of the Universe, Goddess Prakriti.

God Shankar said — Goddess, if the greatly fortunate Vishnu has taken birth from you, then Brahma who was born after him, must also be your son only, and then am I, Shankar, who does Tamoguni *leela*, not your child, that is, you only are my mother too.

Please think: - It is clear from the above-mentioned description that Shri Brahma, Shri Vishnu and Shri Shiv are mortal. They are not *Mrityunjai* (changeless-eternal) or the greatest gods. They are Durga's (Prakriti) sons and Brahm (Kaal-SadaShiv) is their father.

In Third Skand, on page no. 125; on being asked by Brahma ji that – ‘O Mother! Are you the Brahm who has been mentioned in Vedas or is it someone else?’ Here, in its answer Durga is saying that - I and Brahm are one only. Then in this very Skand, Chapter 6 on page no. 129, she is saying that now to accomplish my task, you all sit in the aircraft and go quickly. When in presence of any difficult situation you will remember me, then I will appear before you. Gods! You must always keep remembering Brahm and me (Durga). If you will keep remembering us both, then there is no doubt why your tasks will not be accomplished. It is self evident from the aforesaid description that Durga (Prakriti) and Brahm (Kaal) only are the mother and father of the three gods. And Brahma, Vishnu and Shiv are mortal and are not Almighty.

Durga (Goddess Prakriti) married off the three gods (Shri Brahma, Shri Vishnu and Shri Shiv). In the Third Skand, on Page no 128-129.

#### Gita Chapter 7 Verse 12

Ye, ch, ev, satvikaH, bhavaH, rajsaH, tamsaH, ch, ye,

MatH, ev, iti, taan, viddhi, na, tu, aham, teshu, te, myi ||12||

**Translation:** (*Ch*) and (*ev*) also (*ye*) that (*satvikaH*) preservation from Satvgun Vishnu (*bhavaH*) characteristic and (*ye*) that (*rajasaH*) creation from Rajogun Brahma (*ch*) and (*tamsaH*) destruction from Tamogun Shiv (*taan*) all those, you (*matH, ev*) happening from me alone in a well-planned manner and according to the rules (*iti*) thus (*viddhi*) consider (*tu*) but, in reality (*teshu*) in them (*aham*) I and (*te*) they (*myi*) in me (*na*) are not.

**Translation:** And also the characteristics of preservation from Satvgun Vishnu and that of creation from Rajogun Brahma and destruction from Tamogun Shiv, consider all of them to be happening from me alone in a well-planned manner and according to the rules; but, in reality, neither am I in them, nor are they in me.

### Evidence of Creation of Nature in Holy Shiv Mahapuran (Birth of Vishnu, Brahma and Shiv from Kaal-Brahm and Durga)

In its evidence in Holy Shri Shiv Puran, published from Gita Press Gorakhpur, translator Shri Hanuman Prasad Poddar, Chapter 6 Rudra Sanhita on page no. 100, it is said that – ParBrahm, who is without a bodily form, God SadaShiv is his bodily form only. A Shakti came out of his body. That Shakti became known as Ambika, Prakriti (Durga), Tridev Janni/Mother of the three (the mother who gives birth to Shri Brahma, Shri Vishnu and Shri Shiv), who has eight arms. He, who is SadaShiv, is also called Shiv, Shambhu and Maheshwar. (On page no. 101) He smears ash on all of his body parts. That Kaal-form Brahm built an area named Shivlok. Then they both behaved like husband-wife; as a result of which, a son was born. They kept his name Vishnu (on page no. 102).

Then in Rudra Sanhita Chapter no. 7, on page no. 103, Brahma said that – Even I was born from the union, that is, by the act of husband-wife of God SadaShiv (Brahm-Kaal) and Prakriti (Durga). Then I was made unconscious.

Then in Rudra Sanhita, Chapter no. 9, on page no. 110, it has been said that – In this way Brahma, Vishnu and Rudra, these three Gods have *gunas* (qualities), but Shiv (Kaal-Brahm) is considered to be beyond the *gunas*.

Here four have been proved; that is, Brahma, Vishnu and Shiv have originated from SadaShiv (Kaal-Brahm) and Prakriti (Durga) only. The mother of the three gods (Shri Brahma, Shri Vishnu and Shri Shiv

ji) is Shri Durga and father is Shri Jyoti Niranjan (Brahm). These three gods only are Rajgun-Brahma, Satgun-Vishnu and Tamgun-Shiv.

## Evidence of Creation of Nature in Shrimadbhagavat Gita

Its evidence is also given in Holy Gita Chapter 14 Verses 3 to 5. Brahm (Kaal) is saying that Prakriti (Durga) is my wife and I, Brahm (Kaal), am her husband. The three *gunas* (qualities) [Rajgun–Brahma, Satgun-Vishnu, and Tamgun–Shiv] along with all the living beings have originated from the union of us two. I (Brahm) am the father of all the living beings and Prakriti (Durga) is their mother. I place the seed in her womb from which all beings are produced. The three *gunas* (Rajgun Brahma, Satgun Vishnu and Tamgun Shiv) originated from Prakriti bind the living being to a body based on its deeds.

This evidence is also present in Chapter 15 Verses 1-4 and 16, 17.

### Gita Chapter no. 15 Verse no. 1

Oordhvmoolam, adhHshaakham, ashvttham, praahuH, avyyam,  
Chhandaasi, yasya, parnaani, yaH, tam, ved, saH, vedvit ||1||

Translation: (*Oordhvmoolam*) with the roots above in the form of the Complete God Aadi Purush Parmeshwar<sup>45</sup> (*adhHshaakham*) the branches below in the form of the the three *gunas*, that is, Rajgun Brahma, Satgun Vishnu and Tamgun Shiv (*avyyam*) eternal (*ashvttham*) is extensive Peepal tree (*yasya*) whose (*chhandaasi*) like Vedas have verses, similarly, the world-like tree has smaller divisions, twigs and (*parnaani*) leaves (*praahuH*) are said to be (*tam*) that tree of world (*yaH*) who (*ved*) knows along with all the parts (*saH*) he (*vedvit*) is completely knowledgeable, that is, is Tatvdarshi.

Translation: With the roots above in the form of the Complete God/First Supreme God and the branches below in the form of the three *gunas*, that is, Rajgun Brahma, Satgun Vishnu and Tamgun Shiv, it is an eternal and extensive Peepal tree, whose smaller divisions are said to be twigs and leaves. One, who knows that tree of world in detail along with all the parts, is completely knowledgeable, that is, is Tatvdarshi.

### Gita Chapter 15 Verse 2

AdhH, ch, oordhvam, prsrtaH, tasya, shaakhaH, gunprvrddhaH,  
VishayprvaalaH, adhH, ch, moolani, anusanttani, karmanubandheeni,  
manushyaloke ||2||

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<sup>45</sup> The First Supreme God

Translation: (*Tasya*) that tree's (*adhH*) below (*ch*) and (*oordhvam*) above (*gunprvrdhaH*) in the form of the three *gunas*, Brahma-Rajgun, Vishnu-Satgun, Shiv-Tamgun (*prsrtaH*) extended (*vishayprvaalaH*) defects-luſt, anger, attachment, greed, arrogance in the form of shoots (*shaakhaH*) branches – Brahm, Vishnu, Shiv (*karmanubandheeni*) of binding the soul to actions (*moolani*) are the root cause (*ch*) and (*manushyaloke*) in the world of men, that is, on Earth (*adhH*) below – in Hell, 84 lakh births, (*oordhvam*) above – in heaven etc (*anusanttani*) have been arranged.

Translation: That tree's three *gunas*- (Brahma-Rajgun, Vishnu-Satgun and Shiv-Tamgun)–like defects (luſt, anger, attachment, greed, arrogance) in the form of shoots and branches – Brahma, Vishnu and Shiv, extended below and above, are the root cause of binding the soul to actions, and have been arranged in the world of men, that is, on Earth, below – in hell, 84 lakh births and above in heaven etc.

### Gita Chapter 15 Verse 3

Na, roopam, asya, ih, tatha, uplabhyate, na, antH, na, ch, aadiH,  
na, ch, Samprtiſtha, aſvattham, enam, suvirudmoolam, aſanghaſtren,  
drden, chhitva ||3||

Translation: (*Asya*) this creation (*na*) neither (*aadiH*) beginning (*ch*) and (*na*) nor (*antH*) end (*na*) nor (*tatha*) such (*roopam*) form (*uplabhyate*) is perceived / found (*ch*) and (*ih*) here in this discussion, that is, in the knowledge of Gita being imparted by me, even I do not have full information (*na*) not (*samprtiſtha*) because even I do not know the proper ſtate of the creation of all the brahmands (*enam*) this (*suvirudmoolam*) having a properly ſtabilized ſtate (*aſvattham*) the knowledge of the world-like tree with a ſtrong form (*aſanghaſtren*) is equipped with complete knowledge (*drden*) by knowing through the firm Sukshm Ved i.e. Tatvgyan (*chhitva*) by slashing, that is, considering the bhakti of Niranjana to be short-lived, one should search beyond Brahma, Vishnu, Shiv, Brahm and ParBrahm, for Purna Brahm.

Translation: This Creation has neither a beginning nor an end and it is also not perceived like its real form. And here in this discussion, that is, in the knowledge of Gita being imparted by me, even I do not have full information because even I do not know about the proper ſtate of the creation of all brahmands. By knowing, that is, by slashing the knowledge of this world-like tree, which has a properly ſtabilized ſtate and a ſtrong form, through the complete knowledge of firm Sukshm Ved i.e. *Tatvgyan*, which means by knowing that the bhakti of Niranjana

is short-lived, one should search, beyond Brahma, Vishnu, Shiv, Brahm and ParBrahm, for the Purna Brahm i.e. the Complete God.

#### Gita Chapter 15 Verse 4

TatH, padam, tat, parimargitvyam, yasmin, gataaH, na, nivartanti, bhooyH, Tam, ev, ch, aadhyam, purusham, prpadhye, yatH, prvrttiH, prsrta, puraani ||4||

**Translation:** When one finds the Tatvdarshi saint (*tatH*) after that (*tat*) of that God (*padam*) place i.e. Satlok (*parimargitvyam*) should properly search (*yasmin*) in which/where (*gataaH*) having gone, devotees (*bhooyaH*) again (*na, nivartanti*) do not return to the world (*ch*) and (*yatH*) God–Param Akshar Brahm, from whom (*puraani*) ancient (*prvrttiH*) creation–nature (*prsrta*) has originated (*tam*) ignorant (*Aadhyam*) Aadi Yam, that is, I, Kaal Niranjan (*Purusham*) of Complete God (*ev*) only (*prpadhyate*) I am in the refuge, and worship Him alone.

**Translation:** When one finds the Tatvdarshi saint, after that one should properly search for the place i.e. Satlok of that God. Having gone where, devotees do not return to the world, and the God–Param Akshar Brahm, from whom the ancient nature has originated, Ignorant Aadi Yam, that is, I, Kaal Niranjan also am in the refuge of that Complete God only, and worship Him alone.

#### Gita Chapter 15 Verse 16

Dwau, imau, purushau, loke, ksharH, ch, aksharH, ev, ch, KsharH, sarvani, bhootani, kootasthH, aksharH, uchyate ||16||

**Translation:** (*Loke*) in this world (*dwau*) two types of (*KsharH*) mortal (*ch*) and (*AksharH*) immortal (*purushau*) Gods (*ev*) likewise (*imau*) in the loks of these two Gods (*sarvani*) all (*bhootani*) the bodies of the living beings (*ksharH*) mortal (*ch*) and (*kootasthH*) the soul (*aksharH*) immortal (*uchyate*) is said to be.

**Translation:** In this world, there are two types of Gods, Kshar (Mortal) and Akshar (Immortal). Likewise, in the loks of these two Gods, the bodies of all the living beings are said to be mortal and the soul, immortal.

#### Gita Chapter 15 Verse 17

UttamH, PurushH, tu, anyaH, Parmatma, iti, udahrthH, YaH, loktryam, aavishya, bibharti, avyyaH, iishwarH ||17||

**Translation:** (*UttamH*) Supreme (*PurushH*) God (*tu*) however (*anyaH*) is someone else other than the two aforesaid Gods “Kshar Purush and Akshar Purush” (*iti*) in reality this (*Parmatma*) God (*udahrthH*) is called (*yaH*) who (*loktryam*) into the three loks (*aavishya*) entering (*bibharti*) maintains / sustains everyone and (*avyyaH*) eternal

(*iishwarH*) is Ishwar (is greatest among the gods i.e. is the Almighty God).

**Translation:** The Supreme God is, however, someone else other than the two aforesaid Gods “Kshar Purush and Akshar Purush”. In reality, He is called God/Parmatma, who by entering into the three lokas, nurtures and protects everyone, and is Eternal God (the greatest among the gods i.e. is the Almighty God).

**Meaning:** God, the giver of the knowledge of Gita, has only told this much that - consider this world to be an upside-down tree. The root above (base) is Complete God. Know the branches etc below as the other parts. A saint, who distinctly knows the description of every part of this world-like tree, is a Tatvdarshi Saint about whom there is a mention in Gita Chapter 4 Verse no. 34. In Gita Chapter 15 Verses 2 and 3, only this much has been mentioned that the three *gunas* are in the form of branches. Here in this discussion, that is, in Gita, I (the giver of the knowledge of Gita) cannot give you the full information because I do not know about the beginning and the end of the creation of this world. For that, it is said in Gita Chapter 4 Verse no. 34 that, gain knowledge about that Complete God from a Tatvdarshi Saint. In this Gita Chapter 15 Verse 1, the identity of that Tatvdarshi Saint has been mentioned that he will give knowledge about every part of the world-like tree. Only ask him. In Gita Chapter 15 Verse 4, it is said that after finding that Tatvdarshi Saint, one should search for that Param Pad Parmeshwar (Supreme God with Supreme State), that is, one should worship according to the directions of that Tatvdarshi Saint, by which one attains complete salvation (eternal salvation). It has been clarified in Gita Chapter 15 Verse 16, 17 that, there are three Gods; one is Kshar Purush (Brahm), second is Akshar Purush (ParBrahm), and third is Param Akshar Purush (Purna Brahm). Kshar Purush and Akshar Purush are actually not immortal. That Immortal God is someone else other than these two. He only by entering into the three worlds (*loks*) sustains and nurtures everyone.

It has been proved in the above-mentioned Shrimadbhagavat Gita Chapter 15 Verses 1 to 4 and 16, 17 that the root of this inverted world-like tree is Param Akshar Brahm i.e. Purna Brahm from whom the whole tree gets nourishment. The part of the tree seen just above the ground is called ‘trunk’ and consider this to be ‘Akshar Brahm’ i.e. ParBrahm. From that trunk, several bigger branches arise. Consider one of the bigger branches to be Brahm i.e. Kshar Purush. And from that bigger branch, arise other three smaller branches; consider them to be Brahma, Vishnu and Shiv. Beyond the branches, are the leaves and consider them to be the living beings of this world.

In the aforementioned Gita Chapter 15 Verses 16 and 17, it is

clear that Kshar Purush (Brahm) and Akshar Purush (ParBrahm) and the material bodies of all the living beings in their worlds (loks) are mortal and their souls are immortal; which means that the aforesaid Gods and the living beings under them are mortal. Even though, Akshar Purush (ParBrahm) has been called as immortal, but, in reality, the Eternal God is someone else other than these two. He, on entering into the three worlds, nurtures and sustains everyone. In the above description, a distinct description of three Gods has been given.

## **Evidence of Creation of Nature in Holy Bible and Holy Quran Sharif**

**Its evidence is also present in Holy Bible and Holy Quran Sharif.**

**In Quran Sharif, there is also knowledge of Holy Bible; therefore, these two scriptures have together proved who the Creator of universe is, what is He like, and what is His real name?**

**Holy Bible (Genesis, on page no. 2, Chapter 1:20 & 2:5)**

Sixth Day: - Creatures and Man:

After creating the other creatures, 26. Then God said, "Let us make man in our own image, in our likeness, who will rule over all the creatures. 27. Then, God created man in His own image, in His own image God created him; He created human beings as male and female.

29. God has given human beings, every seed-bearing plant on the face of the whole earth and every tree that has fruit with seed in it, as food. (He has not allowed them to eat meat.)

Seventh day: - Day of Rest.

God created the entire nature in six days and took rest on the seventh day.

**Holy Bible has proved that God has a man-like visible body, who created the entire nature in six days and then took rest.**

**Holy Quran Sharif (Surat Furqani 25, Aayat no. 52, 58, 59) Aayat 52:- Fala tutiyal- kafiran va jahidahum bihi jihaadan Kabira (Kabiran) ||52||**

**This means that Hazrat Muhammad's Khuda (God) is saying that O Prophet! Do not listen to the kafir (disbelievers, who instead of worshipping one God, worship other gods-goddesses and idols etc) because those people do not consider Kabir to be the Complete God. Remain firm on the basis of this knowledge of Quran given by me that, Kabir only is the Supreme God, and struggle (Do Not Fight), that is, i.e. remain firm for Allah Kabir.**

Aayat 58: - Va tavakkal alal- harulliji la yamutu va sabbih bihmdih

va kafaa bihi bijunoobi ibadihi **Khabira** (Kabira) ||58||

It means that whom Prophet Muhammad regards as his God, that Allah (God) is referring to some other Complete God that – O Prophet! Have faith in that God Kabir, who met you in the form of a *Jinda Mahatma*<sup>46</sup>. He is never going to die, that is, He is eternal in reality.

And celebrate His sacred glory with praise; that Kabir Allah (God Kabir/ KavirDev) is worthy of being worshipped and is the destroyer of all the sins of His worshippers.

Aayat 59: - Allji khalakassmaavaati valarj va ma bainhuma fi sittati  
ayyaamin summastwa alalarshi arrhmaanu fsal

bihi **Khabiran** (Kabiran) ||59||

Its meaning is that the God (Allah), who is narrating Quran Sharif, is telling Prophet Muhammad that – He is the same God Kabir, who created the entire nature, whatever is between the Earth and the Sky, in six days, and on the seventh day, sat on the throne in His Satlok above. Ask a (*Baakhbar* – one who is fully acquainted with Him) Tatvdarshi Saint for the information about Him.

To know about the real knowledge of that Complete God and how one can attain Him, ask a Tatvdarshi Saint (Baakhbar); I do not know.

The Holy Scriptures of both the above-mentioned religions (Christianity and Islam) have also jointly proved that the Creator of the entire nature, the Destroyer of all sins, the Almighty, Eternal God is in visible human-like form and resides in Satlok. His name is Kabir, and is also called ‘Allahu Akbiru’.

Respected Dharam Das asked worshipable God Kabir that – O Almighty! To date, no one ever gave this *Tatvgyan* (true spiritual knowledge). Even the connoisseurs of the Vedas did not tell anything. It proves that the four Holy Vedas and the four Holy Kateb (Quran Sharif etc) are fallacious. Complete God said: -

Kabir, bed kateb jhoothe nahin bhaai, jhoothe hain jo samjhe nahin |

It means that the four Vedas (Rigved – Atharvaved – Yajurved – Samved) and the four Holy Kateb (Quran Sharif – Zaboor – Taurat – Injil) are not wrong. But those who could not comprehend them are ignorant.

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<sup>46</sup> A Muslim saint who wears a black knee-length cloak (like an overcoat) and wear a conical hat on head



## Evidence of Creation of Nature in Worshipable Supreme God Kabir's (Kavir Dev) Sacred Speech

**Important:** - The following sacred speech was delivered by the most worshipable Supreme God Kabir (KavirDev) between year 1403 {when Venerable KavirDev (Supreme God Kabir) turned five in His divine body} and year 1518 {when KavirDev (Supreme God Kabir) went to Satlok with His body from Maghar place}, approximately 600 years ago, to His personal servant (Das-devotee) Respected Dharamdas ji, and Dhani Dharmdas ji had written it. But the ignorant gurus (quacks) of the holy Hindus and holy Muslims of that time said, "This Weaver (*Dhaanak*) Kabir is a liar. The names of the mother and father of Shri Brahma ji, Shri Vishnu ji and Shri Shiv ji are not given in any of the Holy Books. These three gods are immortal; they do not have birth and death. Neither is there any evidence of God Kabir in Holy Vedas and Holy Quran Sharif etc and it is written that God is formless. We read it daily." The innocent souls believed those cunning gurus, thinking that they must be definitely telling the truth, because this weaver Kabir is illiterate and our gurus are literate.

Today the same truth is coming to light and the Holy Books of all the religions are its proof. This proves that the Complete/Supreme God, the Creator of the entire nature, the Master of the lineage and the Omniscient God is KavirDev (Supreme God Kabir) only, who appeared on a lotus flower in a pond in Kashi (Banaras). He wore a lesser bright human-like body over His real effulgent body and lived for 120 years, and after giving the authentic (real-Tatv) knowledge about the nature created by Him, went to Satlok with His body.

**Dear Readers, please read the following sacred speech, delivered by Supreme God Kabir.**

Dharmdas yeh jag bauraana | koi na jaane pad nirvana ||1||  
Yahi kaaran main katha pasaara | jagse kaahiyo Ram niyaara ||  
Yahi gyan jag jeev sunaao | sab jeevon ka bharam nashaao ||2||  
Bharam gaye jag ved puraana | Aadi Ram ka bhed na jaana ||3||  
Ram Ram sab jagat bakhaane | Aadi Ram koi birla jaane ||4||  
Gyaani sune so hirdae lagaai | murkh sune so gamya na paai ||5||  
Ab main tumse kahun chitaai | tridevan ki utpatti bhaai ||6||  
Kuchh sankshap kahun guhraai | sab sanshay tumhre mit jaai ||7||  
Maa Ashtangi pita Niranjan | ve jam daarun vanshan anjan ||8||  
Pahile kinh Niranjan raai | peechhe se Maya upjaai ||9||  
Maya roop dekh ati shobha | Dev Niranjan tan man lobha ||10||  
Kaamdev Dharmrai sataaye | Devi ko turatahi dhar khaaye ||11||

Pet se Devi kari pukaara | Sahab mera karo ubaara ||12||  
 Ter suni tab hum tahaan aaye | Ashtangi ko band chhudaaye ||13||  
 Satlok mein kinha durachaari | Kaal Niranjana dinha nikaari ||14||  
 Maya samet diya bhagaai | solah sankh kos doori par aai ||15||  
 Ashtangi aur Kaal ab doi | mand karam se gaye bigoi ||16||  
 Dharmrai ko hikmat kinha | nakh rekha se bhag kar linha ||17||  
 Dharmrai kinhaan bhog vilaasa | Maya ko rahi tab aasa ||18||  
 Teen putr Ashtangi jaaye | Brahma Vishnu Shiv naam dharaaye ||19||  
 Teen Dev vistaar chalaaye | inmein yeh jag dhokha khaaye ||20||  
 Purush gamya kaise ko paave | Kaal Niranjana jag bharmavae ||21||  
 Teen lok apne sut dinha | sunn Niranjana baasa linha ||22||  
 Alakh Niranjana sunn thikaana | Brahma Vishnu Shiv bhed na jaana ||23||  
 Teen Dev so unko dhaavein | Niranjana ka ve paar na paavein ||24||  
 Alakh Niranjana bada batpaara | teen lok jiv kinha ahaara ||25||  
 Brahma Vishnu Shiv nahin bachaaye | sakal khaaye pun dhoor udaaye ||26||  
 Tinke sut hain teeno deva | aandhar jeev karat hain sewa ||27||  
 Akaal Purush kaahu nahin chinha | Kaal paaye sabahi gah linha ||28||  
 Brahm Kaal sakal jag jaane | Aadi Brahm ko na pahichaane ||29||  
 Teeno Dev aur autaara | taako bhaje sakal sansaara ||30||  
 Teeno gun ka yeh vistaara | Dharmdas main kahon pukaara ||31||  
 Gun teeno ki bhakti mein, bhool paro sansaar |  
 Kahae Kabir nij naam bin, kaise utrain paar ||32||

**In the aforesaid sacred speech, Supreme God Kabir is saying to His personal disciple, Shri Dharmdas that – Dharmdas, this whole world is perplexed because of lack of the Tatvgyan (true spiritual knowledge). No one is aware of the true path of complete salvation or has the complete knowledge of the creation of nature. Therefore, I will tell narrate the true story of the nature created by me. The wise men will understand quickly. But those, who will not accept it even after seeing all the evidence, are ignorant and are influenced by Kaal's force; they are not worthy of doing bhakti (devotion). Now I will tell you how did the three gods (Brahma, Vishnu and Shiv) originate? Their mother is Ashtangi (Durga) and father is Jyoti Niranjana (Brahm-Kaal). First, Brahm was born from an egg. Then, Durga was created. Kaal (Brahm) got attracted to Durga's looks, and misbehaved with her. Durga (Prakrit) then took refuge in his stomach. I went there where Jyoti Niranjana Kaal (Dharmrai) was present. I took out Bhavani (Durga) from Brahm's stomach, and sent them 16 sankh<sup>47</sup> Kos<sup>48</sup> away along with the 21 brahmmands. Jyoti Niranjana (Dharmrai) did intercourse with Prakriti Devi (Durga). From their**

<sup>47</sup> Sankh = One hundred Padam = 10<sup>17</sup> (One Hundred Quadrillion)

<sup>48</sup> A measure of distance; one Kos = 3 k.m.

union, the three *gunas* [Shri Brahma, Shri Vishnu and Shri Shiv] were born. All the living beings are held in Kaal's trap because of worshipping these three *Gunas* only (Rajgun-Brahma, Satgun-Vishnu, and Tamgun-Shiv). How can they achieve complete salvation unless they get the real Mantra?

**Important:** Dear Readers, please think that the unknowledgeable saints described the state of Shri Brahma, Shri Vishnu and Shri Shiv as immortal. The entire Hindu society to date kept considering these three gods to be changeless, immortal and free from birth-death; whereas, these three are mortal. Their father is Kaal-form Brahm and mother is Durga (Prakriti/Ashtangi) as you have read in the previous evidence. This knowledge is also present in our scriptures, but the unknowledgeable gurus, sages and saints of the Hindu society do not have knowledge. A teacher, who is not even acquainted with the syllabus, is not right (is not learned); he is the enemy of the future of the students. Similarly, the gurus (spiritual leaders) who upto now did not even know who the mother and father of Shri Brahma, Shri Vishnu and Shri Shiv are, those gurus, sages, and saints are unknowledgeable. Because of which, by narrating knowledge opposite to the scriptures (*lokved* i.e. baseless stories), they filled the entire devotee community with ignorance. By making them do worship opposite to the injunctions of the scriptures, kept them devoid of the real benefit (complete salvation) of the Supreme God and ruined everyone's human birth because this only is evident in Shrimadbhagavat Gita Chapter 16 Verses 23, 24 that he, who abandoning the injunctions of the scriptures, follows arbitrary way of worship, does not obtain any benefit. Since 1403 only, Supreme God Kabir had started telling the knowledge of all the scriptures in His sacred speech (Kavir Vaani/Speech). But those unknowledgeable gurus did not let this knowledge reach the devotee society. It is becoming clear at the present time. This proves that Supreme God KavirDev (God Kabir) had Himself come in the form of a Tatvdarshi Saint (Satguru).

## Evidence of Creation of Nature in Respected Garibdas Sahib's Sacred Speech

Aadi Ramaini (Sad Granth, Page no. 690 to 692)

Aadi ramaini adli saara | ja din hote dhundhukaara ||1||  
SatPurush kinha prakaasha | ham hote takhat Kabir khawaasa ||2||  
Man mohini sirji Maya | SatPurush ek khyaal banaaya ||3||  
Dharmrai sirje darbaani | chausath jugtap sewa thaani ||4||  
Purush prithvi jaaku dinhi | raaj karo deva aadhini ||5||

- Brahmand ikees raaj tumh dinha | man ki ichchha sab jug linha ||6||  
 Maya mool roop ek chhaaja | mohi liye jinhu dharmraja ||7||  
 Dharm ka man chanchal chit dhaarya | man Maya ka roop bichaara ||8||  
 Chanchal cheri chapal chiraaga | ya ke parse sarbas jaaga ||9||  
 Dharmrai kiya man ka bhaagi | vishya vaasna sang se jaagi ||10||  
 Aadi Purush adli anraagi | Dharmrai diya dil se tyaagi ||11||  
 Purush lok se diya dhahi | agam deep chali aaye bhaai ||12||  
 Sahaj das jis deep rehnta | kaaran kaun kaun kul pantha ||13||  
 Dharmrai bole darbaani | suno Sahaj das brahmgyaani ||14||  
 Chausath jug hum sewa kinhi | Purush prithvi hum kun dinhi ||15||  
 Chanchal roop bhya man baura | manmohini thagiya bhaunra ||16||  
 SatPurush ke na man bhaaye | Purush lok se hum chali aaye ||17||  
 Agar deep sunat badbhaagi | Sahaj das meto man paagi ||18||  
 Bole Sahajdas dil daani | hum to chaakar Sat Sahdaani ||19||  
 SatPurush se araj gujaarun | jab tumhara bivaan utaarun ||20||  
 Sahaj das ko kiya piyaana | Satyalok liya pravaana ||21||  
 SatPurush Sahib Sarbangi | avigat adli achal abhangi ||22||  
 Dharmrai tumhra darbani | agam deep chali gaye praani ||23||  
 Kaun hukam kari awaaja | kahan pathaavau us dharmraja ||24||  
 Bhai awaaj adli ik saacha | vishya lok ja tinyu baacha ||25||  
 Sahaj vimaan chale adhikaai | chhin mein agar deep chali aai ||26||  
 Humto araj kari anraagi | tumh vishya lok jaavo badbhaagi ||27||  
 Dharmrai ke chale vimaana | maansarover aaye praana ||28||  
 Maansarover rahan na paaye | darae Kabira thaana laaye ||29||  
 Banknaal ki vishmi baati | tahaan Kabira roki ghaati ||30||  
 In paanchon mili jagat bandhaana | lakh chauraasi jeev sataana ||31||  
 Brahma Vishnu Maheshwar Maya | Dharmrai ka raaj pathaaya ||32||  
 Yauh khokha pur jhoothi baaji | bhisti baikunth dgaasi saaji ||33||  
 Krtim jeev bhulaane bhaai | nij ghar ki to khabri na paai ||34||  
 Sawa laakh upjein nit hansa | ek laakh vinshein nit ansa ||35||  
 Upti khapti parlay feri | harsh shok jaura jam jeri ||36||  
 Paanchon Tatv hain parlay maanhi | satvagun rajgun tamgun jhaanyi ||37||  
 Aathon ang mili hai Maya | pind brahmand sakal bharmaya ||38||  
 Ya mein surati shabd ki dori | pind brahmand lagi hai khori ||39||  
 Shwaasa paaras man gah raakho | kholhi kapaat amiras chaakho ||40||  
 Sunaau hans shabd sun daasa | agam deep hai ag hai baasa ||41||  
 Bhawsaagar jam dand jamaana | dharmrai ka hai talbaana ||42||  
 Paancho oopar pad ki nagri | baat bihangam banki dagri ||43||  
 Humra dharmrai so daava | bhawsaagar mein jeev bharmaya ||44||  
 Hum to kahain agam ki baani | jahaan avigat adli aap binaani ||45||  
 Bandi chhor hamaara naamam | ajar amar hai astitir thaamam ||46||

Jugan jugan hum kehte aaye | jam jaura se hans chhutaaye ||47  
Jo koi maane shabd hamaara | bhavsagar nahin bharmein dhaara ||48||  
Ya mein surati shabd ka lekha | tan andar man kaho kinhi dekha ||49||  
Das Garib agam ki baani | khoja hansa shabd sehdaani ||50||

**The meaning of the aforesaid sacred speech is that Respected Garib Das ji is saying that earlier there was only darkness here, and Supreme God Kabir was sitting on a throne in Satlok. We were His servants there. God gave rise to Jyoti Niranjan. Then He gave him 21 brahmands in return for his meditation. After that, He created Maya (Prakriti). Jyoti Niranjan (Brahm) got attracted towards young Durga's (Prakriti) looks, and tried to rape her. Brahm got its punishment. He was expelled from Satlok and was also cursed that he would eat one-lakh human beings and produce a lakh and a quarter daily.**

**Here, all the living beings are suffering from the agony of birth and death. If anyone will obtain the real Mantra (true naam jaap mantra) of the Supreme God from us, then we will liberate him from Kaal's bondage. Our name is 'Bandichhor' (Liberator from prison). Respected Garibdas ji is saying on the behalf of his Guru and God Kabir that – Obtain the true Mantra, that is, Satyanaam and Saarshabd; you will achieve complete salvation. Otherwise, snared by the sweet talks of fake saints and priests, you will remain held in Kaal's trap by doing worship against the scriptures. And then will bear hardships one after another.**

**It has been stated in speech no. 37-43 of chapter "Hans Paramhans ki Katha" of Amar Granth composed by Sant Garibdas Ji that: -**

Maya Aadi Niranjan bhaai, apne jaaye aape khaai |  
Brahma Vishnu Maheshwar chela, Om SohM ka hai khela ||37||  
Shikhar sunn mein Dharm anyaayi, jin shakti daayan mehal pathaai |  
Laakh graasae nit uth dooti, Maya Aadi takhat ki kooti ||38||  
Sawa laakh ghadiye nit bhaande, hansa utpati parlay daande |  
Ye teeno chela batpaari, sirje purusha sirji naari ||39||  
Khokhapur mein jeev bhulaaye, swapna bahist baikunth banaaye |  
Yauh harhat ka kua loi, ya gal bandhya hai sab koi ||40||  
Kidi kunjar aur avtaara, harhat dori bandhe kai baara |  
Arab aleel Indra hai bhaai, harhat dori bandhe sab aai ||41||  
Shesh Mahesh aru ganesh taain, harhat dori bandhe sab aahi |  
Shukradik brahmadik deva, harhat dori bandhe sab khewa |  
Kotik karta firta dekhye, harhat dori kahoon sun lekha ||42||  
Chaturbhuj bhagwan kahaavain, harhat dori bandhe sab aavain |  
Yo hai khokhapur ka kua, ya mein pada so nishchay muwa ||43||

**The three gods (Rajgun–Brahma, Satgun–Vishnu, Tamgun–**

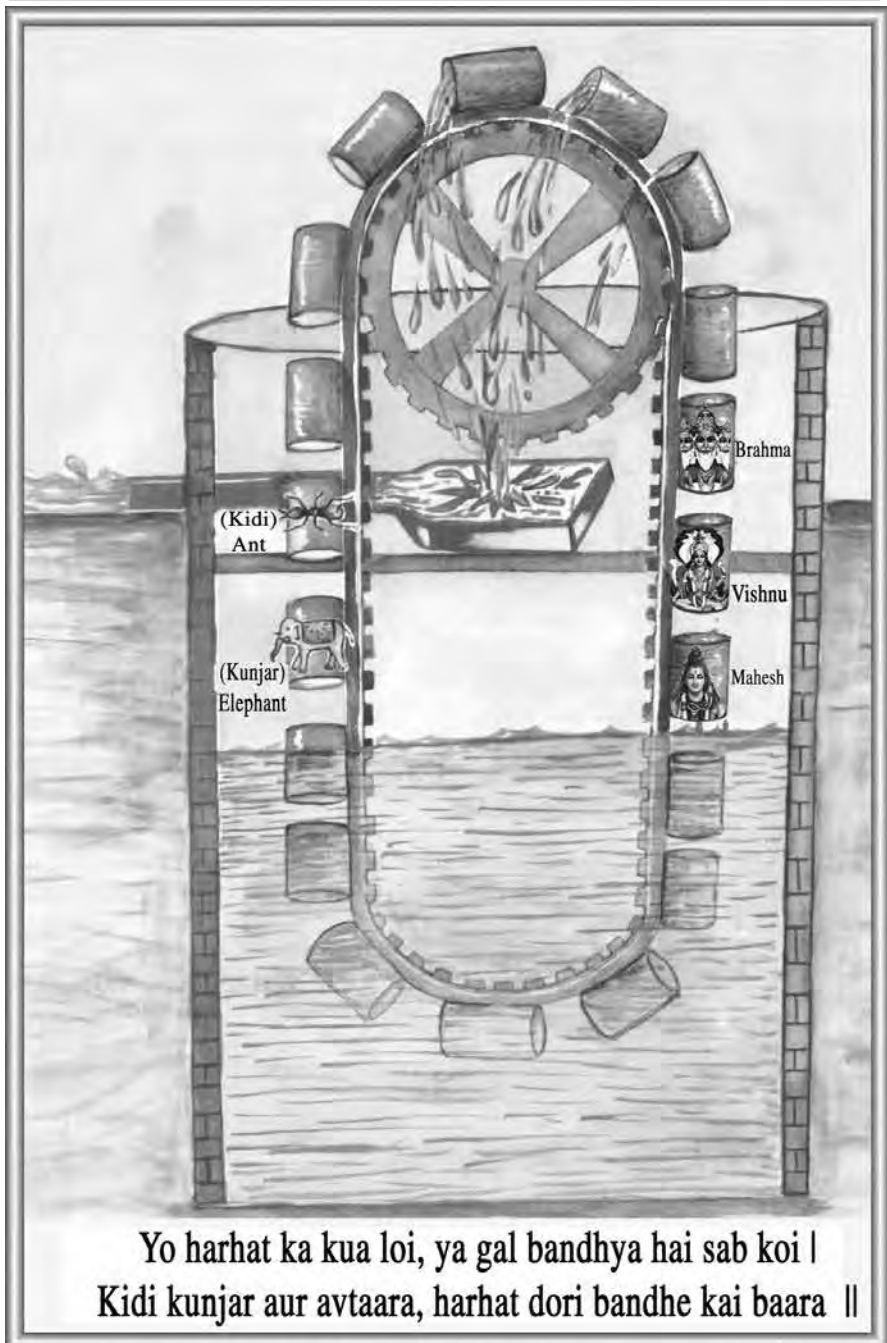
Shiv) under the influence of Jyoti Niranjana (Kaalbali), by glorifying themselves, make the living beings wander in heaven, hell and in this world (in the 84 lakh births of various living beings). Jyoti Niranjana produces living beings through his Maya like a female snake and then kills them just as a female snake eats its offsprings. A female snake makes a coil with its tail around its eggs and then hits the eggs with its hood. A female snake has many eggs. While hitting with its hood, many eggs break, and the offsprings come out of the broken eggs. If any offspring gets out of the snake's coil, then that offspring is saved; otherwise, the female snake does not spare it inside the coil. The female snake eats all the offsprings within its coil.

Maya kaali nagini, apne jaaye khaat |  
Kundali mein chhode nahin, sau baton ki baat ||

Kaal's trap is like this. Even if we do bhakti upto Niranjana after taking *naam* (initiation) from a Complete Saint, we cannot get out of his coil (twenty-one brahmands). Even Brahma, Vishnu, Mahesh and Aadi Maya Sheranwali, themselves are in Niranjana's coil (trap). These poor souls come as incarnations and keep revolving in the cycle of birth and death. Just think, Dhruv, Prahlad and Sukhdev Rishi chanted 'SohM' Mantra, but even they did not get liberated. Because in Vishnu Puran, Part One, Chapter 12, Verse 93, on Page 51, it is written that Dhruv got liberated only for one *Kalp*, that is, only for one thousand Chaturyug. Therefore, all these remained in Kaal lok only. Even the devotees, who chant 'Om Bhagwate VasudevayH NamH' mantra, are doing bhakti upto Shri Krishna only, and they too cannot save themselves from the cycle of 84 lakh births of various living beings. The speeches of the Most Worshipable God Kabir and Respected Garib Das ji Maharaj give a clear evidence of this.

Anant koti avtar hain, Maya ke Govind |  
Karta ho ho avtare, baur pad jage fandh ||

A living being can become liberated only by the worship of SatPurush Kabir. Until a living being returns to Satlok, he will keep performing actions in Kaal Lok (world) in this very way, and after spending his earnings of Naam and meritorious acts like charity etc in heaven-like restaurants, on the basis of his actions will again keep revolving in Kaal Lok to suffer in the bodies of 84 lakh types of living beings. Crores of Govinds (Brahma, Vishnu and Shiv) have died after being born from Maya (Durga). They had come as incarnations of God. Then binding in the bondage of actions, bearing the results of their deeds, they went into the 84 lakh births of various living beings. Like, God Vishnu was cursed by Devrishi Narad. Vishnu then took birth as



**Wheel of Birth-Death in Kaal-Lok**

**Ramchandra in Ayodhya and killed Baali in that lifetime. To bear the punishment of that deed, Krishna was born (another incarnation of Vishnu only). Then the soul of Baali became a hunter and took his revenge from Shri Krishna. He hit Shri Krishna in his foot with a venomous arrow and killed Krishna.**

**Maharaj Garibdas ji Sahib says in his speech: -**

Brahma Vishnu Maheshwar Maya, aur Dharmrai kahiye |  
 In paancho mil parpanch banaaya, vaani humri lahiye ||  
 In paancho mil jeev atkaaye, jugan-jugan hum aan chhutaaye |  
 Bandichhor hamaara naamam, ajar amar hai asthir thaamam ||  
 Peer paigambar kutub auliya, sur nar munijan gyaani |  
 Yeta ko to raah na paaya, jam ke bandhe praani ||  
 Dharmrai ki dhooma-dhaami, jam par jang chalaan |  
 Jora ko to jaan na doonga, baandh adal ghar lyaan ||  
 Kaal Akaal dohun ko mosun, Mahakaal sir mundun |  
 Main to takht hazoori hukmi, chor khoj koon dhoondhu ||  
 Moola Maya mag mein baithi, hansa chun-chun khaayi |  
 Jyoti swaroori bhya Niranjan, main hi karta bhaai ||  
 Sahas athaasi deep munishwar, bandhe moola dori |  
 Etyan mein jam ka talbaana, chaliye Purush kishori ||  
 Moola ka to maatha daagun, sat ki mohar karoonga |  
 Purush deep koon hans chalaan, daraa na rokan doonga ||  
 Hum to Bandichhor kahaavan, dharmrai hai chakvae |  
 Satlok ki sakal sunaava, vaani hamri akhvae ||  
 Nau lakh pattan oopar khelun, saahdarey koon rokoon |  
 Dwaadas koti katak sab kaatoon, hans pathaan mokhu ||  
 Choudah bhuvan gaman hai mera, jal thal mein sarbangi |  
 Khaalik khalak khalak mein khaalik, avigat achal abhangi ||  
 Agar aleel chakra hai mera, jit se hum chal aaye |  
 Paancho par parwaana mera, bandhi chhutaavan dhaaye ||  
 Jahaan omkaar Niranjan naahi, Brahma Vishnu Ved nahi jaahin |  
 Jahaan karta nahin jaan bhagwaana, kaaya Maya pind nahin praana ||  
 Paanch tatv teeno gun naahi, jora Kaal deep nahin jaahin |  
 Amar karoon Satlok pathaan, taatain Bandichhor kahaaan ||

**Respected Garibdas ji describing the glory of Supreme God Kabir (KavirDev) is saying that our God Kavir (KavirDev) is ‘Bandi Chhor’ (the Liberator from prison). The meaning of Bandi Chhor is, one who rescues from Kaal’s jail. All the living beings in the twenty-one brahmands of Kaal-Brahm are the captives of Kaal because of their sins. Supreme (Kavirdev) God Kabir destroys all the sins. Neither can Brahm obliterate the sins, nor ParBrahm, nor Brahma, Vishnu and Shiv.**



They can only give the results of one's actions. Therefore, it is written in Yajurved Chapter 5 Mantra 32: '*Kaviranghaariasi*', KavirDev (God Kabir) is the enemy of sins; '*Bhambhaariasi*', is the enemy of bondage, that is, He is Bandi Chhor (the Liberator from prison).

SatPurush KavirDev (God Kabir) is above all these five (Brahma, Vishnu, Shiv, Maya and Dharmrai) and is the Master of Satlok. All the rest of the gods, ParBrahm, Brahm, and Brahma, Vishnu, Shiv and Aadi Maya are mortal gods. All these and their *loks* (worlds) will finish in *Mahapralay* (the Great Destruction). Their age is several thousand times more than that of an ordinary living being. But the time, which has been predetermined, will definitely come to an end one day.

Respected Garib Das ji Maharaj says:

Shiv Brahma ka raaj, Indra ginti kahaan |  
chaar mukti vaikunth samajh, yeta lhya ||  
Sankh jugan ki juni, umra bad dhaariya |  
ja janani kurbaan, su kaagaj paariya ||  
Yeti umr buland maraega ant re |  
Satguru lage na kaan, na bhente sant re ||

Even if one has a long life of *sankh yugas* (quadrillions of years), it will definitely end one day. If we will take (*naam-updesh*) initiation from SatPurush God Kabir's (KavirDev) representative Complete Saint (Guru), who gives mantra of three words (in which one is Om, and Tat & Sat are coded) and who himself has the permission to give initiation from a Complete Saint, and then if we will make the earnings of *naam*, then we can become the deserving (*hans*) souls of Satlok. A long life is useless without true way of worship because there is nothing but misery in Niranjan's lok.

Kabir, jeevna to thoda hi bhala, jae Sat sumran hoye |  
Laakh varsh ka jeevna, lekhe dharey na koye ||

To perform true worship, even a short life span is sufficient. Those who instead of doing true worship of the SatPurush (Eternal God), worship Kaal Brahm, gods and goddesses and do Pranayam etc and lead a long life will have no account in the path of salvation. Even if one gets a long life (like that of Shankar ji), one will still certainly die one day. The way of worship is wrong. Therefore, the cycle of birth and death will continue. What is the point in having such an age?

God Kabir Himself gives His (Purna Brahm's) information that above these gods, there is God SatPurush (True God) who has infinite arms, who lives in Satlok (Sachkhand, Satdhaam) and all the loks, [Brahm's (Kaal) 21 brahmmands and the loks of Brahma, Vishnu, Shiv,

and Shakti and the seven sankh brahmands of Parbrahm and all the other brahmands] come under Him. One can go to Satlok with Satnaam and Saarnaam's jaap and these can be obtained from a Complete Guru. A soul, which goes to Sachkhand (Satlok), is never reborn. SatPurush (Purna Brahm) God Kabir (KavirDev) is Himself present in other loks by different names. Like, He is sitting in Alakh lok as Alakh Purush; in Agam lok as Agam Purush and in Anami/Akah lok as Anami Purush. These are titles of His positions, but the real name of that Supreme God is Kavir Dev (in different language, He is also called Kabir Sahib, i.e. God Kabir).

## Evidence of Creation of Nature in Respected Nanak Sahib's Sacred Speech

**Shri Nanak Sahib's sacred speech, Mehla 1, Raag Bilaavalu, Ansh 1  
(Guru Granth Sahib, Page no. 839)**

Aape sachu keeaa kar Jodi | andaj fodi jodi vichhod ||  
 Dharti aakaash keeye baisan kau thaau |  
 raati dinantu keeye bhau-bhaau || Jin keeye kari vekhanhaara || (3)  
 Tritiaa Brahma-Bisnu-Mahesa | Devi Dev upaaye vesa || (4)  
 Paoon paani agni bisraaoo | taahi Niranjan saacho naaoo ||  
 Tisu mahi manuaa rahiaa liv laai | pranvati Nanaku Kaalu na khaai || (10)

The meaning of the aforesaid speech is that the True God (SatPurush) has Himself created the entire nature with His own hands. He Himself created the egg, then broke it, and Jyoti Niranjan came out of it. That same Supreme God created the five elements, earth, sky, air, water etc. for all the living beings to reside in. He Himself is the witness of the nature created by Him. Nobody else can give the correct information. After Niranjan, who came out of the broken egg, the three, Shri Brahma, Shri Vishnu and Shri Shiv, were born. Thereafter, other gods and goddesses and infinite living beings were born. Later, six *Shastra* (scriptures) and 18 *Purans* were formed based on the biographies of other gods and experiences of other sages. Shri Guru Nanak Dev is saying that Kaal does not eat that living being who solely worships the Supreme God by His true *naam* (Satyanaam) and (*pranvati*) abides by the rules laid by the Guru.

**Raag Maaru (Ansh) Sacred Speech, Mehla 1 (Shri Guru Granth Sahib, Page no.1037)**

Sunhu Brahma, Bisnu, Mahesu upaaye | sune varte jug sabaaye ||  
 Isu pad bichaare so janu pura | tis miliye bharmu chukaaida || (3)  
 Saam vedu, rugu- jujaru-atharbanu | brahme mukh maaiia hai traigun ||

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Taa kee keemat kahi na sakae | ko tiu bole jiu bulaaida || (9)

The essence of the aforesaid sacred speech is that the Saint, who will narrate the whole story of nature's creation and who will tell that who came out of the two-halved egg and then created the Brahm lok in the vacuum space i.e. gave rise to Brahma, Vishnu and Shiv in a secret place, and who is that God who made Brahm (Kaal) narrate the four Vedas (Holy Rigved, Yajurved, Samved and Atharvaved) and that the Supreme God makes every living being say whatever He wishes, if you find a saint who fully tells about all this knowledge, then go to him. Only he, who clears all your doubts, is a Complete Saint i.e. is *Tatvdarshi*.

**Shri Guru Granth Sahib, page no. 929, sacred speech of Shri Nanak Sahib, Raag Ramkali, Mehla 1, Dakhni Omkaar**

Omkaari Brahma utpati | omkaaru kiasa jini chit | omkaari sael jug bhaye  
| omkaari bed nirmaye | omkaari sabdi udhre | omkaari gurunukhi tare |  
onam akhar sunhu bichaaru | onam akhru tribhuvan saaru |

In the aforesaid sacred speech, Shri Nanak Sahib is saying that Brahma was born from Omkaar i.e. Jyoti Niranjana (Kaal). After relaxing for many yugas, Omkaar (Brahm) produced Vedas, which were obtained by Brahma. Only 'Om' mantra is the actual mantra for the devotion of the three lokas. One is salvaged by reciting this 'Om' word after taking initiation from a Complete Saint, that is, by acquiring a Guru.

**Important:** Shri Nanak Sahib has given occult description of the three mantras (Om + Tat + Sat) at several places. Only a Complete Saint (Tatvdarshi Saint) can understand it, and the method of recitation of the three mantras is explained only to a disciple.

**(Page no. 1038)**

Uttam Satiguru purush niraale, sabdi ratey hari ras matvaale |  
Ridhi, budhi, sidhi, gyaan guru te paaiye, poore bhaag milaaida || (15)  
Satiguru te paaye bichaara, sun samaadhi sache gharbaara |  
Nanak nirmal naadu sabad dhuni, sachu ramae naami samaaida (17)

The meaning of the aforesaid sacred speech is that the Saguru who imparts the real knowledge is unique. He only chants *Naam* mantra and does not preach any *Hathyog*<sup>49</sup> sadhna. Even if you want wealth, position, wisdom or the power of *bhakti*, then also, only a Complete Saint can fully provide the knowledge of the path of *bhakti*. Such a Complete Saint is found with great fortune. Only that Complete Saint will tell that God has already created our real home (Satlok) in the (*Sunn*) vacuum place above. In that place, a sound of the real Saarnaam is going on.

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<sup>49</sup> Meditation by forcefully sitting in one place

One can achieve that blissful state, which means, can reside in that real happiness-giving place by the Saarsabd of the Eternal God, and not by any other *naams* and incomplete gurus.

Aanshik sacred speech, Mehla 1 (Shri Guru Granth Sahib, page no. 359-360)

Siv nagri mahi aasni baesau Kalap tyaagi vaadM | (1)  
 Sindi sabad sada dhuni sohae ahinisi poorae naadM | (2)  
 Hari kirti reh raasi hamaari guru mukh panth ateetaM | (3)  
 Sagli joti hamaari samiaa nana varan anekaM |  
 Keh Nanak suni Bharthari jogi Paarbrahm liv ekaM | (4)

The essence of the above-mentioned sacred speech is that Shri Nanak Sahib is saying, “O Bharthari Yogi, your sadhna is upto God Shiv, and because of that you have acquired a place in Shiv Nagri (Shiv’s Lok/world). The ‘Singi’ *shabd* etc. which is going on in your body is of these lotuses’ only, and is being audible in the body from every god’s lok like in a television.

I (Nanak) engross myself with undivided mind only in one God PaarBrahm, that is, the Supreme God, who is beyond everyone and is someone else.

I do not show off externally (like, smearing ash on the whole body, holding a wand in hand). I consider all the living beings to be the children of one Supreme God (SatPurush). Everyone is functional by His power only. My *mudra* (pose) is to chant true *Naam* after acquiring it from a Complete Guru, and my *baana* (attire) is forgiveness. I am a worshipper of the Supreme God and the path of Bhakti of Complete Satguru is different from yours.”

Amrit Vaani, Raag Aasa, Mehla 1 (Shri Guru Granth Sahib, Page no. 420) ||Aasa Mehla1 ||

jini naamu visaariaa doojae bharmi bhulaai, moolu chhodi daali lagey  
 kiaa paavhi chhai ||1|| Saahibu mera eku hai avru nahin bhaai | kirpa te  
 sukhu paaiaa saache parthaaai ||3 || Guru ki sewa so kare jisu aapi karaaye |  
 Nanak siru de chhutiye dargeh pati paaye ||8 ||18 ||

The meaning of the above-mentioned sacred speech is that Shri Nanak Sahib is saying that those who forgetting the real naam of the Supreme God, are wandering in the recitation of naams (mantras) of the other gods, they, as if, instead of the root (Supreme God) are watering (worshipping) the branches (the three *Gunas*, Rajgun-Brahma, Satgun-Vishnu, Tamgun-Shiv). No happiness can be achieved by that way of worship, which means that if the plant will dry out, then you will not be able to sit in its shade. The essence is that doing baseless worship is a

useless endeavour. There is no benefit out of it. Its evidence is also given in Holy Gita Chapter 16 Verses 23-24.

To achieve that Supreme God, one has to leave one's arbitrary way of worship; surrender to the Complete Gurudev and chant the true *Naam/Mantra*. Only then, complete salvation is possible. Otherwise, one will go to hell after death.

(Shri Guru Granth Sahib, Page no.843-844)

|| Bilawalu Mehla 1 || main man chaahu ghanaa saachi vigaasi Ram |  
mohi prem pire prabhu abinaasi Ram || avigato Hari naathu naathah tisae  
bhaavae so theeye | kirpaalu sada daiaalu daata jiaa andari tu jeeye | main  
aadhaaru tera tu khasmu mera main taanu takiaa terao êsaachi soocha sada  
Nanak gursabdi jhagru nibero ||4 ||2||

In the aforesaid sacred speech Shri Nanak Sahib is saying that the Eternal Supreme God is the Naath of all the naaths, that is, He is the God of all the gods (He is the Lord/Master of all gods, Shri Brahma, Shri Vishnu, Shri Shiv, Brahm and ParBrahm). I have imbibed the true *naam/mantra* (Sachcha Naam) in my heart. O Supreme God! You are the basis of everyone's life. You are my Master and I am dependent on you. You only came in the form of Satguru and by giving the decisive knowledge of true bhakti, settled the whole row, that is, resolved all the doubts.

(Shri Guru Granth Sahib, Page no. 721, Raag Tilang, Mehla 1)

Yak arj guftam pesh to dar koon kartaar |  
Hakka Kabir karim tu beaeb Parvardigaar |  
Nanak bugoyad jan tura tere chaakra paakhaak |

It has been clarified in the aforesaid sacred speech that O (Hakka Kabir) Sat Kabir, You are (*Koon Kartar*) Shabd-Swaroopi God who does creation by the power of word, that is, You are the Creator of the entire nature; You only are (*beaeb*) flawless (*Parwardigaar*) Nuturer-of-all and (*Karim*) the kind God. I am a servant of Your servants.

(Shri Guru Granth Sahib, Page no. 24, Raag Siri, Mehla 1)

Tera ek naam taare sansaar, main eho aas eho aadhaar |  
Nanak neech kahe bichaar, yeh dhaanak roop raha Kartar ||

It has been proved in the aforesaid sacred speech that the weaver (*Dhaanak*) in Kashi is the Creator (*Kartar*) of the entire lineage. With total submission, Shri Nanak Sahib is saying that I am telling the truth that this Dhaanak i.e. Weaver Kabir only is Complete/Supreme God (*SatPurush*).

Important: - How the nature was created has been proved from

the indicative knowledge of the above-mentioned pieces of evidence. Now we should attain the Supreme God. This is only possible by taking (*naam/mantra*) initiation from a Complete Saint.

### A Baseless Story of Creation of Nature by Other Saints

What is the knowledge imparted by the other saints about the Creation of Nature? Please read below the view points of the saints of Radhaswami Sect and the saints of Dhan-Dhan Satguru Sect regarding the Creation of Nature.

**Holy book “Jeevan Charitra Param Sant Baba Jaimal Singh Ji Maharaj”, Page no. 102-103, “Srishti ki Rachna (Creation of Nature)”, Sawan Kripal Publication, Delhi):**

*“Pehle SatPurush nirakaar tha, fir izhaar (aakaar) mein aya to oopar ke teen nirmal mandal (Satlok, Alakhlok, Agamllok) ban gaya tatha prakash tatha mandalon ka naad (dhuni) ban gaya.”*

“In the beginning, SatPurush was formless, then when He manifested (appeared in form), He became the three pure regions (Satlok, Alakhlok, Agamllok) above and became light and the sound of regions.”

**Holy book “Saarvachan (Nasar)”, Publisher - Radhaswami Satsang Sabha, Dyalbaag, Agra, “Srishti Ki Rachna (Creation of Nature)”, Page no. 8:-**

*“Pratham dhundhukaar tha. Usmein Purush sunn samaadh mein the. Jab kuchh rachna nahin huyi thi. Fir jab mauj huyi tab shabd prat huya aur usse sab rachna huyi, pehle Satlok aur fir Satpurush ki kala se teen lok aur sab viستاar huya.”*

“In the beginning, there was darkness. Purush was in silent meditation in it. At that time, there was no creation. Then when He wished, then Shabd appeared and everything was created from it. First of all, Satlok and then with SatPurush’s skill, three loks (places) and everything else developed.”

This knowledge is like once a young man went for an interview for a job. The employer asked, “Have you read ‘Mahabharat’?” The young man said, “It is on my finger tips”. The employer asked, “Tell me the names of the five Pandavs.” The young man replied, “One was Bheem, one was his elder brother, one was younger to him, there was one more and one’s name, I have forgotten.” The knowledge of the above-mentioned nature’s creation is like this.

Some conclusions from the books of the saints, who tell the glory of SatPurush and Satlok and who give five *naams* (Omkaar – Jyoti Niranjan – Raranka – SohM – Satyanaam) and who give three *naams* (Akaal Murti – SatPurush – Shabd Swaroopi Ram): -

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**In Santmat Prakash, Part 3, on page 76, it is written, "Sachkhand or Satnaam is the fourth lok (place)." Here 'Satnaam' is called a 'Place'. Then on page no. 79 of this holy book, it is written that "One Ram is 'Dashrat's Son', second Ram is 'Man<sup>50</sup>', third Ram is 'Brahm', fourth Ram is 'Satnaam', and this is the real Ram."**

**Then in holy book "Santmat Prakash", Part 1, on page 17, it is written, "That is Satlok, that only is known as Satnaam." In holy book "Saar Vachan Nasar Yaani Vartik", on page no. 3, it is written that "Now one should consider that Radhaswami is the highest place, which the saints have described as Satlok and Sachkhand and Saarshabd and Satshabd and Satnaam and SatPurush". The aforesaid description is also mentioned as it is in holy book "Saar Vachan (Nasar)", published from Agra, on page no. 4.**

**Holy book 'Sachkhand Ki Sadak', page no. 226; "The country of saints is Sachkhand or Satlok, it is also known as Satnaam – Satshabd – Saarshabd."**

**Important: - The aforesaid explanation is like if someone has neither seen a city in his life, nor a car; neither he has seen petrol, nor is aware of a driver that who is called a driver. And that person says to other friends that I go to the city, and enjoy sitting in a car. And if the friends ask, "How does a car look like, what is petrol, what is a driver, and how does a city look like? That guruji answers that whether call it a city or a car, it is one and the same thing; city is also a car, petrol is also car only, driver is also the car, and street is also called the car.**

**Let us ponder: - SatPurush is the Complete/Supreme God; Satnaam is the naam/mantra of those two mantras in which one is 'Om' and the other is 'Tat', which is coded. And after this is Saarnaam, which is given to the worshipper by a Complete Guru. These Satnaam and Saarnaam are both mantras for recitation. Satlok is that place where SatPurush lives. Now, the pious souls should themselves decide what is true and what is false.**

## "God in Scriptures"

**Question: - What information do the Holy Books and the Saints of the world give about God?**

**Answer: - God has been defined in a very good way in the main Holy Books, Scriptures, of the world.**

**Let us, first of all, find out which are the main Holy Books, Scrip-**

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<sup>50</sup> Mind

tures, of the world?

1). Vedas

Vedas are of two types. 1. Sukshma Ved 2. Normal Vedas

1. Sukshma Ved: - This is that knowledge, which God utters from His lotus-mouth by Himself appearing on earth. It comprises complete knowledge.

Evidence: - Rigved Mandal 9 Sukt 86 Mantra 26-27

Rigved Mandal 9 Sukt 82 Mantra 1,2,3

Rigved Mandal 9 Sukt 94 Mantra 1

Rigved Mandal 9 Sukt 95 Mantra 2

Rigved Mandal 9 Sukt 20 Mantra 1

Rigved Mandal 9 Sukt 96 Mantra 16 to 20

Rigved Mandal 9 Sukt 54 Mantra 3

Yajurved Chapter 9 Mantra 1 and 32

Yajurved Chapter 29 Mantra 25

Atharvaved Kand 4 Anuvak 1 Mantra 7

Samved Mantra Sankhya 822

Other evidence: - It is stated in Shrimad Bhagavat Gita Chapter 4 Verse 32 that - 'Sachidananda Ghan Brahm i.e. Satya Purush (Eternal God) describes Tatvgyan (true and complete spiritual knowledge) in detail by uttering from his lotus-mouth.' Reason: - In the beginning of Creation, God had put (faxed) the entire knowledge inside Brahm (Jyoti Niranjana i.e. Kaal Purush). At the time determined by God, this knowledge itself appeared in the ocean through the breaths of Kaal Purush. Kaal Purush omitted the important information from this and introduced the remaining incomplete knowledge in the world. That very knowledge in four parts is known as the four Vedas.

2. Normal Vedas: - This is that same partial knowledge which Brahm (Jyoti Niranjana i.e. Kaal) had given to his eldest son Brahma. This is incomplete knowledge. The essential information has been taken out of it, which Brahm i.e. Kaal has deliberately taken out. The reason was that "Kaal Purush" fears that people might come to know about the Complete God. If the living beings will become aware of the Complete God, they will all leave this Kaal's world and go to Complete God's world (Satyaloka = *Shashvat Sthana* = Eternal Place), having gone where birth and death end. Therefore, Brahm (Kaal Purush) did not give information about the supreme state of the Complete God. He had destroyed it.

To make up for it, the Complete God Himself appears in body and delivers the entire knowledge. He also tells the actual mantras of His attainment, which Kaal God had eliminated and had only given the



remaining knowledge. Seers call it the Ved. Seer Vyas wrote this Ved and made four parts of it - 1) Rigved, 2) Yajurved, 3) Samved, 4) Atharvaved, which are currently prevalent.

Kaal God had given the summary of these very four Vedas in the form of Shrimad Bhagavat Gita by entering into the body of Shri Krishna prior to the battle of Mahabharat. Later, Maharishi Vyas wrote that also on paper, which is currently available to us.

2). Bible: - Among the Holy Books, there is also the name of Bible. Bible is a collection of three books.

1). Taurat 2). Zaboor 3). Injil

In Bible, first of all, there is information about the creation of nature. In which, it is written that - First of all, God created the nature. God created the Earth, the Sun, day-night, animals-birds, man (male-female) in six days and on the seventh day, He sat on the throne. In the Genesis, Chapter 1 Verses 26, 27, 28, this has also been clarified that God created man in His own image.

This proves that God is also like man (in human form).

### **Prohibition of meat consumption in Bible**

In this very Chapter of Genesis in Bible, it is written that (in Verses 27-28) - 'I have given seed-bearing plants (wheat, chickpeas, millet, etc.) and fruit-bearing trees for the human beings to eat. This is your food. I have given grass and shrubs for the animals and birds to eat.' After this, God went to His personal abode (Satyalok) and sat on His throne. The further knowledge in Bible has been given by Kaal God and his sons. If in Bible, further on it has been advised to eat meat, then it is not the order of the Complete God. By violating the order of the Complete God, one incurs sin.

3). Quran Sharif (Majeed): - After Bible, the name of Quran Sharif is taken with reverence amongst the Holy Books. The Giver of the knowledge of Quran is also the same who gave the knowledge of Bible, the four Vedas and Shrimad Bhagavat Gita. Therefore, he did not repeat those aspects in Bible and Quran Sharif, the knowledge of which he has already given in the four Vedas and Shrimad Bhagavat Gita.

4). Upnishad: - These are considered to be 11 in number. The knowledge of the Upnishad is the personal experience of some sage. If that experience does not match with the Vedas and Gita, then it is useless. It should not be adopted. Therefore, leaving the Upnishads, the knowledge of the Vedas and Gita should be adopted because the knowledge of the Upnishads is contrary to the knowledge of the Vedas and the Gita. Similarly, consider the knowledge of the Bible and the Quran; the

knowledge that does not match with the Vedas and Gita should not be adopted.

5). Puran: - These are considered to be 18 in number. Actually, the knowledge of the Purans is considered to be one knowledge. First of all, Brahma had imparted this knowledge to his sons (Daksh etc sages). King Daksh, Manu and Parasara etc. sages while further propagating it added their experience in it as well. In this way, the knowledge of Purans is considered to be in eighteen (18) parts. The part of the knowledge of the 18 Purans that does not match with the Vedas and Gita should be abandoned. Similarly, it is appropriate to abandon any other book that has knowledge opposite to the Vedas and Gita.

In Gita Chapter 18 Verse 62, the Speaker of the knowledge of Gita is saying to Arjun that - 'You may go in the refuge of that Supreme God (who is other than the speaker of Gita) in every respect. Only by the grace of that Supreme God, you will attain supreme peace and eternal supreme abode (Satya Lok).' He has stated in Gita Chapter 4 Verse 32 that - 'The knowledge (Sukshma Ved) that Supreme God delivers by uttering from his own lotus-mouth is called the speech of Sachidanand Ghan Brahm. It is also called Tatvgyan in which God has given the knowledge of the path of complete salvation.' In Gita Chapter 4 Verse 34, he has stated that - 'You may understand that Tatvgyan (True Spiritual Knowledge) by going to Tatvdarshi Saints. By prostrating before them and then asking questions, those Tatvdarshi Saints will instruct Tatvgyan to you.' In Gita Chapter 15 Verse 1, the identity of that Tatvdarshi Saint has been described. It has been stated that - 'The saint, who knows all the parts of the world-like tree, is *Vedvit*, that is, he knows the essence of the Vedas. He is a Tatvdarshi Saint.' It has been mentioned in the Sukshma Ved, that is, in the speech of Sachidanand Ghan Brahm: -

Kabir, Akshar Purush ek ped hai, Kshar Purush vaaki daar |  
Teeno deva shakha hain, paat roop sansar ||

This speech of Sachidanand Ghan Brahm is also called Tatvgyan. In Gita Chapter 15 Verse 4, it is said that - 'After gaining Tatvgyan, one should search for that supreme state of Supreme God, having gone where a worshipper never returns to this world, that is, he or she attains complete salvation. That same God has created this world-like tree. Only worship Him.' The speaker of Gita considers the worship of that Complete God to be superior to his own worship. By that worship only, the supreme state of the Supreme God is achieved; having obtained which, the cycle of birth and death of a living being ends forever.

6). Shri Guru Granth Sahib: - This is considered to be the Holy Book of Sikh Religion. In reality, it is a compilation of the sacred speeches

of many Mahatmas, in which the speech of Shri Nanak Dev ji, that is, speech of Mehla Pehla matches with Tatvgyan i.e. Sukshma Ved, because Shri Nanak ji had met God when Shri Nanak Dev Sahib used to work in the store (*modi-khana*) of the Nawab in Sultanpur City. River Bein flows approximately half a kilometre away from Sultanpur City. Shri Nanak ji used to go there daily to bathe in the river. One day, God in the attire of a Jinda Baba appeared on River Bein. There He had a spiritual discussion with Shri Nanak Dev ji. After that, Shri Nanak ji plunged into the river, but did not come out. The people present there assumed that Nanak ji has drowned in the river. The people of the city also searched by putting net into the river, but were disappointed, because Shri Nanak Dev ji had gone to Sachkhand (Satyalok) with God who appeared in Jinda Baba-form. Three days later, Shri Nanak Dev ji came back on earth. He stood at the same spot on the bank of the River Bein from where he had disappeared. The residents of Sultanpur felt ecstatic on seeing Shri Nanak ji alive. Shri Nanak ji's sister Nanaki was also married in Sultanpur City. Shri Nanak ji used to stay at his sister's place. Distressed by the death of her brother, Nanaki was astonished and her grief turned into delight. Shri Nanak Dev met God, gained true knowledge, and got true naam (Satyanaam). There is proof in both the books, Book Bhai Bale Wali "Janm Sakhi Guru Nanak Dev Ji" and in Praan Sangli in Hindi language whose editor is Sant Sampurna Singh, that Shri Guru Nanak Dev ji himself told Mardana that - 'God met me in the form of Jinda Baba on the River Bein when I had gone to take bath. I had stayed with Him for three days. That Baba Jinda is my Satguru, and He is also the Creator of the entire nature. Therefore, He only deserves to be called "Baba". Nobody else should be called "Baba". His name is Kabir.'

Kayam dayka kudarti sab peeran sir Peer Alam bada Kabir ||

Therefore, the speech (Mehla 1) of Shri Nanak ji matches with Sukshma Ved; it is correct. The speech of other saints is not that accurate. The reason is that God Kabir had met Shri Nanak Dev ji.

**Evidence : - Speech written in Shri Guru Granth Sahib on Page 24: -**

Ek suaan duyi suani naal bhalkey bhaunkahi sada biaal,  
 Kudh chhura mutha murdaar Dhanak roop raha Kartar |  
 Tera ek naam taarey sansar main eho aash eho adhaar,  
 Dhanak roop raha Kartar |  
 Faahi surat malooki vesh, eh thagwada thagi desh |  
 Khara siana bahuta bhaar, Dhanak roop raha Kartar ||

**The following speech is in Shri Guru Granth Sahib on Page 731: -**

Neech jaati Pardeshi mera, kshan aavae kshan jaavae |  
Jaaki sangat Nanak rehnda, kyukar munda paavae ||

**The following speech is written on Page 721: -**

Yak arj guftam pesh todar, koon Kartar |  
Hakka Kabir kareem tu, beaeb Parvardigaar ||

**This abovementioned sacred speech is of Shri Guru Granth Sahib from which it has been proved that God met Shri Nanak ji. He is "Kabir Kartar" (Creator Kabir) who had come in the form of a weaver in Kashi to perform (*leela*) a divine act.**

❖ **God Kabir had also met Sant Garib Das ji (of Village Chhudani, District Jhajjar, Haryana) in a similar manner in the form of Jinda Baba. He had taken him to Sachkhand (Satyalok) in the same way and then had brought him back. Sant Garib Das ji has said: -**

Garib, Hum Sultani Nanak taarey, Dadu kun updesch diya |  
Jaati Julaha bhed na paya, Kashi maahey Kabir hua ||  
Anant koti brahmand ka, ek rati nahin bhaar |  
Satguru Purush Kabir hain, kul ke Sirjanhaar ||

❖ **God had also met Sant Dadu Das ji Maharaj in the form of a Jinda Baba. Shri Dadu ji was 7 years old. He was playing with kids outside the village. God had also met him in the form of a Jinda Baba and taken him to Satyalok. Dadu ji also remained unconscious for three days and then when he regained consciousness, he started describing the glory of God Kabir.**

Jin moku nij naam (real name) diya, soyi Satguru hamaar |  
Dadu doosra koyi nahin, Kabir Sirjanhaar ||  
Dadu naam Kabir ki, jae koyi levey ot |  
Unko kabahu lagae nahin, Kaal bajr ki chot ||

**Sant Garib Das ji has said: -**

Dadu kun Satguru miley, deyi paan ki peekh |  
Boodha Baba jisey kahae, yeh Dadu ki nahin seekh ||  
Pehli chot Dadu ko, miley Purush Kabir |  
Takkar maari jad miley, fir Sambhar ke teer ||

❖ **God met Sant Dharmdas ji of Bandhavgarh: - When while on his pilgrimage to holy places, Dharmdas reached Mathura, God met him in the form of a Jinda Mahatma. God took Dharmdas ji also to Satyalok. Just like Shri Nanak Dev ji, Dharmdas ji also stayed in the sky (Satyalok) with God for three days and nights. Dharmdas ji's body remained unconscious. On the third day, when he regained consciousness, he told that I had gone to Satyalok with God. That God has come to Kashi City to perform a divine act. I will meet Him. Dharmdas went**

to Banaras (Kashi). He was amazed to see God working as a weaver there. He fell at His feet, and obtaining the path of true bhakti, got his welfare done. For more information, read on Page 60 in this very book. (Whom did God Meet?)

❖ God had also met Prophet Muhammad in the form of a Jinda Mahatma in Mecca (Kaaba). God took him to His place (Lok) which is built like an embassy in one brahmand. God explained everything to Prophet Muhammad and narrated His knowledge to him, but Prophet Muhammad did not accept God's knowledge and neither expressed a desire to stay in Satyalok. Therefore, God sent Prophet Muhammad back into his body. At that time, Prophet Muhammad had acquired several thousand Muslim followers. His fame was spreading at a fast pace in the whole world and he was considering the knowledge of Quran to be the best.

Sant Garib Das ji has stated that Supreme God Kabir took Prophet Muhammad to the Lok (place) above, but he did not stay there. Garib Das ji has stated that Supreme God Kabir has described that: -

Hum Muhammad ko vahan le gayo, Ichha roopi vahan nahin rehyo |  
 Ult Muhammad mahal pathaya, gujh beeraj ek kalma lyaya |  
 Roja, Bang, Namaz dayi re, bismal ki nahin baat kahi re |  
 Maari gau shabd ke teeram, aisey hotey Muhammad peeram |  
 Shabdae fer jivayi, jeev rakhya maans nahin bhakhya,  
 aisey peer Muhammad bhai |  
 Maari gau le shabd talwar, jeevat huyi nahin Allah se kari pukaar |  
 Tab Hamo (Me) Muhammad ne yaad kiya re,  
 Shabd swaroop Ham beg gaya re |  
 Muiy gau hamne turant jivayi | tab Muhammad kae nishachay aayi ||  
 Tum Kabir Allah darvesha | Momin Muhammad ka gaya andesha ||  
 Kaha Muhammad sun Jinda Sahib | Tum Allah Kabir aur sab Naayab ||

Its proof is also given in "Quran Sharif" Surat Furqani 25 Verses 52 to 59. Prophet Muhammad and all the devotees of Muslim Religion consider the Giver of the knowledge of Quran Sharif to be their God. They also consider him only to be the Complete God. In these Verses from 52 to 59, the Giver of the knowledge of Quran has said that - 'O Prophet! Hazrat Muhammad! The knowledge that I have given you in the verses of Quran, be firm on them. Allah is Kabir and these disbelievers (Kafirs) do not believe in that Allah (God). Do not be misled by them; struggle with them. Do not fight. O Prophet! The name of this God is Kabir who has created someone as son, daughter-in-law, mother-in-law, father-in-law and a relative. Have faith in that Jinda (who met you in Kaaba). He, in reality, is the Immortal God. He forgives the offences (sins)

of his people (devotees). He is Kabir Allah. This Kabir Allah is the same whose mention comes in the Holy Book Bible in the Chapter of Genesis that - that God has created the sky and earth and all the constellations in between the two, that is, has created the entire nature in six days, and on the seventh day, He sat down on the throne. Ask some Bakhbar, that is, a Tatvdarshi Saint for information about Him.'

## Prophet Muhammad did not eat meat

Sant Garib Das Maharaj (Village-Chhudani, District-Jhajjar) has also clarified in his sacred speech that Prophet Muhammad and his one lakh eighty thousand Muslim followers did not eat meat and did not (*bismil*) kill cow.

Garib, Nabi Muhammad namaskar hai, Ram Rasool kahaya |  
 Ek lakh assi kun saugandh, jin nahin karad chalaya ||  
 Ars-kurs par Allah takht hai, Khalik bin nahin khaali |  
 Ve Paigambar paak purush the, Sahib ke abdaali ||

**Meaning:** - Garib Das ji has told that I salute Prophet Muhammad. He was a (*rasool*) messenger of God. He has had one lakh eighty thousand Muslim followers. I (Garib Das ji) swear that they (one lakh eighty thousand followers) and Prophet Muhammad never used a (*karad*) dagger on any living being, that is, they never killed any living being and never ate meat.

God is seated on the pinnacle (the place above all the brahmands) of the sky, but no one is out of His sight. He watches everyone. Those Prophets (Prophet Muhammad and others) were pious souls. They were recipients of favour of God.

## Viewpoints of Sant Jambheshwar Maharaj ji

Sant Jambheshwar Ji Maharaj (Founder of Bishnoi Religion) has also testified this in Hymn no. 12: -

Mahmad-Mahmad na kar Qaji, Mahmad ka to visham vichaaru |  
 Mahmad haath karad na hoti, lohey ghadi na saaru |  
 Mahmad saath payambar seedha, ek lakh assi hazarun |  
 Mahmad marad halali hota, tum hi bhaye murdaarun |

**Meaning:** - Sant Jambheshwar ji has told that: - 'O Qaji! Taking the name of that holy soul Muhammad ji, you slaughter cows or other living beings; you defame that great man. Prophet Muhammad ji's viewpoint was very difficult. You have deviated from the path shown by him. Muhammad ji did not have a dagger (a knife to slaughter a living being) in his hand, which is prepared by beating on the anvil. Prophet Muhammad had one lakh eighty thousand holy Muslim followers with

him. He was a simple, that is, a noble prophet. Prophet Muhammad was a warrior who used to subsist on hard-earned money. Only you (*murdaru*) kill living beings. You should make your life sinfree like that great man. Do not kill living beings.'

God met Sant Jambheshwar in the form of a Jinda Mahatma in Samrathal: -

Like, there is evidence in the Vedas that God lives in Satyalok. He walks from there and appears on earth. He meets good souls. He imparts true spiritual knowledge to them. He wanders on earth behaving like poets. Due to which, He is also a poet among famous poets. He obtains the title of a poet. God reveals the secret mantra of bhakti which is not in Vedas and Kateb etc books. Please see the translation of these mantras in the photocopies in this very book on page 109 to 123.

Evidence: - Rigved Mandal 9 Sukt 20 Mantra 1  
 Rigved Mandal 9 Sukt 86 Mantra 26-27  
 Rigved Mandal 9 Sukt 82 Mantra 1, 2  
 Rigved Mandal 9 Sukt 54 Mantra 3  
 Rigved Mandal 9 Sukt 94 Mantra 1  
 Rigved Mandal 9 Sukt 95 Mantra 2  
 Rigved Mandal 9 Sukt 96 Mantra 16 to 20

As has been mentioned earlier that God in the form of Jinda Mahatma had met Prophet Muhammad and many other Mahatmas, likewise, God in the form of a Jinda Saint had met Mahatma Jambheshwar ji Maharaj in Samrathal.

Evidence:- Speech of Shri Jambheshwar ji, excerpts from Hymn no- 50:-

Dil-dil aap khudaay band jagyo, sab dil jagyo soyi |  
 Jo Jindo haj kaabae jagyo, thal sir jagyo soyi ||  
 Naam Vishnu kae muskal ghaatae, te kaafar saitani |  
 Hindu hoy ka teerth nhaavae, pind bharavae, tepan raha ivaani |  
 Turak hoy haj kaabo dhoke, bhoola musalmaani |  
 Ke ke purush avar jaagaela, thal jagyo nij vaani |

Meaning: - Shri Jambheshwar Maharaj has told that - 'The God, who in the form of a Jinda Mahatma had met Prophet Muhammad in Kaaba (Mecca) when Muhammad had gone to Mecca for Hajj and had enlightened him, cannot be attained by visiting Temples-Mecca etc places of pilgrimage. Recitation (jaap) of mantra is essential for the attainment of God.' Shri Jambheshwar ji Maharaj has then told that - 'That same God came to *Thal Sir* (Samrathal) *Sthaan* (Rajasthan State) and enlightened me. Do not know how many more persons would be enlightened; like my Samrathal is famous. This is my personal speech i.e. special speech. By

uttering special (personal) speech of my experience, I have awakened the people of Samrathal regarding the bhakti (worship) of God. Turning away from the truth, the Muslims still go to Kaaba for Hajj; they bow down there before the stone, which is useless. Similarly, the Hindus also go to places of pilgrimage, worship the ghosts, offer *pinds*; this is useless religious practice.'

Sant Shri Jambheshwar ji Maharaj had formed a pure devotee society by making 29 principles. Those, who used to follow the 29 (*bees nau* = 29) principles and used to chant the mantra given by Shri Jambheshwar ji, used to be known as Bishnoi (followers of 29 principles).

Currently, there might seldom be any "Bishnoi", because time and circumstances keep changing. Accordingly, the behaviour and manners of human beings change. The main reason for this is the absence of a Saint. After the departure of Shri Jambheshwar ji Maharaj to Heaven, there has been no great man with spiritual power and bhakti like him, as a result of which nobody is following the decorum. Currently, the followers of "Bishnoi" religion only give more importance to pilgrimage, and they consider themselves to be blessed by only performing hawan etc on those holy places. 'Teerth' is a place where some saint has performed (*sadhna*) religious practice during his lifetime and has shown some miracles. The birth-place and the (*Nirvan-Sthaan*) departure-place of a saint are also called (*Teerth*) places of pilgrimage and memorials. (*Mukam*) Places and (*Dhaam*) Abodes are memorials. They are also essential because they maintain the memory of those people whose places of occurrence they are; and these places are a symbol of truth, but without devotion/worship life is not successful. Finding a complete guru, make your life successful by following the path shown by him because every great man has acquired a guru. Even a guru should be a contemporary guru who tells the way of worship from his lotus-mouth. After passage of some time, the way of worship in every religion is altered; this is harmful. For example:-

Sant Shri Jambheshwar ji Maharaj has 120 hymns, which is a sacred speech uttered from his respectable lotus-mouth. At present, in the beginning of each hymn, "Om" word has been added, which is wrong, and is an insult of the Saint. If this speech of the hymn had not been effective without "Om" word, then Shri Jambheshwar ji would have himself put it. Like, a company makes a piston of a motorcycle. It is absolutely fine. If someone by his or her own understanding tries to be smart by welding a nut to the piston, then how correct is that? It is useless. Similarly, reading the speech of Sant Jambheshwar ji by adding "Om" with it is harmful instead of being beneficial.



❖ Likewise, a Gayatri mantra has been made which the people of Hindu religion chant with devotion. The mantra has been distorted in this way --- "*Om Bhoorbhav SwaH Tatsavitur Vareniyam Bhargodevasya Dheemahi Dheeyo Yo Na Prachodyaat*". Actually, it is Yajurved Chapter 36 Mantra 3. There is no "Om" word in its beginning. The speech of Vedas has been given by God. To add "Om" word in front of it is an insult of God. It is like welding a nut to the piston, which is useless.

Sant Jambheshwar ji has stated in Hymn no. 69 that - 'The true path of bhakti is not in the Vedas and Purans. By not understanding them properly, people have started worshipping the ghosts. Why do you not worship that boundless God who is the root of the world-like tree? Instead of worshipping the root, the worship of branches and leaves is useless, because of which one cannot escape from *Jam* (*Jam* = Birth) and *Kaal* (*Kaal* = Death), that is, birth and death cannot end.

Only some noble man has asked about *Tant* i.e. Tatvgyan. He only has come to know the way of life, as a result of which one gets (*Laho*) benefit when alive and does not incur any loss even after death. He attains salvation.'

Some speech of Hymn no. 72:-

Ved Quran kumaya jaloo bhoola jeev koojeev kujaani |  
Keval gyani thal sir aayo pargat khel pasaari |  
Kod teteesa poh rachavan haari, jyun chhak aaisaari |

In Hymn no. 72, Shri Jambheshwar ji has stated that - 'One who delivered Tatvgyan (true and complete spiritual knowledge) came to Samrathal. He is Keval Gyani, that is, he has the complete knowledge and is the Creator of the entire nature. I have been completely satisfied by only His Tatvgyan (True spiritual knowledge). He is the complete guru.'

Some speech of Hymn no. 69:-

So aprampar kaay na japo, tat khin laho imaano |  
Bhal mool seencho re praani, jyun tarvar melat daaloo |  
Jaiya mool na seecho to jaaman-maran bigovo |  
Ahnish karni theer na rahiba na banchyo jam kaalun |  
Koyi koyi bhal mool sincheelo, bhal tant bujheelo ja jeevan ki vidhi jaani,  
Jeevatra kachhu laho hosi moova na aavat haani |

## Who was the Guru of Shri Jambheshwar Ji?

The Complete God, the Creator-of-all, in the form of Jinda Mahatma met Shri Jambheshwar ji. Shri Jambheshwar ji has considered Him only as his Guru. The Guru of Sant Shri Jambheshwar ji was: -

**Evidence: - The last speech of Hymn no. 90: -**

Jaan Jaan pawan aasan, paani aasan, chand aasan |  
 Soor (Surya) aasan Guru aasan samra thaley |  
 Kahae Satguru bhoor mat jaaiyo padola abhae dojakhe |

**Some speech of Hymn no. 91: -**

Chhandey-mandey baalak buddhey, koodey kaptey riddh na siddhey |  
 Mere Guru jo dinhi shiksha sarv aalingan fori diksha |  
 Sat-sat bhaakhat Guru raayon jaraa maran bho bhaagun |

**Some speech of Hymn no. 92: -**

Padh Ved Quran kumaya jaalon dant katha jug chhayo |  
 Siddh sadhak ko ek mato, jin jeevat mukt drdaayo |  
 Jugaan-jugaan ka jogi aayo, Satguru siddh bataao |  
 Sahaj snaani Keval Gyani Brahm Gyani sukrit ahalyo na jaai |

**Meaning of the abovementioned sacred speeches : - In the speech of Hymn no. 90, Shri Sant Jambheshwar ji Maharaj has told that - 'Like air has an *Aasan* (Place = Abode = Ashram); the air is present for a few kilometres above; it also has a place, eventhough it keeps moving here and there in its place (*aasan*). Likewise, (*Paani*) water also has a place; moon and sun also have a place. Similarly, after finding a Satguru, I have established my place/seat (*aasan*) in Samrathal. My Guru ji has said that - 'Do not forget God, otherwise you will fall in hell.' Therefore, Sant Jambheshwar ji warns the mankind that - 'Acquire a guru and worship God.'**

**Confirmation: - Like, God had met Sant Jambheshwar ji in the form of a Jinda Mahatma; similarly, God had met Sant Garib Das ji Maharaj in village Chhudani District Jhajjar, Haryana. He has also stated in his sacred speech that: -**

Garib, aisa Satguru hum milya, hai Jinda Jagdish |  
 Sunn videshi mil gaya, chhatr mukut hai sheesh ||  
 Garib, Jinda Jogi Jagat Guru, Malik Mushid Peer |  
 Dohun deen jhagra mandaya, paya nahin shareer ||  
 Guru gyan amaan adol abol hai, Satguru shabd seri pichhani |  
 Das Garib Kabir Satguru Milya, aan aasthan ropya Chhudani ||

**Similarly, Sant Jambheshwar ji has stated in the sacred speeches of Hymn no. 91 that - 'The knowledge of my Guru ji is not *Kudey* = false, *Kaptey* = deceitful and *balak buddhi*, that is, is not incomplete knowledge or dull knowledge and is not of Riddhi-Siddhi (spiritual powers). It is a path of complete salvation. My Guru ji has imparted the entire true knowledge. I have further delivered the same knowledge in the form of initiation, by which (*Jaraa*) the sufferings of old age and the fear of**

(*Maran*) death ended.'

**Confirmation:** - This evidence is also in Shrimadbhagavat Gita Chapter 7 Verse 29. It has been stated that those worshippers who find a Tatvdarshi Saint, they only strive to get rid of old age and death because they become familiar with the Tat Brahm; they also become familiar with all the actions.

**Meaning of the sacred speeches of Hymn no. 92:** - Sant Jambheshwar ji has stated that - 'Because of not properly understanding the Vedas and Quran, they narrate their own baseless stories to the human society. The viewpoint of a *Siddh* and a *Sadhak* (worshipper) is one. While being alive in the world, they live as defunct and consider the world to be hollow. God by appearing in every (*yug*) era delivers the true knowledge of bhakti (way of worship); He is Satguru. He is the Complete Siddh, that is, Almighty. That God, appearing in Satguru or Saint-Form, is the 'Keval Gyani', that is, He is the sole knower of the true knowledge. Whoever takes initiation from that Satguru, the way of worship of that Brahm Gyani, i.e. true worshipper is (*ahalyo*) not in vain. He attains complete salvation.'

**Analysis:** - This is how the translators of Bishnoi religion interpret this line of the sacred speech of Hymn No. 50:-

Dil dil aap khudaband jagyo, sab dil jagyo soyi |  
Jo Jindo hajj Kaabe jagyo, thalsir jagyo soyi ||

They write the incorrect meaning that - 'The God who had met Muhammad ji in Kaaba, that same Sant Shri Jambheshwar ji had come to Samrathal.' If this had been the meaning, then Sant Jambheshwar ji was actually born in Holy Village Pipasar. He had already come there. He had later on gone to Samrathal, and then he passed away in Lalasar. The actual meaning has been written earlier; only that is correct. Nevertheless, the great souls, whom God has met, are complete saints, but they do not tell the true way of worship until the disciple is worthy of it and the time is right. The mantra that Sant Jambheshwar ji himself used to chant is written in the first line of the Aarti no. 8 that is sung in Bishnoi religion, which is as follows.

**Aarti-8 :** -

"Om shabd Sohang dhyaavey | Prabhu shabd Sohang dhyaavae"

But one cannot know how to chant this mantra without a Guru. Shri Sant Jambheshwar ji himself used to chant the abovementioned mantra; but he used to ask others to chant "*Vishnu-Vishnu Bhaj Re Praani*", that is, 'chant Vishnu-Vishnu'. The reason was that until a disciple becomes worthy of it, this mantra is not given. The second im-

portant thing is that whichever Saint-Mahatma God has met, He has asked them to keep it a secret until 5505 years of Kalyug have passed. In 1997, 5505 years of Kalyug have passed. Now this mantra has to be given. A Complete Saint who can give this mantra is also needed. Similarly, Shri Nanak Dev ji also himself used to chant this mantra which is mentioned in the first line of Aarti no. 8 of Bishnoi religion, but he used to ask other Sikhs to chant 'Wahe Guru-Wahe Guru'. The reason has been the same that this mantra had to be kept a secret until the passage of 5505 years of Kalyug. Now this mantra would be chanted in each and every house. This mantra of two words is also called Satnaam.

God appearing in Jinda-Form had told this very mantra of two words to Sant Gheesa Das ji (Village-Khekhra, District- Baghpat, Uttar Pradesh State). He has stated in his speech that: -

Ohang Sohang japley bhai | Ram naam ki yahi kamaayi ||

God in the form of a Jinda Mahatma had also met Sant Garib Das ji of Village Chhudani District Jhajjar (Haryana) in a Jungle. He had given this mantra to him too to chant, which Sant Garib Das ji has written in his sacred speech: - "*Ram naam jap kar shir hoyi, Om Soham mantra doyi*", but Garib Das ji had not given this mantra to others to chant. He only gave it to one saint and gave him strict orders that you may also give it to only one of your trustworthy disciples. Likewise, that disciple had to give it further to only one disciple. As per this tradition, this mantra came to only my venerable Gurudev Sant Ramdevanand ji Maharaj. Then he gave it to me and in 1994 he ordered me to give the naam further. In 1997, God also met me (Sant Rampal Das) and gave me the permission to give this naam and Saarnaam. The present time is the best time for the attainment of salvation.

The question was that how has God been described in the holy books of the world?

Answer: - Until now, a brief information about the holy books and the Greatmen who had attained God has been written.

**"God is in Form, in Human Form." This is the Conclusion of all the Holy Books and the Saints Who Attained God.**

Whichever Saints and Mahatmas have been there, who have met God, they did not establish any particular religion. Yes, they have brought out religiousness and have tried to highlight true bhakti, but after some time it acquires the form of a religion i.e. a community. Like, the Sikh religion was formed; similarly the Bishnoi religion was formed. Earlier, all these used to believe in Hindu religion, but the true way of worship had disappeared from the Hindu religion, so according to the

true knowledge obtained from God, these greatmen (Mahatmas) told the way of worship and the religiousness to the people. As a result of which, the followers started reaping benefits. They started joining that path. Thus, several hundred years passed. The founder of Sikh religion Guru Nanak Dev ji and the founder of Bishnoi religion Shri Sant Jambheshwar ji were con-temporary. Currently, that way of worship and decorum is not present in both the religions. It is being revived by me (Sant Rampal). The same true way of worship and the decorum are being followed which the abovementioned Greatmen used to follow and make others follow. At that time, many people opposed the abovementioned greatmen and also objurgated them. But saints remain firm on their objective because they take birth only for the welfare of the mankind. At present, oppression and injustice are being inflicted on me (Sant Rampal Ji), I am being vilified, but the truth cannot be obliterated. Now there has been a blast of the true knowledge.

## Bhakti of Bishnoi Religion

**Question:** - What way of worship is being followed in the Bishnoi religion? Which Greatman was its founder?

**Answer:** - Shri Jambheshwar ji Maharaj is the founder of Bishnoi religion. He was born in Village Pipasar (in Rajasthan State in India). His place of devotion/worship is in Village Samrathal (Rajasthan), and his Nirvan Place (place of departure) is near Village Lalasar (Rajasthan) and it is called *Mukam*. (The meaning of *Mukam* is place.)

**Bhakti (way of worship) in Bishnoi religion:** - Shri Jambheshwar ji has been considered to be the incarnation of Shri Vishnu ji (Satgun Vishnu) which Shri Jambheshwar ji has himself mentioned in his sacred speech.

**Evidence:** - Speech of Shri Jambheshwar ji in Hymn no. 94, 54, 67, 116.

In Bishnoi religion, Shri Jambheshwar ji has himself ordered from his lotus-mouth to worship Shri Vishnu and Shri Krishna (who was an incarnation of Shri Vishnu Satgun). The final benefit from the way of worship of Bishnoi religion is the attainment of Heaven (*Baikunthvas*). This is also evident in the sacred speech.

**Evidence:** - Hymn speech no. 13, 14, 15, 23, 25, 31, 33, 34, 64, 67, 78, 97, 98, 102, 119, 120.

Shri Vishnu has been described as the root i.e. the Nurturer of the world.

## Do Bhakti after taking Initiation from Satguru

**Evidence: - Hymn Speech no. 30**

It is an order of Shri Jambheshwar Maharaj that - 'By doing bhakti after taking (*naam*) initiation from a Guru, one would attain benefit. First, test a guru. One should not give donation without a guru. Only a Guru deserves donation. One should not give donation to an unworthy person.'

**Evidence: - Hymn speech no: - 1, 23, 26, 29, 30, 35, 36, 37, 40, 41, 45, 77, 85, 86, 90, 91, 101, 107, 108, 120, 56.**

It is useless to give donation to an unworthy person: - Its special description is in Hymn Speech no. 56. In which, it has been mentioned that - 'Giving donation to an unworthy person is like a thief has committed a theft in the dark of night, and giving donation to a deserving person is like a seed is sown in a fertile land.' To visit places of pilgrimage, to go there to have bath, to offer pind (*Pindodak kriya*) etc religious practices are prohibited in Bishnoi religion.

**Evidence: - Hymn speech no. 50**

❖ God in the form of a Jinda had met Shri Jambheshwar Maharaj in Village Samrathal. Evidence: - Hymn speech no. 50, 72, 90.

❖ The path of complete salvation is not in the Vedas. Evidence - Hymn Speech no. 59, 92.

❖ Without Bhakti, a kingdom and all the fame are useless. Evidence - Hymn Speech no. 60.

❖ Shri Ramchandra ji had committed some mistakes. Evidence - Hymn Speech no. 62.

❖ It is wrong to honour (glorify) a disciple instead of a Guru. Evidence - Hymn Speech no. 71.

Supreme God Kabir has also stated: -

Guru ko tajaee bhajae jo aana (else) | ta pashua ko fokat gyana ||

Heaven has been considered to be the best place in Bishnoi religion.

**Evidence - Hymn Speech no. 73, 119, 94.**

## "Hari will come in Haryana"

**It is written in the Hymn Speech no. 102 of Shri Jambheshwar ji: -**

Vishnu-Vishnu bhan ajar jari jae, dharm huvae papa chhutijae |

Hari par Hari ko naam japeejae,

Hiryalo Hari Aan Haru, Hari Narayan Dev Naru |

Asha saas niraas bhailo, paailo moksh dawaar khinu ||

**Meaning: - It has been stated in this that "Hiryalo Hari Aan Haru".**

In this, the meaning of word "*Hariyalo*" is Haryana. At that time, there was no Haryana State. Therefore, "*Hariyalo*" has been written. The meaning of this line is that - "*Hari* i.e. God will come in *Hariyalo*, that is, Haryana State. God, who is called Narayan, will come acquiring the form of an ordinary '*Nar*' i.e. Man." Actually, the meaning of Narayan is - One who appears on water. He is only Supreme God. Therefore, God is called Narayan. "The hope of the disappointed devotees would be raised by the knowledge given by Him and they will go to Heaven." The purport is that by following scripture-opposed way of worship, despite doing bhakti, the worshippers were not getting any benefits. God will come in Haryana. By the scripture-based way of worship told by Him, one will attain salvation, and the disappointed people will have hope that now we will get happiness here as well as in the other world and we will also definitely attain salvation.

Speech: - Hari par heerey ko naam upeejae |

Read this speech in this way: - Har pal Hari ko naam japeejae |

"Shri Jambheshwar ji also had a Guru" (It has been written earlier.)

Evidence: - Hymn speech no. 90, 91, 92.

Speech of Hymn No. 90 related to Guru -

Guru Aasan Samrathaley |

Kahae Satguru bhool mat jaaio padola amae dojakhe |

Some excerpts from Hymn no. 91

Mere Guru jo dinhi shiksha, sarv aalingan feri deeksha |

Sat sat bhakhat Guru raayon jaraa maran bhay bhaagu ||

## Photocopies of Verses of Shrimadbhagavat Gita in Relation to This Very Book "The Knowledge of Gita is Nectar"

For evidence - in relation to this Book "The Knowledge of Gita is Nectar", some chapters and verses of Shrimadbhagavat Gita whose Hindi translation has been done by "Shri Jayadayal Goyandka" and has been printed and published by the famous Press of India "Gita Press Gorakhpur" (Uttar Pradesh).

(In Shrimadbhagavat Gita Chapter 1, none of the verses have been uttered by the Speaker of the knowledge of Gita. Therefore, it has been left.)

Photocopies of some of the Verses of Shrimadbhagavat Gita Chapter 2

अध्याय २

३५

कथम्, भीष्मम्, अहम्, सङ्ख्ये, द्रोणम्, च, मधुसूदन,  
इषुभिः, प्रति, योत्स्यामि, पूजाहौं, अरिसूदन ॥ ४ ॥

तब अर्जुन बोले कि—

मधुसूदन	= हे मधुसूदन!	द्रोणम्	= द्रोणाचार्यके
अहम्	= मैं	प्रति योत्स्यामि=	{ विरुद्ध
सङ्ख्ये	= रणभूमिमें		{ लड़गा ?
कथम्	= किस प्रकार	( यतः )	= क्योंकि
इषुभिः	= बाणोंसे	अरिसूदन	= हे अरिसूदन!
भीष्मम्	= भीष्मपितामह	( तौ )	= वे दोनों ही
च	= और	पूजाहौं	= पूजनीय हैं ।

गुरून्, अहत्वा, हि, महानुभावान्, श्रेयः, भोक्तुम्,  
भैक्ष्यम्, अपि, इह, लोके, हत्वा, अर्थकामान्, तु,  
गुरून्, इह, एव, भुञ्जीय, भोगान्, रुधिरप्रदिग्धान् ॥ ५ ॥

इसलिये इन—

महानुभावान्	= महानुभाव	हि	= क्योंकि
गुरून्	= गुरुजनोंको	गुरून्	= गुरुजनोंको
अहत्वा	= न मारकर (मैं)	हत्वा	= मारकर
इह	= इस	( अपि )	= भी
लोके	= लोकमें	इह	= इस लोकमें
भैक्ष्यम्	= भिक्षाका अन्न	रुधिरप्रदिग्धान्	= रुधिरसे सने हुए
अपि	= भी	अर्थकामान्	= अर्थ और कामरूप
भोक्तुम्	= खाना	भोगान्, एव	= भोगोंको ही
श्रेयः	= { कल्याणकारक	तु	= तो
	= { (समझता हूँ) ।	भुञ्जीय	= भोगूँगा ।



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

एतत्	= यह	नः	= हमको (वे)
च	= भी	जयेयुः	= जीतेंगे। (और)
न	= नहीं	यान्	= जिनको
विद्मः	= जानते (कि)	हत्वा	= मारकर (हम)
नः	= { हमारे लिये (युद्ध करना और न करना—इन)	न, जिजीविषामः	= { जीना भी नहीं चाहते,
कतरत्	= दोनोंमेंसे कौन-सा	ते	= वे
गरीयः	= श्रेष्ठ है	एव	= { ही (हमारे आत्मीय)
यत्, वा	= { अथवा (यह भी नहीं जानते कि)	धार्तराष्ट्राः	= धृतराष्ट्रके पुत्र
जयेम	= उन्हें हम जीतेंगे	प्रमुखे	= { हमारे सामने मुकाबलेमें
यदि, वा	= या	अवस्थिताः	= खड़े हैं।

कार्पण्यदोषोपहतस्वभावः, पृच्छामि, त्वाम्, धर्मसम्मूढचेताः, यत्, श्रेयः, स्यात्, निश्चितम्, ब्रूहि, तत्, मे, शिष्यः, ते, अहम्, शाधि, माम्, त्वाम्, प्रपन्नम् ॥ ७ ॥

कार्पण्य-	= { कायरतारूप दोषसे उपहत हुए स्वभाव- वाला (तथा)	त्वाम्	= आपसे
दोषोपहत-		पृच्छामि	= पूछता हूँ (कि)
स्वभावः	= { धर्मके विषयमें मोहितचित्त हुआ (मैं)	यत्	= जो (साधन)
धर्मसम्मूढचेताः		निश्चितम्	= निश्चित
		श्रेयः	= कल्याणकारक

स्यात्	= हो,	ते	= आपका
तत्	= वह	शिष्यः	= शिष्य हूँ (इसलिये)
मे	= मेरे लिये	त्वाम्	= आपके
ब्रूहि	= { कहिये; (क्योंकि)	प्रपन्नम्	= शरण हुए
अहम्	= मैं	माम्	= मुझको
		शाधि	= शिक्षा दीजिये।

न, तु, एव, अहम्, जातु, न, आसम्, न, त्वम्, न, इमे, जनाधिपाः,  
न, च, एव, न, भविष्यामः, सर्वे, वयम्, अतः, परम् ॥ १२ ॥

न	= न	न	= नहीं
तु	= तो	(आसन्)	= थे
(एवम्)	= ऐसा	च	= और
एव	= ही (है कि)	न	= न
अहम्	= मैं	(एवम्)	= ऐसा
जातु	= किसी कालमें	एव	ही (है कि)
न	= नहीं	अतः	= इससे
आसम्	= था (अथवा)	परम्	= आगे
त्वम्	= तू	वयम्	= हम
न	= नहीं	सर्वे	= सब
(आसीः)	= था (अथवा)	न	= नहीं
इमे	= ये	भविष्यामः	= रहेंगे।
जनाधिपाः	= राजालोग		

अविनाशि, तु, तत्, विद्धि, येन, सर्वम्, इदम्, ततम्,  
विनाशम्, अव्ययस्य, अस्य, न, कश्चित्, कर्तुम्, अर्हति ॥ १७ ॥

इस न्यायके अनुसार—

अविनाशि	= नाशरहित	ततम्	= व्याप्त है।
तु	= तो (तू)	अस्य	= इस
तत्	= उसको	अव्ययस्य	= अविनाशीका
विद्धि	= जान,	विनाशम्	= विनाश
येन	= जिससे	कर्तुम्	= करनेमें
इदम्	= यह	कश्चित्	= कोई भी
सर्वम्	= { सम्पूर्ण जगत् (दृश्यवर्ग)	न, अर्हति	= समर्थ नहीं है।

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

यथा	= जैसे	तथा	= वैसे ही
नरः	= मनुष्य	देही	= जीवात्मा
जीर्णानि	= पुराने	जीर्णानि	= पुराने
वासांसि	= वस्त्रोंको	शरीराणि	= शरीरोंको
विहाय	= त्यागकर	विहाय	= त्यागकर
अपराणि	= दूसरे	अन्यानि	= दूसरे
नवानि	= नये (वस्त्रोंको)	नवानि	= नये (शरीरोंको)
गृह्णाति	= ग्रहण करता है,	संयाति	= प्राप्त होता है।

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

हि	= { क्योंकि (इस मान्यताके अनुसार)	जन्म	= जन्म
जातस्य	= जन्मे हुएकी	ध्रुवम्	= निश्चित है।
मृत्युः	= मृत्यु	तस्मात्	= इससे (भी इस)
ध्रुवः	= निश्चित है	अपरिहार्ये	= बिना उपायवाले
च	= और	अर्थे	= विषयमें
मृतस्य	= मरे हुएका	त्वम्	= तू
		शोचितुम्	= शोक करनेको
		न, अर्हसि	= योग्य नहीं है।

हतः, वा, प्राप्स्यसि, स्वर्गम्, जित्वा, वा, भोक्ष्यसे, महीम्,  
तस्मात्, उत्तिष्ठ, कौन्तेय, युद्धाय, कृतनिश्चयः ॥ ३७ ॥

वा	= या (तो तू युद्धमें)	भोक्ष्यसे	= भोगेगा।
हतः	= मारा जाकर	तस्मात्	= इस कारण
स्वर्गम्	= स्वर्गको	कौन्तेय	= हे अर्जुन! (तू)
प्राप्स्यसि	= प्राप्त होगा	युद्धाय	= युद्धके लिये
वा	= अथवा (संग्राममें)	कृतनिश्चयः	= निश्चय करके
जित्वा	= जीतकर	उत्तिष्ठ	= खड़ा हो जा।
महीम्	= पृथ्वीका राज्य		

सुखदुःखे, समे, कृत्वा, लाभालाभौ, जयाजयौ,  
ततः, युद्धाय, युज्यस्व, न, एवम्, पापम्, अवाप्स्यसि ॥ ३८ ॥

यदि तुझे स्वर्ग तथा राज्यकी इच्छा न हो तो भी—

जयाजयौ	= जय-पराजय	युज्यस्व	= तैयार हो जा,
लाभालाभौ	= { लाभ-हानि (और)	एवम्	= { इस प्रकार (युद्ध करनेसे तू)
सुखदुःखे	= सुख-दुःखको	पापम्	= पापको
समे	= समान	न	= नहीं
कृत्वा	= समझकर,	अवाप्स्यसि	= प्राप्त होगा।
ततः	= उसके बाद		
युद्धाय	= युद्धके लिये		

यावान्, अर्थः, उदपाने, सर्वतः, सम्प्लुतोदके,  
तावान्, सर्वेषु, वेदेषु, ब्राह्मणस्य, विजानतः ॥ ४६ ॥

क्योंकि—

सर्वतः	= सब ओरसे	( अस्ति )	= रहता है,
सम्प्लुतोदके	= { परिपूर्ण जलाशयके	विजानतः	= { ( ब्रह्मको ) तत्त्वसे जाननेवाले
( प्राप्ते सति )	= { प्राप्त हो जानेपर	ब्राह्मणस्य	= ब्राह्मणका
उदपाने	= { छोटे जलाशयमें ( मनुष्यका )	सर्वेषु	= समस्त
यावान्	= जितना	वेदेषु	= वेदोंमें
अर्थः	= प्रयोजन	तावान्	= { उतना ( ही प्रयोजन रह जाता है ) ।

कर्मजम्, बुद्धियुक्ताः, हि, फलम्, त्यक्त्वा, मनीषिणः,  
जन्मबन्धविनिर्मुक्ताः, पदम्, गच्छन्ति, अनामयम् ॥ ५१ ॥

हि	= क्योंकि	फलम्	= फलको
बुद्धियुक्ताः	= समबुद्धिसे युक्त	त्यक्त्वा	= त्यागकर
मनीषिणः	= ज्ञानीजन	जन्मबन्ध-	= { जन्मरूप- बन्धनसे मुक्त हो
कर्मजम्	= { कर्मोंसे उत्पन्न होनेवाले	विनिर्मुक्ताः	

अनामयम्	= निर्विकार	पदम्	= परमपदको
		गच्छन्ति	= प्राप्त हो जाते हैं।

श्रुतिविप्रतिपन्ना, ते, यदा, स्थास्यति, निश्चला,  
समाधौ, अचला, बुद्धिः, तदा, योगम्, अवाप्स्यसि ॥ ५३ ॥  
और—

श्रुतिविप्रतिपन्ना	= { भाँति-भाँतिके वचनोंको सुननेसे विचलित हुई	अचला	= स्थिर
ते	= तेरी	स्थास्यति	= ठहर जायगी,
बुद्धिः	= बुद्धि	तदा	= तब (तू)
यदा	= जब	योगम्	= योगको
समाधौ	= परमात्मामें	अवाप्स्यसि	= { प्राप्त हो जायगा अर्थात् तेरा परमात्मासे नित्य संयोग हो जायगा।
निश्चला	= अचल (और)		

विषयाः, विनिवर्तन्ते, निराहारस्य, देहिनः,  
रसवर्जम्, रसः, अपि, अस्य, परम्, दृष्ट्वा, निवर्तते ॥ ५९ ॥

यद्यपि—

निराहारस्य	= { (इन्द्रियोंके द्वारा) विषयोंको ग्रहण न करनेवाले	रसवर्जम्	= { आसक्ति निवृत्त नहीं होती।
देहिनः	= { पुरुषके (भी केवल)	अस्य	= { इस स्थितप्रज्ञ पुरुषकी (तो)
विषयाः	= विषय (तो)	रसः	= आसक्ति
		अपि	= भी
		परम्	= परमात्माका
विनिवर्तन्ते	= { निवृत्त हो जाते हैं, (परंतु उनमें रहनेवाली)	दृष्ट्वा	= साक्षात्कार करके
		निवर्तते	= { निवृत्त हो जाती है।

## Photocopies of some of the Verses of Shrimadbhagavat Gita Chapter 2

## Chapter 2

English Translation of the Photocopies of the Verses of Gita Published from Gita Press Gorakhpur and Translated by Jayadayal Goyandaka: -

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Katham', Bheeshmm', aham', sankhye, Dronam', ch, Madusoodan, IshubhiH, prati, yotsyami, poojarhau, arisoodan || 4||

Then Arjun said that –

<b>Madusoodan</b>	= O Krishna (Slayer of Madhu)	<b>Dronam'</b>	= Dronacharya
<b>aham'</b>	= I	<b>prati yotsyami</b>	= shall fight against
<b>sankhye</b>	= on the battle-field	<b>(yatH)</b>	= because
<b>katham'</b>	= how	<b>arisoodan</b>	= O Arisoodan (destroyer of foes)!
<b>ishubhiH</b>	= with arrows	<b>(tau)</b>	= both of them
<b>Bheeshmm'</b>	= Bheeshm Pitamah	<b>poojarhau</b>	= are worthy of adoration
<b>ch</b>	= and		

Arjun said: O Krishna (Slayer of Madhu), how shall I fight against Bheeshm Pitamah and Dronacharya with arrows on the battle-field? O Arisoodan (destroyer of foes)! They are both worthy of adoration. (4)

Gurun', ahatva, hi, mahaanubhaavaan', shreyH, bhoktum', Bhaikshyam', api, ih, loke, hatva, arthkaamaan', tu, Gurun', ih, ev, bhunjeeye, bhogaan', rudhirprdigdhaan' || 5||

Therefore these –

<b>mahaanubhaavaan</b>	= great	<b>gurun'</b>	= gurus
<b>gurun'</b>	= gurus	<b>hatva</b>	= killing
<b>ahatva</b>	= without slaying (I)	<b>(api)</b>	= also
<b>ih</b>	= in this	<b>ih</b>	= in this (world)
<b>loke</b>	= world	<b>rudhirprdigdhaan'</b>	= bloodstained
<b>bhaikshyam'</b>	= alms	<b>arthkaamaan'</b>	= in the form of wealth and sense-enjoyments
<b>api</b>	= even	<b>bhogaan', ev</b>	= pleasures only
<b>bhoktum'</b>	= to live on	<b>tu</b>	= after all
<b>shreyH</b>	= consider to be better	<b>bhunjeeye</b>	= I shall enjoy
<b>hi</b>	= because		

I consider it better to live on alms in this world without slaying these great gurus because even after killing the gurus, I shall enjoy only blood-stained pleasures in the form of wealth and sense-enjoyments in this world. (5)

Na, ch, etat', vidhmH, katrat', naH, gareeyH, yat', va, Jayem, yadi, va, naH, jayeyuH, yaan', ev, hatva, na,

**JijeevishaamH, te, avasthitaH, prmkhe, DhaartrashtraH || 6 ||**

<b>etat'</b>	= this	<b>naH</b>	= us (they)
<b>ch</b>	= even	<b>jayeyuH</b>	= will conquer (and)
<b>na</b>	= not	<b>yaan'</b>	= whom
<b>vidhmH</b>	= know (that)	<b>hatva</b>	= killing
<b>naH</b>	= for us (to fight or not fight)	<b>na, jijeevishaamH</b>	= we do not even wish to live
<b>katrat'</b>	= which of these two courses	<b>te</b>	= they
<b>gareeyH</b>	= is preferable	<b>ev</b>	= very (our relatives)
<b>yat', va</b>	= or (we do not even know that)	<b>DhaartrashtraH</b>	= sons of Dhratrashtra
<b>jayem</b>	= we will conquer them	<b>prmkhe</b>	= in front of us
<b>yadi, va</b>	= or	<b>avasthitaH</b>	= are standing

We do not even know this whether to fight or not fight, which of these is a preferable course for us; and we do not even know that we will conquer them or they will conquer us. And by killing whom, we do not even wish to live, those very (our relatives) sons of Dhratrashtra are standing in front of us. (6)

**KaarpanyadoshopahatswabhaavH, prchchami, tvaam', DharmammoodhchetaH, yat', shreyH, syaat', nishchitam', broohi, Tat', me, shishyaH, te, aham', shaadhi, mam', tvaam', prpannam' || 7 ||**

<b>kaarpanya-doshopahat-swabhaavH</b>	= with the nature of being smitten by the vice of faint-heartedness (and)	<b>me</b>	= for me
<b>dharmammoodhchetaH</b>	= (my) mind puzzled with regard to duty	<b>broohi</b>	= say (because)
<b>tvaam'</b>	= you	<b>aham'</b>	= I
<b>prchchami</b>	= ask (that)	<b>te</b>	= your
<b>yat'</b>	= which	<b>shishyaH</b>	= disciple (therefore)
<b>nishchitam'</b>	= certainly	<b>tvaam'</b>	= your
<b>shreyH</b>	= auspicious	<b>prpannam'</b>	= in refuge
<b>syaat'</b>	= is	<b>mam'</b>	= me
<b>tat'</b>	= that	<b>shaadhi</b>	= instruct

With the nature of being smitten by the vice of faint-heartedness and my mind puzzled with regard to duty, I ask you that, tell me that way which is certainly auspicious, because I am your disciple. Therefore, instruct me, who has taken refuge in you. (7)

**Na, tu, ev, aham', jaatu, na, aasam', na, tvam', na, ime, janaadhipaH, Na, ch, ev, na, bhavishyaamH, sarve, vayam', ataH, param' || 12 ||**

<b>na, tu</b>	= neither	<b>na</b>	= not
<b>(evam)</b>	= it	<b>(aasan)</b>	= were

<b>ev</b>	= only (is that)	<b>ch</b>	= and
<b>aham</b>	= I	<b>na</b>	= not
<b>jaatu</b>	= at any time	<b>(evam)</b>	= such
<b>na</b>	= not	<b>ev</b>	= only (is that)
<b>aasam'</b>	= was (or)	<b>ataH</b>	= this
<b>tvam</b>	= you	<b>param'</b>	= subsequent to
<b>na</b>	= not	<b>vayam'</b>	= we
<b>(aasiH)</b>	= were (or)	<b>sarve</b>	= all
<b>ime</b>	= these	<b>na</b>	= not
<b>janaadhipaH</b>	= kings	<b>bhavishyaamH</b>	= will be

Neither it is that I was not there at any time or you were not there or these kings were not there, and nor it is that that we will not be there subsequent to this. (12)

**Avinaashi, tu, tat', viddhi, yen', sarvam', idam',tatam',  
Vinaasham', avyasya, asya, na, kashchit', kartum', arhati || 17||**

According to this justice -

<b>avinaashi</b>	= Immortal	<b>tatam'</b>	= has pervaded
<b>tu</b>	= indeed (you)	<b>asya</b>	= this
<b>tat'</b>	= him	<b>avyasya</b>	= immortal
<b>viddhi</b>	= know	<b>vinaasham'</b>	= destruction
<b>yen'</b>	= from whom	<b>kartum'</b>	= in doing
<b>idam'</b>	= this	<b>kashchit'</b>	= no one
<b>sarvam'</b>	= entire world (visible)	<b>na, arhati</b>	= is not capable

Know only him to be immortal from whom this entire visible world has pervaded. No one is capable of destroying this immortal. (17)

**Vaasaansi, jeernaani, yatha, vihaay, navaani, grhnaatiH, narH, aparaani,  
Tatha, shareeraani, vihaay, jeernaani, anyaani, sanyaati, navaani, dehi || 22||**

<b>yatha</b>	= as	<b>tatha</b>	= similarly
<b>narH</b>	= human being	<b>dehi</b>	= soul
<b>jeernaani</b>	= old	<b>jeernaani</b>	= old
<b>vaasaansi</b>	= clothes	<b>shareeraani</b>	= bodies
<b>vihaay</b>	= discarding	<b>vihaay</b>	= discarding
<b>aparaani</b>	= other	<b>anyaani</b>	= other
<b>navaani</b>	= new (clothes)	<b>navaani</b>	= new (bodies)
<b>grhnaatiH</b>	= takes	<b>sanyaati</b>	= acquires

As a human being discarding old clothes wears other new clothes; similarly, the soul discarding old bodies, acquires other new bodies. (22)

**Jaatasya, hi, dhruvH, mrityuH, dhruvam', janm, mrtasya, ch,  
Tasmaat', aparihaarye, arthe, na, tvam', shochitum', arhasi || 27||**



<b>hi</b>	= because ( as per this belief)	<b>dhruvam'</b>	= is certain
<b>jaatasya</b>	= one who is born	<b>tasmaat'</b>	= from this (also)
<b>mrityuH</b>	= death	<b>aparihaarye</b>	= inevitable
<b>dhruvH</b>	= is certain	<b>arthe</b>	= in matter
<b>ch</b>	= and	<b>tvam'</b>	= you
<b>mritasya</b>	= the dead	<b>shochitum'</b>	= to grieve
<b>janm</b>	= birth	<b>na, arhasi</b>	= not worthy

Because as per this belief, death of one who is born is certain and rebirth is inevitable for the dead. From this also, you are not worthy of grieving in this inevitable matter. (27)

**HatH, va, praapsyasi, swargam', jitva, va, bhokshyase, maheem',  
Tasmaat', uttishth, kauntey, yuddhaay, krtnishchayH || 37||**

<b>va</b>	= either (you in the battle)	<b>bhokshyase</b>	= enjoy
<b>hath</b>	= being killed	<b>tasmaat'</b>	= therefore
<b>swargam'</b>	= heaven	<b>kauntey</b>	= O Arjun! (You)
<b>praapsyasi</b>	= will attain	<b>yuddhaay</b>	= for the battle
<b>va</b>	= or (in the battle)	<b>krtnishchayH</b>	= with determination
<b>jitva</b>	= conquering		
<b>maheem'</b>	= kingdom of Earth	<b>uttishth</b>	= stand up

Either you will die in battle and attain heaven or after conquering the battle will enjoy the kingdom of Earth. Therefore, Oh Arjun! Stand up for the battle with determination. (37)

**SukhduHkhe, sme, krtva, laabhaalaabhau, jayaajayau,  
Tath, yuddhaay, yujyasv, na, evam, paapam', avaapsyasi || 38||**

Even if you do not desire for heaven and kingdom –

<b>jayaajayau</b>	= victory-defeat	<b>yuddhaay</b>	= for the battle
<b>laabhaalaabhau</b>	= gain-loss (and)	<b>yujyasv</b>	= get ready
<b>sukhduHkhe</b>	= joy-sorrow	<b>evam</b>	= thus (by fighting)
<b>sme</b>	= alike	<b>paapam'</b>	= sin
<b>krtva</b>	= considering	<b>na</b>	= not
<b>tath</b>	= after that	<b>avaapsyasi</b>	= will incur

Considering victory-defeat, gain-loss, and joy-sorrow alike, get ready for the battle. Thus, you will not incur sin. (38)

**Yaavaan', arthH, udpaane, sarvath, samplutodke,  
Taavaan', sarveshu, vedeshu, braahmanasya, vijaanathH || 46||**

Because –

<b>sarvath</b>	= from everywhere	<b>(asti)</b>	= is
<b>samplutodke</b>	= a brimful reservoir of water	<b>vijaanathH</b>	= who knows (Brahm) in essence

<b>(praapte sati)</b>	= on acquisition of	<b>braahmanasya</b>	= of a Brahman
<b>udpaane</b>	= in a smaller reservoir of water (man's)	<b>sarveshu</b>	= all
<b>yaavaan'</b>	= whatever	<b>vedeshu</b>	= in the Vedas
<b>arthH</b>	= use	<b>taavaan'</b>	= that much (use only is left)

On acquisition of a completely brimful reservoir of water, whatever use a smaller reservoir of water is to a man, the same use are the Vedas to a Brahman who knows (Brahm) in essence. (46)

**Karmjam', buddhiyuktaH, hi, falam', tyaktva, maneeshinH,  
JanmbandhvinirmuktaH, padam', gachchhanti, anaamyam' || 51||**

<b>hi</b>	= because	<b>tyaktva</b>	= renouncing
<b>buddhiyuktaH</b>	= possessing an equipoised mind	<b>janmbandh- vinirmuktaH</b>	= becoming free from the bondage of birth
<b>maneeshinH</b>	= learned men	<b>anaamyam'</b>	= flawless
<b>karmjam'</b>	= arising from actions	<b>padam'</b>	= the supreme state
<b>falam'</b>	= fruit	<b>gachchhanti</b>	= attain

Because learned men with equipoised mind renouncing the fruit of actions, becoming free from the bondage of birth attain the flawless supreme state. (51)

**Shrutivipratipanna, te, yadaa, sthaasyati, nishchla,  
Smaadhau, achla, buddhiH, tadaa, yogam', avaapsyasi || 53||**

And –

<b>shrutivipratipanna</b>	= confused by hearing various statements	<b>achla</b>	= undistracted
<b>te</b>	= your	<b>sthaasyati</b>	= will rest
<b>buddhiH</b>	= intellect	<b>tadaa</b>	= then (you)
<b>yadaa</b>	= when	<b>yogam'</b>	= yog
<b>smaadhau</b>	= in God	<b>avaapsyasi</b>	= attain i.e. you will have eternal union with God.
<b>nishchla</b>	= steady (and)		

Confused by hearing various statements, when your intellect will rest steady and undistracted in God, then you will attain yog i.e. you will be united with God. (53)

**VishyaaH, vinivartante, niraahaarasya, dehinH,  
Rasvarjam', rasH, api, asya, param', drshtva, nivartte || 59||**

Although –

<b>niraahaarasya</b>	= (through senses) who does not enjoy the sense-objects	<b>rasvarjam'</b>	= attachment does not cease
		<b>asya</b>	= of this man with stable mind

<b>dehinH</b>	= a man's (also only)	<b>rashH</b>	= attachment
<b>vishyaaH</b>	= sense-objects	<b>api</b>	= also
<b>vinivartante</b>	= cease to exist, (but in them)	<b>param'</b>	= of God
		<b>drshtva</b>	= interview with
		<b>nivartte</b>	= ceases

Only sense-objects of a man who does not enjoy sense-objects through senses cease to exist, but the attachment to them does not cease. The attachment of this man with stable mind also ceases after having an interview with God. (59)

Photocopies of some of the Verses of Shrimadbhagavat Gita Chapter 3

## अथ तृतीयोऽध्यायः

अर्जुन उवाच—

ज्यायसी, चेत्, कर्मणः, ते, मता, बुद्धिः, जनार्दन,  
तत्, किम्, कर्मणि, घोरे, माम्, नियोजयसि, केशव ॥ १ ॥

इसपर अर्जुनने प्रश्न किया कि—

जनार्दन	= हे जनार्दन!	तत्	= तो फिर
चेत्	= यदि	केशव	= हे केशव!
ते	= आपको	माम्	= मुझे
कर्मणः	= कर्मकी अपेक्षा	घोरे	= भयंकर
बुद्धिः	= ज्ञान	कर्मणि	= कर्ममें
ज्यायसी	= श्रेष्ठ	किम्	= क्यों
मता	= मान्य है	नियोजयसि	= लगाते हैं ?

व्यामिश्रेण, इव, वाक्येन, बुद्धिम्, मोहयसि, इव, मे  
तत्, एकम्, वद, निश्चित्य, येन, श्रेयः, अहम्, आप्नुयाम् ॥ २ ॥

व्यामिश्रेण, इव	= मिले हुए-से	तत्	= उस
वाक्येन	= वचनोंसे	एकम्	= एक बातको
मे	= मेरी	निश्चित्य	= निश्चित करके
बुद्धिम्	= बुद्धिको	वद	= कहिये,
		येन	= जिससे
मोहयसि, इव	= { मानो मोहित कर रहे हैं (इसलिये)	अहम्	= मैं
		श्रेयः	= कल्याणको
		आप्नुयाम्	= प्राप्त हो जाऊँ।

लोके, अस्मिन्, द्विविधा, निष्ठा, पुरा, प्रोक्ता, मया, अनघ,  
ज्ञानयोगेन, साङ्ख्यानाम्, कर्मयोगेन, योगिनाम् ॥ ३ ॥

इस प्रकार अर्जुनके पूछनेपर भगवान् श्रीकृष्ण महाराज बोले—

अनघ	= हे निष्पाप!		अस्मिन्	= इस
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लोके	= लोकमें	साङ्ख्यानाम्	= { साङ्ख्ययोगियों- की (निष्ठा तो)
द्विविधा	= दो प्रकारकी	ज्ञानयोगेन	= { ज्ञानयोगसे <sup>१</sup> (और)
निष्ठा	= निष्ठा*	योगिनाम्	= { योगियोंकी (निष्ठा)
मया	= मेरे द्वारा	कर्मयोगेन	= { कर्मयोगसे <sup>२</sup> (होती है)।
पुरा	= पहले		
प्रोक्ता	= { कही गयी है। (उनमेंसे)		

न, कर्मणाम्, अनारम्भात्, नैष्कर्म्यम्, पुरुषः, अश्नुते,  
न, च, सन्न्यसनात्, एव, सिद्धिम्, समधिगच्छति ॥ ४ ॥

परंतु किसी भी मार्गके अनुसार कर्मोंको स्वरूपसे त्यागनेकी  
आवश्यकता नहीं है; क्योंकि—

पुरुषः	= मनुष्य	च	= और
न	= न (तो)	न	= न
कर्मणाम्	= कर्मोंका	सन्न्यसनात्,	= { (कर्मोंके केवल) त्यागमात्रसे
अनारम्भात्	= आरम्भ किये बिना	एव	
नैष्कर्म्यम्	= निष्कर्मताको <sup>३</sup>	सिद्धिम्	= सिद्धि यानी
	{ यानी योग- निष्ठाको		{ सांख्यनिष्ठाको (ही)
अश्नुते	= प्राप्त होता है	समधिगच्छति	= प्राप्त होता है।

न, हि, कश्चित्, क्षणम्, अपि, जातु, तिष्ठति, अकर्मकृत्,  
कार्यते, हि, अवशः, कर्म, सर्वः, प्रकृतिजैः, गुणैः ॥ ५ ॥

तथा सर्वथा कर्मोंका स्वरूपसे त्याग हो भी नहीं सकता—

हि	= निःसन्देह	अकर्मकृत्	= बिना कर्म किये
कश्चित्	= कोई भी (मनुष्य)	न	= नहीं
जातु	= किसी भी कालमें	तिष्ठति	= रहता;
क्षणम्	= क्षणमात्र	हि	= क्योंकि
अपि	= भी		

सर्वः	= { सारा मनुष्य- समुदाय	अवशः	= परवश हुआ
प्रकृतिजैः	= प्रकृतिजनित	कर्म	= कर्म करनेके लिये
गुणैः	= गुणोंद्वारा	कार्यते	= { बाध्य किया जाता है।

कर्मेन्द्रियाणि, संयम्य, यः, आस्ते, मनसा, स्मरन्,  
इन्द्रियार्थान्, विमूढात्मा, मिथ्याचारः, सः, उच्यते ॥ ६ ॥

इसलिये—

यः	= जो	इन्द्रियार्थान्	= इन्द्रियोंके विषयोंका
विमूढात्मा	= मूढ़बुद्धि मनुष्य	स्मरन्	= चिन्तन करता
कर्मेन्द्रियाणि	= { समस्त इन्द्रियों- को (हठपूर्वक रूपसे)	आस्ते	= रहता है,
संयम्य	= रोककर	सः	= वह
मनसा	= मनसे (उन)	मिथ्याचारः	= { मिथ्याचारी अर्थात् दम्भी
		उच्यते	= कहा जाता है।

यः, तु, इन्द्रियाणि, मनसा, नियम्य, आरभते, अर्जुन,  
कर्मेन्द्रियैः, कर्मयोगम्, असक्तः, सः, विशिष्यते ॥ ७ ॥

तु	= किंतु	असक्तः	= अनासक्त हुआ
अर्जुन	= हे अर्जुन!	कर्मेन्द्रियैः	= समस्त इन्द्रियोंद्वारा
यः	= जो (पुरुष)	कर्मयोगम्	= कर्मयोगका
मनसा	= मनसे	आरभते	= आचरण करता है,
इन्द्रियाणि	= इन्द्रियोंको	सः	= वही
नियम्य	= वशमें करके	विशिष्यते	= श्रेष्ठ है।

नियतम्, कुरु, कर्म, त्वम्, कर्म, ज्यायः, हि, अकर्मणः,  
शरीरयात्रा, अपि, च, ते, न, प्रसिद्ध्येत्, अकर्मणः ॥ ८ ॥

इसलिये—

त्वम्	= तू	ज्यायः	= श्रेष्ठ है
नियतम्	= शास्त्रविहित	च	= तथा
कर्म	= कर्तव्यकर्म	अकर्मणः	= कर्म न करनेसे
कुरु	= कर;	ते	= तेरा
हि	= क्योंकि	शरीरयात्रा	= शरीर-निर्वाह
अकर्मणः	= { कर्म न करनेकी अपेक्षा	अपि	= भी
कर्म	= कर्म करना	न	= नहीं
		प्रसिद्ध्येत्	= सिद्ध होगा।

यज्ञार्थात्, कर्मणः, अन्यत्र, लोकः, अयम्, कर्मबन्धनः,  
तदर्थम्, कर्म, कौन्तेय, मुक्तसङ्गः, समाचर ॥ ९ ॥

यज्ञार्थात्	= { यज्ञके निमित्त किये जानेवाले	कौन्तेय	= (इसलिये) = हे अर्जुन! (तू)
कर्मणः	= कर्मोंसे अतिरिक्त	मुक्तसङ्गः	= { आसक्तिसे रहित होकर
अन्यत्र	= { दूसरे कर्मोंमें (लगा हुआ ही)	तदर्थम्	= { उस यज्ञके निमित्त (ही भलीभाँति)
अयम्	= यह	कर्म	= कर्तव्यकर्म
लोकः	= मनुष्य-समुदाय	समाचर	= कर।
कर्मबन्धनः	= कर्मोंसे बँधता है।		

सहयज्ञाः, प्रजाः, सृष्ट्वा, पुरा, उवाच, प्रजापतिः,  
अनेन, प्रसविष्यध्वम्, एषः, वः, अस्तु, इष्टकामधुक् ॥ १० ॥

प्रजापतिः	= प्रजापति ब्रह्माने	प्रसविष्यध्वम्	= { वृद्धिको प्राप्त होओ (और)
पुरा	= कल्पके आदिमें	एषः	= यह यज्ञ
सहयज्ञाः	= यज्ञसहित	वः	= तुमलोगोंको
प्रजाः	= प्रजाओंको	इष्टकामधुक्	= { इच्छित भोग प्रदान करनेवाला
सृष्ट्वा	= रचकर (उनसे)	अस्तु	= हो।
उवाच	= कहा (कि)		
(यूयम्)	= तुमलोग		
अनेन	= इस यज्ञके द्वारा		

देवान्, भावयत, अनेन, ते, देवाः, भावयन्तु, वः,  
परस्परम्, भावयन्तः, श्रेयः, परम्, अवाप्स्यथ ॥ ११ ॥

अनेन	= इस यज्ञके द्वारा	देवाः	= देवता
देवान्	= देवताओंको	वः	= तुमलोगोंको
भावयत	= उन्नत करो (और)	भावयन्तु	= उन्नत करें।
ते	= वे		

( एवम् )	= { इस प्रकार ( निःस्वार्थभावसे )	( यूयम् )	= तुमलोग
परस्परम्	= एक-दूसरेको	परम्	= परम
भावयन्तः	= उन्नत करते हुए	श्रेयः	= कल्याणको
		अवाप्स्यथ	= प्राप्त हो जाओगे ।

इष्टान्, भोगान्, हि, वः, देवाः, दास्यन्ते, यज्ञभाविताः,  
तैः, दत्तान्, अप्रदाय, एभ्यः, यः, भुङ्क्ते, स्तेनः, एव, सः ॥ १२ ॥

यज्ञभाविताः	= { यज्ञके द्वारा बढ़ाये हुए	तैः	= { उन देवताओंके द्वारा
देवाः	= देवता	दत्तान्	= दिये हुए भोगोंको
वः	= { तुमलोगोंको ( बिना माँगे ही )	यः	= जो पुरुष
इष्टान्	= इच्छित	एभ्यः	= इनको
भोगान्	= भोग	अप्रदाय	= { बिना दिये ( स्वयम् )
हि	= निश्चय ही	भुङ्क्ते	= भोगता है,
		सः	= वह
दास्यन्ते	= { देते रहेंगे । ( इस प्रकार )	स्तेनः	= चोर
		एव	= ही है ।

यज्ञशिष्टाशिनः, सन्तः, मुच्यन्ते, सर्वकिल्बिषैः,  
भुञ्जते, ते, तु, अधम्, पापाः, ये, पचन्ति, आत्मकारणात् ॥ १३ ॥

यज्ञशिष्टाशिनः	= { यज्ञसे बचे हुए अन्नको खानेवाले	आत्मकारणात्	= { अपना शरीर पोषण करनेके लिये ही
सन्तः	= श्रेष्ठ पुरुष	पचन्ति	= { (अन्न) पकाते हैं,
सर्वकिल्बिषैः	= सब पापोंसे	ते	= वे
मुच्यन्ते	= { मुक्त हो जाते हैं ( और )	तु	= तो
ये	= जो	अधम्	= पापको ( ही )
पापाः	= पापीलोग	भुञ्जते	= खाते हैं ।



अन्नात्, भवन्ति, भूतानि, पर्जन्यात्, अन्नसम्भवः,  
 यज्ञात्, भवति, पर्जन्यः, यज्ञः, कर्मसमुद्भवः ॥ १४ ॥  
 कर्म, ब्रह्मोद्भवम्, विद्धि, ब्रह्म, अक्षरसमुद्भवम्,  
 तस्मात्, सर्वगतम्, ब्रह्म, नित्यम्, यज्ञे, प्रतिष्ठितम् ॥ १५ ॥

क्योंकि—

भूतानि	= सम्पूर्ण प्राणी	ब्रह्मोद्भवम्	= { वेदसे उत्पन्न (और)
अन्नात्	= अन्नसे	ब्रह्म	= वेदको
भवन्ति	= उत्पन्न होते हैं,	अक्षरसमुद्भवम्	= { अविनाशी परमात्मासे उत्पन्न हुआ
अन्नसम्भवः	= अन्नकी उत्पत्ति	विद्धि	= जान।
पर्जन्यात्	= { वृष्टिसे (होती है)	तस्मात्	= { इससे (सिद्ध होता है कि)
पर्जन्यः	= वृष्टि	सर्वगतम्	= सर्वव्यापी
यज्ञात्	= यज्ञसे	ब्रह्म	= { परम अक्षर परमात्मा
भवति	= होती है (और)	नित्यम्	= सदा ही
यज्ञः	= यज्ञ	यज्ञे	= यज्ञमें
कर्मसमुद्भवः	= { विहित कर्मोंसे उत्पन्न होनेवाला है।	प्रतिष्ठितम्	= प्रतिष्ठित है।
कर्म	= { कर्मसमुदायको (तू)		

एवम्, प्रवर्तितम्, चक्रम्, न, अनुवर्तयति, इह, यः,  
 अघायुः, इन्द्रियारामः, मोघम्, पार्थ, सः, जीवति ॥ १६ ॥

पार्थ	= हे पार्थ!	सः	= वह
यः	= जो पुरुष	इन्द्रियारामः	= { इन्द्रियोंके द्वारा भोगोंमें रमण करनेवाला
इह	= इस लोकमें	अघायुः	= पापायु (पुरुष)
एवम्	= { इस प्रकार (परम्परासे	मोघम्	= व्यर्थ (ही)
प्रवर्तितम्	= प्रचलित	जीवति	= जीता है।
चक्रम्	= सृष्टिचक्रके		
न, अनुवर्तयति	= { अनुकूल नहीं बरतता अर्थात्		

तस्मात्, असक्तः, सततम्, कार्यम्, कर्म, समाचर,  
असक्तः, हि, आचरन्, कर्म, परम्, आप्नोति, पूरुषः ॥ १९ ॥

तस्मात्	= इसलिये (तू)	असक्तः	= { आसक्तिसे रहित होकर
सततम्	= निरन्तर		
असक्तः	= { आसक्तिसे रहित होकर (सदा)	कर्म	= कर्म
कार्यम्, कर्म	= कर्तव्यकर्मको	आचरन्	= करता हुआ
समाचर	= { भलीभाँति करता रह।	पूरुषः	= मनुष्य
हि	= क्योंकि	परम्	= परमात्माको
		आप्नोति	= प्राप्त हो जाता है।

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

हि	= क्योंकि	वर्तेयम्	= { बरतूँ (तो बड़ी हानि हो जाय; क्योंकि)
पार्थ	= हे पार्थ!		
यदि	= यदि	मनुष्याः	= मनुष्य
जातु	= कदाचित्	सर्वशः	= सब प्रकारसे
अहम्	= मैं	मम	= मेरे (ही)
अतन्द्रितः	= सावधान होकर	वर्त्म	= मार्गका
कर्मणि	= कर्मोंमें	अनुवर्तन्ते	= अनुसरण करते हैं।
न	= न		

न, बुद्धिभेदम्, जनयेत्, अज्ञानाम्, कर्मसङ्गिनाम्,  
जोषयेत्, सर्वकर्माणि, विद्वान्, युक्तः, समाचरन् ॥ २६ ॥

तथा—

युक्तः	= { परमात्माके स्वरूपमें अटल स्थित हुए	कर्मसङ्गिनाम्	= { शास्त्रविहितकर्मों- में आसक्तिवाले
विद्वान्	= { ज्ञानी पुरुषको (चाहिये कि वह)	बुद्धिभेदम्	= { बुद्धिमें भ्रम अर्थात् कर्मोंमें अश्रद्धा

न, जनयेत्	= { उत्पन्न न करे । (किंतु स्वयम्)	समाचरन्	= { भलीभाँति करता हुआ (उनसे भी वैसे ही)
सर्वकर्माणि	= { शास्त्रविहित समस्त कर्म	जोषयेत्	= करवावे ।

ये, मे, मतम्, इदम्, नित्यम्, अनुतिष्ठन्ति, मानवाः,  
श्रद्धावन्तः, अनसूयन्तः, मुच्यन्ते, ते, अपि, कर्मभिः ॥ ३१ ॥

और हे अर्जुन!—

ये	= जो कोई	मतम्	= मतका
मानवाः	= मनुष्य	नित्यम्	= सदा
अनसूयन्तः	= { दोषदृष्टिसे रहित (और)	अनुतिष्ठन्ति	= अनुसरण करते हैं,
श्रद्धावन्तः	= श्रद्धायुक्त होकर	ते	= वे
मे	= मेरे	अपि	= भी
इदम्	= इस	कर्मभिः	= सम्पूर्ण कर्मोंसे
		मुच्यन्ते	= छूट जाते हैं ।

श्रेयान्, स्वधर्मः, विगुणः, परधर्मात्, स्वनुष्ठितात्  
स्वधर्मे, निधनम्, श्रेयः, परधर्मः, भयावहः ॥ ३५ ॥

इसलिये उन दोनोंको जीतकर सावधान हुआ स्वधर्मका आचरण करे;  
क्योंकि—

स्वनुष्ठितात्	= { अच्छी प्रकार आचरणमें लाये हुए	स्वधर्मे	= अपने धर्ममें (तो)
परधर्मात्	= दूसरेके धर्मसे	निधनम्	= मरना (भी)
विगुणः	= गुणरहित (भी)	श्रेयः	= { कल्याणकारक है (और)
स्वधर्मः	= अपना धर्म	परधर्मः	= दूसरेका धर्म
श्रेयान्	= अति उत्तम है ।	भयावहः	= { भयको देनेवाला है ।

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

और यदि तू समझे कि इन्द्रियोंको रोककर कामरूप वैरीको मारनेकी मेरी शक्ति नहीं है तो तेरी यह भूल है; क्योंकि—

इन्द्रियाणि	= { इन्द्रियोंको (स्थूल शरीरसे)	मनसः	= मनसे
		तु	= भी
पराणि	= { पर यानी श्रेष्ठ, बलवान् और सूक्ष्म	परा	= पर
		बुद्धिः	= बुद्धि है
		तु	= और
आहुः	= कहते हैं;	यः	= जो
इन्द्रियेभ्यः	= इन इन्द्रियोंसे	बुद्धेः	= बुद्धिसे (भी)
परम्	= पर	परतः	= अत्यन्त पर है,
मनः	= मन है,	सः	= वह (आत्मा) है।

एवम्, बुद्धेः, परम्, बुद्ध्वा, संस्तभ्य, आत्मानम्, आत्मना,  
जहि, शत्रुम्, महाबाहो, कामरूपम्, दुरासदम् ॥ ४३ ॥

एवम्	= इस प्रकार	आत्मानम्	= मनको
बुद्धेः	= बुद्धिसे	संस्तभ्य	= वशमें करके
परम्	= { पर अर्थात् सूक्ष्म बलवान् और अत्यन्त श्रेष्ठ आत्माको	महाबाहो	= { हे महाबाहो! (तू इस)
		कामरूपम्	= कामरूप
बुद्ध्वा	= जानकर (और)	दुरासदम्	= दुर्जय
आत्मना	= बुद्धिके द्वारा	शत्रुम्	= शत्रुको
		जहि	= मार डाल।

Photocopies of some of the Verses of Shrimadbhagavat Gita Chapter 3

Chapter Three

Arjun said

Jyaayasi, chet', karmanH, te, mta, buddhiH, janardan,  
Tat', kim', karmani, ghorey, mam', niyojayasi, keshav || 1 ||

On this, Arjun asked a question that –

janardan	= O Janardan !	tat'	= then
chet'	= If	keshav	= O Keshav !
te	= to you	mam'	= me
karmanH	= than action	ghorey	= terrible
buddhiH	= knowledge	karmani	= in action
jyaayasi	= superior	kim'	= why
mta	= is considered	niyojayasi	= engage ?

O Janardan! If you consider knowledge to be superior to action, then O Keshav! Why do you engage me in terrible action? (1)

Vyamishren, iv, vaakyen, buddhim', mohyasi, iv, me,  
Tat', ekam', vad, nishchitya, yen, shreyH, aham', aapnuyaam' || 2 ||

vyamishren, iv	= mixed	ekam'	= one thing
vaakyen	= statements	nishchitya	= definitely
me	= my	vad	= tell
buddhim'	= intellect	yen	= by which
mohyasi, iv	= as if are deluding (therefore)	aham'	= I
tat'	= that	shreyH	= well-being
		aapnuyaam'	= attain

You are as if deluding my intellect with mixed statements. Therefore, tell that one definite thing by which I shall attain well-being. (2)

Loke, asmin', dwividha, nishtha, pura, prokta, mya, anagh,  
Gyanyogen, saankhyaanaam', karmyogen, yoginaam' || 3 ||

On this question of Arjun, God Shri Krishna Maharaj said –

anagh	= O Sinless One!	prokta	= have been stated (out of them)
asmin'	= this	saankhyaanaam'	= (dedication) of Saankhyayogis
loke	= in world	gyanyogen	= towards Gyanyog (path of knowledge) (and)
dwividha	= of two types	yoginaam'	= (dedication) of yogis
nishtha	= dedication	karmyogen	= is towards Karmyog (path of action)
mya	= by me		
pura	= earlier		

O Sinless one! Two types of dedication in this world have been stated earlier by me in this world. Out of them, the dedication of the Saankhyayogis is towards Gyanyog (path of knowledge) and the dedication of the yogis is towards Karmyog (path of action). (3)

**Na, karmnaam', anaarambhaat', naishkarmyam', purushH, ashnute,  
Na, ch, sannyasnaat', ev, siddhim', samdhigachchhati || 4||**

But there is no need to physically renounce actions as per any path because –

<b>purushH</b>	= man	<b>ch</b>	= and
<b>na</b>	= neither	<b>na</b>	= nor
<b>karmnaam'</b>	= of actions	<b>sannyasnaat', ev</b>	= by mere renunciation (of actions)
<b>anaarambhaat'</b>	= without commencing	<b>siddhim'</b>	= spiritual power i.e. dedication to knowledge
<b>naishkarmyam'</b>	= actionlessness i.e. dedication to yog	<b>samdhigachchhati</b>	= attains
<b>ashnute</b>	= attains		

Man neither attains freedom from action without commencing actions, and nor does he attain spiritual power by merely renunciation of actions. (4)

**Na, hi, kashchit', kshanam', api, jaatu, tishthti, akarmkrit',  
Kaaryte, hi, avashH, karm, sarvH, prakritijaiH, gunaiH || 5||**

And a total renunciation of actions is physically not possible –

<b>hi</b>	= undoubtedly	<b>hi</b>	= because
<b>kashchit'</b>	= no one	<b>sarvH</b>	= entire mankind
<b>jaatu</b>	= at any time	<b>prakritijaiH</b>	= born by Prakriti
<b>kshanam'</b>	= for a moment	<b>gunaiH</b>	= gunas
<b>api</b>	= even	<b>avashH</b>	= overpowered by
<b>akarmkrit'</b>	= without performing action	<b>karm</b>	= to perform action
<b>na</b>	= not	<b>kaaryte</b>	= is bound
<b>tishthti</b>	= remains		

Undoubtedly, no one remains without performing action even for a moment at any time. Because the entire mankind, overpowered by the gunas born by Prakriti, is bound to perform action. (5)

**Karmendriyani, sanyamya, yaH, aaste, mansa, smaran',  
Indriyarthan', vimoodatma, mithyacharH, saH, uchyate || 6||**

Therefore –

<b>yaH</b>	= who	<b>indriyarthan'</b>	= the objects of (those) senses
<b>vimoodatma</b>	= foolish person	<b>smaran'</b>	= dwells
<b>karmendriyani</b>	= all the senses (forcefully outwardly)	<b>aaste</b>	= keeps doing
<b>sanyamya</b>	= restraining	<b>saH</b>	= he
<b>mansa</b>	= mentally	<b>mithyacharH</b>	= a hypocrite
		<b>uchyate</b>	= is called.

A foolish person, who outwardly forcefully restraining all senses, mentally keeps dwelling on the objects of those senses, he is called a hypocrite. (6)

YaH, tu, indriyaani, mansa, niyamya, aarabhte, Arjun,  
KarmendriyaiH, karmyogam', asaktH, saH, vishishyate || 7 ||

<b>tu</b>	= but	<b>asaktH</b>	= remaining unattached
<b>Arjun</b>	= O Arjun!	<b>karmendriyaiH</b>	= through all the senses
<b>yaH</b>	= who (person)	<b>karmyogam'</b>	= yog of action
<b>mansa</b>	= mentally	<b>aarabhte</b>	= undertakes
<b>indriyaani</b>	= senses	<b>saH</b>	= he alone
<b>niyamya</b>	= controlling	<b>vishishyate</b>	= is the best

But O Arjun! A person, who controlling the senses mentally, remaining unattached, undertakes the yog of action through all the senses, he alone is the best. (7)

Niyatam', kuru, karm, tvam', karm, jyayH, hi, akarmanH,  
Shareeryatra, api, ch, te, na, prsiddhyet', akarmanH || 8 ||  
Therefore –

<b>tvam'</b>	= you	<b>jyayH</b>	= is superior
<b>niyatam'</b>	= prescribed in the scriptures	<b>ch</b>	= and
<b>karm</b>	= duty	<b>akarmanH</b>	= through inaction
<b>kuru</b>	= perform	<b>te</b>	= your
<b>hi</b>	= because	<b>shareeryatra</b>	= the maintenance of body
<b>akarmanH</b>	= compared to inaction	<b>api</b>	= also
<b>karm</b>	= to perform action	<b>na</b>	= not
		<b>prsiddhyet'</b>	= will be accomplished

You may perform duty as prescribed in the scriptures because action is superior to inaction, and through inaction, the maintenance of your body will also not be accomplished. (8)

Yagyarthat', karmanH, anyatr, lokH, ayam', karmbandhanH,  
Tadartham', karm, kauntey, muksangH, smaachar || 9 ||

<b>yagyarthat'</b>	= performed for the sake of yagya (religious ceremony)	<b>kauntey</b>	= (therefore) O Arjun! You
<b>karmanH</b>	= apart from the actions	<b>muksangH</b>	= becoming free from attachment
<b>anyatr</b>	= other actions (engaged)	<b>tadartham'</b>	= for the sake of that yagya (itself properly)
<b>ayam'</b>	= this	<b>karm</b>	= duty
<b>lokH</b>	= mankind	<b>smaachar</b>	= perform
<b>karmbandhanH</b>	= gets bound by actions		

Engaged in other actions apart from the actions performed for the sake of yagya (religious ceremony), this mankind gets bound by actions. Therefore, O Arjun! Becoming free from attachment, you may properly perform duty for the sake of that yagya itself. (9)

**SahyagyaH, prjaH, srshtva, pura, uvaach, prjapatiH,  
Anen, prsvishyadhvm', eshH, vaH, astu, ishtkamdhuk' || 10||**

<b>prjapatiH</b>	= Lord of all beings, Brahma	<b>anen</b>	= from this yagya
<b>pura</b>	= in the beginning of creation	<b>prsvishyadhvm'</b>	= prosper (and)
<b>sahyagyaH</b>	= along with yagya	<b>eshH</b>	= this yagya
<b>prjaH</b>	= all beings	<b>vaH</b>	= you people
<b>srshtva</b>	= creating	<b>ishtkamdhuk'</b>	= the giver of desired enjoyments
<b>uvaach</b>	= said (to them that)	<b>astu</b>	= be
<b>(yuyam')</b>	= you people		

The lord of all beings, Brahma, in the beginning of creation after creating all beings along with yagya, said to them that you may prosper from this yagya (religious acts) and this yagya be the giver of desired enjoyments to you. (10)

**Devaan', bhaavyat, anen, te, devaH, bhaavyantu, vaH,  
Parasparam', bhaavyantH, shreyH, param', avaapsyath || 11||**

<b>anen</b>	= through this yagya	<b>(evam')</b>	= in this way (selflessly)
<b>devaan',</b>	= deities	<b>parasparam'</b>	= each other
<b>bhaavyat</b>	= foster (and)	<b>bhaavyantH</b>	= fostering
<b>te</b>	= those	<b>(yuyam')</b>	= you people
<b>devaH</b>	= deities	<b>param'</b>	= supreme
<b>vaH</b>	= you people	<b>shreyH</b>	= well-being
<b>bhaavyantu</b>	= may foster	<b>avaapsyath</b>	= will attain

Through this yagya, foster the deities and those deities may foster you. In this way, selflessly fostering each other, you will attain supreme well-being. (11)

**Ishtaan', bhogaan', hi, vaH, devaH, daasyante, yagyabhaavitaH,  
TaiH, dattaan', aprdaay, ebhyaH, yaH, bhunkte, stenH, ev, saH || 12||**

<b>yagyabhaavitaH</b>	= fostered by the yagya	<b>dattaan'</b>	= bestowed enjoyments
<b>devaH</b>	= deities	<b>yaH</b>	= who
<b>vaH</b>	= on you people (unasked)	<b>ebhyaH</b>	= to them
<b>ishtaan'</b>	= desired	<b>aprdaay</b>	= without giving (in return)
<b>bhogaan'</b>	= enjoyments	<b>bhunkte</b>	= (himself) enjoys
<b>hi</b>	= surely	<b>saH</b>	= he



<b>daasyante</b>	= will keep bestowing (thus)	<b>stenH</b>	= thief
<b>taiH</b>	= by those deities	<b>ev</b>	= undoubtedly

Fostered by the yagya, the deities will surely keep bestowing on you unasked desired enjoyments. Thus, he who enjoys the enjoyments bestowed by those deities without offering anything to them in return, is undoubtedly a thief.

**YagyashishtashinH, santhH, muchyante, sarvkiilbishaiH,  
Bhunjte, te, tu, agham', papaH, ye, pachanti, aatmkaarnaat' || 13||**

<b>yagyashishtashinH</b>	= who consume food left over after yagya	<b>aatmkaarnaat'</b>	= only for nourishing their bodies
<b>santhH</b>	= virtuous people	<b>pachanti</b>	= cook (food)
<b>sarvkiilbishaiH</b>	= from all sins	<b>te</b>	= they
<b>muchyante</b>	= are freed (and)	<b>tu</b>	= only
<b>ye</b>	= who	<b>agram'</b>	= sin
<b>papaH</b>	= sinners	<b>bhunjte</b>	= eat

The virtuous who consume food left over after yagya are freed from all sins and the sinners who only cook food for nourishing their bodies, they only eat sin. (13)

**Annaat', bhavanti, bhootaani, parjanyaat', annsambhavH,  
Yagyaat', bhavti, parjanyaH, yagyaH, karmsamudbhavH || 14||  
Karm, brahmodbhavam', viddhi, Brahm, aksharsamudbhavam',  
Tasmaat', sarvgatam', Brahm, nityam', yagye, prtishthitam' || 15||**

<b>bhootaani</b>	= all beings	<b>brahmodbhavam'</b>	= arising from Vedas (and)
<b>annaat'</b>	= from food	<b>Brahm</b>	= the Vedas
<b>bhavanti</b>	= arise	<b>aksharsamudbhavam'</b>	= originated from the immortal God
<b>annsambhavH</b>	= production of food	<b>viddhi</b>	= know
<b>parjanyaat'</b>	= (is) from rain	<b>tasmaat'</b>	= from this (it is proved that)
<b>parjanyaH</b>	= rain	<b>sarvgatam'</b>	= All-pervading
<b>yagyaat'</b>	= from yagya (religious ritual)	<b>Brahm</b>	= Param Akshar Parmatma (Supreme Eternal God)
<b>bhavti</b>	= ensues (and)	<b>nityam'</b>	= always
<b>yagyaH</b>	= yagya (religious ritual)	<b>yagye</b>	= in the yagya
<b>karmsamudbhavH</b>	= arises from prescribed actions	<b>prtishthitam'</b>	= is situated
<b>karm</b>	= action		

All beings arise from food. Food is produced from rain. Rain ensues from yagya (religious ritual) and yagya (religious ritual) arises from prescribed actions. Know action to have originated from the Vedas and the Vedas to have originated from the Immortal God. This proves that the All-pervading Supreme Eternal God is always situated in the yagya. (14-15)

**Evam', prvartitam', chakrm', na, anuvartyati, ih, yaH,  
AghaayuH, indriyaaraamH, mogham', paarth, saH, jeevti || 16||**

<b>paarth</b>	= O Paarth (Arjun)!	<b>na, anuvartyati</b>	= not follows i.e. does not perform his duties
<b>yaH</b>	= he who	<b>saH</b>	= that
<b>ih</b>	= in this world	<b>indriyaaraamH</b>	= enjoying the pleasures through the senses
<b>evam'</b>	= thus (by tradition)	<b>aghaayuH</b>	= sinful person
<b>prvartitam'</b>	= prevalent	<b>mogham'</b>	= in vain (only)
<b>chakrm'</b>	= wheel of creation	<b>jeevti</b>	= lives

O Paarth (Arjun)! In this world, he who does not follow the wheel of nature thus prevalent by tradition i.e. who does not perform his duties, that sinful person, who enjoys the worldly pleasures through senses, lives only in vain. (16)

**Tasmaat', asakth, sattam', kaaryam', karm, smaachar,  
Asakth, hi, aachran', karm, param', aapnoti, poorushH || 19||**

<b>tasmaat'</b>	= therefore (you)	<b>asakth</b>	= becoming free from attachment
<b>sattam'</b>	= constantly	<b>karm</b>	= action
<b>asakth</b>	= becoming free from attachment (always)	<b>aachran'</b>	= doing
<b>kaaryam', karm</b>	= prescribed duty	<b>poorushH</b>	= man
<b>smaachar</b>	= perform adequately	<b>param'</b>	= God
<b>hi</b>	= because	<b>aapnoti</b>	= attains

Therefore, keep performing your prescribed duty adequately by constantly becoming free from attachment, because a man by doing action without attachment attains God. (19)

**Yadi, hi, aham', na, varteym', jaatu, karmni, atandrith,  
Mm, vartm, anuvartante, manushyaH, Paarth, sarvashH || 23||**

<b>hi</b>	= because	<b>varteym'</b>	= engage (then there can be great harm; because)
<b>paarth</b>	= O Paarth (Arjun)!	<b>manushyaH</b>	= human beings
<b>yadi</b>	= if	<b>sarvashH</b>	= in all respects
<b>jaatu</b>	= ever	<b>mm</b>	= my (only)
<b>aham'</b>	= I	<b>vartm</b>	= path
<b>atandrith</b>	= scrupulously	<b>anuvartante</b>	= follow
<b>karmni</b>	= in actions		
<b>na</b>	= not		

Because O Paarth (Arjun)! If ever I not engage scrupulously in actions, then there can be great harm because human beings follow my path in all respects. (23)

**Na, buddhibhedam', janyet', agyaanaam', karmsanginaam',  
Joshyet', sarvkarmani, vidwaan', yukth, smaacharan' || 26||**

<b>yukth</b>	= engrossed firmly in the image of God	<b>na, janyet'</b>	= not arise (but himself)
<b>vidwaan'</b>	= a learned man should	<b>sarvkarmani</b>	= all the actions prescribed in the scriptures
<b>karmsanginaam'</b>	= attached to actions prescribed in the scriptures	<b>smaacharan'</b>	= adequately performing (same by them also)
<b>agyaanaam'</b>	= of the ignorants	<b>joshyet'</b>	= make them perform
<b>buddhibhedam'</b>	= confusion in the mind i.e. disbelief in the actions		

A learned man engrossed firmly in the image of God should not arise confusion in the mind of the ignorants attached to actions prescribed in the scriptures, but himself adequately performing all the actions prescribed in the scriptures should make them also perform the same. (26)

**Ye, me, matam', idam', nityam', anutishthanti, maanvaH,  
ShrddhavantH, ansooyantH, muchyante, te, api, karmbhiH || 31||**

<b>ye</b>	= whoever	<b>matam'</b>	= opinion
<b>maanvaH</b>	= men	<b>nityam'</b>	= always
<b>ansooyantH</b>	= free from fault-finding (and)	<b>anutishthanti</b>	= follow
<b>shrddhavantH</b>	= with faith	<b>te</b>	= they
<b>me</b>	= my	<b>api</b>	= also
<b>idam'</b>	= this	<b>karmbhiH</b>	= from all the actions
		<b>muchyante</b>	= are freed

Whichever men, free from fault-finding and with faith, always follow this opinion of mine, they are also freed from all the actions. (31)

**Shreyaan', swadharmH, vigunH, pardharmaat', swanushtithaat',  
Swadharme, nidhnam', shreyH, pardharmH, bhyaavahH || 35||**

<b>swanushtithaat'</b>	= well brought into practice	<b>swadharme</b>	= in one's religion
<b>pardharmaat'</b>	= other's religion	<b>nidhnam'</b>	= (even) dying
<b>vigunH</b>	= devoid of merits (also)	<b>shreyH</b>	= brings welfare (and)
<b>swadharmH</b>	= one's own religion	<b>pardharmH</b>	= other's religion
<b>shreyaan'</b>	= is much better	<b>bhyaavahH</b>	= is frightening

One's own religion which is devoid of merit is much better than other's religion which is very well brought into practice. Even dying in one's own religion brings welfare and other's religion is frightening. (35)

**Indriyaani, paraani, aahuH, indriyebhyaH, param', manH,  
ManasH, tu, paraa, buddhiH, yaH, buddheH, parathH, tu, saH || 42||**

<b>Indriyaani</b>	= senses (than the gross body)	<b>paraa</b>	= greater
<b>paraani</b>	= <i>par</i> i.e. greater, stronger and subtler	<b>buddhiH</b>	= is intellect
<b>aahuH</b>	= are said to be	<b>tu</b>	= and
<b>indriyebhyaH</b>	= than these senses	<b>yaH</b>	= which
<b>param'</b>	= greater	<b>buddheH</b>	= than intellect
<b>manH</b>	= is mind	<b>parathH</b>	= much greater
<b>manasH</b>	= than mind	<b>saH</b>	= it is (soul)
<b>tu</b>	= even		

Senses are said to be greater, stronger and subtler than the gross body. Mind is greater than these senses. Intellect is even greater than mind and that which is even much greater than intellect is the soul. (42)

**Evam', buddheH, param', bud'dhva, sanstabhya, aatmaanam', aatmna,  
Jahi, shatrum', mahabaho, kaamroopam', duraasadam' || 43||**

<b>evam'</b>	= thus	<b>sanstabhya</b>	= subduing
<b>buddheH</b>	= than the intellect	<b>mahabaho</b>	= O mighty-armed! (you)
<b>param'</b>	= <i>par</i> i.e. subtler, stronger, and much greater soul	<b>kaamroopam'</b>	= in the form of sex
<b>bud'dhva</b>	= knowing (and)	<b>duraasadam'</b>	= difficult to overcome
<b>aatmna</b>	= by intellect	<b>shatrum'</b>	= enemy
<b>aatmaanam'</b>	= mind	<b>jahi</b>	= kill

Thus, knowing the soul to be subtler, stronger and much greater than the intellect and subduing mind by the intellect, O mighty-armed Arjun! Kill this enemy in the form of sex that is difficult to overcome. (43)

## अथ चतुर्थोऽध्यायः

इमम्, विवस्वते, योगम्, प्रोक्तवान्, अहम्, अव्ययम्,  
विवस्वान्, मनवे, प्राह, मनुः, इक्ष्वाकवे, अब्रवीत् ॥ १ ॥

इसके पश्चात् श्रीभगवान् बोले, हे अर्जुन!—

अहम्	= मैंने	विवस्वान्	= { सूर्यने (अपने पुत्र वैवस्वत)
इमम्	= इस	मनवे	= मनुसे
अव्ययम्	= अविनाशी	प्राह	= कहा (और)
योगम्	= योगको	मनुः	= मनुने (अपने पुत्र)
विवस्वते	= सूर्यसे	इक्ष्वाकवे	= राजा इक्ष्वाकुसे
प्रोक्तवान्	= कहा था,	अब्रवीत्	= कहा।

एवम्, परम्पराप्राप्तम्, इमम्, राजर्षयः, विदुः,  
सः, कालेन, इह, महता, योगः, नष्टः, परन्तप ॥ २ ॥

परन्तप	= हे परन्तप अर्जुन!	सः	= वह
एवम्	= इस प्रकार	योगः	= योग
परम्पराप्राप्तम्	= परम्परासे प्राप्त	महता	= बहुत
इमम्	= इस योगको	कालेन	= कालसे
राजर्षयः	= राजर्षियोंने	इह	= इस पृथ्वीलोकमें
विदुः	= { जाना, (किंतु उसके बाद)	नष्टः	= लुप्तप्राय हो गया।

सः, एव, अयम्, मया, ते, अद्य, योगः, प्रोक्तः, पुरातनः,  
भक्तः, असि, मे, सखा, च, इति, रहस्यम्, हि, एतत्, उत्तमम् ॥ ३ ॥

(त्वम्)	= तू	सः, एव	= वही
मे	= मेरा	अयम्	= यह
भक्तः	= भक्त	पुरातनः	= पुरातन
च	= और	योगः	= योग
सखा	= प्रिय सखा	अद्य	= आज
असि	= है,	मया	= मैंने
इति	= इसलिये	ते	= तुझको

प्रोक्तः	= कहा है;	रहस्यम् = { रहस्य है अर्थात् गुप्त रखनेयोग्य विषय है।
हि	= क्योंकि	
एतत्	= यह	
उत्तमम्	= बड़ा ही उत्तम	

अपरम्, भवतः, जन्म, परम्, जन्म, विवस्वतः,  
कथम्, एतत्, विजानीयाम्, त्वम्, आदौ, प्रोक्तवान् इति ॥ ४ ॥

इस प्रकार भगवान्के वचन सुनकर अर्जुन बोले, हे भगवन्!

भवतः	= आपका	इति	= इस बातको
जन्म	= जन्म (तो)	कथम्	= कैसे
अपरम्	= अर्वाचीन—अभी हालका है (और)	विजानीयाम्	= समझूँ (कि)
विवस्वतः	= सूर्यका	त्वम्	= आपहीने
जन्म	= जन्म	आदौ	= { कल्पके आदिमें (सूर्यसे)
परम्	= { बहुत पुराना है अर्थात् कल्पके आदिमें हो चुका था; (तब मैं)	एतत्	= यह योग
		प्रोक्तवान्	= कहा था?

बहूनि, मे, व्यतीतानि, जन्मानि, तव, च, अर्जुन,  
तानि, अहम्, वेद, सर्वाणि, न, त्वम्, वेत्थ, परन्तप ॥ ५ ॥

इसपर श्रीभगवान् बोले—

परन्तप	= हे परन्तप	व्यतीतानि	= हो चुके हैं।
अर्जुन	= अर्जुन!	तानि	= उन
मे	= मेरे	सर्वाणि	= सबको
च	= और	त्वम्	= तू
तव	= तेरे	न	= नहीं
बहूनि	= बहुत-से	वेत्थ	= जानता, (किंतु)
जन्मानि	= जन्म	अहम्	= मैं
		वेद	= जानता हूँ।

अजः, अपि, सन्, अव्ययात्मा, भूतानाम्, ईश्वरः, अपि, सन्,  
प्रकृतिम्, स्वाम्, अधिष्ठाय, सम्भवामि, आत्ममायया ॥ ६ ॥

तथा मेरा जन्म प्राकृत मनुष्योंके सदृश नहीं है—

(अहम्)	= मैं	अपि	= भी
अजः	= अजन्मा (और)	स्वाम्	= अपनी
अव्ययात्मा	= अविनाशीस्वरूप	प्रकृतिम्	= प्रकृतिको
सन्	= होते हुए	अधिष्ठाय	= अधीन करके
अपि	= भी (तथा)		
भूतानाम्	= समस्त प्राणियोंका	आत्ममायया	= { अपनी
ईश्वरः	= ईश्वर		{ योगमायासे
सन्	= होते हुए	सम्भवामि	= प्रकट होता हूँ।

यदा, यदा, हि, धर्मस्य, ग्लानिः, भवति, भारत,  
अभ्युत्थानम्, अधर्मस्य, तदा, आत्मानम्, सृजामि, अहम् ॥ ७ ॥

भारत	= हे भारत!	तदा	= तब-तब
यदा, यदा	= जब-जब	हि	= ही
धर्मस्य	= धर्मकी	अहम्	= मैं
ग्लानिः	= हानि (और)	आत्मानम्	= अपने रूपको
अधर्मस्य	= अधर्मकी	सृजामि	= { रचता हूँ अर्थात्
			{ साकाररूपसे
अभ्युत्थानम्	= वृद्धि		{ लोगोंके सम्मुख
भवति	= होती है,		{ प्रकट होता हूँ।

परित्राणाय, साधूनाम्, विनाशाय, च, दुष्कृताम्,  
धर्मसंस्थापनार्थाय, सम्भवामि, युगे, युगे ॥ ८ ॥

क्योंकि—

साधूनाम्	= साधु पुरुषोंका	विनाशाय	= { विनाश करनेके
परित्राणाय	= उद्धार करनेके लिये		{ लिये
दुष्कृताम्	= { पापकर्म	च	= और
	{ करनेवालोंका		

धर्मसंस्थाप- नार्थाय	= { धर्मकी अच्छी तरहसे स्थापना करनेके लिये (मैं)	युगे, युगे = युग-युगमें सम्भवामि = { प्रकट हुआ करता हूँ।
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जन्म, कर्म, च, मे, दिव्यम्, एवम्, यः, वेत्ति, तत्त्वतः,  
त्यक्त्वा, देहम्, पुनः, जन्म, न, एति, माम्, एति, सः, अर्जुन ॥ ९ ॥

इसलिये—

अर्जुन	= हे अर्जुन!	वेत्ति	= जान लेता है,
मे	= मेरे	सः	= वह
जन्म	= जन्म	देहम्	= शरीरको
च	= और	त्यक्त्वा	= त्यागकर
कर्म	= कर्म	पुनः	= फिर
दिव्यम्	= { दिव्य अर्थात् निर्मल और अलौकिक हैं—	जन्म	= जन्मको
एवम्	= इस प्रकार	न, एति	= { प्राप्त नहीं होता, (किंतु)
यः	= जो मनुष्य	माम्	= मुझे (ही)
तत्त्वतः	= तत्त्वसे*	एति	= प्राप्त होता है।

वीतरागभयक्रोधाः, मन्मयाः, माम्, उपाश्रिताः,  
बहवः, ज्ञानतपसा, पूताः, मद्भावम्, आगताः ॥ १० ॥

और हे अर्जुन! पहले भी—

वीतराग- भयक्रोधाः	= { जिनके राग, भय और क्रोध सर्वथा नष्ट हो गये थे (और)	माम्	= मेरे
		उपाश्रिताः	= आश्रित रहनेवाले
		बहवः	= { बहुत-से भक्त (उपर्युक्त)
		ज्ञानतपसा	= ज्ञानरूप तपसे
मन्मयाः	= { जो मुझमें अनन्य प्रेमपूर्वक स्थित रहते थे, (ऐसे)	पूताः	= पवित्र होकर
		मद्भावम्	= मेरे स्वरूपको
		आगताः	= प्राप्त हो चुके हैं।



ये, यथा, माम्, प्रपद्यन्ते, तान्, तथा, एव, भजामि, अहम्,  
मम्, वर्त्म, अनुवर्तन्ते, मनुष्याः, पार्थ, सर्वशः ॥ ११ ॥

क्योंकि—

पार्थ	= हे अर्जुन !	भजामि	= { भजता हूँ; (क्योंकि)
ये	= जो भक्त	मनुष्याः	= सभी मनुष्य
माम्	= मुझे	सर्वशः	= सब प्रकारसे
यथा	= जिस प्रकार	मम	= मेरे (ही)
प्रपद्यन्ते	= भजते हैं,	वर्त्म	= मार्गका
अहम्	= मैं (भी)	अनुवर्तन्ते	= { अनुसरण करते हैं।
तान्	= उनको		
तथा, एव	= उसी प्रकार		

काङ्क्षन्तः, कर्मणाम्, सिद्धिम्, यजन्ते, इह, देवताः,  
क्षिप्रम्, हि, मानुषे, लोके, सिद्धिः, भवति, कर्मजा ॥ १२ ॥

जो मुझे तत्त्वसे नहीं जानते हैं, वे—

इह	= इस	यजन्ते	= { पूजन किया करते हैं;
मानुषे	= मनुष्य-	हि	= क्योंकि (उनको)
लोके	= लोकमें	कर्मजा	= { कर्मोंसे उत्पन्न होनेवाली
कर्मणाम्	= कर्मोंके	सिद्धिः	= सिद्धि
सिद्धिम्	= फलको	क्षिप्रम्	= शीघ्र
काङ्क्षन्तः	= { चाहनेवाले (लोग)	भवति	= मिल जाती है।
देवताः	= देवताओंका		

चातुर्वर्ण्यम्, मया, सृष्टम्, गुणकर्मविभागशः,  
तस्य, कर्तारम्, अपि, माम्, विद्धि, अकर्तारम्, अव्ययम् ॥ १३ ॥

तथा हे अर्जुन!—

चातुर्वर्ण्यम्	= { ब्राह्मण, क्षत्रिय, वैश्य और शूद्र इन चार वर्णों- का समूह,	तस्य	= { उस (सृष्टिचनादि- कर्म)-का
गुणकर्म- विभागशः	= { गुण और कर्मोंके विभागपूर्वक	कर्तारम्	= कर्ता होनेपर
मया	= मेरे द्वारा	अपि	= भी
सृष्टम्	= { रचा गया है। (इस प्रकार)	माम्	= मुझ
		अव्ययम्	= { अविनाशी परमेश्वरको (तू वास्तवमें)
		अकर्तारम्	= अकर्ता (ही)
		विद्धि	= जान।

न, माम्, कर्माणि, लिम्पन्ति, न, मे, कर्मफले, स्पृहा,  
इति, माम्, यः, अभिजानाति, कर्मभिः, न, सः, बध्यते ॥ १४ ॥

क्योंकि—

कर्मफले	= कर्मोंके फलमें	यः	= जो
मे	= मेरी	माम्	= मुझे
स्पृहा	= स्पृहा	अभिजानाति	= { तत्त्वसे जान लेता है,
न	= नहीं है, (इसलिये)	सः	= वह (भी)
माम्	= मुझे	कर्मभिः	= कर्मोंसे
कर्माणि	= कर्म	न	= नहीं
न, लिम्पन्ति	= लिप्त नहीं करते—	बध्यते	= बँधता।
इति	= इस प्रकार		

एवम्, ज्ञात्वा, कृतम्, कर्म, पूर्वैः, अपि, मुमुक्षुभिः,  
कुरु, कर्म, एव, तस्मात्, त्वम्, पूर्वैः, पूर्वतरम्, कृतम् ॥ १५ ॥

तथा—

पूर्वैः	= पूर्वकालके	तस्मात्	= इसलिये
मुमुक्षुभिः	= मुमुक्षुओंने	त्वम्	= तू (भी)
अपि	= भी	पूर्वैः	= पूर्वजोंद्वारा
एवम्	= इस प्रकार	पूर्वतरम्, कृतम्	= { सदासे किये जानेवाले
ज्ञात्वा	= जानकर (ही)	कर्म	= कर्मोंको
कर्म	= कर्म	एव	= ही
कृतम्	= किये हैं।	कुरु	= कर

किम्, कर्म, किम्, अकर्म, इति, कवयः, अपि, अत्र, मोहिताः,  
तत्, ते, कर्म, प्रवक्ष्यामि, यत्, ज्ञात्वा, मोक्ष्यसे, अशुभात् ॥ १६ ॥

परंतु—

कर्म	= कर्म	तत्	= वह
किम्	= क्या है ? (और)	कर्म	= कर्म-तत्त्व (में)
अकर्म	= अकर्म	ते	= तुझे
किम्	= क्या है ?—	प्रवक्ष्यामि	= { भलीभाँति समझाकर कहूँगा,
इति	= इस प्रकार (इसका)	यत्	= जिसे
अत्र	= निर्णय करनेमें	ज्ञात्वा	= जानकर (तू)
कवयः	= बुद्धिमान् पुरुष	अशुभात्	= { अशुभसे अर्थात् कर्मबन्धनसे
अपि	= भी	मोक्ष्यसे	= मुक्त हो जायगा।
मोहिताः	= { मोहित हो जाते हैं। (इसलिये)		

कर्मणः, हि, अपि, बोद्धव्यम्, बोद्धव्यम्, च, विकर्मणः,  
अकर्मणः, च, बोद्धव्यम्, गहना, कर्मणः, गतिः ॥ १७ ॥

कर्मणः	= कर्मका (स्वरूप)	विकर्मणः	= { विकर्मका
अपि	= भी		(स्वरूप भी)
बोद्धव्यम्	= जानना चाहिये	बोद्धव्यम्	= जानना चाहिये;
च	= और	हि	= क्योंकि
अकर्मणः	= { अकर्मका	कर्मणः	= कर्मकी
	(स्वरूप भी)	गतिः	= गति
बोद्धव्यम्	= जानना चाहिये;	गहना	= गहन है।
च	= तथा		

कर्मणि, अकर्म, यः, पश्येत्, अकर्मणि, च, कर्म, यः,  
सः, बुद्धिमान्, मनुष्येषु, सः, युक्तः, कृत्स्नकर्मकृत् ॥ १८ ॥

यः	= जो मनुष्य	सः	= वह
कर्मणि	= कर्ममें	मनुष्येषु	= मनुष्योंमें
अकर्म	= अकर्म	बुद्धिमान्	= { बुद्धिमान् है
पश्येत्	= देखता है		(और)
च	= और	सः	= वह
यः	= जो	युक्तः	= योगी
अकर्मणि	= अकर्ममें	कृत्स्नकर्मकृत्	= { समस्त कर्मोंको
कर्म	= कर्म (देखता है),		करनेवाला है।

यस्य, सर्वे, समारम्भाः, कामसङ्कल्पवर्जिताः,  
ज्ञानाग्निदग्धकर्माणम्, तम्, आहुः, पण्डितम्, बुधाः ॥ १९ ॥

और हे अर्जुन!—

यस्य	= जिसके	ज्ञानाग्निदग्ध-	= { जिसके समस्त
सर्वे	= { सम्पूर्ण	कर्माणम्	
	(शास्त्रसम्मत)		अग्निके द्वारा
समारम्भाः	= कर्म		भस्म हो गये हैं,
		तम्	= उस महापुरुषको
कामसङ्कल्प-	= { बिना कामना	बुधाः	= ज्ञानीजन (भी)
वर्जिताः		और संकल्पके	पण्डितम्
	होते हैं (तथा)	आहुः	= कहते हैं।

त्यक्त्वा, कर्मफलासङ्गम्, नित्यतृप्तः, निराश्रयः,  
कर्मणि, अभिप्रवृत्तः, अपि, न, एव, किञ्चित्, करोति, सः ॥ २० ॥

और जो पुरुष—

कर्मफलासङ्गम् =	$\left\{ \begin{array}{l} \text{समस्त कर्मोंमें} \\ \text{और उनके} \\ \text{फलमें आसक्ति-} \\ \text{का (सर्वथा)} \end{array} \right.$	सः = वह
		कर्मणि = कर्मोंमें
त्यक्त्वा =	$\left\{ \begin{array}{l} \text{त्याग करके} \\ \text{संसारके} \\ \text{आश्रयसे रहित} \\ \text{हो गया है (और)} \end{array} \right.$	अभिप्रवृत्तः = $\left\{ \begin{array}{l} \text{भलीभाँति} \\ \text{बरतता हुआ} \end{array} \right.$
		अपि = भी (वास्तवमें)
निराश्रयः =	$\left\{ \begin{array}{l} \text{संसारके} \\ \text{आश्रयसे रहित} \\ \text{हो गया है (और)} \end{array} \right.$	किञ्चित् = कुछ
		एव = भी
नित्यतृप्तः =	$\left\{ \begin{array}{l} \text{परमात्मामें} \\ \text{नित्य तृप्त है,} \end{array} \right.$	न = नहीं
		करोति = करता।

निराशीः, यतचित्तात्मा, त्यक्तसर्वपरिग्रहः,  
शारीरम्, केवलम्, कर्म, कुर्वन्, न, आप्नोति, किल्बिषम् ॥ २१ ॥

और—

यतचित्तात्मा =	$\left\{ \begin{array}{l} \text{जिसका अन्तः-} \\ \text{करण और} \\ \text{इन्द्रियोंके सहित} \\ \text{शरीर जीता हुआ} \\ \text{है (और)} \end{array} \right.$	निराशीः = आशरहित पुरुष
		केवलम् = केवल
त्यक्तसर्वपरिग्रहः =	$\left\{ \begin{array}{l} \text{जिसने समस्त} \\ \text{भोगोंकी सामग्रीका} \\ \text{परित्याग कर} \\ \text{दिया है, (ऐसा)} \end{array} \right.$	शारीरम् = शरीर-सम्बन्धी
		कर्म = कर्म
		कुर्वन् = करता हुआ (भी)
		किल्बिषम् = पापको
		न = नहीं
		आप्नोति = प्राप्त होता।

यदृच्छालाभसन्तुष्टः, द्वन्द्वातीतः, विमत्सरः,  
समः, सिद्धौ, असिद्धौ, च, कृत्वा, अपि, न, निबध्यते ॥ २२ ॥

और—

यदृच्छालाभ- सन्तुष्टः =	$\left\{ \begin{array}{l} \text{जो बिना इच्छाके} \\ \text{अपने-आप प्राप्त} \\ \text{हुए पदार्थमें सदा} \\ \text{संतुष्ट रहता है,} \end{array} \right.$	विमत्सरः = $\left\{ \begin{array}{l} \text{जिसमें ईर्ष्याका} \\ \text{सर्वथा अभाव} \\ \text{हो गया है,} \end{array} \right.$
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द्वन्द्वातीतः	=	{ जो हर्ष-शोक आदि द्वन्द्वोंसे सर्वथा अतीत हो गया है—(ऐसा)	समः	=	{ सम रहनेवाला कर्मयोगी (कर्म)
सिद्धौ	=	सिद्धि	कृत्वा	=	करता हुआ
च	=	और	अपि	=	भी (उनसे)
असिद्धौ	=	असिद्धिमें	न	=	नहीं
गतसङ्गस्य,		मुक्तस्य,	निबध्यते	=	बंधता।
यज्ञाय,		आचरतः,			
कर्म,		समग्रम्,			
प्रविलीयते ॥ २३ ॥					

क्योंकि—

गतसङ्गस्य	=	{ जिसकी आसक्ति सर्वथा नष्ट हो गयी है,	यज्ञाय	=	{ यज्ञसम्पादनके लिये (कर्म)
मुक्तस्य	=	{ जो देहाभिमान और ममतासे रहित हो गया है,	आचरतः	=	{ करनेवाले मनुष्यके
ज्ञानावस्थित- चेतसः	=	{ जिसका चित्त निरन्तर परमात्मा- के ज्ञानमें स्थित रहता है— (ऐसे केवल)	समग्रम्	=	सम्पूर्ण
			कर्म	=	कर्म
			प्रविलीयते	=	{ भलीभाँति विलीन हो जाते हैं।

ब्रह्म, अर्पणम्, ब्रह्म, हविः, ब्रह्माग्नौ, ब्रह्मणा, हुतम्,  
ब्रह्म, एव, तेन, गन्तव्यम्, ब्रह्मकर्मसमाधिना ॥ २४ ॥

उन यज्ञके लिये आचरण करनेवाले पुरुषोंमेंसे कोई तो  
इस भावसे यज्ञ करते हैं कि—

अर्पणम्	=	{ (जिस यज्ञमें) अर्पण अर्थात् स्रुवा आदि (भी)	हविः	=	{ हवन किये जाने योग्य द्रव्य (भी)
ब्रह्म	=	ब्रह्म है (और)	ब्रह्म	=	ब्रह्म है (तथा)
			ब्रह्मणा	=	{ ब्रह्मरूप कर्ताके द्वारा
			ब्रह्माग्नौ	=	ब्रह्मरूप अग्निमें

हुतम्	= { आहुति देनारूप क्रिया (भी ब्रह्म है) -	गन्तव्यम्	= { प्राप्त किये जानेयोग्य (फल भी)
तेन	= उस	ब्रह्म	= ब्रह्म
ब्रह्मकर्म- समाधिना	= { ब्रह्मकर्ममें स्थित रहनेवाले योगीद्वारा	एव	= ही है।

दैवम्, एव, अपरे, यज्ञम्, योगिनः, पर्युपासते,  
ब्रह्माग्नौ, अपरे, यज्ञम्, यज्ञेन, एव, उपजुह्वति ॥ २५ ॥

अपरे	= दूसरे	ब्रह्माग्नौ	= { परब्रह्म परमात्मारूप अग्निमें (अभेददर्शनरूप)
योगिनः	= योगीजन	यज्ञेन	= यज्ञके द्वारा
दैवम्	= { देवताओंके पूजनरूप	एव	= ही
यज्ञम्	= यज्ञका	यज्ञम्	= आत्मरूप यज्ञका
एव	= ही	उपजुह्वति	= { हवन* किया करते हैं।
पर्युपासते	= { भलीभाँति अनुष्ठान किया करते हैं और		
अपरे	= अन्य (योगीजन)		

श्रोत्रादीनि, इन्द्रियाणि, अन्ये, संयमाग्निषु, जुह्वति,  
शब्दादीन्, विषयान्, अन्ये, इन्द्रियाग्निषु, जुह्वति ॥ २६ ॥

अन्ये	= अन्य (योगीजन)	शब्दादीन्	= शब्दादि
श्रोत्रादीनि	= श्रोत्र आदि	विषयान्	= समस्त विषयोंको
इन्द्रियाणि	= समस्त इन्द्रियोंको	इन्द्रियाग्निषु	= { इन्द्रियरूप अग्निओंमें
संयमाग्निषु	= संयमरूप अग्निओंमें	जुह्वति	= { हवन किया करते हैं (और)
जुह्वति	= { हवन किया करते हैं (और)	अन्ये	= दूसरे (योगीलोग)
अन्ये	= दूसरे (योगीलोग)	जुह्वति	= { हवन किया करते हैं।

सर्वाणि, इन्द्रियकर्माणि, प्राणकर्माणि, च, अपरे,  
आत्मसंयमयोगाग्नौ, जुह्वति, ज्ञानदीपिते ॥ २७ ॥

अपरे	= दूसरे (योगीजन)	ज्ञानदीपिते	= ज्ञानसे प्रकाशित
सर्वाणि,	= { इन्द्रियोंकी सम्पूर्ण क्रियाओंको	आत्मसंयम-	= { आत्मसंयम- योगरूप अग्निमें
इन्द्रियकर्माणि		योगाग्नौ	
च	= और	जुह्वति	= { हवन किया करते हैं* ।
प्राणकर्माणि	= प्राणोंकी समस्त क्रियाओंको		

द्रव्ययज्ञाः, तपोयज्ञाः, योगयज्ञाः, तथा, अपरे,  
स्वाध्यायज्ञानयज्ञाः, च, यतयः, संशितव्रताः ॥ २८ ॥

अपरे	= कई पुरुष	योगयज्ञाः	= { योगरूप यज्ञ करनेवाले हैं
द्रव्ययज्ञाः	= { द्रव्य-सम्बन्धी यज्ञ करनेवाले हैं, (कितने ही)	च	= { और (कितने ही)
तपोयज्ञाः		संशितव्रताः	
	= { तपस्वरूप यज्ञ करनेवाले हैं	यतयः	= यत्नशील पुरुष
तथा	= { तथा (दूसरे कितने ही)	स्वाध्यायज्ञानयज्ञाः	= { स्वाध्यायरूप ज्ञानयज्ञ करनेवाले हैं ।

अपाने, जुह्वति, प्राणम्, प्राणे, अपानम्, तथा, अपरे,  
प्राणापानगती, रुद्ध्वा, प्राणायामपरायणाः ॥ २९ ॥

अपरे, नियताहाराः, प्राणान्, प्राणेषु, जुह्वति,  
सर्वे, अपि, एते, यज्ञविदः, यज्ञक्षपितकल्मषाः ॥ ३० ॥

अपरे	= { दूसरे (कितने ही योगीजन)	प्राणम्	= प्राणवायुको
अपाने		= अपानवायुमें	जुह्वति
		तथा	= { वैसे ही (अन्य योगीजन)

प्राणे	= प्राणवायुमें	रुद्ध्वा	= रोककर
अपानम्	= { अपानवायुको (हवन करते हैं तथा)	प्राणान्	= प्राणोंको
अपरे	= { अन्य (कितने ही)	प्राणेषु	= प्राणोंमें (ही)
नियताहाराः	= { नियमित आहार* करनेवाले	जुह्वति	= { हवन किया करते हैं।
प्राणायामपरायणाः	= { प्राणायामपरायण पुरुष	एते	= ये
प्राणापानगती	= { प्राण और अपानकी गतिको	सर्वे, अपि	= सभी (साधक)
		यज्ञक्षपित-	= { यज्ञोंद्वारा पापोंका नाश कर
		कल्मषाः	= { देनेवाले (और)
		यज्ञविदः	= { यज्ञोंको जाननेवाले हैं।

यज्ञशिष्टामृतभुजः, यान्ति, ब्रह्म, सनातनम्,  
न, अयम्, लोकः, अस्ति, अयज्ञस्य, कुतः, अन्यः, कुरुसत्तम ॥ ३१ ॥

कुरुसत्तम	= हे कुरुश्रेष्ठ अर्जुन!	अयज्ञस्य	= { यज्ञ न करनेवाले पुरुषके लिये (तो)
यज्ञशिष्टामृतभुजः	= { यज्ञसे बचे हुए अमृतका अनुभव करनेवाले (योगीजन)	अयम्	= यह
सनातनम्	= सनातन	लोकः	= { मनुष्यलोक भी (सुखदायक)
ब्रह्म	= { परब्रह्म परमात्माको	न	= नहीं
यान्ति	= { प्राप्त होते हैं (और)	अस्ति	= है, (फिर)
		अन्यः	= परलोक
		कुतः	= { कैसे (सुखदायक हो सकता है) ?

एवम्, बहुविधाः, यज्ञाः, वितताः, ब्रह्मणः, मुखे,  
कर्मजान्, विद्धि, तान्, सर्वान्, एवम्, ज्ञात्वा, विमोक्ष्यसे ॥ ३२ ॥

एवम्	= { इस प्रकार (और भी)	बहुविधाः	= बहुत तरहके
		यज्ञाः	= यज्ञ



ब्रह्मणः	= वेदकी	विद्धि	= जान,
मुखे	= वाणीमें		
वितताः	= { विस्तारसे कहे गये हैं।	एवम्	= { इस प्रकार (तत्त्वसे)
तान्	= उन		
सर्वान्	= सबको (तू)		
कर्मजान्	= { मन, इन्द्रिय और शरीरकी क्रिया- द्वारा सम्पन्न होनेवाले	ज्ञात्वा	= { जानकर (उनके अनुष्ठान- द्वारा तू कर्मबन्धनसे सर्वथा)
		विमोक्ष्यसे	= मुक्त हो जायगा।

श्रेयान्, द्रव्यमयात्, यज्ञात्, ज्ञानयज्ञः, परन्तप,  
सर्वम्, कर्म, अखिलम्, पार्थ, ज्ञाने, परिसमाप्यते ॥ ३३ ॥

और—

परन्तप, पार्थ	= हे परंतप अर्जुन!	अखिलम्	= यावन्मात्र
द्रव्यमयात्	= द्रव्यमय	सर्वम्	= सम्पूर्ण
यज्ञात्	= यज्ञकी अपेक्षा	कर्म	= कर्म
ज्ञानयज्ञः	= ज्ञानयज्ञ	ज्ञाने	= ज्ञानमें
श्रेयान्	= { अत्यन्त श्रेष्ठ है (तथा)	परिसमाप्यते	= { समाप्त हो जाते हैं।
तत्, विद्धि, प्रणिपातेन,		परिप्रश्नेन,	सेवया,
उपदेक्ष्यन्ति, ते, ज्ञानम्, ज्ञानिनः,		तत्त्वदर्शिनः ॥ ३४ ॥	

तत्	= { उस ज्ञानको (तू तत्त्वदर्शी ज्ञानियोंके पास जाकर)	परिप्रश्नेन	= { सरलतापूर्वक प्रश्न करनेसे
विद्धि	= समझ, (उनको)	ते	= वे
प्रणिपातेन	= { भलीभाँति दण्डवत्- प्रणाम करनेसे, (उनकी)	तत्त्वदर्शिनः	= { परमात्मतत्त्व- को भली- भाँति जाननेवाले
सेवया	= { सेवा करनेसे और कपट छोड़कर	ज्ञानिनः	= { ज्ञानी महात्मा (तुझे उस)
		ज्ञानम्	= तत्त्वज्ञानका
		उपदेक्ष्यन्ति	= उपदेश करेंगे—

यत्, ज्ञात्वा, न, पुनः, मोहम्, एवम्, यास्यसि, पाण्डव,  
येन, भूतानि, अशेषेण, द्रक्ष्यसि, आत्मनि, अथो, मयि ॥ ३५ ॥

कि—

यत्	= जिसको	भूतानि	= सम्पूर्ण भूतोंको
ज्ञात्वा	= जानकर	अशेषेण	= { निःशेष भावसे (पहले)
पुनः	= फिर (तू)	आत्मनि	= अपनेमें <sup>१</sup> (और)
एवम्	= इस प्रकार	अथो	= पीछे
मोहम्	= मोहको		
न	= नहीं		
यास्यसि	= प्राप्त होगा (तथा)	मयि	= { मुझ सच्चिदानन्दधन परमात्तामें
पाण्डव	= हे अर्जुन!		
येन	= { जिस ज्ञानके द्वारा (तू)	द्रक्ष्यसि	= देखेगा <sup>२</sup> ।

अपि, चेत्, असि, पापेभ्यः, सर्वेभ्यः, पापकृत्तमः,  
सर्वम्, ज्ञानप्लवेन, एव, वृजिनम्, सन्तरिष्यसि ॥ ३६ ॥

चेत्	= यदि (तू अन्य)	ज्ञानप्लवेन	= ज्ञानरूप नौकाद्वारा
सर्वेभ्यः	= सब	एव	= निःसन्देह
पापेभ्यः	= पापियोंसे	सर्वम्	= सम्पूर्ण
अपि	= भी	वृजिनम्	= पाप-समुद्रसे
पापकृत्तमः	= { अधिक पाप करनेवाला	सन्तरिष्यसि	= { भलीभाँति तर जायगा ।
असि	= है, (तो भी तू)		

यथा, एधांसि, समिद्धः, अग्निः, भस्मसात्, कुरुते, अर्जुन,  
ज्ञानाग्निः, सर्वकर्माणि, भस्मसात्, कुरुते, तथा ॥ ३७ ॥

क्योंकि—

अर्जुन	= हे अर्जुन !	कुरुते	= कर देता है,
यथा	= जैसे	तथा	= वैसे ही
समिद्धः	= प्रज्वलित	ज्ञानाग्निः	= ज्ञानरूप अग्नि
अग्निः	= अग्नि	सर्वकर्माणि	= सम्पूर्ण कर्मोंको
एधांसि	= ईधनोंको	भस्मसात्	= भस्ममय
भस्मसात्	= भस्ममय	कुरुते	= कर देता है ।

न, हि, ज्ञानेन, सदृशम्, पवित्रम्, इह, विद्यते,  
तत्, स्वयम्, योगसंसिद्धः, कालेन, आत्मनि, विन्दति ॥ ३८ ॥

इसलिये—

इह	= इस संसारमें	कालेन	= कितने ही कालसे
ज्ञानेन	= ज्ञानके	योगसंसिद्धः	= { कर्मयोगके द्वारा शुद्धान्तःकरण
सदृशम्	= समान		हुआ मनुष्य
पवित्रम्	= पवित्र करनेवाला	स्वयम्	= { अपने-आप (ही)
हि	= { निःसन्देह (कुछ भी)		
न	= नहीं	आत्मनि	= आत्मामें
विद्यते	= है।	विन्दति	= पा लेता है।
तत्	= उस ज्ञानको		

श्रद्धावान्, लभते, ज्ञानम्, तत्परः, संयतेन्द्रियः,  
ज्ञानम्, लब्ध्वा, पराम्, शान्तिम्, अचिरेण, अधिगच्छति ॥ ३९ ॥

और हे अर्जुन!—

संयतेन्द्रियः	= जितेन्द्रिय,	लब्ध्वा	= प्राप्त होकर (वह)
तत्परः	= { साधनपरायण (और)	अचिरेण	= { बिना विलम्बके— तत्काल ही ( भगवत्प्राप्तिरूप)
श्रद्धावान्	= श्रद्धावान् मनुष्य		
ज्ञानम्	= ज्ञानको	पराम्	= परम
लभते	= { प्राप्त होता है ( तथा)	शान्तिम्	= शान्तिको
ज्ञानम्	= ज्ञानको	अधिगच्छति	= प्राप्त हो जाता है।

अज्ञः, च, अश्रद्धधानः, च, संशयात्मा, विनश्यति,  
न, अयम्, लोकः, अस्ति, न, परः, न, सुखम्, संशयात्मनः ॥ ४० ॥

और हे अर्जुन!—

अज्ञः	= विवेकहीन	विनश्यति	= { परमार्थसे अवश्य भ्रष्ट हो जाता है (ऐसे)
च	= और		
अश्रद्धधानः	= श्रद्धारहित	संशयात्मनः	= { संशययुक्त मनुष्यके लिये
संशयात्मा	= संशययुक्त मनुष्य		

न	= न	परः	= परलोक है
अयम्	= यह	च	= और
लोकः	= लोक	न	= न
अस्ति	= है,	सुखम्	= सुख (ही है)।
न	= न		

योगसन्न्यस्तकर्माणम्, ज्ञानसञ्छिन्नसंशयम्,  
आत्मवन्तम्, न, कर्माणि, निबध्नन्ति, धनञ्जय ॥ ४१ ॥

धनञ्जय	= हे धनंजय!		(ऐसे)
योग-	जिसने कर्मयोगकी विधिसे समस्त	आत्मवन्तम् =	वशमें किये हुए अन्तःकरणवाले पुरुषको
सन्न्यस्त-			
कर्माणम्	अर्पण कर दिया है (और)	कर्माणि	= कर्म
ज्ञानसञ्छिन्न-	जिसने विवेकद्वारा समस्त संशयोँका	न	= नहीं
संशयम्			
	निबध्नन्ति	= बाँधते।	

तस्मात्, अज्ञानसम्भूतम्, हृत्स्थम्, ज्ञानासिना, आत्मनः,  
छित्त्वा, एनम्, संशयम्, योगम्, आतिष्ठ, उत्तिष्ठ, भारत ॥ ४२ ॥

तस्मात्	= इसलिये	छित्त्वा	= छेदन करके
भारत	= हे भरतवंशी अर्जुन! (तू)	योगम्	= { समत्वरूप कर्मयोगमें
हृत्स्थम्	= हृदयमें स्थित	आतिष्ठ	= { स्थित हो जा (और युद्धके लिये)
एनम्	= इस	उत्तिष्ठ	= खड़ा हो जा।
अज्ञानसम्भूतम्	= अज्ञानजनित		
आत्मनः	= अपने		
संशयम्	= संशयका		
ज्ञानासिना	= { विवेकज्ञानरूप तलवारद्वारा		

Photocopies of the Verses of Shrimadbhagavat Gita Chapter 4

Chapter Four

Imm', vivasvate, yogam', proktvaan', aham', avyyam',  
Vivasvaan', manve, praah, manuH, ikshvakve, abrveet' || 1||

After this God said, O Arjun! –

aham'	= I	vivasvaan'	= Sun-god (his son Vaivasvat)
imm'	= this	manve	= to Manu
avyyam'	= eternal	praah	= said (and)
yogam'	= yog i.e. way of worship	manuH	= Manu (to his son)
vivasvate	= to Surya, the Sun-god	ikshvakve	= King Ikshvaku
proktvaan'	= had said	abrveet'	= said

I had said this eternal way of worship to Surya, the Sun-god. The Sun-god said this to his son Vaivasvat Manu and Manu said this to his son King Ikshvaku. (1)

Evam', paramparaapraaptam', imm', rajarshyaH, viduH,  
SaH, kaalen, ih, mehta, yogH, nashtH, parantap' || 2||

parantap	= O Parantap Arjun!	saH	= that
evam'	= in this way	yogh	= yog
paramparaapraaptam'	= transmitted in succession	mehta	= a long
imm'	= this yog (way of worship)	kaalen	= time
rajarshyaH	= the royal sages	ih	= on this earth
viduH	= learnt about (but after that)	nashtH	= disappeared

O Parantap Arjun! In this way the royal sages learnt about this yog (way of worship) transmitted in succession. But thereafter that yog disappeared from this earth for a long time. (2)

SaH, ev, ayam', mya, te, adhya, yogH, proktH, puraatanH,  
BhaktH, asi, me, sakhaa, ch, iti, rahsyam', hi, etat', uttamm' || 3||

(tvam')	= you	yogH	= yog (way of worship)
me	= my	adhya	= today
bhaktH	= devotee	mya	= I
ch	= and	te	= to you
sakhaa	= dear friend	proktH	= have said
asi	= are	hi	= because
iti	= therefore	etat'	= this
saH, ev	= that very	uttamm'	= supreme
ayam'	= this	rahsyam'	= secret i.e. is a subject worthy of being kept a secret.
puraatanH	= ancient		

You are my devotee and a dear friend. Therefore, I have said that same this ancient yog (way of worship) to you today because this is a supreme secret i.e this subject is worthy of being kept a secret. (3)

**Aparam', bhavath, janm, param', janm, vivasvath,  
Katham', etat', vijaaneeyaam', tvam', aadau, proktvaan', iti || 4||**

Thus, hearing God's words, Arjun said – O Lord!

<b>bhavath</b>	= your	<b>iti</b>	= this
<b>janm</b>	= birth	<b>katham'</b>	= how
<b>aparam'</b>	= is recent (and)	<b>vijaaneeyaam'</b>	= understand (that)
<b>vivasvath</b>	= Surya's (Sun-god)	<b>tvam'</b>	= you only
<b>janm</b>	= birth	<b>aadau</b>	= at the beginning of the aeon (to Sun-god)
<b>param'</b>	= is very ancient i.e. had taken place at the beginning of the aeon; (then I)	<b>etat'</b>	= this yog (way of worship)
		<b>proktvaan'</b>	= had said?

Your birth is recent and Surya's (Sun-god) birth is very ancient i.e. had taken place at the beginning of the aeon; then how do I understand this that you only had said this yog to Surya at the beginning of the age? (4)

**Bahooni, me, vyateetaani, janmaani, tav, ch, Arjun,  
Taani, aham', ved, sarvaani, na, tvam', vetth, parantap || 5||**

On this, Shri God said –

<b>parantap</b>	= O Parantap	<b>taani</b>	= them
<b>Arjun</b>	= Arjun!	<b>sarvaani</b>	= all
<b>me</b>	= my	<b>tvam'</b>	= you
<b>ch</b>	= and	<b>na</b>	= not
<b>tav</b>	= your	<b>vetth</b>	= know, (but)
<b>bahuni</b>	= several	<b>aham'</b>	= I
<b>janmaani</b>	= births	<b>ved</b>	= know
<b>vyateetaani</b>	= have passed		

O Parantap Arjun! You and I have had several births. You do not know all of them but I know. (5)

**AjH, api, san', avyyaatma, bhootaanaam', ishwarH, api, san',  
Prakrtim', svaam', adhishtaay, sambhvaami, aatmmaayya || 6||**

<b>(aham')</b>	= I	<b>san'</b>	= being
<b>ahH</b>	= unborn (and)	<b>api</b>	= also
<b>avyyaatma</b>	= immortal form	<b>svaam'</b>	= my
<b>san'</b>	= being	<b>prakrtim'</b>	= Prakriti
<b>api</b>	= also (and)	<b>adhishtaay</b>	= by subjugating
<b>bhootaanaam'</b>	= of all the beings	<b>aatmmaayya</b>	= with my Yogmaya
<b>ishwarH</b>	= Lord	<b>sambhvaami</b>	= appear

I, even on being unborn and immortal form and also being the Lord of all the beings, by subjugating my Prakriti, appear with my yogmaya (power). (6)

**Yadaa, yadaa, hi, dharmasya, glaaniH, bhavti, bharat, Abhyutthaanam', adharmasya, tadaa, aatmaanam', srjaami, aham' || 7||**

<b>bharat</b>	= O Bharat!	<b>tadaa</b>	= then
<b>yadaa, yadaa</b>	= whenever	<b>hi</b>	= only
<b>dharmasya</b>	= of righteousness	<b>aham'</b>	= I
<b>glaaniH</b>	= decline (and)	<b>aatmaanam'</b>	= my form
<b>adharmasya</b>	= unrighteousness	<b>srjaami</b>	= create my form i.e. appear before people in a form
<b>abhyutthaanam'</b>	= rise		
<b>bhavti</b>	= occurs		

O Bharat! Whenever there is a decline of righteousness and rise of unrighteousness, then only I create my form i.e appear before people in a form. (7)

**Paritraanaay, saadhoonaam', vinaashaay, ch, dushkrtaam', Dharmsansthaapnaarthaay, sambhvaami, yuge, yuge || 8||**

<b>saadhoonaam'</b>	= saintly men	<b>ch</b>	= and
<b>paritraanaay</b>	= to protect	<b>dharmsansthaapnaarthaay</b>	= to properly establish righteousness (I)
<b>dushkrtaam'</b>	= of sinners	<b>yuge, yuge</b>	= from age to age
<b>vinaashaay</b>	= to destroy	<b>sambhvaami</b>	= manifest myself

To protect the saintly men, to destroy the evil-doers, and to properly establish righteousness, I manifest myself from from age to age. (8)

**Janm, karm, ch, me, divyam', evam', yaH, vetti, tattvatH, Tyaktva, deham', punH, janm, na, eti, mam', eti, saH, Arjun || 9||**

<b>Arjun</b>	= O Arjun!	<b>vetti</b>	= knows
<b>me</b>	= my	<b>saH</b>	= he
<b>janm</b>	= births	<b>deham'</b>	= body
<b>ch</b>	= and	<b>tyaktva</b>	= on leaving
<b>karm</b>	= actions	<b>punH</b>	= again
<b>divyam'</b>	= divine i.e. pure and transcendental	<b>janm</b>	= birth
<b>evam'</b>	= thus	<b>na, eti</b>	= does not attain (but)
<b>yaH</b>	= one who	<b>mam'</b>	= to me (only)
<b>tattvatH</b>	= in reality	<b>eti</b>	= comes

O Arjun! My births and actions are divine i.e. pure and transcendental. Thus, he who knows this in reality, is not reborn on leaving the body, but comes to me alone. (9)

**VeetraagbhaykrodhaH, manmyaaH, mam', upaashritaH,  
BahavH, gyaantapsaa, pootaH, madbhaavam', aagataH || 10||**

<b>veetraag- bhaykrodhaH</b>	= those whose attachment, fear and anger had become completely destroyed (and)	<b>bahavH</b>	= many devotees (above-mentioned)
<b>manmyaaH</b>	= who remained focussed in me with exclusive love (such)	<b>gyaantapsaa</b>	= by the penance of knowledge
<b>mam'</b>	= on me	<b>pootaH</b>	= purified
<b>upaashritaH</b>	= dependant	<b>madbhaavam'</b>	= my form
		<b>aagataH</b>	= have attained

Those whose attachment, fear and anger had become completely destroyed and who remained focussed in me with exclusive love, many such devotees, who are dependant on me, purified by the penance of above-mentioned knowledge, have attained my form. (10)

**Ye, yatha, mam', prpadhyante, taan', tatha, ev, bhajaami, aham',  
Mm', vartm, anuvartante, manushyaH, paarth, sarvashH || 11||**

<b>paarth</b>	= O Arjun!	<b>tatha, ev</b>	= in the same way
<b>ye</b>	= the devotees who	<b>bhajaami</b>	= worship them (because)
<b>mam',</b>	= me	<b>manushyaH</b>	= all men
<b>yatha</b>	= in whatever way	<b>sarvashH</b>	= in all respects
<b>prpadhyante</b>	= worship	<b>mm'</b>	= my (only)
<b>aham'</b>	= I (also)	<b>vartm</b>	= path
<b>taan'</b>	= them	<b>anuvartante</b>	= follow

O Arjun! The devotees who worship me in whatever way, I also worship them in the same way because all men follow only my path in all respects. (11)

**KaankshanthH, karmnaam', siddhim', yajante, ih, devtaH,  
Kshiprm', hi, maanushe, loke, siddhiH, bhavti, karmja || 12||**

Those who do not know me in reality, they –

<b>ih</b>	= this	<b>yajante</b>	= worship
<b>maanushe</b>	= of men	<b>hi</b>	= because (they)
<b>loke</b>	= in the world	<b>karmja</b>	= arising from actions
<b>karmnaam'</b>	= of actions	<b>siddhiH</b>	= spiritual success
<b>siddhim'</b>	= fruits of	<b>kshiprm'</b>	= quickly
<b>kaankshanthH</b>	= those who desire for	<b>bhavti</b>	= attain
<b>devtaH</b>	= of the deities		

In this world of men those, who desire for the fruits of actions, worship the deities because they quickly attain the spiritual success arising from actions. (12)



Chaaturvarnyam', mya, srshtm', gunkarmvibhaagashH,  
Tasya, kartaaram', api, mam', viddhi, akartaaram', avyyam' || 13||

<b>chaaturvarnyam'</b>	= Brahmin, Kshatriya, Vaishya and Shudra- the group of these four castes	<b>tasya</b>	= of that (action of creation etc)
<b>gunkarm- vibhaagashH</b>	= based on the division of qualities and actions	<b>kartaaram'</b>	= being the doer
<b>mya</b>	= by me	<b>api</b>	= inspite of
<b>srshtm'</b>	= has been formed (thus)	<b>mam'</b>	= me
		<b>avyyam'</b>	= the immortal God (you, in reality)
		<b>akartaaram'</b>	= non-doer (only)
		<b>viddhi</b>	= know

The group of these four castes, Brahmin, Kshatriya, Vaishya, and Shudra, has been formed by me based on the division of qualities and actions. Thus inspite of being the doer of that (action of creation etc) in reality, know me, the immortal God, as a non-doer. (13)

Na, mam', karmaani, limpanti, na, me, karmfale, sprha,  
Iti, mam', yaH, abhjaanaati, karmbhiH, na, badhyate || 14||  
Because –

<b>karmfale</b>	= for the fruits of actions	<b>yaH</b>	= who
<b>me</b>	= my	<b>mam'</b>	= me
<b>sprha</b>	= desire	<b>abhjaanaati</b>	= knows in reality
<b>na</b>	= is not (therefore)	<b>saH</b>	= he (also)
<b>mam'</b>	= me	<b>karmbhiH</b>	= by actions
<b>karmaani</b>	= actions	<b>na</b>	= not
<b>na, limpanti</b>	= do not taint	<b>badhyate</b>	= gets bound
<b>iti</b>	= thus		

I have no desire for the fruits of actions therefore actions do not taint me. Thus, he who knows me in reality, also does not get bound by the actions. (14)

Evam', gyaatva, krtam', karm, poorvaiH, api, mumukshubhiH,  
Kuru, karm, ev, tasmaat', tvam', poorvaiH, poorvtaram', krtam' || 15||  
And –

<b>poorvaiH</b>	= of the ancient times	<b>tasmaat'</b>	= therefore
<b>mumukshubhiH</b>	= seekers of salvation	<b>tvam'</b>	= you (also)
<b>api</b>	= even	<b>poorvaiH</b>	= by the ancestors
<b>evam'</b>	= in this way	<b>poorvtaram', krtam'</b>	= performed eternally
<b>gyaatva</b>	= after knowing (only)	<b>karm</b>	= actions
<b>karm</b>	= actions	<b>ev</b>	= only
<b>krtam'</b>	= have performed	<b>kuru</b>	= perform

Even the seekers of salvation of the ancient times, after knowing in this way only, have performed actions. Therefore, you also perform the actions performed eternally by the ancestors. (15)

**Kim', karm, kim', akarm, iti, kavayH, api, atr, mohitaH,  
Tat', te, karm, prvakshyaami, yat', gyatva, mokshyase, ashubhaat' || 16||**

<b>karm</b>	= action	<b>tat'</b>	= that
<b>kim'</b>	= what is	<b>karm</b>	= truth about action (I)
<b>akarm</b>	= inaction	<b>te</b>	= you
<b>kim'</b>	= what is	<b>prvakshyaami</b>	= will explain properly
<b>iti</b>	= in this way (its)	<b>yat'</b>	= which
<b>atr</b>	= in making a decision	<b>gyatva</b>	= knowing (you)
<b>kavayH</b>	= wise men	<b>ashubhaat'</b>	= from evil i.e. the bondage of actions
<b>api</b>	= even	<b>mokshyase</b>	= will be freed
<b>mohitaH</b>	= are bewildered (therefore)		

What is action and what is inaction? Even the wise men are bewildered in making its decision in this way. Therefore, I will properly explain that truth of action to you, knowing which you will be freed from the evil i.e. the bondage of actions. (16)

**KarmanH, hi, api, boddhvyam', boddhvyam', ch, vikarmanH,  
AkarmanH, ch, boddhvyam', gahna, karmanH, gatiH || 17||**

<b>karmanH</b>	= (the nature) of action	<b>vikarmanH</b>	= (also nature) of evil actions
<b>api</b>	= also	<b>boddhvyam'</b>	= must be known;
<b>boddhvyam'</b>	= must be known	<b>hi</b>	= because
<b>ch</b>	= and	<b>karmanH</b>	= of action
<b>akarmanH</b>	= (even the nature) of inaction	<b>gatiH</b>	= state
<b>boddhvyam'</b>	= must be known	<b>gahna</b>	= is profound
<b>ch</b>	= and		

The nature of action must be known and the nature of inaction must also be known, and the nature of evil actions must also be known because the state of action is profound. (17)

**Karmani, akarm, yaH, pashyet', akarmani, ch, karm, yaH,  
SaH, buddhimaan', manushyeshu, saH, yukth, krtsannarmkrt' || 18||**

<b>yaH</b>	= who	<b>karm</b>	= action (sees)
<b>karmani</b>	= in action	<b>saH</b>	= he
<b>akarm</b>	= inaction	<b>manushyeshu</b>	= among men
<b>pashyet'</b>	= sees	<b>buddhimaan'</b>	= is wise (and)
<b>ch</b>	= and	<b>saH</b>	= that
<b>yaH</b>	= who	<b>yukth</b>	= yogi
<b>akarmani</b>	= in inaction	<b>krtsannarmkrt'</b>	= performs all actions

One who sees inaction in action and who sees action in inaction, he is wise among men and that yogi performs all actions. (18)

**Yasya, sarve, smaarambhaH, kaamsankalparjitaH,  
Gyaanaagnidagdharmaanam', tam', aahuH, panditam', budhaH || 19||**  
And O Arjun! –

<b>yasya</b>	= whose	<b>gyaanaagnidagdharmaanam'</b>	= whose all actions have been turned to ashes by the fire of knowledge
<b>sarve</b>	= all (scripture-based)	<b>tam'</b>	= that great man
<b>smaarambhaH</b>	= actions	<b>budhaH</b>	= (even) wise men
<b>kaamsankalparjitaH</b>	= are devoid of desires and vows (and)	<b>panditam'</b>	= pandit
		<b>aahuH</b>	= call

He whose all scripture-based actions are devoid of desires and vows and whose all actions have been turned to ashes by the fire of knowledge; even wise men call that great man a Pandit. (19)

**Tyaktva, karmfalaasangam', nityatrptH, niraashryaH,  
Karmni, abhiprvrthH, api, na, ev, kinchit', karoti, saH || 20||**  
And he who –

<b>karmfalaasangam'</b>	= of attachment to all the actions and their fruits (completely)	<b>karmni</b>	= in actions
<b>tyaktva</b>	= renouncing	<b>abhiprvrthH</b>	= duly engaged
<b>niraashryaH</b>	= who no longer depends on the world (and)	<b>api</b>	= even (actually)
<b>nityatrptH</b>	= is ever content in God	<b>kinchit'</b>	= nothing
<b>saH</b>	= he	<b>ev</b>	= at all
		<b>na</b>	= not
		<b>karoti</b>	= does

He who completely renouncing the attachment to all the actions and their fruits, no longer depends on the world, and is ever content in God, he even though duly engaged in actions actually does nothing at all. (20)

**NiraashiH, yatchitaatma, tyaktsarvparigrhH,  
Shaareeram', kevlam', karm, kurvan', na, aapnoti, kilbisham' || 21||**  
And –

<b>yatchitaatma</b>	= whose inner-self and the body along with the senses have been conquered (and)	<b>kevlam'</b>	= only
<b>tyaktsarvparigrhH</b>	= who has given up all the objects of enjoyment (such)	<b>shaareeram'</b>	= related to the body
<b>niraashiH</b>	= person with no desire	<b>karm</b>	= action
		<b>kurvan'</b>	= while performing (even)
		<b>kilbisham'</b>	= sin
		<b>na</b>	= not
		<b>aapnoti</b>	= incurs

One whose inner-self and the body along with the senses have been conquered, and who has given up all the objects of enjoyment, such a person with no desire, even while performing action only related to the body, does not incur sin. (21)

**Yadrchchhaalaabh-santushH, dvandvaateethH, vimatsarH, SamH, siddhau, asiddhau, ch, krtva, api, na, nibadhyate || 22|**

And –

<b>yadrchchhaalaabh-santushH</b>	= who is always contented with whatever is obtained unsought	<b>ch</b>	= and
<b>vimatsarH</b>	= in whom there is complete absence of jealousy	<b>asiddhau</b>	= failure
<b>dvandvaateethH</b>	= who has completely transcended joy-sorrow etc pairs of opposites – (such)	<b>samH</b>	= equipoised Karmyogi (action)
<b>siddhau</b>	= in success	<b>krtva</b>	= while performing
		<b>pi</b>	= even (by them)
		<b>na</b>	= not
		<b>nibadhyate</b>	= bound

He who is always contented with whatever is obtained unsought, in whom there is complete absence of jealousy, who has completely transcended joy-sorrow etc pairs of opposites, such a Karmyogi, who is equipoised in success and failure, even while performing action is not bound by them. (22)

**Gatsangasya, muktasya, gyaanaavasthichetasH, Yagyaay, aacharathH, karm, samgrm', prvilleeyate || 23|**

Because –

<b>gatsangasya</b>	= whose attachment has been completely destroyed	<b>aacharathH</b>	= of a man who performs
<b>muktasya</b>	= who has become free from body-pride and affection	<b>samgrm'</b>	= all
<b>gyaanaavasthichetasH</b>	= whose mind always remains situated in the knowledge of God	<b>karm</b>	= actions
<b>yagyaay</b>	= (only) for the completion of religious ritual (action)	<b>prvilleeyate</b>	= get properly dissolved

One whose attachment has been completely destroyed, who has become free from body-pride and affection, whose mind always remains situated in the knowledge of God, all the actions of such a man who performs action only for the completion of yagya (religious ritual) get properly dissolved. (23)

**Brahm, arpanam', Brahm, haviH, brahmaagnau, brahmna, hutam', Brahm, ev, ten, gantavyam', brahmkarmsamaadhina || 24|**

Among those men who perform action for Yagya (religious ritual), some perform Yagya with this sentiment that –

<b>arpanam'</b>	= (the yagya in which) the ladle also	<b>hutam'</b>	= the act of pouring oblation (is also Brahm)
<b>brahm</b>	= is Brahm (and)	<b>ten</b>	= that
<b>haviH</b>	= the oblation (also)	<b>brahm-karm- samaadhina</b>	= by the yogi engrossed in the Brahm action
<b>Brahm</b>	= is Brahm (and)	<b>gantavyam'</b>	= (even the fruit) worthy of being obtained
<b>brahmna</b>	= by the Brahm-like doer	<b>brahm</b>	= Brahm
<b>brahmaagnau</b>	= into the Brahm-like fire	<b>ev</b>	= is only

The yagya in which the ladle is also Brahm and the oblation is also Brahm and the act of pouring oblation into the Brahm-like fire by the Brahm-like doer is also Brahm. Even the fruit worthy of being obtained by that yogi engrossed in the Brahm action is Brahm alone. (24)

**Daivam', ev, apre, yagyam', yoginH, paryupaaste,  
Brahmaagnau, apre, yagyam', yagyen, ev, upjuhvati || 25|**

<b>apre</b>	= others	<b>apre</b>	= other (yogis)
<b>yoginH</b>	= yogis (devotees)	<b>brahmaagnau</b>	= into Parbrahm God- like fire
<b>daivam'</b>	= in the form of worship to gods	<b>yagyen</b>	= through the yagya (of perception of identity)
<b>yagyam'</b>	= of the Yagya (religious ritual)	<b>ev</b>	= only
<b>ev</b>	= only	<b>yagyam'</b>	= of the self-form yagya
<b>paryupaaste</b>	= duly perform the ritual (and)	<b>upjuhvati</b>	= offer as sacrifice

Other yogis (devotees) only duly perform the religious ritual in the form of worship to gods, and others through the yagya of perception of identity only offer the self into Parbrahm God-like fire. (25)

**Shrotraadeeni, indriyaani, anye, sanyamaagnishu, juhvati,  
Shabdaadeen', vishyaan', anye, indriyaagnishu, juhvati || 26|**

<b>anye</b>	= other (yogis)	<b>anye</b>	= others (yogis)
<b>shrotraadeeni</b>	= hearing etc	<b>shabdaadeen'</b>	= sound etc
<b>indriyaani</b>	= all senses	<b>vishyaan'</b>	= all sense-objects
<b>sanyamaagnishu</b>	= into the fire of restraint	<b>indriyaagnishu</b>	= into the fire of senses
<b>juhvati</b>	= offer as sacrifice (and)	<b>juhvati</b>	= offer as sacrifice

Other yogis offer hearing etc all the senses into the fire of restraint and others offer sound etc all sense-objects into the fire of senses. (26)

**Sarvaani, indriyakarmaani, praankarmaani, ch, apre,  
Aatmsanyamyogaagnau, juhvati, gyaandeepite || 27|**

<b>apre</b>	= other (yogis)	<b>praankarmaani</b>	= the functions of breaths
<b>sarvani</b>	= all the	<b>gyaandeepite</b>	= kindled by knowledge
<b>indriyakarmaani</b>	= functions of the senses	<b>aatmsanyam-yogaagnau</b>	= into the fire of yog in the form of self-control
<b>ch</b>	= and	<b>juhvati</b>	= offer as sacrifice

Other yogis offer all the functions of the senses and the functions of breaths into the fire of yog in the form of self-control, kindled by knowledge. (27)

**DravyayagyaH, tapoyagyaH, yogyagyaH, tatha, apre, SwadhyayaagyaanyagyaH, ch, yatayH, sanshitvrtaH || 28||**

<b>apre</b>	= many men	<b>ch</b>	= and (many)
<b>dravyayagyaH</b>	= perform yagya related to money (many)	<b>sanshitvrtaH</b>	= observing non-violence etc austere vows
<b>tapoyagyaH</b>	= perform yagya in the form of penance	<b>yatayH</b>	= striving men
<b>tatha</b>	= and (many others)	<b>swadhyaya-gyaanyagyaH</b>	= perform yagya of knowledge through study of sacred texts
<b>yogyagyaH</b>	= perform yagya through practice of Yoga		

Many men perform yagya related to money. Many perform yagya in the form of penance, and many others perform yagya through practice of Yoga, and many striving men observing non-violence etc austere vows perform yagya of knowledge through study of sacred texts. (28)

**Apaane, juhvati, praanm', praane, apaanm', tatha, apre, Praanaapaangati, rud'dhva, praanaayaamparaayanaH || 29||**  
**Apre, niyataahaaraH, praanaan', praaneshu, juhvati, Sarve, api, ete, yagyavidH, yagyakshpitkalmashaH || 30||**

<b>apre</b>	= others (many yogis)	<b>praanaapaangati</b>	= movement of the incoming and outgoing breath
<b>apaane</b>	= in the outgoing breath	<b>rud'dhva</b>	= controlling
<b>praanm'</b>	= the incoming breath	<b>praanaan'</b>	= breaths
<b>juhvati</b>	= offer	<b>praaneshu</b>	= in breaths (only)
<b>tatha</b>	= likewise (other yogis)	<b>juhvati</b>	= offer as sacrifice
<b>praane</b>	= in the incoming breath	<b>ete</b>	= these
<b>apaanm'</b>	= outgoing breath (offer, and)	<b>sarve, api</b>	= all (worshippers)
<b>apre</b>	= others (many)	<b>yagyakshpit-kalmashaH</b>	= get their sins destroyed by yagyas and
<b>niyataahaaraH</b>	= who eat in moderation		

<b>praanaayaam-paraayanaH</b>	= devoted to Praanayaam (breath-control)	<b>yagyavidH</b>	= are knower of the Yagyas (religious ritual)
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Others (many yogis) offer the incoming breath into the outgoing breath. Likewise, other yogis offer the outgoing breath into the incoming breath, and many others who eat in moderation and are devoted to Praanaayaam (breath-control), controlling the movement of the incoming and the outgoing breath, offer the breaths into breaths only. All these worshippers get their sins destroyed by the yagyas (religious rituals) and are knower of the yagyas. (29-30)

**YagyashishtaamrtbhujH, yaanti, Brahm, sanaatanm', Na, ayam', lokH, asti, ayagyasya, kutH, anyah, kurusattam || 31||**

<b>kurusattam</b>	= O Best of Kurus, Arjun!	<b>ayam'</b>	= this
<b>yagyashishtaamrtbhujH</b>	= those (yogis) who enjoy the nectar left over after a yagya (religious ritual)	<b>lokH</b>	= world of men also (happy)
<b>sanaatanm'</b>	= eternal	<b>na</b>	= not
<b>brahm</b>	= Parbrahm God	<b>Asti</b>	= is, (then)
<b>yaanti</b>	= attain	<b>anyah</b>	= other world
<b>ayagyasya</b>	= to the man who does not perform a religious ritual	<b>kutH</b>	= how (can be happy)?

O Best of Kurus, Arjun! Those (yogis) who enjoy the nectar left over after a Yagya (religious ritual) attain the Eternal Parbrahm God. To the man who does not perform a religious ritual, even this world of men is not happy, then how can the other world be happy? (31)

**Evam', bahuvidhaH, yagyaH, vitataaH, brahmanH, mukhe, Karmjaan', viddhi, taan', sarvaan', evam', gyaatva, vimokshyase || 32||**

<b>evam'</b>	= such (many)	<b>sarvaan'</b>	= all (you)
<b>bahuvidhaH</b>	= many forms of	<b>karmjaan'</b>	= accomplished through action of mind, senses and body
<b>yagyaH</b>	= yagya	<b>viddhi</b>	= know
<b>brahmanH</b>	= of the Vedas	<b>evam'</b>	= thus
<b>mukhe</b>	= in the speech	<b>gyaatva</b>	= knowing (the truth, you)
<b>vitataaH</b>	= have been mentioned in detail	<b>vimokshyase</b>	= shall be freed (from bondage of action through their performance)
<b>taan'</b>	= them		

Many such forms of yagyas have been mentioned in detail in the speech of the Vedas. Know them all to be accomplished through the action of mind, senses and body. Thus knowing the truth, you shall be freed from the bondage of actions through their performance. (32)

**Shreyaan', dravyamyaat', yagyaat', gyaanyagyaH, parantap, Sarvam', karm, akhilaam', paarth, gyaane, parisamaapyate || 33||**

<b>parantap</b>	= O Parantap Arjun!	<b>akhilam'</b>	= without exception
<b>dravyamyaaat'</b>	= performed with money	<b>sarvam'</b>	= all
<b>yagyaat'</b>	= compared to the yagya	<b>karm</b>	= actions
<b>gyaanayagyaH</b>	= knowledge yagya	<b>gyaane</b>	= in knowledge
<b>shreyaan'</b>	= is much superior (and)	<b>parisamaapyate</b>	= culminate

O Parantap Arjun! Compared to the yagya (religious ritual) performed with money, the knowledge yagya is much superior, and all the actions without exception culminate in knowledge. (33)

**Tat', viddhi, prnipaaten, pariprshnen, sevya,  
Updekshyanti, te, gyaanm', gyaaninH, tatvadarshinH || 34||**

<b>tat'</b>	= that knowledge (you going to Tatvadarshi learned men)	<b>te</b>	= they
<b>viddhi</b>	= understand, (them)	<b>tatvadarshinH</b>	= who have complete and true knowledge about God
<b>prnipaaten</b>	= by properly prostrating yourself before them	<b>gyaaninH</b>	= learned Mahatmas
<b>sevya</b>	= by serving them and giving up deceit	<b>gyaanm'</b>	= of the knowledge
<b>pariprshnen</b>	= by questioning them with simplicity	<b>updekshyanti</b>	= will instruct in (you)

Understand that knowledge by going to Tatvadarshi learned men. By properly prostrating yourself before them, by serving them and by giving up deceit, questioning them with simplicity, those learned Mahatmas who have complete and true knowledge about God will instruct you in that knowledge. (34)

**Yat', gyaatva, na, punH, moham', evam', yaasyasi, pandav,  
Yen, bhootaani, asheshen, drkshyasi, aatmni, atho, myi || 35||**

That –

<b>yat'</b>	= which	<b>yen</b>	= the knowledge by which (you)
<b>gyaatva</b>	= knowing	<b>bhootaani</b>	= in all the living beings
<b>punH</b>	= then (you)	<b>asheshen</b>	= completely (first)
<b>evam'</b>	= like this	<b>aatmni</b>	= in the self (and)
<b>moham'</b>	= delusion	<b>atho</b>	= later
<b>na</b>	= not	<b>mayi</b>	= in me, the Sachidanandghan God
<b>yaasyasi</b>	= will attain (and)	<b>drkshyasi</b>	= will see
<b>pandav</b>	= O Arjun!		

Knowing which, then you will not be deluded like this, and O Arjun! The knowledge by which you will see all the living beings first in yourself and later in me, the Sachidanandghan God. (35)

**Api, chet', asi, paapebhyah, sarvebhyah, paapkrtmH,**



Sarvam', gyaanpiven, ev, vrjinam', santrishyasi || 36||

<b>chet'</b>	= if (you other)	<b>gyaanpiven</b>	= with the boat of knowledge
<b>sarvebhyaH</b>	= all	<b>ev</b>	= surely
<b>paapebhyaH</b>	= than sinners	<b>sarvam'</b>	= entire
<b>api</b>	= even	<b>vrjinam'</b>	= from the ocean of sin
<b>paapkrttmH</b>	= most sinful	<b>santrishyasi</b>	= will cross
<b>asi</b>	= you are, (then also you)		

Even if you are the most sinful of all other sinners, then also you will surely cross the entire ocean of sin with the boat of knowledge. (36)

Yatha, edhaansi, samiddhH, agniH, bhasmasaat', kurute, Arjun, GyaanaagniH, sarvkarmaani, bhasmasaat', kurute, tatha || 37||

Because –

<b>Arjun</b>	= O Arjun!	<b>kurute</b>	= does
<b>yatha</b>	= just as	<b>tatha</b>	= similarly
<b>samiddhH</b>	= blazing	<b>gyaanaagniH</b>	= fire of knowledge
<b>agniH</b>	= fire	<b>sarvkarmaani</b>	= all the actions
<b>edhaansi</b>	= firewood	<b>bhasmasaat'</b>	= to ashes
<b>bhasmasaat'</b>	= to ashes	<b>kurute</b>	= does

O Arjun! Just as a blazing fire turns firewood to ashes; similarly, the fire of knowledge turns all actions to ashes. (37)

Na, hi, gyaanen, sadrshm', pavitrm', ih, vidyate, Tat', swayam', yogsansiddhH, kaalen, aatmni, vindati || 38||

Therefore –

<b>ih</b>	= in this world	<b>tat'</b>	= that knowledge
<b>gyaanen</b>	= as knowledge	<b>kaalen</b>	= prolonged
<b>sadrshm'</b>	= like	<b>yogsansiddhH</b>	= a man purified at heart by Karmyog
<b>pavitrm'</b>	= purifying	<b>swayam'</b>	= automatically
<b>Hi</b>	= surely	<b>aatmni</b>	= in the soul
<b>Na</b>	= not	<b>vindati</b>	= attains
<b>vidyate</b>	= is		

In this world, there is surely nothing as purifying as knowledge. A man purified at heart through prolonged practice of karmyog automatically attains that knowledge in the soul. (38)

Shrddhaavaan', labhte, gyaanm', tatparH, sanyatendriyaH, Gyaanm', labdhva, paraam', shaantim', achiren, adhigachchhati || 39||

And O Arjun! –

<b>sanyatendriyaH</b>	= who has won over his senses	<b>labdhva</b>	= having attained
<b>tatparH</b>	= devoted to sadhna (spiritual practice) (and)	<b>achiren</b>	= without any delay – soon (in the form of

<b>shrddhaavaan'</b>	= a man full of faith			attainment of God)
<b>gyaanm'</b>	= knowledge		<b>paraam'</b>	= supreme
<b>labhte</b>	= attains (and)		<b>shaantim'</b>	= peace
<b>gyaanm'</b>	= knowledge		<b>adhigachchhati</b>	= attains

A man who has won over his senses, is devoted to spiritual practice and is full of faith attains knowledge. And having attained knowledge, he immediately attains supreme peace in the form of attainment of God. (39)

**AgyaH, ch, ashreddhaanH, ch, sanshyaatma, vinashyati,  
Na, ayam', lokH, asti, na, parH, na, sukham', sanshyaatmanH || 40||**  
And O Arjun! -

<b>agyaH</b>	= undiscerning		<b>ayam'</b>	= this
<b>ch</b>	= and		<b>lokH</b>	= world
<b>ashreddhaanH</b>	= faithless		<b>asti</b>	= is
<b>sanshyaatma</b>	= sceptical man		<b>na</b>	= not
<b>vinashyati</b>	= definitely becomes deviated from the spiritual path		<b>parH</b>	= other world
<b>sanshyaatmanH</b>	= for such sceptical man		<b>ch</b>	= and
<b>na</b>	= not		<b>na</b>	= not
			<b>sukham'</b>	= happiness (there is)

An undiscerning, faithless and sceptical man definitely becomes deviated from the spiritual path. For such a sceptical man, there is neither this world, nor the other world, nor happiness. (40)

**Yogsannyastkarmaanm', gyaansanchhinnsanshyam',  
Aatmvantam', na, karmaani, nibadhnanti, dhananjay || 41||**

<b>dhananjay</b>	= O Dhanajay!		<b>aatmvantam'</b>	= (such) man who has overcome his inner-self
<b>yog- sannyast- karmaanm'</b>	= by the method of karmyog he who has dedicated all the actions to God (and)		<b>karmaani</b>	= actions
<b>gyaansanchhin- sanshyam'</b>	= who has destroyed all doubts through discretion		<b>na</b>	= not
			<b>nibadhnanti</b>	= bind

O Dhananjay! He who has dedicated all actions to God by the method of karmyog and who has destroyed all doubts through discretion, actions do not bind such a man who has overcome his inner-self. (41)

**Tasmaat', agyaansambhootam', hrtstham', gyaanaasina, aatmanH,  
Chhitva, enam', sanshyam', yogam', aatishth, uttishth, Bharat || 42||**

<b>tasmaat'</b>	= therefore		<b>sanshyam'</b>	= doubt
<b>bharat</b>	= O Bharatvanshi Arjun! (you)		<b>gyaanaasina</b>	= with the sword of discerning knowledge

<b>hrtstham'</b>	= existing in heart	<b>chhitva</b>	= slashing
<b>enam'</b>	= this	<b>yogam'</b>	= in karmyog in the form of even-mindedness
<b>agyaansambhootam'</b>	= born of ignorance	<b>aatishth</b>	= become established in (and)
<b>aatmanH</b>	= your	<b>uttishth</b>	= stand up (for the battle)

Therefore, Oh Bharatvanshi Arjun! Slashing with the sword of discerning knowledge this doubt in your heart born of ignorance, become established in karmyog in the form of even-mindedness, and stand up for the battle. (42)

## Photocopies of the Verses of Shrimadbhagavat Gita Chapter 5

## अथ पञ्चमोऽध्यायः

अर्जुन उवाच

सन्न्यासम्, कर्मणाम्, कृष्ण, पुनः, योगम्, च, शंससि,  
यत्, श्रेयः, एतयोः, एकम्, तत्, मे, ब्रूहि, सुनिश्चितम् ॥ १ ॥

तत्पश्चात् अर्जुन बोले—

कृष्ण	= हे कृष्ण! (आप)	यत्	= जो
कर्मणाम्	= कर्मोंके	एकम्	= एक
सन्न्यासम्	= संन्यासकी	मे	= मेरे लिये
च	= और	सुनिश्चितम्	= भलीभाँति निश्चित
पुनः	= फिर	श्रेयः	= { कल्याणकारक साधन (हो),
योगम्	= कर्मयोगकी	तत्	= उसको
शंससि	= { प्रशंसा करते हैं। (इसलिये)	ब्रूहि	= कहिये।
एतयोः	= इन दोनोंमेंसे		

श्रीभगवानुवाच

सन्न्यासः, कर्मयोगः, च, निःश्रेयसकरौ, उभौ,  
तयोः, तु, कर्मसन्न्यासात्, कर्मयोगः, विशिष्यते ॥ २ ॥

इस प्रकार अर्जुनके पूछनेपर श्रीभगवान् बोले, हे अर्जुन!—

सन्न्यासः	= कर्मसंन्यास <sup>१</sup>	तु	= परंतु
च	= और	तयोः	= उन दोनोंमें (भी)
कर्मयोगः	= कर्मयोग <sup>२</sup> (ये)	कर्मसन्न्यासात्	= कर्मसंन्याससे
उभौ	= दोनों (ही)	कर्मयोगः	= { कर्मयोग (साधनमें सुगम होनेसे)
निःश्रेयसकरौ	= { परम कल्याणके करनेवाले हैं,	विशिष्यते	= श्रेष्ठ है।

ज्ञेयः, सः, नित्यसन्न्यासी, यः, न, द्वेषि, न, काङ्क्षति,  
निर्द्वन्द्वः, हि, महाबाहो, सुखम्, बन्धात्, प्रमुच्यते ॥ ३ ॥

इसलिये—

महाबाहो	= हे अर्जुन!	नित्यसन्न्यासी	= सदा संन्यासी (ही)
यः	= जो पुरुष	ज्ञेयः	= समझनेयोग्य है;
न	= न (किसीसे)	हि	= क्योंकि
द्वेषि	= { द्वेष करता है (और)	निर्द्वन्द्वः	= { राग-द्वेषादि द्वन्द्वोंसे रहित (पुरुष)
न	= न (किसीकी)	सुखम्	= सुखपूर्वक
काङ्क्षति	= { आकांक्षा करता है,	बन्धात्	= संसारबन्धनसे
सः	= वह कर्मयोगी	प्रमुच्यते	= मुक्त हो जाता है।

साङ्ख्ययोगौ, पृथक्, बालाः, प्रवदन्ति, न, पण्डिताः,  
एकम्, अपि, आस्थितः, सम्यक्, उभयोः, विन्दते, फलम् ॥ ४ ॥

और हे अर्जुन! उपर्युक्त—

साङ्ख्ययोगौ	= { संन्यास और कर्मयोगको	एकम्	= एकमें
बालाः	= मूर्खलोग	अपि	= भी
पृथक्	= { पृथक्-पृथक् (फल देनेवाले)	सम्यक्	= { सम्यक् प्रकारसे
प्रवदन्ति	= कहते हैं	आस्थितः	= { स्थित (पुरुष)
न	= न (कि)	उभयोः	= दोनोंके
पण्डिताः	= पण्डितजन	फलम्	= { फलरूप (परमात्माको)
(हि)	= क्योंकि (दोनोंमेंसे)	विन्दते	= प्राप्त होता है।

यत्, साङ्ख्यैः, प्राप्यते, स्थानम्, तत्, योगैः, अपि, गम्यते,  
एकम्, साङ्ख्यम्, च, योगम्, च, यः, पश्यति, सः, पश्यति ॥ ५ ॥

साङ्ख्यैः = ज्ञानयोगियोंद्वारा	यः = जो पुरुष
यत् = जो	साङ्ख्यम् = ज्ञानयोग
स्थानम् = परमधाम	च = और
प्राप्यते = प्राप्त किया जाता है,	योगम् = { कर्मयोगको
योगैः = कर्मयोगियोंद्वारा	(फलरूपमें)
अपि = भी	एकम् = एक
तत् = वही	पश्यति = देखता है;
गम्यते = प्राप्त किया जाता है। (इसलिये)	सः, च = वही (यथार्थ)
	पश्यति = देखता है।

सन्न्यासः, तु, महाबाहो, दुःखम्, आप्तुम्, अयोगतः,  
योगयुक्तः, मुनिः, ब्रह्म, नचिरेण, अधिगच्छति ॥ ६ ॥

तु = परंतु	आप्तुम् = प्राप्त होना
महाबाहो = हे अर्जुन!	दुःखम् = कठिन है (और)
अयोगतः = कर्मयोगके बिना	मुनिः = { भगवत्स्वरूपको
सन्न्यासः = { संन्यास अर्थात् मन, इन्द्रिय और	योगयुक्तः = कर्मयोगी
	ब्रह्म = परब्रह्म परमात्माको
शरीरद्वारा होनेवाले	नचिरेण = शीघ्र ही
सम्पूर्ण कर्मोंमें	अधिगच्छति = प्राप्त हो जाता है।
कर्तापनका त्याग	

योगयुक्तः, विशुद्धात्मा, विजितात्मा, जितेन्द्रियः,  
सर्वभूतात्मभूतात्मा, कुर्वन्, अपि, न, लिप्यते ॥ ७ ॥  
तथा—

विजितात्मा = { जिसका मन	सर्वभूतात्म-भूतात्मा = { सम्पूर्ण प्राणियोंका
अपने वशमें है,	
जितेन्द्रियः = { जो जितेन्द्रिय	है (ऐसा)
(एवम्)	
विशुद्धात्मा = { विशुद्ध अन्तः-	कुर्वन् = करता हुआ
करणवाला है	अपि = भी
(और)	न. लिप्यते = लिप्त नहीं होता।

न, एव, किञ्चित्, करोमि, इति, युक्तः, मन्येत, तत्त्ववित्,  
पश्यन्, शृण्वन्, स्पृशन्, जिघ्रन्, अश्नन्, गच्छन्, स्वपन्,  
श्वसन्, प्रलपन्, विसृजन्, गृह्णन्, उन्मिषन्, निमिषन्, अपि,  
इन्द्रियाणि, इन्द्रियार्थेषु, वर्तन्ते, इति, धारयन् ॥ ८-९ ॥

और हे अर्जुन!—

तत्त्ववित्	= { तत्त्वको जाननेवाला	उन्मिषन्	= { आँखोंको खोलता (और)
युक्तः	= सांख्ययोगी (तो)	निमिषन्	= मूँदता हुआ
पश्यन्	= देखता हुआ,	अपि	= भी,
शृण्वन्	= सुनता हुआ,	इन्द्रियाणि	= सब इन्द्रियाँ
स्पृशन्	= स्पर्श करता हुआ,	इन्द्रियार्थेषु	= अपने-अपने अर्थोंमें
जिघ्रन्	= सूँघता हुआ,	वर्तन्ते	= बरत रही हैं—
अश्नन्	= भोजन करता हुआ,	इति	= इस प्रकार
गच्छन्	= गमन करता हुआ,	धारयन्	= समझकर
स्वपन्	= सोता हुआ,	एव	= निःसन्देह
श्वसन्	= श्वास लेता हुआ,	इति	= ऐसा
प्रलपन्	= बोलता हुआ,	मन्येत	= माने (कि मैं)
विसृजन्	= त्यागता हुआ,	किञ्चित्	= कुछ भी
गृह्णन्	= { ग्रहण करता हुआ (तथा)	न	= नहीं
		करोमि	= करता हूँ।

ब्रह्माणि, आधाय, कर्माणि, सङ्गम्, त्यक्त्वा, करोति, यः,  
लिप्यते, न, सः, पापेन, पद्मपत्रम्, इव, अम्भसा ॥ १० ॥

यः	= जो पुरुष	सङ्गम्	= आसक्तिको
कर्माणि	= सब कर्मोंको	त्यक्त्वा	= त्यागकर (कर्म)
ब्रह्माणि	= परमात्सामें	करोति	= करता है,
आधाय	= { अर्पण करके (और)	सः	= वह पुरुष

अम्भसा	= जलसे	इव	= भाँति
पद्मपत्रम्	= कमलके पत्तेकी	पापेन	= पापसे
		न, लिप्यते	= लिप्त नहीं होता।

कायेन, मनसा, बुद्ध्या, केवलैः, इन्द्रियैः, अपि,  
योगिनः, कर्म, कुर्वन्ति, सङ्गम्, त्यक्त्वा, आत्मशुद्धये ॥ ११ ॥

इसलिये—

योगिनः	= कर्मयोगी (ममत्वबुद्धिरहित)	अपि	= भी
केवलैः	= केवल	सङ्गम्	= आसक्तिको
इन्द्रियैः	= इन्द्रिय,	त्यक्त्वा	= त्यागकर
मनसा	= मन,	आत्मशुद्धये	= { अन्तःकरणकी शुद्धिके लिये
बुद्ध्या	= बुद्धि (और)	कर्म	= कर्म
कायेन	= शरीरद्वारा	कुर्वन्ति	= करते हैं।

[ कर्मफलके त्यागसे शान्ति और कामनासे बन्धन। ]

युक्तः, कर्मफलम्, त्यक्त्वा, शान्तिम्, आप्नोति, नैष्ठिकीम्,  
अयुक्तः, कामकारेण, फले, सक्तः, निबध्यते ॥ १२ ॥

इसीसे—

युक्तः	= कर्मयोगी	अयुक्तः	= सकामपुरुष
कर्मफलम्	= कर्मोंके फलका	कामकारेण	= { कामनाकी प्रेरणासे
त्यक्त्वा	= त्याग करके		
नैष्ठिकीम्	= भगवत्प्राप्तिरूप		
शान्तिम्	= शान्तिको	फले	= फलमें
आप्नोति	= { प्राप्त होता है (और)	सक्तः	= आसक्त होकर
		निबध्यते	= बँधता है।



सर्वकर्माणि, मनसा, सन्न्यस्य, आस्ते, सुखम्, वशी,  
नवद्वारे, पुरे, देही, न, एव, कुर्वन्, न, कारयन् ॥ १३ ॥

और हे अर्जुन!—

वशी	=	अन्तःकरण जिसके वशमें है, ऐसा सांख्य- योगका आचरण करनेवाला	नवद्वारे पुरे सर्वकर्माणि मनसा	=	{ नवद्वारोंवाले शरीररूप = घरमें = सब कर्मोंको = मनसे
देही	=	पुरुष	सन्न्यस्य	=	त्यागकर
न	=	न			
कुर्वन्	=	{ करता हुआ (और)	सुखम्	=	{ आनन्दपूर्वक (सच्चिदानन्दघन परमात्माके स्वरूपमें)
न	=	न			
कारयन्	=	करवाता हुआ	आस्ते	=	स्थित रहता है।
एव	=	ही			

[ परमात्तामें कर्तापनके अभावका कथन । ]

न, कर्तृत्वम्, न, कर्माणि, लोकस्य, सृजति, प्रभुः,  
न, कर्मफलसंयोगम्, स्वभावः, तु, प्रवर्तते ॥ १४ ॥

और—

प्रभुः	=	परमेश्वर	कर्मफलसंयोगम्	=	{ कर्मफलके संयोगकी (ही)
लोकस्य	=	मनुष्योंके	सृजति	=	रचना करते हैं,
न	=	न (तो)	तु	=	किंतु
कर्तृत्वम्	=	कर्तापनकी,			
न	=	न	स्वभावः	=	स्वभाव (ही)
कर्माणि	=	कर्मोंकी (और)	प्रवर्तते	=	बरत रहा है।
न	=	न			

न, आदत्ते, कस्यचित्, पापम्, न, च, एव, सुकृतम्, विभुः,  
अज्ञानेन, आवृतम्, ज्ञानम्, तेन, मुह्यन्ति, जन्तवः ॥ १५ ॥

विभुः	= { सर्वव्यापी परमेश्वर (भी)	आदत्ते	= { ग्रहण करता है; (किंतु)
न	= न	अज्ञानेन	= अज्ञानके द्वारा
कस्यचित्	= किसीके	ज्ञानम्	= ज्ञान
पापम्	= पापकर्मको	आवृतम्	= ढका हुआ है,
च	= और	तेन	= उसीसे
न	= न (किसीके)	जन्तवः	= { सब अज्ञानी मनुष्य
सुकृतम्	= शुभकर्मको	मुह्यन्ति	= मोहित हो रहे हैं।
एव	= ही		

ज्ञानेन, तु, तत्, अज्ञानम्, येषाम्, नाशितम्, आत्मनः,  
तेषाम्, आदित्यवत्, ज्ञानम्, प्रकाशयति, तत्परम् ॥ १६ ॥

तु	= परंतु	तेषाम्	= उनका (वह)
येषाम्	= जिनका	ज्ञानम्	= ज्ञान
तत्	= वह	आदित्यवत्	= सूर्यके सदृश
अज्ञानम्	= अज्ञान	तत्परम्	= { उस सच्चिदानन्दधन परमात्माको
आत्मनः	= परमात्माके	प्रकाशयति	= { प्रकाशित कर देता है* ।
ज्ञानेन	= तत्त्वज्ञानद्वारा		
नाशितम्	= { नष्ट कर दिया गया है,		

तद्बुद्ध्यः, तदात्मानः, तन्निष्ठाः, तत्परायणाः,  
गच्छन्ति, अपुनरावृत्तिम्, ज्ञाननिर्धूतकल्मषाः ॥ १७ ॥

तदात्मानः	= { जिनका मन तद्रूप हो रहा है,	तन्निष्ठाः	= { सच्चिदानन्दधन परमात्मामें ही जिनकी निरन्तर एकीभावसे स्थिति है, (ऐसे)
तद्बुद्ध्यः	= { जिनकी बुद्धि तद्रूप हो रही है (और)		

तत्परायणाः	= तत्परायण पुरुष	अपुनरावृत्तिम्	= { अपुनरावृत्तिको अर्थात् परम गतिको
ज्ञाननिर्धूत- कल्मषाः	= { ज्ञानके द्वारा पापरहित होकर	गच्छन्ति	= प्राप्त होते हैं ।

विद्याविनयसम्पन्ने, ब्राह्मणे, गवि, हस्तिनि,  
शुनि, च, एव, श्वपाके, च, पण्डिताः, समदर्शिनः ॥ १८ ॥

पण्डिताः	= ज्ञानीजन	हस्तिनि	= हाथी,
विद्याविनय- सम्पन्ने	= { विद्या और विनययुक्त	शुनि	= कुत्ते
ब्राह्मणे	= ब्राह्मणमें	च	= और
च	= तथा	श्वपाके	= चाण्डालमें (भी)
गवि	= गौ,	समदर्शिनः	= समदर्शी <sup>१</sup>
		एव	= ही (होते हैं) ।

इह, एव, तैः, जितः, सर्गः, येषाम्, साम्ये, स्थितम्, मनः,  
निर्दोषम्, हि, समम्, ब्रह्म, तस्मात्, ब्रह्मणि, ते, स्थिताः ॥ १९ ॥

येषाम्	= जिनका	हि	= क्योंकि
मनः	= मन	ब्रह्म	= { सच्चिदानन्दघन परमात्मा
साम्ये	= समभावमें	निर्दोषम्	= निर्दोष (और)
स्थितम्	= स्थित है,	समम्	= सम है,
तैः	= उनके द्वारा	तस्मात्	= इससे
इह	= { इस जीवित अवस्थामें	ते	= वे
एव	= ही	ब्रह्मणि	= { सच्चिदानन्दघन परमात्मामें (ही)
सर्गः	= सम्पूर्ण संसार	स्थिताः	= स्थित हैं ।
जितः	= { जीत लिया गया है; <sup>२</sup>		

न, प्रहृष्येत्, प्रियम्, प्राप्य, न, उद्विजेत्, प्राप्य, च, अप्रियम्,  
स्थिरबुद्धिः, असम्मूढः, ब्रह्मवित्, ब्रह्मणि, स्थितः ॥ २० ॥

प्रियम्	= प्रियको	स्थिरबुद्धिः	= स्थिरबुद्धि
प्राप्य	= प्राप्त होकर	असम्मूढः	= संशयरहित
न प्रहृष्येत्	= हर्षित नहीं हो	ब्रह्मवित्	= ब्रह्मवेत्ता पुरुष
च	= और	ब्रह्मणि	= { सच्चिदानन्दधन परब्रह्म परमात्मामें (एकीभावसे नित्य)
अप्रियम्	= अप्रियको	स्थितः	= स्थित है।
प्राप्य	= प्राप्त होकर		
न, उद्विजेत्	= उद्विग्न न हो, (वह)		

बाह्यस्पर्शेषु, असक्तात्मा, विन्दति, आत्मनि, यत्, सुखम्,  
सः, ब्रह्मयोगयुक्तात्मा, सुखम्, अक्षयम्, अश्नुते ॥ २१ ॥

और—

बाह्यस्पर्शेषु	= बाहरके विषयोंमें	सः	= वह
असक्तात्मा	= { आसक्तिरहित अन्तःकरणवाला (साधक)	ब्रह्मयोगयुक्तात्मा	= { सच्चिदानन्दधन परब्रह्म परमात्माके ध्यानरूप योगमें अभिन्नभावसे स्थित पुरुष
आत्मनि	= आत्मामें (स्थित)	अक्षयम्	= अक्षय
यत्	= { जो (ध्यानजनित सात्त्विक)	सुखम्	= आनन्दका
सुखम्	= आनन्द है;	अश्नुते	= अनुभव करता है।
(तत्)	= उसको		
विन्दति	= { प्राप्त होता है; (तदनन्तर)		

ये, हि, संस्पर्शजाः, भोगाः, दुःखयोनयः, एव, ते,  
आद्यन्तवन्तः, कौन्तेय, न, तेषु, रमते, बुधः ॥ २२ ॥

ये	= { जो (ये) इन्द्रिय तथा	दुःखयोनयः, एव	= { दुःखके ही हेतु हैं (और)
संस्पर्शजाः	= { विषयोंके संयोगसे उत्पन्न होनेवाले	आद्यन्तवन्तः	= { आदि-अन्तवाले अर्थात् अनित्य हैं। (इसलिये)
भोगाः	= सब भोग हैं,	कौन्तेय	= हे अर्जुन!
ते	= { वे (यद्यपि विषयी पुरुषोंको सुखरूप भासते हैं तो भी)	बुधः	= { बुद्धिमान् विवेकी पुरुष
हि	= निःसन्देह	तेषु	= उनमें
		न	= नहीं
		रमते	= रमता।

शक्नोति, इह, एव, यः, सोढुम्, प्राक्, शरीरविमोक्षणात्,  
कामक्रोधोद्भवम्, वेगम्, सः, युक्तः, सः, सुखी, नरः ॥ २३ ॥

यः	= जो साधक	वेगम्	= वेगको
इह	= { इस मनुष्य- शरीरमें,	सोढुम्	= सहन करनेमें
शरीरविमोक्षणात्	= { शरीरका नाश होनेसे	शक्नोति	= { समर्थ हो जाता है,
प्राक्	= पहले-पहले	सः	= वही
एव	= ही	नरः	= पुरुष
कामक्रोधोद्भवम्	= { काम-क्रोधसे उत्पन्न होनेवाले	युक्तः	= योगी है (और)
		सः	= वही
		सुखी	= सुखी है।

यः, अन्तःसुखः, अन्तरारामः, तथा, अन्तर्ज्योतिः, एव, यः,  
सः, योगी, ब्रह्मनिर्वाणम्, ब्रह्मभूतः, अधिगच्छति ॥ २४ ॥

यः	= जो पुरुष	तथा	= तथा
एव	= निश्चय करके	यः	= जो
अन्तःसुखः	= { अन्तरात्मामें ही सुखवाला है,	अन्तर्ज्योतिः	= { आत्मामें ही ज्ञानवाला है,
अन्तरारामः	= { आत्मामें ही रमण करनेवाला है	सः	= वह

ब्रह्मभूतः	=	$\left\{ \begin{array}{l} \text{सच्चिदानन्दधन} \\ \text{परब्रह्म परमात्माके} \\ \text{साथ एकीभाव-} \\ \text{को प्राप्त} \end{array} \right.$	योगी	=	सांख्ययोगी
			ब्रह्मनिर्वाणम्	=	शान्त ब्रह्मको
			अधिगच्छति	=	प्राप्त होता है।

लभन्ते, ब्रह्मनिर्वाणम्, ऋषयः, क्षीणकल्मषाः,  
छिन्नद्वैधाः, यतात्मानः, सर्वभूतहिते, रताः ॥ २५ ॥

और—

क्षीणकल्मषाः	=	$\left\{ \begin{array}{l} \text{जिनके सब} \\ \text{पाप नष्ट हो} \\ \text{गये हैं,} \end{array} \right.$		यतात्मानः	=	$\left\{ \begin{array}{l} \text{जिनका जीता} \\ \text{हुआ मन} \\ \text{निश्चलभावसे} \\ \text{परमात्मामें} \\ \text{स्थित है, (वे)} \end{array} \right.$
सर्वभूतहिते	=	$\left\{ \begin{array}{l} \text{जो सम्पूर्ण} \\ \text{प्राणियोंके हितमें} \end{array} \right.$		ब्रह्मनिर्वाणम्	=	शान्त ब्रह्मको
रताः	=	रत हैं (और)		लभन्ते	=	प्राप्त होते हैं।

कामक्रोधवियुक्तानाम्, यतीनाम्, यतचेतसाम्,  
अभितः, ब्रह्मनिर्वाणम्, वर्तते, विदितात्मनाम् ॥ २६ ॥

और—

कामक्रोध-	=	$\left\{ \begin{array}{l} \text{काम-क्रोधसे} \\ \text{रहित,} \end{array} \right.$		यतीनाम्	=	$\left\{ \begin{array}{l} \text{ज्ञानी पुरुषोंके} \\ \text{लिये} \end{array} \right.$
वियुक्तानाम्				अभितः	=	सब ओरसे
यतचेतसाम्	=	$\left\{ \begin{array}{l} \text{जीते हुए} \\ \text{चित्तवाले,} \end{array} \right.$		ब्रह्मनिर्वाणम्	=	$\left\{ \begin{array}{l} \text{शान्त परब्रह्म} \\ \text{परमात्मा (ही)} \end{array} \right.$
विदितात्मनाम्	=	$\left\{ \begin{array}{l} \text{परब्रह्म} \\ \text{परमात्माका} \\ \text{साक्षात्कार} \\ \text{किये हुए} \end{array} \right.$		वर्तते	=	परिपूर्ण हैं।

स्पर्शान्, कृत्वा, बहिः, बाह्यान्, चक्षुः, च, एव, अन्तरे, भ्रुवोः,  
प्राणापानौ, समौ, कृत्वा, नासाभ्यन्तरचारिणौ ॥ २७ ॥

यतेन्द्रियमनोबुद्धिः, मुनिः, मोक्षपरायणः,  
विगतेच्छाभयक्रोधः, यः, सदा, मुक्तः, एव, सः ॥ २८ ॥

बाह्यान्	= बाहरके	समौ	= सम
स्पर्शान्	= { विषयभोगोंको (न चिन्तन करता हुआ)	कृत्वा	= करके
बहिः	= बाहर	यतेन्द्रिय-	= { जिसकी इन्द्रियाँ, मन और बुद्धि
एव	= ही	मनोबुद्धिः	= { जीती हुई हैं, (ऐसा)
कृत्वा	= निकालकर	यः	= जो
च	= और	मोक्षपरायणः	= मोक्षपरायण
चक्षुः	= नेत्रोंकी दृष्टिको	मुनिः	= मुनि*
भ्रुवोः	= भ्रुकुटीके	विगतेच्छा-	= { इच्छा, भय और
अन्तरे	= { बीचमें (स्थित करके तथा)	भयक्रोधः	= { क्रोधसे रहित हो गया है,
नासाभ्यन्तरचारिणौ	= { नासिकामें विचरनेवाले	सः	= वह
प्राणापानौ	= { प्राण और अपानवायुको	सदा	= सदा
		मुक्तः	= मुक्त
		एव	= ही है।

भोक्तारम्, यज्ञतपसाम्, सर्वलोकमहेश्वरम्,  
सुहृदम्, सर्वभूतानाम्, ज्ञात्वा, माम्, शान्तिम्, ऋच्छति ॥ २९ ॥

माम्	= मुझको	सर्वभूतानाम्	= { सम्पूर्ण भूतप्राणियोंका
यज्ञतपसाम्	= { सब यज्ञ और तपोंका	सुहृदम्	= { सुहृद् अर्थात् स्वार्थरहित दयालु और प्रेमी, (ऐसा)
भोक्तारम्	= भोगनेवाला,	ज्ञात्वा	= तत्त्वसे जानकर
सर्वलोकमहेश्वरम्	= { सम्पूर्ण लोकोंके ईश्वरोंका भी ईश्वर (तथा)	शान्तिम्	= शान्तिको
		ऋच्छति	= प्राप्त होता है।

## Photocopies of the Verses of Shrimadbhagavat Gita Chapter 5

## Chapter Five

Arjun said

Sannyaasam', karmnaam', krishna, punH, yogam', ch, shansasi,  
Yat', shreyH, etyoH, ekam', tat', me, broohi, sunishchitam' || 1 ||

Thereafter, Arjun said –

<b>krishna</b>	= O Krishna! (You)	<b>yat'</b>	= which
<b>karmnaam'</b>	= of actions	<b>ekam'</b>	= one
<b>sannyaasam'</b>	= of renunciation	<b>me</b>	= for me
<b>ch</b>	= and	<b>sunishchitam'</b>	= definitely
<b>punH</b>	= then	<b>shreyH</b>	= conducive to (my) good
<b>yogam'</b>	= of karmyog	<b>tat'</b>	= that
<b>shansasi</b>	= praise (therefore)	<b>broohi</b>	= tell
<b>etyoH</b>	= of these two		

O Krishna! You praise the renunciation of actions and then Karmyog (yog of action). Therefore, tell me which one of these two is definitely conducive to my good. (1)

Lord said

SannyaasH, karmyogH, ch, niHshreyaskarau, ubhau,  
TayoH, tu, karmsannyaasaat', karmyogH, vishishyate || 2 ||

On this question of Arjun, God said, O Arjun! –

<b>sannyaasH</b>	= karmsanyas (renunciation of action)	<b>tu</b>	= but
<b>ch</b>	= and	<b>tayoH</b>	= of those two (also)
<b>karmyogH</b>	= karmyog	<b>karmsannyaasaat'</b>	= to karmsanyas
<b>ubhau</b>	= both (of these)	<b>karmyogH</b>	= karmyog (because of being easy to practice)
<b>niHshreyaskarau</b>	= are conducive to the highest good	<b>vishishyate</b>	= is superior

Karmsanyas (renunciation of action) and Karmyog (performance of action), both of these are conducive to the highest good, but of those two also, Karmyog (because of being easy to practice) is superior to Karmsanyas. (2)

GyeyH, saH, nityasannyaasi, yaH, na, dweshti, na, kaankshati,  
NirdwandwH, hi, mahabaaho, sukham', bandhaat', prmuchyate || 3 ||

Therefore –

<b>mahabaaho</b>	= O Arjun!	<b>nityasannyaasi</b>	= always Sanyasi (only)
<b>yaH</b>	= a man who	<b>gyeyH</b>	= is worthy of being considered
<b>na</b>	= neither (anyone)	<b>hi</b>	= because
<b>dweshti</b>	= hates (and)	<b>nirdwandwH</b>	= (man) free from the love-hatred etc pairs



<b>na</b>	= nor (anyone)	<b>sukham'</b>	= easily	of opposites
<b>kaankshati</b>	= desires for	<b>bandhaat'</b>	= from the bondage of the world	
<b>saH</b>	= that Karmyogi	<b>prmuchyate</b>	= is freed	

O Arjun! A man who neither hates anyone nor desires for anyone, that Karmyogi is always worthy of being considered a Sanyasi because a man free from love-hatred etc pairs of opposites is easily freed from the bondage of the world. (3)

**Saankhyayogau, prthak', baalaaH, pravadanti, na, panditaH, Ekam', api, aasthiH, samyak', ubhyoH, vindte, falam' || 4||**

And O Arjun! Above-mentioned –

<b>saankhyayogau</b>	= Sanyas and Karmyog	<b>ekam'</b>	= in one
<b>baalaaH</b>	= foolish people	<b>api</b>	= even
<b>prthak'</b>	= different (yielding result)	<b>samyak'</b>	= firmly
<b>pravadanti</b>	= say	<b>aasthiH</b>	= established (man)
<b>na</b>	= not	<b>ubhyoH</b>	= of both
<b>panditaH</b>	= pandits	<b>falam'</b>	= (God) in the form of fruit
<b>(hi)</b>	= because (of them two)	<b>vindte</b>	= attains

Foolish people, not the Pandits, say that Sanyas and Karmyog yield different result because a man firmly established in even one of them attains God in the form of fruit of both. (4)

**Yat', saankhyaeh, praapyate, sthaanm', tat', yogaeH, api, gamyate, Ekam', saankhyam', ch, yogam', ch, yaH, pashyati, saH, pashyati || 5||**

<b>saankhyaeh</b>	= by the Gyanyogis	<b>yaH</b>	= a man who
<b>yat'</b>	= which	<b>saankhyam'</b>	= Gyanyog
<b>sthaanm'</b>	= supreme abode	<b>ch</b>	= and
<b>praapyate</b>	= attained	<b>yogam'</b>	= Karmyog (in the form of fruit)
<b>yogaeH</b>	= by the Karmyogis	<b>ekam'</b>	= one
<b>api</b>	= also	<b>pashyati</b>	= sees
<b>tat'</b>	= the same	<b>saH, ch</b>	= he alone (reality)
<b>gamyate</b>	= is attained (therefore)	<b>pashyati</b>	= sees

The supreme abode which is attained by the Gyanyogis, the same is also attained by the Karmyogis. Therefore, a man who sees Gyanyog and Karmyog in the form of fruit as one, he alone sees the reality. (5)

**SannyaasH, tu, mahabaaho, duHkham', aaptum', ayogath, Yogukth, muniH, Brahm, nachiren, adhigachchhati || 6||**

<b>tu</b>	= but	<b>duHkham'</b>	= is difficult (and)
<b>mahabaaho</b>	= O Arjun!	<b>muniH</b>	= one engrossed in God

<b>ayogath</b>	= without Karmyog	<b>yogyukth</b>	= Karmyogi
<b>sannyasaH</b>	= Sanyas i.e. renunciation of doership in all the actions performed by mind, senses and body	<b>brahm</b>	= Parbrahm God
<b>aaptum'</b>	= to be attained	<b>nachiren</b>	= soon
		<b>adhigachchhati</b>	= attains

But O Arjun! Without Karmyog, Sanyas i.e. renunciation of doership in all the actions performed by mind, senses and body, is difficult to be attained, and a Karmyogi engrossed in God soon attains Parbrahm God. (6)

**Yogyukth, vishuddhaatma, vijitaatma, jitendriyaH, Sarvbhootaatmbhootaatma, kurvan', api, na, lipyate || 7 ||**

And –

<b>vijitaatma</b>	= whose mind is under control	<b>yogyukth</b>	= Karmyogi
<b>jitendriyaH</b>	= who has conquered senses (and)	<b>kurvan'</b>	= while performing (action)
<b>vishuddhaatma</b>	= whose heart is pure (and)	<b>api</b>	= also
<b>sarvbhootaatm-bhootaatma</b>	= the soul-like God of all the beings only is whose soul (such)	<b>na, lipyate</b>	= is not tainted

One whose mind is under control, who has conquered senses, whose heart is pure and whose soul is also the soul-like God of all the beings, such a Karmyogi even while performing action is not tainted. (7)

**Na, ev, kinchit', karomi, iti, yukth, manyet, tatvavit', Pashyan', shrnvan', sprshan', jighran', ashnn', gachchhan', swapan' || 8 || Shwasan', pralpan', visrjan', grhnan', unmishan', nimishan', api, Indriyaani, indriyaartheshu, vartante, iti, dhaaryan' || 9 ||**

And O Arjun! –

<b>tatvavit'</b>	= who knows the reality	<b>nimishan'</b>	= while closing eyes
<b>yukth</b>	= Saankhyayogi	<b>api</b>	= even
<b>pashyan'</b>	= while seeing	<b>indriyaani</b>	= all the senses
<b>shrnvan'</b>	= while hearing	<b>indriyaartheshu</b>	= in their respective sense-objects
<b>sprshan'</b>	= while touching	<b>vartante</b>	= are operating
<b>jighran'</b>	= while smelling	<b>iti</b>	= thus
<b>ashnn'</b>	= while having food	<b>dhaaryan'</b>	= understanding
<b>gachchhan'</b>	= while walking	<b>ev</b>	= certainly
<b>swapan'</b>	= while sleeping	<b>iti</b>	= this
<b>shwasan'</b>	= while breathing	<b>manyet</b>	= believe (that I)
<b>pralpan'</b>	= while speaking	<b>kinchit'</b>	= anything
<b>visrjan'</b>	= while giving	<b>na</b>	= not
<b>grhnan'</b>	= while receiving (and)	<b>karomi</b>	= do
<b>unmishan'</b>	= while opening eyes (and)		

A Saankhyayogi, who knows the reality, while seeing, hearing, touching, smelling, having food, walking, sleeping, breathing, speaking, giving, receiving and even while opening and closing the eyes, understanding thus that all the senses are operating in their respective sense-objects, should certainly believe this that I do not do anything. (8-9)

**Brahmni, aadhaay, karmaani, sangam', tyaktva, karoti, yaH,  
Lipyate, na, saH, paapen, padampatram', iv, ambhsa || 10||**

<b>yaH</b>	= A man who	<b>saH</b>	= he
<b>karmaani</b>	= all actions	<b>ambhsa</b>	= by water
<b>brahmni</b>	= to God	<b>padampatram'</b>	= lotus leaf
<b>aadhaay</b>	= by offering (and)	<b>iv</b>	= just as
<b>sangam'</b>	= attachment	<b>paapen</b>	= by sin
<b>tyaktva</b>	= giving up (action)	<b>na, lipyate</b>	= is not tainted
<b>karoti</b>	= performs		

A man who performs action by offering all actions to God and giving up attachment, he is not tainted by sin just as lotus leaf by water. (10)

**Kaayen, mansa, buddhya, kevlaeH, indriyaeh, api,  
YoginH, karm, kurvanti, sangam', tyaktva, aatmshuddhye || 11||**

Therefore –

<b>yoginH</b>	= karmyogis (without the feeling of mine)	<b>api</b>	= also
<b>kevlaeH</b>	= only	<b>sangam'</b>	= attachment
<b>indriyaeh</b>	= senses	<b>tyaktva</b>	= giving up
<b>mansa</b>	= mind	<b>aatmshuddhye</b>	= for the purification of the inner-self
<b>buddhya</b>	= intellect (and)	<b>karm</b>	= actions
<b>kaayen</b>	= with the body	<b>kurvanti</b>	= perform

Karmyogis (without the feeling of mine) only perform actions with their senses, mind, intellect as well as body, by giving up attachment, for the purification of the inner-self. (11)

**[Peace from the renunciation of the fruit of action and bondage from the desire]**

**YukthH, karmfalam', tyaktva, shaantim', aapnoti, naishtikeem',  
AyukthH, kaamkaaren, faley, saktH, nibadhyate || 12||**

By this alone –

<b>yukthH</b>	= Karmyogi	<b>ayukthH</b>	= a man with a selfish motive
<b>karmfalam'</b>	= of the fruit of actions	<b>kaamkaaren</b>	= inspired by desire
<b>tyaktva</b>	= by renouncing	<b>faley</b>	= to the fruit
<b>naishtikeem'</b>	= in the form of attainment of God	<b>saktH</b>	= being attached
<b>shaantim'</b>	= peace	<b>nibadhyate</b>	= gets bound
<b>aapnoti</b>	= attains (and)		

A Karmyogi by renouncing the fruit of actions attains the peace in the form of the attainment of God, and a man with selfish motive inspired by desire gets bound by being attached to the fruit. (12)

**Sarvkarmaani, mansa, sannyasya, aaste, sukham', vashi,  
Navdwaare, purey, dehi, na, ev, kurvan', na, kaaryan' || 13||**

And O Arjun! –

<b>vashi</b>	= who has overcome the inner-self, such a person who practices Saankhya-Yog	<b>navdwaare</b>	= in the form of body with nine gates
<b>dehi</b>	= man	<b>purey</b>	= in the house
<b>na</b>	= not	<b>sarvkarmaani</b>	= all the actions
<b>kurvan'</b>	= while doing (and)	<b>mansa</b>	= from mind
<b>na</b>	= not	<b>sannyasya</b>	= renouncing
<b>kaaryan'</b>	= while getting done	<b>sukham'</b>	= blissfully (in the image of Sachidanandghan God)
<b>ev</b>	= only	<b>aaste</b>	= remains situated

One who has overcome the inner-self, such a man who practices Saankhya-Yog neither while doing, nor while getting done, renouncing all the actions from mind in the body-like house with nine gates, blissfully remains situated in the image of Sachidanandghan God. (13)

**[Statement of absence of doership in God]**

**Na, kartrtvam', na, karmaani, lokasya, srjati, prabhuH,  
Na, karmfalsanyogam', swabhaavH, tu, prvartate || 14||**

And –

<b>prabhuH</b>	= God	<b>na</b>	= nor
<b>lokasya</b>	= of men	<b>karmfalsanyogam'</b>	= contact with the fruit of actions (even)
<b>na</b>	= neither	<b>srjati</b>	= creates
<b>kartrtvam'</b>	= of the doership	<b>tu</b>	= but
<b>na</b>	= nor	<b>swabhaavH</b>	= nature (only)
<b>karmaani</b>	= of the actions (and)	<b>prvartate</b>	= is functioning

God neither creates the doership, nor the actions, nor even the contact with the fruit of action of men, but it is nature alone that functions. (14)

**Na, aadatte, kasyachit', paapam', na, ch, ev, sukrtam', vibhuH,  
Agyaanen, aavrtam', gyaanm', ten, muhyanti, jantavH || 15||**

<b>vibhuH</b>	= (even) the Omnipresent God	<b>aadatte</b>	= receives (but)
<b>na</b>	= not	<b>agyaanen</b>	= by ignorance
<b>kasyachit'</b>	= of anyone	<b>gyaanm'</b>	= knowledge
<b>paapam'</b>	= sin	<b>aavrtam'</b>	= is covered
<b>ch</b>	= and	<b>ten</b>	= by that alone

**na** = not (of anyone)  
**sukrtam'** = virtue  
**ev** = only

**jantavH** = all ignorant men  
**muhyanti** = are being deluded

Even the Ominpresent God neither receives anyone's sin and nor anyone's virtue, but knowledge is covered by ignorance. All the ignorant men are being deluded by that alone. (15)

**Gyaanen, tu, tat', agyaanm', yeshaam', naashitam', aatmanH, Teshaaam', aadityavat', gyaanm', praakashyati, tatparam' || 16||**

**tu** = but  
**yeshaam'** = whose  
**tat'** = that  
**agyaanm'** = ignorance  
**aatmanH** = of God  
**gyaanen** = by Tatgyan

**naashitam'** = has been destroyed  
**teshaam'** = their (that)  
**gyaanm'** = knowledge  
**aadityavat'** = like sun  
**tatparam'** = that Sachidanandghan God  
**praakashyati** = illuminates

But those whose that ignorance has been destroyed by the Tatgyan of God, that knowledge of theirs like the sun illuminates that Sachidanandghan God. (16)

**Tad'buddhayH, tadaatmaanH, tannishthaH, tatparaayanaH, Gachchhanti, apunaraavrttim', gyaananirdhootkalmashaH || 17||**

**tadaatmaanH** = whose mind is wholly merged in Him  
**tad'buddhayH** = whose intellect is wholly merged in Him (and)  
**tannishthaH** = who are constantly single-mindedly established in that Sachidanandghan God, (such)

**tatparaayanaH** = men devoted to that God  
**gyaananirdhootkalmashaH** = becoming free from sins by knowledge  
**apunaraavrttim'** = the state from where there is no return i.e. supreme salvation  
**gachchhanti** = attain

Those whose mind is wholly merged in Him, whose intellect is wholly merged in Him and who are constantly single-mindedly established in that Sachidanandghan God, such men devoted to that God, becoming free from sins by knowledge, attain the state from where there is no return i.e. supreme salvation. (17)

**Vidhyaavinaysampanne, brahmane, gavi, hastini, Shuni, ch, ev, shwapaake, ch, panditaH, samdarshinH || 18||**

**panditaH** = learned men  
**vidhyaavinay-sampanne** = endowed with learning and humility  
**brahmane** = in Brahmin  
**ch** = and  
**gavi** = cow

**hastini** = elephant  
**shuni** = dog  
**ch** = and  
**shwapaake** = outcaste  
**samdarshinH** = look with equanimity  
**ev** = too

Learned men look with equanimity on a Brahmin endowed with learning and humility and a cow, an elephant, dog and an outcaste too. (18)

**Ih, ev, taiH, jitH, sargH, yeshaam', saamyē, sthitam', manH, Nirdosham', hi, samm', brahm, tasmaat', brahmani, te, sthitaH || 19||**

<b>yeshaam'</b>	= whose	<b>hi</b>	= because
<b>manH</b>	= mind	<b>brahm</b>	= Sachidanandghan God
<b>saamyē</b>	= in equanimity	<b>nirdosham'</b>	= innocent (and)
<b>sthitam'</b>	= is situated	<b>samm'</b>	= is the same to all
<b>taiH</b>	= by them	<b>tasmaat'</b>	= hence
<b>ih</b>	= in this alive state	<b>te</b>	= they
<b>ev</b>	= only	<b>brahmani</b>	= in Sachidanandghan God (alone)
<b>sargH</b>	= entire world	<b>sthitaH</b>	= are situated
<b>jitH</b>	= has been conquered		

Those whose mind is situated in equanimity, the entire world has been conquered by them in this alive state itself, because Sachidanandghan God is innocent and the same to all. Hence, they are situated in Sachidanandghan God. (19)

**Na, prhrshyet', priyam', praapya, na, udwijet', praapya, ch, apriyam', SthirbuddhiH, asammoohH, brahmvit', brahmni, sthithH || 20||**

<b>priyam'</b>	= the pleasant	<b>na, udwijet'</b>	= does not despair (that)
<b>praapya</b>	= obtaining	<b>sthirbuddhiH</b>	= steady intellect
<b>na, prhrshyet'</b>	= does not rejoice	<b>asammoohH</b>	= free from doubt
<b>ch</b>	= and	<b>brahmvit'</b>	= knower of Brahm
<b>apriyam'</b>	= the unpleasant	<b>brahmni</b>	= in the Sachidanandghan Parbrahm God (always single-mindedly)
<b>praapya</b>	= obtaining	<b>sthithH</b>	= is situated

He who on obtaining the pleasant does not rejoice and on obtaining the unpleasant does not despair, that knower of Brahm with steady intellect, free from doubt, is always single-mindedly situated in the Sachidanandghan Parbrahm God. (20)

**Baahyasparsheshu, asaktaatma, vindati, aatmani, yat', sukham', SaH, brahmyogyuktaatma, sukham', akshyam', ashnute || 21||**

And –

<b>baahyasparsheshu</b>	= in external sense-objects	<b>saH</b>	= that
<b>asaktaatma</b>	= with unattached mind (worshipper)	<b>brahmyogyuktaatma</b>	= person engrossed in the worship of Sachidanandghan Parbrahm God with an undivided attention
<b>aatmani</b>	= in the soul (situated)		
<b>yat'</b>	= which (derived from meditation, Satvik)		

<b>sukham'</b>	= joy	<b>akshyam'</b>	= eternal
<b>(tat)</b>	= that	<b>sukham'</b>	= bliss
<b>vindati</b>	= obtains (subsequently)	<b>ashnute</b>	= experience

A worshipper with unattached mind in external sense-objects obtains the Satvik joy situated in the soul derived from meditation. Subsequently, that person engrossed in the worship of Sachidanandghan Parbrahm God with an undivided attention experiences the eternal bliss. (21)

**Ye, hi, sansparshjaH, bhogaH, duHkhyonayH, ev, te,  
Aadhyantvanth, kauntey, na, teshu, ramte, budhH || 22||**

<b>ye</b>	= which (these) senses and	<b>ev</b>	= are source (and)
<b>sansparshjaH</b>	= born of union of sense- objects	<b>aadhyantvanth</b>	= have a beginning and an end i.e. are transient (therefore)
<b>bhogaH</b>	= all pleasures	<b>kauntey</b>	= O Arjun!
<b>te</b>	= they (though appear to be enjoyable to worldly- minded people)	<b>budhH</b>	= a wise man
<b>hi</b>	= undoubtedly	<b>teshu</b>	= in them
<b>duHkhyonayH</b>	= of suffering only	<b>na</b>	= not
		<b>ramte</b>	= indulge

All these pleasures which are born of the union of these senses and sense-objects, (though appear to be enjoyable to the worldly-minded people) are undoubtedly source of suffering only and they have a beginning and an end i.e. are transient. Therefore, O Arjun! A wise man does not indulge in them. (22)

**Shaknoti, ih, ev, yaH, sodum', praak', shareervimokshanaat',  
Kaamkrodhod'bhvam', vegam', saH, yukth, saH, sukhi, narH || 23||**

<b>yaH</b>	= a worshipper who	<b>sodum'</b>	= in withstanding
<b>ih</b>	= in this human body	<b>shaknoti</b>	= becomes competent
<b>shareervimokshanaat'</b>	= the destruction of the body	<b>saH</b>	= he only
<b>praak'</b>	= before	<b>narH</b>	= man
<b>ev</b>	= only	<b>yukth</b>	= is a yogi (and)
<b>kaamkrodhod'bhvam'</b>	= arising from lust and anger	<b>saH</b>	= he only
<b>vegam'</b>	= impulses	<b>sukhi</b>	= is happy

A worshipper, who in this human body before the destruction of the body, becomes competent in withstanding the impulses arising from lust and anger, that man alone is a yogi and he alone is happy. (23)

**YaH, anthsukhH, antaraaramH, tatha, antarjyotiH, ev, yaH,**

SaH, yogi, brahmnirvaanm', brahmbhootH, adhigachchhati || 24||

<b>yaH</b>	= a man who	<b>antarjyotiH</b>	= is illuminated from within
<b>ev</b>	= certainly	<b>saH</b>	= he
<b>antHsukhH</b>	= is happy within himself	<b>brahmbhootH</b>	= who has reached oneness with Sachidanandghan Parbrahm God
<b>antaraaraamH</b>	= enjoys within his soul	<b>yogi</b>	= Saankhya-yogi
<b>tatha</b>	= and	<b>brahmnirvaanm'</b>	= peaceful Brahm
<b>yaH</b>	= who	<b>adhigachchhati</b>	= attains

A man who certainly is happy within himself, who enjoys within his soul, and who is illuminated from within, that Saankhya-yogi who has reached oneness with Sachidanandghan Parbrahm God attains the peaceful Brahm. (24)

Labhante, brahmnirvaanm', rishayH, ksheenkalmasaH, ChhinndwaedhaH, yataatmanH, sarvbhootite, rataaH || 25||

And –

<b>ksheenkalmasaH</b>	= those whose all sins have been destroyed	<b>yataatmanH</b>	= whose conquered mind is firmly situated in God (those)
<b>chhinndwaedhaH</b>	= whose all doubts have been dispelled by knowledge	<b>rishayH</b>	= knower of Brahm
<b>sarvbhootite</b>	= who in the welfare of all the living beings	<b>brahmnirvaanm'</b>	= peaceful Brahm
<b>rataaH</b>	= are engaged (and)	<b>labhante</b>	= attain

Those whose all sins have been destroyed, whose all doubts have been dispelled by knowledge, who are engaged in the welfare of all the living beings, whose conquered mind is firmly situated in God, those knowers of Brahm attain the peaceful Brahm. (25)

Kaamkrodhviyuktaanaam', yateenaam', yatchetsaam', Abhith, brahmnirvaanm', vartate, viditaatmaam' || 26||

<b>kaamkrodh-viyuktaanaam'</b>	= free from lust and anger	<b>yateenaam'</b>	= for the learned men
<b>yatchetsaam'</b>	= with conquered mind	<b>abhith</b>	= in all respects
<b>viditaatmaam'</b>	= who have met Parbrahm God	<b>brahmnirvaanm'</b>	= peaceful Parbrahm God (alone)
		<b>vartate</b>	= is complete

For the learned men, who are free from lust and anger, who have conquered their mind, who have met Parbrahm God, the peaceful Parbrahm God is complete in all respects. (26)



Sparshaan', krtva, bahiH, baahyaan', chakshuH, ch, ev, antarey, bhruvoH,  
 Praanaapaanau, samau, krtva, naasaabhyantarchaarinau || 27||  
 YatendriyamanobuddhiH, muniH, mokshparaayanH,  
 VigatechchhaabhyakrodhH, yaH, sadaa, muktH, ev, saH || 28||

<b>baahyaan'</b>	= external	<b>samau</b>	= equal
<b>sparshaan'</b>	= sense-enjoyments (without contemplating on)	<b>krtva</b>	= making
<b>bahiH</b>	= out	<b>yatendriya- manobuddhiH</b>	= whose senses, mind and intellect have been conquered (such)
<b>ev</b>	= only	<b>yaH</b>	= who
<b>krtva</b>	= expelling	<b>mokshparaayanH</b>	= intent on liberation
<b>ch</b>	= and	<b>muniH</b>	= seer
<b>chakshuH</b>	= the gaze	<b>vigatechchhaa- bhyakrodhH</b>	= has become free from desire, fear and anger
<b>bhruvoH</b>	= eyebrows	<b>saH</b>	= he
<b>antarey</b>	= in the middle (by fixing and)	<b>sadaa</b>	= always
<b>naasaabhyantar- chaarinau</b>	= moving in the nostrils	<b>muktH</b>	= is liberated
<b>praanaapaanau</b>	= incoming and outgoing breath	<b>ev</b>	= only

Without contemplating on the external sense-enjoyments, expelling them out and fixing the gaze in the middle of the eyebrows and regulating the incoming and outgoing breath moving in the nostrils, one whose senses, mind and intellect have been conquered, such a seer intent on liberation, who has become free from desire, fear and anger, is always liberated only. (27-28)

Bhoktaaram', yagyatpasaam', sarvlokmaheshvaram',  
 Suhrdam', sarvbhootaanaam', gyaatva, mam', shaantim', richchhati || 29||

<b>mam'</b>	= me	<b>sarvbhootaanaam'</b>	= of all the living beings
<b>yagyatpasaam'</b>	= all religious rituals and austerities	<b>suhrdam'</b>	= friend i.e. selfless, compassionate and loving, (such)
<b>bhoktaaram'</b>	= enjoyer	<b>gyaatva</b>	= knowing in reality
<b>sarvlokmaheshvaram'</b>	= Lord of the lords of all the worlds (and)	<b>shaantim'</b>	= peace
		<b>richchhati</b>	= attains

Knowing me in reality as the enjoyer of all religious rituals and austerities, Lord of the lords of all the worlds and a selfless, compassionate and loving friend of all the living beings, one attains peace. (29)

Photocopies of some of the Verses of Shrimadbhagavat Gita Chapter 6

## अथ षष्ठोऽध्यायः

श्रीभगवानुवाच

अनाश्रितः, कर्मफलम्, कार्यम्, कर्म, करोति, यः,  
सः, सन्न्यासी, च, योगी, च, न, निरग्निः, न, च, अक्रियः ॥ १ ॥

उसके पश्चात् श्रीभगवान् बोले, हे अर्जुन!—

यः	= जो पुरुष	च	= और (केवल)
कर्मफलम्	= कर्मफलका	निरग्निः	= { अग्निका त्याग करनेवाला (सन्न्यासी)
अनाश्रितः	= आश्रय न लेकर		
कार्यम्	= करनेयोग्य	न	= नहीं है
कर्म	= कर्म	च	= तथा (केवल)
करोति	= करता है,	अक्रियः	= { क्रियाओंका त्याग करनेवाला (योगी)
सः	= वह		
सन्न्यासी	= सन्न्यासी	न	= नहीं है।
च	= तथा		
योगी	= योगी है;		

यम्, सन्न्यासम्, इति, प्राहुः, योगम्, तम्, विद्धि, पाण्डव,  
न, हि, असन्न्यस्तसंकल्पः, योगी, भवति, कश्चन ॥ २ ॥

इसलिये—

पाण्डव	= हे अर्जुन!	हि	= क्योंकि
यम्	= जिसको	असन्न्यस्त-	= { संकल्पोंका त्याग न करनेवाला
सन्न्यासम्	= सन्न्यास <sup>१</sup>	सङ्कल्पः	
इति	= ऐसा	कश्चन	= कोई भी पुरुष
प्राहुः	= कहते हैं,	योगी	= योगी
तम्	= उसीको (तू)	न	= नहीं
योगम्	= योग <sup>२</sup>	भवति	= होता।
विद्धि	= जान।		

आरुरुक्षोः, मुनेः, योगम्, कर्म, कारणम्, उच्यते,  
योगारूढस्य, तस्य, एव, शमः, कारणम्, उच्यते ॥ ३ ॥

योगम्	= योगमें	उच्यते	= { कहा जाता है (और योगारूढ हो जानेपर)
आरुरुक्षोः	= { आरूढ़ होनेकी इच्छावाले	तस्य	= उस
मुनेः	= { मननशील पुरुषके लिये (योगकी प्राप्तिमें)	योगारूढस्य	= योगारूढ़ पुरुषका
कर्म	= { निष्कामभावसे कर्म करना ही	शमः	= { जो सर्वसंकल्पों- का अभाव है,
कारणम्	= हेतु	(सः), एव	= वही (कल्याणमें)
		कारणम्	= हेतु
		उच्यते	= कहा जाता है।

यदा, हि, न, इन्द्रियार्थेषु, न, कर्मसु, अनुषज्जते,  
सर्वसङ्कल्पसन्न्यासी, योगारूढः, तदा, उच्यते ॥ ४ ॥

यदा	= जिस कालमें	अनुषज्जते	= आसक्त होता है,
न	= न (तो)	तदा	= उस कालमें
इन्द्रियार्थेषु	= { इन्द्रियोंके भोगोंमें (और)	सर्वसङ्कल्प- सन्न्यासी	= { सर्वसंकल्पोंका त्यागी पुरुष
न	= न	योगारूढः	= योगारूढ़
कर्मसु	= कर्मोंमें	उच्यते	= कहा जाता है।
हि	= ही		

उद्धरेत्, आत्मना, आत्मानम्, न, आत्मानम्, अवसादयेत्,  
आत्मा, एव, हि, आत्मनः, बन्धुः, आत्मा, एव, रिपुः, आत्मनः ॥ ५ ॥

आत्मना	= अपने द्वारा	अवसादयेत्	= डाले;
आत्मानम्	= { अपना (संसार- समुद्रसे)	हि	= { क्योंकि (यह मनुष्य)
उद्धरेत्	= उद्धार करे (और)	आत्मा	= आप
आत्मानम्	= { अपनेको (अधोगतिमें)	एव	= ही तो
न	= न	आत्मनः	= अपना

बन्धुः	= मित्र है (और)	एव	= ही
आत्मा	= आप	आत्मनः	= अपना
		रिपुः	= शत्रु है।

बन्धुः, आत्मा, आत्मनः, तस्य, येन, आत्मा, एव, आत्मना, जितः,  
अनात्मनः, तु, शत्रुत्वे, वर्तेत, आत्मा, एव, शत्रुवत् ॥ ६ ॥

येन	= जिस	तु	= और
आत्मना	= जीवात्माद्वारा	अनात्मनः	= { जिसके द्वारा मन तथा इन्द्रियों- सहित शरीर नहीं जीता गया है, उसके लिये (वह)
आत्मा	= { मनऔर इन्द्रियों- सहित शरीर		
जितः	= जीता हुआ है,	आत्मा	= आप
तस्य	= उस	एव	= ही
आत्मनः	= { जीवात्माका (तो वह)	शत्रुवत्	= शत्रुके सदृश
आत्मा	= आप	शत्रुत्वे	= शत्रुतामें
एव	= ही	वर्तेत	= बरतता है।
बन्धुः	= मित्र है;		

जितात्मनः, प्रशान्तस्य, परमात्मा, समाहितः,  
शीतोष्णसुखदुःखेषु, तथा, मानापमानयोः ॥ ७ ॥

और हे अर्जुन!—

शीतोष्ण- सुखदुःखेषु तथा	= { सरदी-गरमी और सुख-दुःखादिमें = तथा	जितात्मनः	= { स्वाधीन आत्मावाले पुरुषके (ज्ञानमें)
मानापमानयोः	= { मान और अपमानमें	परमात्मा	= { सच्चिदानन्दधन परमात्मा सम्यक् प्रकारसे स्थित हैं अर्थात् उसके ज्ञानमें परमात्माके सिवा अन्य कुछ है ही नहीं।
प्रशान्तस्य	= { जिसके अन्तः- करणकी वृत्तियाँ भलीभाँति शान्त हैं, (ऐसे)	समाहितः	

ज्ञानविज्ञानतृप्तात्मा, कूटस्थः, विजितेन्द्रियः,  
युक्तः, इति, उच्यते, योगी, समलोष्टाश्मकाञ्चनः ॥ ८ ॥

ज्ञानविज्ञान- तृप्तात्मा	= { जिसका अन्तः- करण ज्ञान- विज्ञानसे तृप्त है,	समलोष्टाश्म- काञ्चनः	= { जिसके लिये मिट्टी, पत्थर और सुवर्ण समान हैं, (वह)
कूटस्थः	= { जिसकी स्थिति विकाररहित है,	योगी	= योगी
विजितेन्द्रियः	= { जिसकी इन्द्रियाँ भलीभाँति जीती हुई हैं (और)	युक्तः इति उच्यते	= { युक्त अर्थात् भगवत्प्राप्त है, = ऐसे = कहा जाता है।

सुहृन्मित्रार्युदासीनमध्यस्थद्वेष्यबन्धुषु,  
साधुषु, अपि, च, पापेषु, समबुद्धिः, विशिष्यते ॥ ९ ॥

सुहृन्मित्रार्युदासीन- मध्यस्थ- द्वेष्यबन्धुषु	= { सुहृद् <sup>१</sup> मित्र, वैरी, उदासीन <sup>२</sup> , मध्यस्थ <sup>३</sup> , द्वेष्य और बन्धुगणोंमें,	पापेषु अपि	= पापियोंमें = भी
साधुषु च	= धर्मात्माओंमें = और	समबुद्धिः विशिष्यते	= { समान भाव रखनेवाला = अत्यन्त श्रेष्ठ है।

योगी, युञ्जीत, सततम्, आत्मानम्, रहसि, स्थितः,  
एकाकी, यतचित्तात्मा, निराशीः, अपरिग्रहः ॥ १० ॥

इसलिये उचित है कि—

यतचित्तात्मा	= { मन और इन्द्रियोंसहित शरीरको वशमें रखनेवाला,	एकाकी रहसि स्थितः आत्मानम्	= अकेला ही = एकान्त स्थानमें = स्थित होकर = आत्माको
निराशीः	= आशरहित (और)	सततम्	= { निरन्तर (परमात्तामें)
अपरिग्रहः	= संग्रहरहित	युञ्जीत	= लगावे।
योगी	= योगी		

शुचौ, देशे, प्रतिष्ठाप्य, स्थिरम्, आसनम्, आत्मनः,  
न, अत्युच्छ्रितम्, न, अतिनीचम्, चैलाजिनकुशोत्तरम् ॥ ११ ॥

कैसे कि—

शुचौ	= शुद्ध	न	= न
देशे	= { भूमिमें, (जिसके ऊपर क्रमशः)	अतिनीचम्	= { बहुत नीचा, (ऐसे)
चैलाजिन-कुशोत्तरम्	= { कुशा, मृगछाला और वस्त्र बिछे हैं, (जो)	आत्मनः	= अपने
न	= न	आसनम्	= आसनको
अत्युच्छ्रितम्	= { बहुत ऊँचा है (और)	स्थिरम्	= स्थिर
		प्रतिष्ठाप्य	= स्थापन करके—

तत्र, एकाग्रम्, मनः, कृत्वा, यतचित्तेन्द्रियक्रियः,  
उपविश्य, आसने, युञ्ज्यात्, योगम्, आत्मविशुद्धये ॥ १२ ॥

और—

तत्र	= उस	मनः	= मनको
आसने	= आसनपर	एकाग्रम्	= एकाग्र
उपविश्य	= बैठकर	कृत्वा	= करके
यतचित्तेन्द्रियक्रियः	= { चित्त और इन्द्रियोंकी क्रियाओंको वशमें रखते हुए	आत्मविशुद्धये	= { अन्तःकरणकी शुद्धिके लिये
		योगम्	= योगका
		युञ्ज्यात्	= अभ्यास करे।

समम्, कायशिरोग्रीवम्, धारयन्, अचलम्, स्थिरः,  
सम्प्रेक्ष्य, नासिकाग्रम्, स्वम्, दिशः, च, अनवलोकयन् ॥ १३ ॥

उसकी विधि इस प्रकार है कि—

कायशिरोग्रीवम्	= { काया, सिर और गलेको	धारयन्	= धारण करके
समम्	= समान (एवम्)	च	= और
अचलम्	= अचल	स्थिरः	= स्थिर होकर,
		स्वम्	= अपनी

नासिकाग्रम्	= { नासिकाके अग्रभागपर	दिशः	= दिशाओंको
सम्प्रेक्ष्य	= { दृष्टि जमाकर, (अन्य)	अनवलोकयन्	= { न देखता हुआ—

प्रशान्तात्मा, विगतभीः, ब्रह्मचारिव्रते, स्थितः,  
मनः, संयम्य, मच्चित्तः, युक्तः, आसीत्, मत्परः ॥ १४ ॥

ब्रह्मचारिव्रते	= ब्रह्मचारीके व्रतमें	मनः	= मनको
स्थितः	= स्थित	संयम्य	= रोककर
विगतभीः	= भयरहित (तथा)	मच्चित्तः	= { मुझमें चित्तवाला (और)
प्रशान्तात्मा	= { भलीभाँति शान्त अन्तःकरणवाला	मत्परः	= मेरे परायण होकर
युक्तः	= सावधान योगी	आसीत्	= स्थित होवे।

युञ्जन्, एवम्, सदा, आत्मानम्, योगी, नियतमानसः,  
शान्तिम्, निर्वाणपरमाम्, मत्संस्थाम्, अधिगच्छति ॥ १५ ॥

नियतमानसः	= { वशमें किये हुए मनवाला	युञ्जन्	= लगाता हुआ
योगी	= योगी	मत्संस्थाम्	= मुझमें रहनेवाली
एवम्	= इस प्रकार	निर्वाणपरमाम्	= { परमानन्दकी पराकाष्ठारूप
आत्मानम्	= आत्माको	शान्तिम्	= शान्तिको
सदा	= { निरन्तर (मुझ परमेश्वरके स्वरूपमें)	अधिगच्छति	= प्राप्त होता है।

न, अति, अश्नतः, तु, योगः, अस्ति, न, च, एकान्तम्, अनश्नतः,  
न, च, अति, स्वप्नशीलस्य, जाग्रतः, न, एव, च, अर्जुन ॥ १६ ॥

अर्जुन	= हे अर्जुन! (यह)	च	= तथा
योगः	= योग	न	= न
न	= न	अति	= बहुत
तु	= तो	स्वप्नशीलस्य	= { शयन करनेके स्वभाववालेका
अति	= बहुत	च	= और
अशनतः	= खानेवालेका	न	= न (सदा)
च	= और	जाग्रतः	= जागनेवालेका
न	= न	एव	= ही
एकान्तम्	= बिलकुल	अस्ति	= सिद्ध होता है।
अनशनतः	= न खानेवालेका		

युक्ताहारविहारस्य, युक्तचेष्टस्य, कर्मसु,  
युक्तस्वप्नावबोधस्य, योगः, भवति, दुःखहा ॥ १७ ॥

दुःखहा	= { दुःखोंका नाश करनेवाला	युक्तचेष्टस्य	= { यथायोग्य चेष्टा करनेवालेका (और)
योगः	= योग (तो)		
युक्ताहार- विहारस्य	= { यथायोग्य आहार-विहार करनेवालेका,	युक्तस्वप्नाव- बोधस्य	= { यथायोग्य सोने तथा जागने- वालेका (ही सिद्ध)
कर्मसु	= कर्मोंमें	भवति	= होता है।

तम्, विद्यात्, दुःखसंयोगवियोगम्, योगसञ्ज्ञितम्,  
सः, निश्चयेन, योक्तव्यः, योगः, अनिर्विण्णचेतसा ॥ २३ ॥

दुःखसंयोग- वियोगम्	= { दुःखरूप संसारके संयोगसे रहित है (तथा)	योगः	= योग
योगसञ्ज्ञितम्	= { जिसका नाम योग है,	अनिर्विण्णचेतसा	= { न उकताये हुए अर्थात् धैर्य और उत्साहयुक्त चित्तसे
तम्	= उसको		
विद्यात्	= जानना चाहिये।	निश्चयेन	= निश्चयपूर्वक
सः	= वह	योक्तव्यः	= करना कर्तव्य है।



सर्वभूतस्थितम्, यः, माम्, भजति, एकत्वम्, आस्थितः,  
सर्वथा, वर्तमानः, अपि, सः, योगी, मयि, वर्तते ॥ ३१ ॥

इस प्रकार—

यः	= जो पुरुष	सः	= वह
एकत्वम्	= एकीभावमें	योगी	= योगी
आस्थितः	= स्थित होकर	सर्वथा	= सब प्रकारसे
सर्वभूतस्थितम्	= { सम्पूर्ण भूतोंमें आत्मरूपसे स्थित	वर्तमानः	= बरतता हुआ
माम्	= { मुझ सच्चिदानन्दधन वासुदेवको	अपि	= भी
भजति	= भजता है,	मयि	= मुझमें (ही)
		वर्तते	= बरतता है।

आत्मौपम्येन, सर्वत्र, समम्, पश्यति, यः, अर्जुन,  
सुखम्, वा, यदि, वा, दुःखम्, सः, योगी, परमः, मतः ॥ ३२ ॥

और—

अर्जुन	= हे अर्जुन!	यदि, वा	= अथवा
यः	= जो योगी	दुःखम्	= { दुःखको (भी सबमें सम देखता है),
आत्मौपम्येन	= अपनी भाँति *	सः	= वह
सर्वत्र	= सम्पूर्ण भूतोंमें	योगी	= योगी
समम्	= सम	परमः	= परम श्रेष्ठ
पश्यति	= देखता है	मतः	= माना गया है।
वा	= और		
सुखम्	= सुख		

असंशयम्, महाबाहो, मनः, दुर्निग्रहम्, चलम्,  
अभ्यासेन, तु, कौन्तेय, वैराग्येण, च, गृह्यते ॥ ३५ ॥

महाबाहो	= हे महाबाहो !	तु	= परंतु
असंशयम्	= निःसन्देह	कौन्तेय	= { हे कुन्तीपुत्र अर्जुन ! ( यह )
मनः	= मन	अभ्यासेन	= अभ्यास*
चलम्	= चंचल ( और )	च	= और
दुर्निग्रहम्	= { कठिनतासे वशमें होनेवाला है ;	वैराग्येण	= वैराग्यसे
		गृह्यते	= वशमें होता है ।

असंयतात्मना, योगः, दुष्प्रापः, इति, मे, मतिः,  
वश्यात्मना, तु, यतता, शक्यः, अवाप्तुम्, उपायतः ॥ ३६ ॥

असंयतात्मना	= { जिसका मन वशमें किया हुआ नहीं है, ऐसे पुरुषद्वारा	यतता	= { प्रयत्नशील पुरुषद्वारा
योगः	= योग	उपायतः	= { साधनसे ( उसका )
दुष्प्रापः	= दुष्प्राप्य है	अवाप्तुम्	= प्राप्त होना
तु	= और	शक्यः	= सहज है—
वश्यात्मना	= { वशमें किये हुए मनवाले	इति	= यह
		मे	= मेरा
		मतिः	= मत है ।

अयतिः, श्रद्धया, उपेतः, योगात्, चलितमानसः,  
अप्राप्य, योगसंसिद्धिम्, काम्, गतिम्, कृष्ण, गच्छति ॥ ३७ ॥

इसपर अर्जुन बोले—

कृष्ण	= हे श्रीकृष्ण !	योगसंसिद्धिम्	= { योगकी सिद्धिको अर्थात् भगवत्- साक्षात्कारको
श्रद्धया, उपेतः	= { जो योगमें श्रद्धा रखनेवाला है; किंतु	अप्राप्य	= न प्राप्त होकर
अयतिः	= { संयमी नहीं है, ( इस कारण अन्तकालमें )	काम्	= किस
योगात्-	= { जिसका मन योगसे विचलित हो	गतिम्	= गतिको
चलितमानसः	= गया है, ( ऐसा साधक योगी )	गच्छति	= प्राप्त होता है ।

कच्चित्, न, उभयविभ्रष्टः, छिन्नाभ्रम्, इव, नश्यति,  
अप्रतिष्ठः, महाबाहो, विमूढः, ब्रह्मणः, पथि ॥ ३८ ॥

और—

महाबाहो	= हे महाबाहो !	छिन्नाभ्रम्	= { छिन्न-भिन्न बादलकी
कच्चित्	= क्या (वह)	इव	= भाँति
ब्रह्मणः	= भगवत्प्राप्तिके	उभयविभ्रष्टः	= { दोनों ओरसे भ्रष्ट होकर
पथि	= मार्गमें	न, नश्यति	= { नष्ट तो नहीं हो जाता ?
विमूढः	= मोहित (और)		
अप्रतिष्ठः	= आश्रयरहित पुरुष		

एतत्, मे, संशयम्, कृष्ण, छेत्तुम्, अर्हसि, अशेषतः,  
त्वदन्यः, संशयस्य, अस्य, छेत्ता, न, हि, उपपद्यते ॥ ३९ ॥

कृष्ण	= हे श्रीकृष्ण !	हि	= क्योंकि
मे	= मेरे	त्वदन्यः	= { आपके सिवा दूसरा
एतत्	= इस	अस्य	= इस
संशयम्	= संशयको	संशयस्य	= संशयका
अशेषतः	= सम्पूर्णरूपसे	छेत्ता	= छेदन करनेवाला
छेत्तुम्	= { छेदन करनेके लिये (आप ही)	न, उपपद्यते	= { मिलना सम्भव नहीं है।
अर्हसि	= योग्य हैं;		

पार्थ, न, एव, इह, न, अमुत्र, विनाशः, तस्य, विद्यते,  
न, हि, कल्याणकृत्, कश्चित्, दुर्गतिम्, तात, गच्छति ॥ ४० ॥

इस प्रकार अर्जुनके पूछनेपर श्रीभगवान् बोले—

पार्थ	= हे पार्थ !	तात	= हे प्यारे !
तस्य	= उस पुरुषका	कल्याणकृत्	= { आत्मोद्धारके लिये अर्थात् भगवत्प्राप्तिके लिये कर्म करनेवाला
न	= न (तो)	कश्चित्	= कोई भी मनुष्य
इह	= इस लोकमें	दुर्गतिम्	= दुर्गतिको
विनाशः	= विनाश	न, गच्छति	= प्राप्त नहीं होता।
विद्यते	= होता है (और)		
न	= न		
अमुत्र	= परलोकमें		
एव	= ही;		
हि	= क्योंकि		

प्राप्य, पुण्यकृताम्, लोकान्, उषित्वा, शाश्वतीः, समाः,  
शुचीनाम्, श्रीमताम्, गेहे, योगभ्रष्टः, अभिजायते ॥ ४१ ॥

किंतु वह—

योगभ्रष्टः	= योगभ्रष्ट पुरुष	शाश्वतीः	= बहुत
पुण्यकृताम्	= पुण्यवानोंके	समाः	= वर्षोंतक
लोकान्	= { लोकोंको अर्थात् स्वर्गादि उत्तम लोकोंको	उषित्वा	= { निवास करके (फिर)
प्राप्य	= { प्राप्त होकर, (उनमें)	शुचीनाम्	= शुद्ध आचरणवाले
		श्रीमताम्	= श्रीमान् पुरुषोंके
		गेहे	= घरमें
		अभिजायते	= जन्म लेता है।

अथवा, योगिनाम्, एव, कुले, भवति, धीमताम्,  
एतत्, हि, दुर्लभतरम्, लोके, जन्म, यत्, ईदृशम् ॥ ४२ ॥

अथवा	= { अथवा (वैराग्यवान् पुरुष उन लोकोंमें न जाकर)	भवति	= { जन्म लेता है। (परंतु)
धीमताम्	= ज्ञानवान्	ईदृशम्	= इस प्रकारका
योगिनाम्	= योगियोंके	यत्	= जो
एव	= ही	एतत्	= यह
कुले	= कुलमें	जन्म	= जन्म है, (सो)
		लोके	= संसारमें
		हि	= निःसन्देह
		दुर्लभतरम्	= अत्यन्त दुर्लभ है।

तत्र, तम्, बुद्धिसंयोगम्, लभते, पौर्वदेहिकम्,  
यतते, च, ततः, भूयः, संसिद्धौ, कुरुनन्दन ॥ ४३ ॥

और वह पुरुष—

तत्र	= वहाँ	पौर्वदेहिकम्	= { पहले शरीरमें संग्रह किये हुए
तम्	= उस		

बुद्धिसंयोगम् =	$\left\{ \begin{array}{l} \text{बुद्धिके संयोगको} \\ \text{अर्थात् समबुद्धि-} \\ \text{रूप योगके} \\ \text{संस्कारोंको} \\ \text{(अनायास ही)} \end{array} \right.$	ततः =	$\left\{ \begin{array}{l} \text{उसके प्रभावसे} \\ \text{(वह)} \end{array} \right.$
		भूयः =	फिर
लभते =	प्राप्त हो जाता है	संसिद्धौ =	$\left\{ \begin{array}{l} \text{परमात्माकी} \\ \text{प्राप्तिरूप सिद्धिके} \\ \text{लिये (पहलेसे} \\ \text{भी बढ़कर)} \end{array} \right.$
च =	और	यतते =	प्रयत्न करता है।
कुरुनन्दन =	हे कुरुनन्दन !		
पूर्वाभ्यासेन, तेन, एव, हियते, हि, अवशः, अपि, सः,			
जिज्ञासुः, अपि, योगस्य, शब्दब्रह्म, अतिवर्तते ॥ ४४ ॥			

और—

सः =	$\left\{ \begin{array}{l} \text{वह (श्रीमानोंके)} \\ \text{घरमें जन्म} \\ \text{लेनेवाला योगभ्रष्ट)} \end{array} \right.$	हियते =	$\left\{ \begin{array}{l} \text{आकर्षित किया} \\ \text{जाता है, (तथा)} \end{array} \right.$
अवशः =	पराधीन हुआ	योगस्य =	$\left\{ \begin{array}{l} \text{समबुद्धिरूप} \\ \text{योगका} \end{array} \right.$
अपि =	भी	जिज्ञासुः =	जिज्ञासु
तेन =	उस	अपि =	भी
पूर्वाभ्यासेन =	पहलेके अभ्याससे	शब्दब्रह्म =	$\left\{ \begin{array}{l} \text{वेदमें कहे हुए} \\ \text{सकाम कर्मोंके} \\ \text{फलको} \end{array} \right.$
एव =	ही	अतिवर्तते =	$\left\{ \begin{array}{l} \text{उल्लंघन कर} \\ \text{जाता है।} \end{array} \right.$
हि =	$\left\{ \begin{array}{l} \text{निःसन्देह} \\ \text{(भगवान्की ओर)} \end{array} \right.$		

प्रयत्नात्, यतमानः, तु, योगी, संशुद्धकिल्बिषः,  
अनेकजन्मसंसिद्धः, ततः, याति, पराम्, गतिम् ॥ ४५ ॥

तु =	परंतु	जन्ममें संसिद्ध	
प्रयत्नात् =	प्रयत्नपूर्वक	होकर	
यतमानः =	अभ्यास करनेवाला	संशुद्धकिल्बिषः =	$\left\{ \begin{array}{l} \text{सम्पूर्ण पापोंसे} \\ \text{रहित हो} \end{array} \right.$
योगी =	योगी (तो)	ततः =	फिर तत्काल ही
अनेकजन्मसंसिद्धः =	$\left\{ \begin{array}{l} \text{पिछले अनेक} \\ \text{जन्मोंके संस्कार-} \\ \text{बलसे इसी} \end{array} \right.$	पराम्, गतिम् =	परमगतिको
		याति =	प्राप्त हो जाता है।

तपस्विभ्यः, अधिकः, योगी, ज्ञानिभ्यः, अपि, मतः, अधिकः,  
कर्मिभ्यः, च, अधिकः, योगी, तस्मात्, योगी, भव, अर्जुन ॥ ४६ ॥

क्योंकि—

योगी	= योगी	योगी	= योगी
तपस्विभ्यः	= तपस्वियोंसे	अधिकः	= श्रेष्ठ है;
अधिकः	= श्रेष्ठ है,	तस्मात्	= इससे
ज्ञानिभ्यः	= शास्त्रज्ञानियोंसे	अर्जुन	= हे अर्जुन! (तू)
अपि	= भी	योगी	= योगी
अधिकः	= श्रेष्ठ	भव	= हो।
मतः	= माना गया है		
च	= और		
कर्मिभ्यः	= { सकाम कर्म करनेवालोंसे भी		

योगिनाम्, अपि, सर्वेषाम्, मद्गतेन, अन्तरात्मना,  
श्रद्धावान्, भजते, यः, माम्, सः, मे, युक्ततमः, मतः ॥ ४७ ॥

और हे प्यारे!—

सर्वेषाम्	= सम्पूर्ण	माम्	= मुझको (निरन्तर)
योगिनाम्	= योगियोंमें	भजते	= भजता है,
अपि	= भी	सः	= वह योगी
यः	= जो	मे	= मुझे
श्रद्धावान्	= श्रद्धावान् योगी	युक्ततमः	= परमश्रेष्ठ
मद्गतेन	= मुझमें लगे हुए	मतः	= मान्य है।
अन्तरात्मना	= अन्तरात्मासे		

Photocopies of some of the Verses of Shrimadbhagavat Gita Chapter 6

Chapter Six

God said

AnaashritH, karmfalam', kaaryam', karm, karoti, yaH,  
SaH, sannyaasi, ch, yogi, ch, na, niragniH, na, ch, akriyaH || 1 ||

After that, Shri God said, O Arjun! –

<b>yaH</b>	= he who	<b>ch</b>	= and
<b>karmfalam'</b>	= fruit of actions	<b>yogi</b>	= yogi
<b>anaashritH</b>	= without depending on	<b>ch</b>	= and (only)
<b>kaaryam'</b>	= obligatory	<b>niragniH</b>	= who renounces fire (Sanyasi)
<b>karm</b>	= action	<b>na</b>	= (is) not
<b>karoti</b>	= performs	<b>ch</b>	= and (only)
<b>saH</b>	= he	<b>akriyaH</b>	= who renounces activities (Yogi)
<b>sannyaasi</b>	= Sanyasi	<b>na</b>	= (is) not

He who performs obligatory action without depending on the fruit of actions is a Sanyasi and a Yogi. And he who merely renounces fire is not a Sanyasi, and he who merely renounces activities is not a Yogi. (1)

Yam', sannyaasam', iti, praahuH, yogam', tam', viddhi, Pandav,  
Na, hi, asannyast-sankalpH, yogi, bhavti, kashchan || 2 ||

Therefore –

<b>pandav</b>	= O Arjun!	<b>viddhi</b>	= know
<b>yam'</b>	= which	<b>hi</b>	= because
<b>sannyaasam'</b>	= Sanyas	<b>asannyast-sankalpH</b>	= who has not given up desires
<b>iti</b>	= as	<b>kashchan</b>	= anyone
<b>praahuH</b>	= is called	<b>yogi</b>	= yogi
<b>tam'</b>	= that only (you)	<b>na</b>	= not
<b>yogam'</b>	= Yog	<b>bhavti</b>	= is

O Arjun! Know that which is called as Sanyas itself to be Yog. Anyone who has not given up desires is not a Yogi. (2)

AarurukshoH, muneH, yogam', karm, kaarnam', uchyate,  
Yogaarudasya, tasya, ev, shamH, kaarnam', uchyate || 3 ||

<b>yogam'</b>	= in yog	<b>tasya</b>	= that
<b>aarurukshoH</b>	= who aspires to become firm	<b>yogaarudasya</b>	= man firm in yog
<b>muneH</b>	= for a contemplative man (in the attainment of yog)	<b>shamH</b>	= the absence of all desires
<b>karm</b>	= to perform action without any desire	<b>(saH), ev</b>	= that only (welfare)

<b>kaarnam'</b>	= cause
<b>uchyate</b>	= is said to be (and on becoming firm in yog)

<b>kaarnam'</b>	= cause
<b>uchyate</b>	= is said to be

For a contemplative man who aspires to become firm in yog, performing action without any desire is said to be the cause of the attainment of yog. And on becoming firm in yog, the absence of all desires in that man firmly established in yog is said to be the cause of welfare. (3)

**Yada, hi, na, indriyaartheshu, na, karmsu, anushjjate, Sarvsankalpsannyaasi, yogaarudH, tada, uchyate || 4||**

<b>yada</b>	= when
<b>na</b>	= neither
<b>indriyaartheshu</b>	= in the pleasures of senses (and)
<b>na</b>	= nor
<b>karmsu</b>	= in actions
<b>hi</b>	= only

<b>anushjjate</b>	= gets attracted
<b>tada</b>	= then
<b>sarvsankalp-sannyaasi</b>	= a man who has renounced all desires
<b>yogaarudH</b>	= firm in yog
<b>uchyate</b>	= is said to be

When one neither gets attracted to the pleasures of senses nor to actions, then a man who has renounced all desires is said to be firm in Yog. (4)

**Uddhret', aatmna, aatmaanam', na, aatmaanam', avsaadayet', Aatma, ev, hi, aatmanH, bandhuH, aatma, ev, ripuH, aatmanH || 5||**

<b>aatmna</b>	= by oneself
<b>aatmaanam'</b>	= one's (from ocean of world)
<b>uddhret',</b>	= lift (and)
<b>aatmaanam'</b>	= oneself (degrade)
<b>na</b>	= not
<b>avsaadayet'</b>	= put
<b>hi</b>	= because (this man)
<b>aatma</b>	= oneself

<b>ev</b>	= only
<b>aatmanH</b>	= one's own
<b>bandhuH</b>	= is friend (and)
<b>aatma</b>	= oneself
<b>ev</b>	= only
<b>aatmanH</b>	= one's own
<b>ripuH</b>	= enemy

One should lift oneself from the ocean of the world, and one should not degrade oneself because one is one's own friend and one is one's own enemy. (5)

**BandhuH, aatma, aatmanH, tasya, yen, aatma, ev, aatmna, jith, AnaatmanH, tu, shatrutve, vartet, aatma, ev, shatruvat' || 6||**

<b>yen</b>	= which
<b>aatmna</b>	= by embodied soul
<b>aatma</b>	= the body along with mind and senses

<b>bandhuH</b>	= is friend
<b>tu</b>	= and
<b>anaatmanH</b>	= by whom the body along with mind and senses has not been conquered, for him



<b>jithH</b>	= has been conquered	<b>aatma</b>	= oneself
<b>tasya</b>	= that	<b>ev</b>	= only
<b>aatmanH</b>	= of embodied soul	<b>shatruvat'</b>	= like an enemy
<b>aatma</b>	= oneself	<b>shatrutve</b>	= antagonistically
<b>ev</b>	= only	<b>vartet</b>	= behaves

The embodied soul by whom the body along with mind and senses has been conquered, that embodied soul is it's own friend, and by whom the body along with mind and senses has not been conquered, for that it itself behaves antagonistically like an enemy. (6)

**JitaatmanH, prshaantasya, parmatma, smaahitH,**  
**SheetoshnsukhduHkheshu, tatha, maanaapmaanyoH || 7||**  
 And O Arjun! –

<b>sheetoshn-</b>	= in cold-heat and joy-	<b>jitaatmanH</b>	= (in the knowledge) of a
<b>sukhduHkheshu</b>	sorrow etc		man with an
<b>tatha</b>	= and	<b>parmatma</b>	= Sachidanandghan God
<b>maanaapmaanyoH</b>	= in honour and	<b>smaahitH</b>	= fully established i.e.
	ignominy		there is nothing in his
<b>prshaantasya</b>	= who is absolutely		knowledge except God
	serene		

One who is absolutely serene in cold and heat, joy and sorrow and honour and ignominy, Sachidanandghan God is fully established in the knowledge of such a man with an independent soul i.e. there is nothing except God in his knowledge. (7)

**Gyaanvigyaantrptaatma, kootasthH, vijitendriyaH,**  
**YuktH, iti, uchyaate, yogi, samloshtaashmkaanchanH || 8||**

<b>gyaanvigyaan-</b>	= whose inner-self is content with	<b>yogi</b>	= yogi
<b>trptaatma</b>	knowledge and special knowledge	<b>yuktH</b>	= has attained God
<b>kootasthH</b>	= who is free from defects	<b>iti</b>	= this
<b>vijitendriyaH</b>	= whose senses have been	<b>uchyaate</b>	= is said
	adequately conquered (and)		
<b>samloshtaashm-</b>	= to whom clay, stone and gold are		
<b>kaanchanH</b>	alike (that)		

One whose inner-self is content with (*gyaan*) knowledge and (*vigyaan*) special knowledge, who is free from defects, whose senses have been adequately conquered and to whom earth, stone and gold are alike, that Yogi has attained God; this is said. (8)

**Suhrnmitraaryudaaseenmadhyasthdweshyabandhushu,**  
**Saadhusu, api, ch, paapeshu, sambuddhiH, vishishyate || 9||**

<b>suhrnmitraaryudaaseen-</b>	= well-wishers, friends,	<b>paapeshu</b>	= in sinners
<b>madhyasth-</b>	foes, neutrals,	<b>api</b>	= also
<b>dweshyabandhushu</b>	mediators, inimicals,		
	and in relatives		

<b>saadhushu</b>	= in righteous	<b>sambuddhiH</b>	= who looks upon equally
<b>ch</b>	= and	<b>vishishyate</b>	= is supreme

He who looks equally upon well-wishers, friends, foes, neutrals, mediators, inimicals, relatives, and the righteous as well as the sinners is supreme. (9)

**Yogi, yunjeet, sattam', aatmaanam', rahsi, sthithH, Ekaaki, yatchitaatma, niraashiH, aprigrhH || 10||**

Therefore, it is appropriate that –

<b>yatchitaatma</b>	= who keeps his body along with mind and senses under control	<b>rahsi</b>	= in solitary place
<b>niraashiH</b>	= free from expectations (and)	<b>sthithH</b>	= having established
<b>aprigrhH</b>	= free from possession	<b>aatmaanam'</b>	= soul
<b>yogi</b>	= yogi	<b>sattam'</b>	= constantly (in God)
<b>ekaaki</b>	= alone	<b>yunjeet</b>	= engage

A yogi who keeps his body along with mind and senses under control, who is free from expectations and possessions, having established alone in a solitary place, should constantly engage in God. (10)

**Shuchau, deshe, prtishthaaapya, sthiram', aasanam', aatmanH, Na, atyuchchhritam', na, atineecham', chailaajinkushottaram' || 11||**

How –

<b>shuchau</b>	= pure	<b>na</b>	= nor
<b>deshe</b>	= place	<b>atineecham'</b>	= very low (such)
<b>chailaajin-kushottaram'</b>	= Kush grass, a deerskin and cloth are spread (thereon, one upon another)	<b>aatmanH</b>	= his
<b>na</b>	= (which) neither	<b>aasanam'</b>	= seat
<b>atyuchchhritam'</b>	= very high (and)	<b>sthiram'</b>	= firmly
		<b>prtishthaaapya</b>	= having placed

Having firmly placed his seat in a pure place with Kush grass, a deerskin and a cloth spread thereon, one upon another, neither very high nor very low. (11)

**Tatr, ekaagrm', manH, krtva, yatchitendriyakriyaH, Upvishya, aasne, yunjyaat', yogam', aatmvishuddhye || 12||**

And –

<b>tatr</b>	= that	<b>ekaagrm'</b>	= concentrating
<b>aasne</b>	= on seat	<b>krtva</b>	
<b>upvishya</b>	= sitting	<b>aatmvishuddhye</b>	= for the purification of the inner-self
<b>yatchitendriyakriyaH</b>	= controlling the functions of the mind and senses	<b>yogam'</b>	= of yog
<b>manH</b>	= mind	<b>yunjyaat'</b>	= practice

Sitting on that seat, controlling the functions of the mind and senses, concentrating the mind, he should practice Yog for the purification of the inner-self. (12)

**Samm', kaayshirogreevam', dhaaryan', achlam', sthirH,  
Samprekshya, naasikaagrm', swam', dishH, ch, anvalokyan' || 13||**

Its method is like this –

<b>kaayshirogreevam'</b>	= the trunk, head and neck	<b>swam'</b>	= his
<b>samm'</b>	= straight (and)	<b>naasikaagrm'</b>	= on the tip of nose
<b>achlam'</b>	= steady	<b>samprekshya</b>	= fixing the gaze
<b>dhaaryan'</b>	= keeping	<b>dishH</b>	= (other) directions
<b>ch</b>	= and	<b>anvalokyan'</b>	= not looking
<b>sthirH</b>	= remaining still		

Keeping the trunk, head and neck straight and steady, remaining still and fixing the gaze on the tip of his nose, without looking in any other direction. (13)

**Prshaantaatma, vigatabhiH, brahmchaarivrtte, sthitH,  
ManH, sanyamya, machchithH, yukthH, aaseet, matparH || 14||**

<b>brahmchaarivrtte</b>	= in the vow of celibacy	<b>manH</b>	= mind
<b>sthitH</b>	= firm	<b>sanyamya</b>	= restraining
<b>vigatabhiH</b>	= fearless (and)	<b>machchithH</b>	= with mind fixed in me
<b>prshaantaatma</b>	= with completely calm inner-self	<b>matparH</b>	= absorbed in me
<b>yukthH</b>	= the vigilant yogi	<b>aaseet</b>	= should sit

Firm in the vow of celibacy, fearless and with completely calm inner-self, with the mind restrained and fixed in me, a vigilant Yogi should sit absorbed in me. (14)

**Yunjan', evam', sadaa, aatmaanam', yogi, niyatmaanashH,  
Shaantim', nirvaanparmaam', matsansthaam', adhigachchhati || 15||**

<b>niyatmaanashH</b>	= with restrained mind	<b>yunjan',</b>	= engaging
<b>yogi</b>	= yogi	<b>matsansthaam'</b>	= residing in me
<b>evam'</b>	= thus	<b>nirvaanparmaam'</b>	= height of supreme bliss
<b>aatmaanam'</b>	= soul	<b>shaantim'</b>	= peace
<b>sadaa</b>	= constantly (in my, God's, image)	<b>adhigachchhati</b>	= attains

A yogi with a restrained mind thus engaging the soul constantly in me (God's image), attains the peace residing in me which is the height of supreme bliss. (15)

**Na, ati, ashnatH, tu, yogH, asti, na, ch, ekaantam', anashnatH,  
Na, ch, ati, swapnsheelasya, jaagrthH, na, ev, ch, Arjun || 16||**

<b>Arjun</b>	= O Arjun! (This)	<b>ch</b>	= and
<b>yogH</b>	= yog	<b>na</b>	= not
<b>na, tu</b>	= neither	<b>ati</b>	= a lot
<b>ati</b>	= a lot	<b>swapnsheelasya</b>	= of one who tends to sleep
<b>ashnatH</b>	= of one who eats	<b>ch</b>	= and
<b>ch</b>	= and	<b>na</b>	= not
<b>na</b>	= not	<b>jaagrth</b>	= of one who (always) remains awake
<b>ekaantam'</b>	= at all	<b>ev</b>	= only
<b>anashnatH</b>	= of one who does not eat	<b>asti</b>	= is successful

O Arjun! This yog is neither successful of one who eats a lot, nor of one who does not eat at all, nor of one who tends to sleep a lot, nor of one who always remains awake. (16)

**Yuktaahaarvihaarasya, yuktcheshtasya, karmsu, Yuktswapnaavbodhasya, yogH, bhavti, duHkhha || 17||**

<b>duHkhha</b>	= which destroys miseries	<b>yuktcheshtasya</b>	= who is regulated in performing (and)
<b>yogH</b>	= Yog	<b>yuktswapnaavbodhasya</b>	= who is regulated in sleeping and waking
<b>yuktaahaar-vihaarasya</b>	= who is regulated in diet and recreation	<b>bhavti</b>	= is (successful)
<b>karmsu</b>	= in actions		

Yog, which destroys miseries, is successful of him who is regulated in diet and recreation, who is regulated in performing actions, and who is regulated in sleeping and waking. (17)

**Tam', vidyaat', duHkhsanyogviyogam', yogsangyitam', SaH, nishchayen, yoktavyaH, yogH, anirvinnchetsa || 23||**

<b>duHkhsanyog-viyogam'</b>	= free from contact with the sorrow-like world (and)	<b>saH</b>	= that
<b>yogsangyitam'</b>	= whose name is Yog	<b>yogH</b>	= yog
<b>tam'</b>	= that	<b>anirvinnchetsa</b>	= unwearied i.e. with a patient and enthusiastic mind
<b>vidyaat'</b>	= should be known	<b>nishchayen</b>	= resolutely
		<b>yoktavyaH</b>	= to do is a duty

That which is free from contact with the sorrow-like world and whose name is Yog should be known. It is a duty to practise that Yog resolutely with an unwearied i.e. with a patient and enthusiastic mind. (23)

**Sarvbhootsthitam', yaH, maam', bhajti, ekatvam', aasthitH, Sarvatha, vartmaanH, api, saH, yogi, mayi, vartate || 31||**

Thus –

<b>yaH</b>	= he who	<b>saH</b>	= that
<b>ekatvam'</b>	= in oneness	<b>yogi</b>	= yogi
<b>aasthiH</b>	= being established	<b>sarvatha</b>	= in every respect
<b>sarvbhootsthitam'</b>	= residing in all beings as their own self	<b>vartmaanH</b>	= while dealing
<b>maam'</b>	= me, Sachidanandghan Vasudev	<b>api</b>	= even
<b>bhajtj</b>	= worships	<b>mayi</b>	= in me (only)
		<b>vartate</b>	= deals

He who being established in oneness worships me, the Sachidanandghan Vasudev residing in all beings as their own self, that Yogi even while dealing in every respect deals with me only. (31)

**Aatmaupamyen, sarvatr, samam', pashyati, yaH, Arjun, Sukham', va, yadi, va, duHkham', saH, yogi, paramH, math || 32||**

And –

<b>Arjun</b>	= O Arjun!	<b>sukham'</b>	= joy
<b>yaH</b>	= a Yogi who	<b>yadi, va</b>	= and (also)
<b>aatmaupamyen</b>	= like himself	<b>duHkham'</b>	= sorrow (sees equally in everyone)
<b>sarvatr</b>	= in all living beings	<b>saH</b>	= that
<b>samam'</b>	= equally	<b>yogi</b>	= Yogi
<b>pashyati</b>	= sees	<b>paramH</b>	= supreme
<b>va</b>	= and	<b>math</b>	= considered to be

O Arjun! A Yogi who, like himself, equally sees in all living beings, and also sees joy and sorrow equally in everyone, that Yogi is considered to be supreme. (32)

**Asanshyam', mahaabaaho, manH, durnigraham', chalam', Abhyaasen, tu, kauntey, vairaagyen, ch, grhyate || 35||**

<b>mahaabaaho</b>	= O Mighty-armed!	<b>kauntey</b>	= O son of Kunti, Arjun! (It)
<b>asanshyam'</b>	= undoubtedly	<b>abhyaasen</b>	= by practice
<b>manH</b>	= the mind	<b>ch</b>	= and
<b>chalam'</b>	= is restless (and)	<b>vairaagyen</b>	= by detachment
<b>durnigraham'</b>	= is hard to control	<b>grhyate</b>	= is controlled
<b>tu</b>	= but		

O Mighty-armed! Undoubtedly, the mind is restless and hard to control, but O son of Kunti, Arjun! It is controlled by practice and detachment (35)

**Asanyaatmna, yogH, dushpraapH, iti, me, matiH, Vashyaatmna, tu, yatataa, shakyaH, avaptum', upaayath || 36||**

<b>asanyaatmna</b>	= by a person whose mind is not under control	<b>upaayath</b>	= through practice (its)
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<b>yogH</b>	= Yog	<b>avaaptum'</b>	= to be attained
<b>dushpraapH</b>	= is difficult to attain	<b>shakyaH</b>	= is easy
<b>tu</b>	= and	<b>iti</b>	= this
<b>vashyaatmna</b>	= whose mind is under control	<b>me</b>	= my
<b>yataata</b>	= by striving man	<b>matIH</b>	= is opinion

Yog is difficult to attain by a person whose mind is not under control, and it is easily attained by a striving man whose mind is under control through practice. This is my opinion. (36)

**AyatiH, shraddhya, upetH, yogaat', chalitmaanashH,  
Apraapya, yogsansiddhim', kaam', gatim', Krishna, gachchhati || 37||**

On this, Arjun said –

<b>Krishna</b>	= O Shri Krishna!	<b>yogsansiddhim'</b>	= accomplishment of Yog i.e. meeting God
<b>shraddhya, upetH</b>	= who has faith in Yog, but	<b>apraapya</b>	= failing to achieve
<b>ayatiH</b>	= who is not abstinent (therefore, in the final moments)	<b>kaam'</b>	= which
<b>yogaat'- chalitmaanashH</b>	= whose mind has become deviated from Yog, (such a worshipper Yogi)	<b>gatim'</b>	= state
		<b>gachchhati</b>	= attains

O Shri Krishna! He who has faith in yog, but who is not abstinent; therefore in the final moments, whose mind has become deviated from yog, such a worshipper yogi failing to achieve accomplishment of yog i.e. to meet God, attains which state. (37)

**Kachchit', na, ubhayvibhrshtH, chhinnaabhram', iv, nashyati,  
AptishthH, mahaabaaho, vimoodH, brahmanH, pathi || 38||**

And –

<b>mahaabaaho</b>	= O Mighty-armed!	<b>aptishthH</b>	= supportless man
<b>kachchit'</b>	= does (that)	<b>chhinnaabhram'</b>	= a riven cloud
<b>brahmanH</b>	= of attainment of God	<b>iv</b>	= like
<b>pathi</b>	= in the path	<b>ubhayvibhrshtH</b>	= fallen from both sides
<b>vimoodH</b>	= deluded (and)	<b>na, nashyati</b>	= does he not perish?

O Mighty-armed! Does that man deluded in the path of attainment of God, without support, fallen from both sides not perish like a riven cloud? (38)

**Etat', me, sanshyam', Krishna, chhettum', arhasi, asheshatH,  
TvadanyaH, sanshyasya, asya, chhetta, na, hi, uppadyate || 39||**

<b>Krishna</b>	= O Shri Krishna!	<b>hi</b>	= because
<b>me</b>	= my	<b>tvadanyaH</b>	= other than you
<b>etat'</b>	= this	<b>asya</b>	= this
<b>sanshyam'</b>	= doubt	<b>sanshyasya</b>	= of doubt

<b>ashesathH</b> = completely		<b>chhetta</b> = one who slashes
<b>chhettum'</b> = to slash (you alone)		<b>na, uppadyate</b> = is not possible to find
<b>arhasi</b> = are worthy		

O Shri Krishna! Only you are worthy of completely slashing this doubt of mine, because it is not possible to find anyone other than you who slashes this doubt. (39)

**Paarth, na, iv, ih, na, amutr, vinaashH, tasya, vidyate,**  
**Na, hi, kalyaankr', kashchit', durgatim', taat, gachchhati || 40||**  
 When Arjun asked this, Lord said –

<b>paarth</b> = O Paarth!		<b>ev</b> = only
<b>tasya</b> = of that man		<b>hi</b> = because
<b>na</b> = neither		<b>taat</b> = O dear!
<b>ih</b> = in this world		<b>kalyaankr'</b> = who acts for self-welfare i.e. for attainment of God
<b>vinaashH</b> = destruction		<b>kashchit'</b> = anyone
<b>vidyate</b> = happens (and)		<b>durgatim'</b> = evil plight
<b>na</b> = not		<b>na, gachchhati</b> = does not attain
<b>amutr</b> = in the other world		

O Paarth! That man's destruction neither occurs in this world nor in the other world, because O dear! Anyone who acts for self-welfare i.e. for attainment of God does not attain an evil plight. (40)

**Praapya, punyakraam', lokaan', ushitva, shaashvatiH, samaaH,**  
**Shucheenaam', shreemataam', gehe, yogbhrashtH, abhijaayate || 41||**  
 But that –

<b>yogbhrashtH</b> = man who has strayed from Yog		<b>samaaH</b> = for years
<b>punyakraam'</b> = of those who perform meritorious deeds		<b>ushitva</b> = residing (then)
<b>lokaan'</b> = to the worlds i.e. heaven etc superior worlds		<b>shucheenaam'</b> = pious
<b>praapya</b> = attaining (in them)		<b>shreemataam'</b> = of noble people
<b>shaashvatiH</b> = many		<b>gehe</b> = in home
		<b>abhijaayate</b> = takes birth

A man who has strayed from Yog after going to the worlds i.e. heaven etc superior worlds of those who perform meritorious deeds, after residing in them for many years, then takes birth in the home of pious and noble people. (41)

**Athva, yoginaam', ev, kuley, bhavti, dheemtaam',**  
**Etat', hi, durlabhtaram', loke, janm, yat', iidrsham' || 42||**

<b>athva</b> = or (a recluse instead of going to those worlds)		<b>iidrsham'</b> = this kind of
<b>dheemtaam'</b> = learned		<b>yat'</b> = that
<b>yoginaam'</b> = yogis		<b>etat'</b> = this
		<b>janm</b> = birth

<b>ev</b>	= only		<b>loke</b>	= in the world
<b>kuley</b>	= in the family		<b>hi</b>	= certainly
<b>bhavti</b>	= takes birth (but)		<b>durlabhtaram'</b>	= is extremely rare

Or a recluse instead of going to those worlds, takes birth in the family of learned yogis only, but this kind of that birth is certainly extremely rare in the world. (42)

**Tatr, tam', buddhisanyogam', labhte, paurvdehikam',  
Yatate, ch, tatH, bhooyH, sansiddhau, kurunandan || 43||**

And that man –

<b>tatr</b>	= there		<b>kurunandan</b>	= O Kurunandan!
<b>tam'</b>	= that		<b>tatH</b>	= through its effect (he)
<b>paurvdehikam'</b>	= accumulated in the previous body		<b>bhooyH</b>	= then
<b>buddhisanyogam'</b>	= destined intellect i.e. impressions of Yog in the form of even-mindedness (spontaneously)		<b>sansiddhau</b>	= for the accomplishment of attainment of God (harder than before)
<b>labhte</b>	= attains		<b>yatate</b>	= strives
<b>ch</b>	= and			

There he spontaneously attains that destined intellect i.e. the impressions of Yog in the form of even-mindedness accumulated in the previous body, and O Kurunandan! Through its effect, he then strives harder than before for the accomplishment of attainment of God. (43)

**Poorvaabhyaasen, ten, ev, hriyate, hi, avashH, api, saH,  
JigyaaasuH, api, yogasya, shabdbrahm, ativartate || 44||**

And –

<b>saH</b>	= he (who had strayed from Yog, born in the noble family)		<b>hriyate</b>	= is attracted (and)
<b>avashH</b>	= while being dependent		<b>yogasya</b>	= of Yog in the form of even-mindedness
<b>api</b>	= even		<b>jigyaaasuH</b>	= inquisitive
<b>ten</b>	= that		<b>api</b>	= also
<b>poorvaabhyaasen</b>	= by the previous practice		<b>shabdbrahm</b>	= the fruit of actions performed with some motive as mentioned in the Vedas
<b>ev</b>	= only		<b>ativartate</b>	= violates
<b>hi</b>	= certainly (towards God)			

He, who had strayed from Yog, born in the noble family, even while being dependent, is certainly attracted towards God by the previous practice, and even a person inquisitive of Yog in the form of even-mindedness violates the fruit of actions performed with some motive as mentioned in the Vedas. (44)

**Pryatnaat', yatmaanH, tu, yogi, sanshuddhikilbishH,  
AnekjanmsansiddhH, tatH, yaati, paraam', gatim', || 45||**



## Photocopies of some of the Verses of Shrimadbhagavat Gita Chapter - 6 321

<b>tu</b>	= but	<b>sanshuddhkilbishH</b>	= becoming free from all the sins
<b>pryatnaat'</b>	= diligently	<b>tatH</b>	= then immediately
<b>yatmaanH</b>	= who practises	<b>paraam', gatim'</b>	= supreme salvation
<b>yogi</b>	= Yogi	<b>yaati</b>	= attains
<b>anekjanmsansiddhH</b>	= being successful in this very birth with the power of the impressions of several previous births		

But a Yogi who practises diligently being successful in this very birth with the power of the impressions of several previous births, becoming free from all the sins, then immediately attains supreme salvation. (45)

**TapasvibhyaH, adhikH, yogi, gyaanibhyaH, api, mathH, adhikH, KarmibhyaH, ch, adhikH, yogi, tasmaat', yogi, bhav, Arjun || 46||**

Because –

<b>yogi</b>	= Yogi	<b>karmibhyaH</b>	= even to those who perform action with a motive
<b>tapasvibhyaH</b>	= to ascetics	<b>yogi</b>	= yogi
<b>adhikH</b>	= is superior	<b>adhikH</b>	= is superior
<b>gyaanibhyaH</b>	= to those well-versed in the scriptures	<b>tasmaat'</b>	= by this
<b>api</b>	= also	<b>arjun</b>	= O Arjun! (You)
<b>adhikH</b>	= superior to	<b>yogi</b>	= yogi
<b>mathH</b>	= is regarded as	<b>bhav</b>	= be
<b>ch</b>	= and		

A Yogi is superior to ascetics. He is also regarded as superior to those well-versed in the scriptures, and a Yogi is also superior to those who perform action with a motive; Therefore, O Arjun! Be a Yogi. (46)

**Yoginaam', api, sarveshaam', mad'gaten, antaraatmna, Shraddhaavaan', bhajte, yaH, maam', saH, me, yuktatamH, mathH || 47||**

And O dear! –

<b>sarveshaam'</b>	= all	<b>maam'</b>	= me (constantly)
<b>yoginaam'</b>	= among yogis	<b>bhajte</b>	= worships
<b>api</b>	= also	<b>saH</b>	= that yogi
<b>yaH</b>	= he who	<b>me</b>	= me
<b>shraddhaavaan'</b>	= devout yogi	<b>yuktatamH</b>	= best
<b>mad'gaten</b>	= focussed on me	<b>mathH</b>	= is considered to be
<b>antaraatmna</b>	= with the inner-soul		

Even among all the yogis, a devout yogi who constantly worships me with the inner-soul focussed on me, that yogi is considered to be the best by me. (47)

Photocopies of the Verses of Shrimadbhagavat Gita Chapter 7

## अथ सप्तमोऽध्यायः

मयि, आसक्तमनाः, पार्थ, योगम्, युञ्जन्, मदाश्रयः,  
असंशयम्, समग्रम्, माम्, यथा, ज्ञास्यसि, तत्, शृणु ॥ १ ॥

इसके पश्चात् श्रीकृष्णभगवान् बोले—

पार्थ	= हे पार्थ !		
मयि,	= { अनन्य प्रेमसे मुझमें आसक्तचित्त (तथा अनन्य भावसे)	समग्रम्	= { सम्पूर्ण विभूति, बल, ऐश्वर्यादि गुणोंसे युक्त, सबके आत्मरूप
आसक्तमनाः			
मदाश्रयः	= { मेरे परायण होकर	माम्	= मुझको
योगम्	= योगमें	असंशयम्	= संशयरहित
युञ्जन्	= लगा हुआ (तू)	ज्ञास्यसि	= जानेगा,
यथा	= जिस प्रकारसे	तत्	= उसको
		शृणु	= सुन।

ज्ञानम्, ते, अहम्, सविज्ञानम्, इदम्, वक्ष्यामि, अशेषतः,  
यत्, ज्ञात्वा, न, इह, भूयः, अन्यत्, ज्ञातव्यम्, अवशिष्यते ॥ २ ॥

अहम्	= मैं	ज्ञात्वा	= जानकर
ते	= तेरे लिये	इह	= संसारमें
इदम्	= इस	भूयः	= फिर
सविज्ञानम्	= विज्ञानसहित	अन्यत्	= और कुछ भी
ज्ञानम्	= तत्त्वज्ञानको	ज्ञातव्यम्	= जाननेयोग्य
अशेषतः	= सम्पूर्णतया		
वक्ष्यामि	= कहूँगा,	न, अवशिष्यते	= { शेष नहीं रह जाता।
यत्	= जिसको		

मनुष्याणाम्, सहस्रेषु, कश्चित्, यतति, सिद्धये,  
यतताम्, अपि, सिद्धानाम्, कश्चित्, माम्, वेत्ति, तत्त्वतः ॥ ३ ॥

सहस्रेषु	= हजारों	सिद्धानाम्	= योगियोंमें
मनुष्याणाम्	= मनुष्योंमें	अपि	= भी
कश्चित्	= कोई एक	कश्चित्	= कोई एक
सिद्ध्ये	= मेरी प्राप्तिके लिये	(मेरे परायण होकर)	
यतति	= { यत्न करता है (और उन)	माम्	= मुझको
यतताम्	= यत्न करनेवाले	तत्त्वतः	= { तत्त्वसे अर्थात् यथार्थरूपसे
		वेत्ति	= जानता है।

भूमिः, आपः, अनलः, वायुः, खम्, मनः, बुद्धिः, एव, च,  
अहङ्कारः, इति, इयम्, मे, भिन्ना, प्रकृतिः, अष्टधा ॥ ४ ॥  
अपरा, इयम्, इतः, तु, अन्याम्, प्रकृतिम्, विद्धि, मे, पराम्,  
जीवभूताम्, महाबाहो, यया, इदम्, धार्यते, जगत् ॥ ५ ॥

परंतु हे अर्जुन!—

भूमिः	= पृथ्वी,	तु	= तो
आपः	= जल,	अपरा	= { अपरा अर्थात् मेरी जड़ प्रकृति है (और)
अनलः	= अग्नि,	महाबाहो	= हे महाबाहो!
वायुः	= वायु,	इतः	= इससे
खम्	= आकाश,	अन्याम्	= दूसरीको,
मनः	= मन,	यया	= जिससे
बुद्धिः	= बुद्धि	इदम्	= यह (सम्पूर्ण)
च	= और	जगत्	= जगत्
अहङ्कारः	= अहंकार	धार्यते	= { धारण किया जाता है,
एव	= भी—	मे	= मेरी
इति	= इस प्रकार	जीवभूताम्	= जीवरूपा
इयम्	= यह	पराम्	= परा अर्थात् चेतन
अष्टधा	= आठ प्रकारसे	प्रकृतिम्	= प्रकृति
भिन्ना	= विभाजित	विद्धि	= जान।
मे	= मेरी		
प्रकृतिः	= प्रकृति है।		
इयम्	= { यह (आठ प्रकारके भेदोंवाली)		

एतद्योनीनि, भूतानि, सर्वाणि, इति, उपधारय,  
अहम्, कृत्स्नस्य, जगतः, प्रभवः, प्रलयः, तथा ॥ ६ ॥

और हे अर्जुन! तू—

इति	=	ऐसा	कृत्स्नस्य	=	सम्पूर्ण
उपधारय	=	समझ (कि)	जगतः	=	जगत्का
सर्वाणि	=	सम्पूर्ण	प्रभवः	=	प्रभव
भूतानि	=	भूत	तथा	=	तथा
एतद्योनीनि	=	इन दोनों प्रकृतियोंसे ही उत्पन्न होनेवाले हैं (और)	प्रलयः	=	प्रलय हूँ (अर्थात् सम्पूर्ण जगत्का मूल कारण हूँ।)
अहम्	=	मैं			

मत्तः, परतरम्, न, अन्यत्, किञ्चित्, अस्ति, धनञ्जय,  
मयि, सर्वम्, इदम्, प्रोतम्, सूत्रे, मणिगणाः, इव ॥ ७ ॥

इसलिये—

धनञ्जय	=	हे धनंजय!	इदम्	=	यह
मत्तः	=	मुझसे	सर्वम्	=	सम्पूर्ण (जगत्)
अन्यत्	=	भिन्न दूसरा	सूत्रे	=	सूत्रमें (सूत्रके)
किञ्चित्	=	कोई भी	मणिगणाः	=	मणियोंके
परतरम्	=	परम (कारण)	इव	=	सदृश
न	=	नहीं	मयि	=	मुझमें
अस्ति	=	है।	प्रोतम्	=	गुँथा हुआ है।

रसः, अहम्, अप्सु, कौन्तेय, प्रभा, अस्मि, शशिसूर्ययोः,  
प्रणवः, सर्ववेदेषु, शब्दः, खे, पौरुषम्, नृषु ॥ ८ ॥

कैसे कि—

कौन्तेय	=	हे अर्जुन!	अस्मि	=	हूँ,
अहम्	=	मैं	सर्ववेदेषु	=	सम्पूर्ण वेदोंमें
अप्सु	=	जलमें	प्रणवः	=	ओंकार (हूँ),
रसः	=	रस (हूँ),	खे	=	आकाशमें
शशिसूर्ययोः	=	चन्द्रमा और सूर्यमें	शब्दः	=	शब्द (और)
प्रभा	=	प्रकाश	नृषु	=	पुरुषोंमें
			पौरुषम्	=	पुरुषत्व (हूँ)।

पुण्यः, गन्धः, पृथिव्याम्, च, तेजः, च, अस्मि, विभावसौ,  
जीवनम्, सर्वभूतेषु, तपः, च, अस्मि, तपस्विषु ॥ ९ ॥

तथा मैं—

पृथिव्याम्	= पृथ्वीमें	सर्वभूतेषु	= { सम्पूर्ण भूतोंमें (उनका)
पुण्यः	= पवित्र		
गन्धः	= गन्ध*		
च	= और	जीवनम्	= जीवन (हूँ)
विभावसौ	= अग्निमें	च	= और
तेजः	= तेज	तपस्विषु	= तपस्वियोंमें
अस्मि	= हूँ	तपः	= तप
च	= तथा	अस्मि	= हूँ।

बीजम्, माम्, सर्वभूतानाम्, विद्धि, पार्थ, सनातनम्,  
बुद्धिः, बुद्धिमताम्, अस्मि, तेजः, तेजस्विनाम्, अहम् ॥ १० ॥

तथा—

पार्थ	= हे अर्जुन! (तू)	अहम्	= मैं
सर्वभूतानाम्	= सम्पूर्ण भूतोंका	बुद्धिमताम्	= बुद्धिमानोंकी
सनातनम्	= सनातन	बुद्धिः	= बुद्धि (और)
बीजम्	= बीज	तेजस्विनाम्	= तेजस्वियोंका
माम्	= मुझको (ही)	तेजः	= तेज
विद्धि	= जान।	अस्मि	= हूँ।

बलम्, बलवताम्, च, अहम्, कामरागविवर्जितम्,  
धर्माविरुद्धः, भूतेषु, कामः, अस्मि, भरतर्षभ ॥ ११ ॥

और—

भरतर्षभ	= हे भरतश्रेष्ठ!	च	= और
अहम्	= मैं	भूतेषु	= सब भूतोंमें
बलवताम्	= बलवानोंका	धर्माविरुद्धः	= { धर्मके अनुकूल अर्थात् शास्त्रके अनुकूल
कामराग- विवर्जितम्	= { आसक्ति और कामनाओंसे रहित		
बलम्	= { बल अर्थात् सामर्थ्य हूँ	कामः	= काम
		अस्मि	= हूँ।

ये, च, एव, सात्त्विकाः, भावाः, राजसाः, तामसाः, च, ये,  
मत्तः, एव, इति, तान्, विद्धि, न, तु, अहम्, तेषु, ते, मयि ॥ १२ ॥

तथा—

च	= और	तान्	= उन सबको (तू)
एव	= भी		
ये	= जो	मत्तः, एव	= { मुझसे ही (होनेवाले हैं)
सात्त्विकाः	= { सत्त्वगुणसे उत्पन्न होनेवाले	इति	= ऐसा
भावाः	= भाव हैं (और)	विद्धि	= जान
ये	= जो	तु	= परंतु (वास्तवमें) ?
राजसाः	= रजोगुणसे	तेषु	= उनमें
च	= तथा	अहम्	= मैं (और)
तामसाः	= { तमोगुणसे होनेवाले भाव हैं,	ते	= वे
		मयि	= मुझमें
		न	= नहीं हैं।

त्रिभिः, गुणमयैः, भावैः, एभिः, सर्वम्, इदम्, जगत्,  
मोहितम्, न, अभिजानाति, माम्, एभ्यः, परम्, अव्ययम् ॥ १३ ॥

किंतु—

गुणमयैः	= { गुणोंके कार्यरूप सात्त्विक, राजस और तामस—	मोहितम्	= { मोहित हो रहा है, (इसीलिये)
एभिः	= इन	एभ्यः	= इन तीनों गुणोंसे
त्रिभिः	= तीनों प्रकारके	परम्	= परे
भावैः	= भावोंसे <sup>२</sup>	माम्	= मुझ
इदम्	= यह	अव्ययम्	= अविनाशीको
सर्वम्	= सारा		
जगत्	= { संसार— प्राणिसमुदाय	न	= नहीं
		अभिजानाति	= जानता।

दैवी, हि, एषा, गुणमयी, मम, माया, दुरत्यया,  
माम्, एव, ये, प्रपद्यन्ते, मायाम्, एताम्, तरन्ति, ते ॥ १४ ॥

हि	= क्योंकि	माम्	= मुझको
एषा	= यह	एव	= ही (निरन्तर)
दैवी	= { अलौकिक अर्थात् अति अब्हुत	प्रपद्यन्ते	= भजते हैं,
गुणमयी	= त्रिगुणमयी	ते	= वे
मम	= मेरी	एताम्	= इस
माया	= माया	मायाम्	= मायाको
दुरत्यया	= { बड़ी दुस्तर है; (परंतु)	तरन्ति	= { उल्लंघन कर जाते हैं अर्थात् संसारसे तर जाते हैं।
ये	= जो पुरुष (केवल)		

न, माम्, दुष्कृतिनः, मूढाः, प्रपद्यन्ते, नराधमाः,  
मायया, अपहृतज्ञानाः, आसुरम्, भावम्, आश्रिताः ॥ १५ ॥

ऐसा सुगम उपाय होनेपर भी—

मायया	= मायाके द्वारा	नराधमाः	= मनुष्योंमें नीच,
अपहृतज्ञानाः	= { जिनका ज्ञान हरा जा चुका है, (ऐसे)	दुष्कृतिनः	= { दूषित कर्म करनेवाले
आसुरम्, भावम्	= { आसुर स्वभावको	मूढाः	= मूढलोग
आश्रिताः	= धारण किये हुए,	माम्	= मुझको
		न	= नहीं
		प्रपद्यन्ते	= भजते

चतुर्विधाः, भजन्ते, माम्, जनाः, सुकृतिनः, अर्जुन,  
आर्तः, जिज्ञासुः, अर्थार्थी, ज्ञानी, च, भरतर्षभ ॥ १६ ॥

और—

भरतर्षभ अर्जुन	= { हे भरतवंशियोंमें श्रेष्ठ अर्जुन!	च	= और
सुकृतिनः	= उत्तम कर्म करनेवाले	ज्ञानी	= ज्ञानी—(ऐसे)
अर्थार्थी	= अर्थार्थी, <sup>१</sup>	चतुर्विधाः	= चार प्रकारके
आर्तः	= आर्त, <sup>२</sup>	जनाः	= भक्तजन
जिज्ञासुः	= जिज्ञासु <sup>३</sup>	माम्	= मुझको
		भजन्ते	= भजते हैं।

तेषाम्, ज्ञानी, नित्ययुक्तः, एकभक्तिः, विशिष्यते,  
प्रियः, हि, ज्ञानिनः, अत्यर्थम्, अहम्, सः, च, मम, प्रियः ॥ १७ ॥

तेषाम्	= उनमें	ज्ञानिनः	= ज्ञानीको
नित्ययुक्तः	= { नित्य मुझमें एकीभावसे स्थित	अहम्	= मैं
एकभक्तिः	= { अनन्य प्रेमभक्तिवाला	अत्यर्थम्	= अत्यन्त
ज्ञानी	= ज्ञानी भक्त	प्रियः	= प्रिय हूँ
विशिष्यते	= अति उत्तम है;	च	= और
हि	= { क्योंकि (मुझको तत्त्वसे जाननेवाले)	सः	= वह ज्ञानी
		मम	= मुझे (अत्यन्त)
		प्रियः	= प्रिय है।

उदाराः, सर्वे, एव, एते, ज्ञानी, तु, आत्मा, एव, मे, मतम्,  
आस्थितः, सः, हि, युक्तात्मा, माम्, एव, अनुत्तमाम्, गतिम् ॥ १८ ॥

#### यद्यपि—

एते	= ये	सः	= वह
सर्वे, एव	= सभी	युक्तात्मा	= { मद्गत मनबुद्धिवाला (ज्ञानी भक्त)
उदाराः	= उदार हैं,	अनुत्तमाम्	= अति उत्तम
तु	= परंतु	गतिम्	= गतिस्वरूप
ज्ञानी	= { ज्ञानी (तो साक्षात्)	माम्	= मुझमें
आत्मा	= मेरा स्वरूप	एव	= ही
एव	= ही है—(ऐसा)	आस्थितः	= { अच्छी प्रकार स्थित है।
मे	= मेरा		
मतम्	= मत है;		
हि	= क्योंकि		

बहूनाम्, जन्मनाम्, अन्ते, ज्ञानवान्, माम्, प्रपद्यते,  
वासुदेवः, सर्वम्, इति, सः, महात्मा, सुदुर्लभः ॥ १९ ॥

और जो—



बहूनाम्	= बहुत	इति	= इस प्रकार
जन्मनाम्	= जन्मोंके	माम्	= मुझको
अन्ते	= अन्तके जन्ममें	प्रपद्यते	= भजता है,
ज्ञानवान्	= { तत्त्वज्ञानको प्राप्त पुरुष,	सः	= वह
सर्वम्	= सब कुछ	महात्मा	= महात्मा
वासुदेवः	= वासुदेव ही है <sup>१</sup>	सुदुर्लभः	= { अत्यन्त दुर्लभ है।

कामैः, तैः, तैः, हतज्ञानाः, प्रपद्यन्ते, अन्यदेवताः,  
तम्, तम्, नियमम्, आस्थाय, प्रकृत्या, नियताः, स्वया ॥ २० ॥

और हे अर्जुन!—

तैः, तैः	= उन-उन	नियताः	= प्रेरित होकर
कामैः	= भोगोंकी कामनाद्वारा	तम्, तम्	= उस-उस
हतज्ञानाः	= { जिनका ज्ञान हरा जा चुका है, (वे लोग)	नियमम्	= नियमको
स्वया	= अपने	आस्थाय	= धारण करके <sup>२</sup>
प्रकृत्या	= स्वभावसे	अन्यदेवताः	= अन्य देवताओंको
		प्रपद्यन्ते	= { भजते हैं अर्थात् पूजते हैं।

यः, यः, याम्, याम्, तनुम्, भक्तः, श्रद्धया, अर्चितुम्, इच्छति,  
तस्य, तस्य, अचलाम्, श्रद्धाम्, ताम्, एव, विदधामि, अहम् ॥ २१ ॥

यः, यः	= जो-जो	तस्य	= उस-
भक्तः	= सकाम भक्त	तस्य	= उस भक्तकी
याम्, याम्	= जिस-जिस	श्रद्धाम्	= श्रद्धाको
तनुम्	= देवताके स्वरूपको	अहम्	= मैं
श्रद्धया	= श्रद्धासे	ताम्, एव	= उसी देवताके प्रति
अर्चितुम्	= पूजना	अचलाम्	= स्थिर
इच्छति	= चाहता है;	विदधामि	= करता हूँ।

सः, तया, श्रद्धया, युक्तः, तस्य, आराधनम्, ईहते,  
लभते, च, ततः, कामान्, मया, एव, विहितान्, हि, तान् ॥ २२ ॥

तथा—

सः	= वह पुरुष	ततः	= उस देवतासे
तथा	= उस	मया	= मेरे द्वारा
श्रद्धया	= श्रद्धासे	एव	= ही
युक्तः	= युक्त होकर	विहितान्	= विधान किये हुए
तस्य	= उस देवताका	तान्	= उन
आराधनम्	= पूजन	कामान्	= इच्छित भोगोंको
ईहते	= करता है	हि	= निःसन्देह
च	= और	लभते	= प्राप्त करता है।

अन्तवत्, तु, फलम्, तेषाम्, तत्, भवति, अल्पमेधसाम्, देवान्, देवयजः, यान्ति, मद्भक्ताः, यान्ति, माम्, अपि ॥ २३ ॥

तु	= परंतु	देवान्	= देवताओंको
तेषाम्	= उन	यान्ति	= { प्राप्त होते हैं (और)
अल्पमेधसाम्	= अल्प बुद्धिवालोंका	मद्भक्ताः	= { मेरे भक्त (चाहे जैसे ही भजें, अन्तमें वे)
तत्	= वह	माम्	= मुझको
फलम्	= फल	अपि	= ही
अन्तवत्	= नाशवान्	यान्ति	= प्राप्त होते हैं।
भवति	= है (तथा वे)		
देवयजः	= { देवताओंको पूजनेवाले		

अव्यक्तम्, व्यक्तिम्, आपन्नम्, मन्यन्ते, माम्, अबुद्ध्यः, परम्, भावम्, अजानन्तः, मम, अव्ययम्, अनुत्तमम् ॥ २४ ॥

ऐसा होनेपर भी सब मनुष्य मेरा भजन नहीं करते, इसका कारण

अबुद्ध्यः	= बुद्धिहीन पुरुष	माम्	= { मुझ सच्चिदानन्दधन परमात्माको
मम	= मेरे		{ (मनुष्यकी भाँति जन्मकर)
अनुत्तमम्	= अनुत्तम	व्यक्तिम्	= व्यक्ति-भावको
अव्ययम्	= अविनाशी	आपन्नम्	= प्राप्त हुआ
परम्	= परम	मन्यन्ते	= मानते हैं।
भावम्	= भावको		
अजानन्तः	= न जानते हुए		
अव्यक्तम्	= मन-इन्द्रियोंसे परे		

न, अहम्, प्रकाशः, सर्वस्य, योगमायासमावृतः,  
मूढः, अयम्, न, अभिजानाति, लोकः, माम्, अजम्, अव्ययम् ॥ २५ ॥

तथा—

योगमाया-	= { अपनी योगमायासे छिपा हुआ	माम्	= मुझ
समावृतः		अजम्	= जन्मरहित
अहम्	= मैं	अव्ययम्	= अविनाशी
सर्वस्य	= सबके		परमेश्वरको
प्रकाशः	= प्रत्यक्ष	न	= नहीं
न	= { नहीं होता, ( इसलिये)	अभिजानाति = {	जानता अर्थात्
अयम्			= यह
मूढः	= अज्ञानी		जन्मने-मरनेवाला
लोकः	= जनसमुदाय		समझता है ।

वेद, अहम्, समतीतानि, वर्तमानानि, च, अर्जुन,  
भविष्याणि, च, भूतानि, माम्, तु, वेद, न, कश्चन ॥ २६ ॥

और—

अर्जुन	= हे अर्जुन!	वेद	= जानता हूँ,
समतीतानि	= पूर्वमें व्यतीत हुए	तु	= परंतु
च	= और	माम्	= मुझको
वर्तमानानि	= वर्तमानमें स्थित	कश्चन	= { कोई भी (श्रद्धा- भक्तिरहित पुरुष)
च	= तथा		
भविष्याणि	= आगे होनेवाले	न	= नहीं
भूतानि	= सब भूतोंको	वेद	= जानता ।
अहम्	= मैं		

इच्छाद्वेषसमुत्थेन, द्वन्द्वमोहेन, भारत,  
सर्वभूतानि, सम्मोहम्, सर्गे, यान्ति, परन्तप ॥ २७ ॥

क्योंकि—

भारत	= हे भरतवंशी	द्वन्द्वमोहेन = {	सुख-दुःखादि
परन्तप	= अर्जुन!		द्वन्द्वरूप मोहसे
सर्गे	= संसारमें	सर्वभूतानि	= सम्पूर्ण प्राणी
इच्छाद्वेष-	= { इच्छा और द्वेषसे उत्पन्न	सम्मोहम्	= अत्यन्त अज्ञताको
समुत्थेन		यान्ति	= प्राप्त हो रहे हैं ।

येषाम्, तु, अन्तगतम्, पापम्, जनानाम्, पुण्यकर्मणाम्,  
ते, द्वन्द्वमोहनिर्मुक्ताः, भजन्ते, माम्, दृढव्रताः ॥ २८ ॥

तु	= { परंतु (निष्कामभावसे)	अन्तगतम्	= नष्ट हो गया है,
पुण्यकर्मणाम्	= { श्रेष्ठ कर्मोंका आचरण करनेवाले	ते	= वे
येषाम्	= जिन	द्वन्द्वमोहनिर्मुक्ताः	= { राग-द्वेषजनित द्वन्द्वरूप मोहसे मुक्त
जनानाम्	= पुरुषोंका	दृढव्रताः	= दृढ़निश्चयी भक्त
पापम्	= पाप	माम्	= मुझको (सब प्रकारसे)
		भजन्ते	= भजते हैं ।

जरामरणमोक्षाय, माम्, आश्रित्य, यतन्ति, ये,  
ते, ब्रह्म, तत्, विदुः, कृत्स्नम्, अध्यात्मम्, कर्म, च, अखिलम् ॥ २९ ॥

और—

ये	= जो	ब्रह्म	= ब्रह्मको,
माम्	= मेरे	कृत्स्नम्	= सम्पूर्ण
आश्रित्य	= शरण होकर	अध्यात्मम्	= अध्यात्मको
जरामरणमोक्षाय	= { जरा और मरणसे छूटनेके लिये	च	= तथा
यतन्ति	= यत्न करते हैं,	अखिलम्	= सम्पूर्ण
ते	= वे (पुरुष)	कर्म	= कर्मको
तत्	= उस	विदुः	= जानते हैं ।

साधिभूताधिदैवम्, माम्, साधियज्ञम्, च, ये, विदुः,  
प्रयाणकाले, अपि, च, माम्, ते, विदुः, युक्तचेतसः ॥ ३० ॥

और—

ये	= जो पुरुष	अपि	= भी
साधि-	= { अधिभूत और	विदुः	= जानते हैं*
भूताधिदैवम्	= { अधिदैवके सहित	ते	= वे
च	= तथा	युक्तचेतसः	= युक्तचित्तवाले पुरुष
साधियज्ञम्	= { अधियज्ञके सहित (सबका आत्मीय)	माम्	= मुझे
माम्	= मुझे	च	= ही
प्रयाणकाले	= अन्तकालमें	विदुः	= { जानते हैं अर्थात् प्राप्त हो जाते हैं ।

Photocopies of the Verses of Shrimadbhagavat Gita Chapter 7

Chapter Seven

Mayi, aasaktmanaaH, paarth, yogam', yunjan', madaashryaH,  
Asanshayam', samagrm', mam', yatha, gyaasyasi, tat', shrnu || 1||

After this, Lord Shri Krishna said –

<b>paarth</b>	= O Paarth!	<b>samagrm'</b>	= endowed with all splendour, strength, majesty etc attributes, the universal soul
<b>mayi, aasaktmanaaH</b>	= through exclusive love with mind attached to me (and exclusively)	<b>mam'</b>	= me
<b>madaashryaH</b>	= devoted to me	<b>asanshayam'</b>	= without any doubt
<b>yogam'</b>	= in Yog	<b>gyaasyasi</b>	= you will know
<b>yunjan'</b>	= engaged (you)	<b>tat'</b>	= that
<b>yatha</b>	= by which	<b>shrnu</b>	= listen

O Paarth! Listen to that by which you, engaged in Yog with mind attached to me through exclusive love and exclusively devoted to me, will know me, the universal soul endowed with all splendour, strength, majesty etc attributes, without any doubt. (1)

Gyaanm', te, aham', savigyaanm', idam', vakshyaami, asheshatH,  
Yat', gyaatva, na, ih, bhooyH, anyat', gyaatvyam', avshishyate || 2||

<b>aham'</b>	= I	<b>yat'</b>	= which
<b>te</b>	= for you	<b>gyaatva</b>	= knowing
<b>idam'</b>	= this	<b>ih</b>	= in the world
<b>savigyaanm'</b>	= along with Vigyan	<b>bhooyH</b>	= then
<b>gyaanm'</b>	= Tatvgyan	<b>anyat'</b>	= anything else
<b>asheshatH</b>	= in its entirety	<b>gyaatvyam'</b>	= to be known
<b>vakshyaami</b>	= shall state	<b>na, avshishyate</b>	= does not remain

I shall state for you in its entirety this Tatvgyan along with Vigyan. Knowing which, then nothing in the world remains to be known. (2)

Manushyaanaam', sahasreshu, kashchit', yatati, siddhye,  
Yattaam', api, siddhaanaam', kashchit', mam', vetti, tatvatH || 3||

<b>sahasreshu</b>	= thousands	<b>siddhaanaam'</b>	= among yogis
<b>manushyaanaam'</b>	= among men	<b>api</b>	= even
<b>kashchit'</b>	= hardly one	<b>kashchit'</b>	= some rare one (devoting himself to me)
<b>siddhye</b>	= to attain me	<b>mam'</b>	= me
<b>yatati</b>	= strives (and those)	<b>tatvatH</b>	= in essence i.e. in reality
<b>yattaam'</b>	= striving	<b>vetti</b>	= knows

Hardly one among thousands of men strives to attain me. Of those striving Yogis, some rare one (devoting himself to me) knows me in essence i.e. in reality. (3)

**BhoomiH, aapH, analH, vaayuH, kham', manH, buddhiH, ev, ch, AhankaarH, iti, iyam', me, bhinna, prakritiH, ashtdha || 4||**  
**Apra, iyam', itH, tu, anyaam', prakritim', viddhi, me, paraam', Jeevbhootaam', mahabaaho, yya, idam', dhaaryate, jagat' || 5||**

But O Arjun! –

<b>bhoomiH</b>	= earth	<b>iyam'</b>	= this (of eight types of distinctions)
<b>aapH</b>	= water	<b>tu</b>	= indeed
<b>analH</b>	= fire	<b>apra</b>	= is apra i.e my inanimate Prakriti (and)
<b>vaayuH</b>	= air	<b>mahabaaho</b>	= O Mighty-armed!
<b>kham'</b>	= sky	<b>itH</b>	= than this
<b>manH</b>	= mind	<b>anyaam'</b>	= the other
<b>buddhiH</b>	= intellect	<b>yya</b>	= by whom
<b>ch</b>	= and	<b>idam'</b>	= this (entire)
<b>ahankaarH</b>	= pride	<b>jagat'</b>	= world
<b>ev</b>	= also	<b>dhaaryate</b>	= is sustained
<b>iti</b>	= in this way	<b>me</b>	= my
<b>iyam'</b>	= this	<b>jeevbhootaam'</b>	= in the form of a living being
<b>ashtdha</b>	= in eight ways	<b>paraam'</b>	= Paraa i.e. animate
<b>bhinna</b>	= divided	<b>prakritim'</b>	= Prakriti
<b>me</b>	= my	<b>viddhi</b>	= know
<b>prakritiH</b>	= Prakriti		

Earth, water, fire, air, sky, mind, intellect and also pride – in this way, my Prakriti is divided in eight ways. This with eight types of distinctions is indeed my inanimate Prakriti, and O Mighty-armed! Know the other than this by whom this entire world is sustained as my animate Prakriti in the form of a living being. (4-5)

**Etdhyoneeni, bhootaani, sarvaani, iti, updhaarya, Aham', krtsnasya, jagatH, prbhavH, pralayH, tatha || 6||**

And O Arjun! You –

<b>iti</b>	= thus	<b>krtsnasya</b>	= entire
<b>updhaarya</b>	= know (that)	<b>jagatH</b>	= of world
<b>sarvaani</b>	= all	<b>prbhavH</b>	= origin
<b>bhootaani</b>	= living beings	<b>tatha</b>	= and
<b>etdhyoneeni</b>	= originate from these two Prakritis only (and)	<b>pralayH</b>	= am destruction (i.e. I am the root cause of the entire world.)
<b>aham'</b>	= I		

Know thus that all living beings originate from these two Prakritis only, and I am the origin and the destruction of the entire world (i.e. I am the root cause of the entire world.) (6)

**MatH, partaram', na, anyat', kinchit', asti, Dhananjay,  
Mayi, sarvam', idam', protam', sootre, manignaH, iv || 7 ||**  
Therefore –

<b>dhananjay</b>	= O Dhananjay!	<b>idam'</b>	= this
<b>matH</b>	= than me	<b>sarvam'</b>	= entire (world)
<b>anyat'</b>	= other	<b>sootre</b>	= in thread (of thread)
<b>kinchit'</b>	= any	<b>manignaH</b>	= beads
<b>partaram'</b>	= higher (cause)	<b>iv</b>	= like
<b>na</b>	= not	<b>mayi</b>	= in me
<b>asti</b>	= is	<b>protam'</b>	= is threaded

O Dhananjay! There is no other higher cause than me. This entire world is threaded in me like beads in a thread. (7)

**RasH, aham', apsu, kauntey, prbha, asmi, shashisuryayoH,  
PrnavH, sarvvedeshu, shabdH, khe, paurusham', nrshu || 8 ||**  
How –

<b>kauntey</b>	= O Arjun!	<b>sarvvedeshu</b>	= in all the Vedas
<b>aham'</b>	= I	<b>PrnavH</b>	= (am) Omkar
<b>apsu</b>	= in water	<b>khe</b>	= in the ether
<b>rasH</b>	= (am) taste	<b>shabdH</b>	= sound (and)
<b>shashisuryayoH</b>	= in moon and sun	<b>nrshu</b>	= in men
<b>prbha</b>	= light	<b>paurusham'</b>	= (am) virility
<b>asmi</b>	= am		

O Arjun! I am taste in water, light in moon and sun, Omkaar in all the Vedas, sound in the ether and virility in the men. (8)

**PunyaH, gandhH, prthivyaam', ch, tejH, ch, asmi, vibhaavsau,  
Jeevnm', sarvbhooteshu, tapH, ch, asmi, tapasvishu || 9 ||**  
And I –

<b>prthivyaam'</b>	= in the earth	<b>ch</b>	= and
<b>punyaH</b>	= pure	<b>sarvbhooteshu</b>	= in all the living beings (their)
<b>gandhH</b>	= odour	<b>jeevnm'</b>	= life (am)
<b>ch</b>	= and	<b>ch</b>	= and
<b>vibhaavsau</b>	= in fire	<b>tapasvishu</b>	= in ascetics
<b>tejH</b>	= brightness	<b>tapH</b>	= austerity
<b>asmi</b>	= am	<b>asmi</b>	= am

I am the pure odour in the earth, and the brightness in the fire, and I am the life in all the living beings and the austerity in the ascetics. (9)

**Beejam', mam', sarvbhootaanaam', viddhi, paarth, sanaatanam',  
BuddhiH, buddhimataam', asmi, tejH, tejasvinaam', aham' || 10 ||**  
And –

<b>paarth</b>	= O Arjun! (You)	<b>aham'</b>	= I
<b>sarvbhootaanaam'</b>	= of all the living beings	<b>buddhimataam'</b>	= of the intelligent
<b>sanaatanam'</b>	= eternal	<b>buddhiH</b>	= intelligence (and)
<b>beejam'</b>	= seed	<b>tejasvinaam'</b>	= of the glorious
<b>mam'</b>	= me (alone)	<b>tejH</b>	= glory
<b>viddhi</b>	= know	<b>asmi</b>	= am

O Arjun! Know me (alone) to be the seed of all the living beings. I am the intelligence of the intelligent and the glory of the glorious. (10)

**Balam', balvataam', ch, aham', kaamraagvivarjitm',  
DharmaaviruddhH, bhooteshu, kaamH, asmi, bharatshabh || 11||**

And –

<b>bharatshabh</b>	= O best of bharats!	<b>ch</b>	= and
<b>aham'</b>	= I	<b>bhooteshu</b>	= in all living beings
<b>balvataam'</b>	= of the powerful	<b>dharmaaviruddhH</b>	= in accordance with virtue i.e. scriptures
<b>kaamraag- vivarjitm'</b>	= free from attachment and desires	<b>kaamH</b>	= (sexual) desire
<b>balam'</b>	= power i.e. capability	<b>asmi</b>	= am

O best of the Bharats! Of the powerful I am the power i.e. capability, free from attachment and desires, and in all the living beings I am the (sexual) desire in accordance with virtue i.e. scriptural injunctions. (11)

**Ye, ch, ev, saatvikaH, bhavaH, rajsaH, tamsaH, ch, ye,  
Matth, ev, iti, taan', viddhi, na, tu, aham', teshu, te, mayi || 12||**

And –

<b>ch</b>	= and	<b>matth, ev</b>	= (evolved) from me alone
<b>ev</b>	= also	<b>iti</b>	= thus
<b>ye</b>	= that	<b>viddhi</b>	= know
<b>saatvikaH</b>	= born of Satvgun	<b>tu</b>	= but (in reality)
<b>bhavaH</b>	= entities (there are, and)	<b>teshu</b>	= in them
<b>ye</b>	= that	<b>aham'</b>	= I (and)
<b>rajsaH</b>	= born of Rajogun	<b>te</b>	= they
<b>ch</b>	= and	<b>mayi</b>	= in me
<b>tamsaH</b>	= born of Tamogun	<b>na</b>	= are not
<b>taan'</b>	= all of them (you)		

Whatever other entities there are, born of Satvgun, and those born of Rajogun and Tamogun, know them all as evolved from me alone, but in reality, neither do I exist in them, nor do they in me. (12)

**TribhiH, gunmayaeH, bhaavaeH, ebhiH, sarvam', idam', jagat',  
Mohitam', na, abhijaanaati, mam', ebhyaH, param', avyayam' || 13||**

But –



<b>gunmayaeH</b>	= as a result of the Gunas, Satvik, Rajas and Tamas	<b>mohitam'</b>	= is being deluded (therefore)
<b>ebhiH</b>	= these	<b>ebhyaH</b>	= from these three gunas
<b>tribhiH</b>	= three types of	<b>param'</b>	= beyond
<b>bhaavaeH</b>	= by entities	<b>mam'</b>	= me
<b>idam'</b>	= this	<b>avyyam'</b>	= immortal
<b>sarvam'</b>	= entire	<b>na</b>	= not
<b>jagat'</b>	= world – all the living beings	<b>abhijaanaati</b>	= knows

This entire world (all the living beings) is being deluded by these three types of entities as a result of the Gunas. Therefore, it does not know the immortal me beyond these three Gunas. (13)

**Daivi, hi, esha, gunmayi, mm, Maya, duratyaa, mam',  
Ev, ye, prpadhyante, mayam', etaam', taranti, te || 14||**

<b>hi</b>	= because	<b>mam'</b>	= me
<b>esha</b>	= this	<b>ev</b>	= only (constantly)
<b>daivi</b>	= divine i.e. most wonderful	<b>prpadhyante</b>	= worship
<b>gunmayi</b>	= Trigonmayi (consisting of the three Gunas)	<b>te</b>	= they
<b>mm</b>	= my	<b>etaam'</b>	= this
<b>maya</b>	= Maya	<b>mayam'</b>	= Maya
<b>duratyaa</b>	= is extremely difficult to overcome (but)	<b>taranti</b>	= overcome i.e. cross over the world
<b>ye</b>	= those who (only)		

Because this divine i.e. most wonderful Trigonmayi (consisting of the three Gunas) Maya of mine is extremely difficult to overcome, but those who only worship me constantly, they overcome this Maya i.e. they cross over the world. (14)

**Na, mam', dushkrtinH, moodaH, prpadhyante, naraadhmaH,  
Mayya, aphrtgyaanaH, aasuram', bhaavam', aashritaH || 15||**

Despite such an easy solution –

<b>mayya</b>	= by Maya	<b>dushkrtinH</b>	= evil-doers
<b>aphrtgyaanaH</b>	= whose knowledge has been carried away (such)	<b>moodaH</b>	= fools
<b>aasuram', bhaavam'</b>	= demoniac nature	<b>mam'</b>	= me
<b>aashritaH</b>	= are of	<b>na</b>	= not
<b>naraadhmaH</b>	= lowest among men	<b>prpadhyante</b>	= worship

Those, whose knowledge has been carried away by Maya, who are of demoniac nature, lowest among men, evil-doers, fools do not worship me. (15)

**ChaturvidhaH, bhajante, mam', janaaH, sukrinH, Arjun, Aarth, jigyaasuH, artharthi, gyaani, ch, bharatrshabh || 16||**

And –

<b>bharatrshabh</b>	= O the best of the Bharats,	<b>ch</b>	= and
<b>arjun</b>	Arjun!	<b>gyaani</b>	= Gyani – (such)
<b>sukrinH</b>	= who perform virtuous acts	<b>chaturvidhaH</b>	= four types of
<b>artharthi</b>	= Artharthi	<b>janaaH</b>	= devout men
<b>aarth</b>	= Aart	<b>mam'</b>	= me
<b>jigyaasuH</b>	= Jigyasu	<b>bhajante</b>	= worship

O the best of the Bharats, Arjun! Those who perform virtuous deeds, Artharthi (seeker of worldly possessions), Aart (the afflicted), Jigyasu (the seeker of knowledge) and Gyani (the man of knowledge) – such four types of devout men worship me. (16)

**Teshaam', gyaani, nityayuktH, ekbhaktiH, vishishyate, PriyaH, hi, gyaaninH, atyartham', aham', saH, ch, mm, priyaH || 17||**

<b>teshaam'</b>	= among those	<b>aham'</b>	= I
<b>nityayuktH</b>	= always established with oneness in me	<b>atyartham'</b>	= very
<b>ekbhaktiH</b>	= one with exclusive devotion	<b>priyaH</b>	= am dear
<b>gyaani</b>	= Gyani devotee	<b>ch</b>	= and
<b>vishishyate</b>	= is very good	<b>saH</b>	= that Gyani
<b>hi</b>	= because (who knows me in reality)	<b>mm</b>	= me (very)
<b>gyaaninH</b>	= to Gyani	<b>priyaH</b>	= is dear

Among those, the Gyani devotee (the man of knowledge), who is always established with oneness in me, one with exclusive devotion, is very good, because I am very dear to the Gyani who knows me in reality and that Gyani is very dear to me. (17)

**UdaaraH, sarve, ev, ete, gyaani, tu, aatma, ev, me, matam', AasthiH, saH, hi, yuktaatma, mam', ev, anuttamaam', gatim' || 18||**

Although –

<b>ete</b>	= these	<b>hi</b>	= because
<b>sarve, ev</b>	= all	<b>saH</b>	= that
<b>udaaraH</b>	= are noble	<b>yuktaatma</b>	= who has his mind and intellect merged in me (Gyani devotee)
<b>tu</b>	= but	<b>anuttamaam'</b>	= very good
<b>gyaani</b>	= Gyani (visibly)	<b>gatim'</b>	= form of salvation
<b>aatma</b>	= my own self	<b>mam'</b>	= in me
<b>ev</b>	= is indeed – (such)	<b>ev</b>	= only
<b>me</b>	= my	<b>aasthiH</b>	= is well established
<b>matam'</b>	= is opinion		

All these are noble, but Gyani is indeed my own self – such is my opinion, because that Gyani devotee, who has his mind and intellect merged in me, is only well established in me, the very good form of salvation. (18)

**Bahoonaaam', janmnaam', ante, gyaanvan', mam', prpadhyate,  
VasudevH, sarvam', iti, saH, mahatma, sudurlabhH || 19||**

And he who –

<b>bahoonaaam'</b>	= many	<b>iti</b>	= in this way
<b>janmnaam'</b>	= of births	<b>mam'</b>	= me
<b>ante</b>	= in the last birth	<b>prpadhyate</b>	= worships
<b>gyaanvan'</b>	= he who has attained Tatvgyan (true spiritual knowledge)	<b>saH</b>	= that
<b>sarvam'</b>	= everything	<b>mahatma</b>	= mahatma
<b>vasudevH</b>	= Vasudev alone is	<b>sudurlabhH</b>	= is extremely rare

In the last birth of many births, he who has attained Tatvgyan (true spiritual knowledge) worships me in this way that 'Vasudev alone is everything', that Mahatma is extremely rare. (19)

**KaamaeH, taeH, taeH, hrtgyaanaH, prpadhyante, anyadevtaH,  
Tam', tam', niyamm', aasthaay, prkrtya, niyataH, svya || 20||**

And O Arjun! –

<b>taeH, taeH</b>	= those-those	<b>niyataH</b>	= prompted
<b>kaamaeH</b>	= by desires of pleasures	<b>tam', tam'</b>	= that-that
<b>hrtgyaanaH</b>	= whose knowledge has been carried away (those people)	<b>niyamm'</b>	= rule
<b>svya</b>	= their own	<b>aasthaay</b>	= adopting
<b>prkrtya</b>	= by nature	<b>anyadevtaH</b>	= other deities
		<b>prpadhyante</b>	= worship

Those whose knowledge has been carried away by the desires of those respective pleasures, being prompted by their own nature, adopting that very rule, they worship other deities. (20)

**YaH, yaH, yaam', yaam', tanum', bhaktH, shraddhya, architum', ichchhati,  
Tasya, tasya, achlaam', shraddhaam', taam', ev, viddhaami, aham' || 21||**

<b>yaH, yaH</b>	= whichever	<b>tasya</b>	= that
<b>bhaktH</b>	= devotee (desiring some return)	<b>tasya</b>	= of that devotee
<b>yaam', yaam'</b>	= whichever	<b>shraddhaam'</b>	= faith
<b>tanum'</b>	= form of deity	<b>aham'</b>	= I
<b>shraddhya</b>	= with faith	<b>taam', ev</b>	= in that very deity
<b>architum'</b>	= worship	<b>achlaam'</b>	= stable
<b>ichchhati</b>	= wants	<b>viddhaami</b>	= do/make

Whichever devotee (desiring some return) wants to worship whichever form of deity with faith, I stabilise the faith of that particular devotee in that very deity. (21)

**SaH, tya, shraddhya, yuktH, tasya, aaraadhanam', ihte,**

Labhte, ch, tatH, kaamaan', mya, ev, vihitaan', hi, taan' || 22||

And –

saH	= he	tatH	= through that deity
tya	= that	mya	= by me
shraddhya	= faith	ev	= only
yukth	= endowed with	vihitaan'	= ordained
tasya	= of that deity	taan'	= those
aaraadhanam'	= worship	kaamaan'	= desired pleasures
iihte	= does	hi	= certainly
ch	= and	labhte	= obtains

Endowed with that faith, he worships that particular deity, and certainly obtains through that deity, those desired pleasures ordained by me alone. (22)

Antvat', tu, falam', tesham', tat', bhavti, alpmedhsaam',  
Devaan', devyajH, yaanti, madbhaktaH, yaanti, mam', api || 23||

tu	= but	devyajH	= worshippers of gods
tesham'	= those	devaan'	= gods
alpmedhsaam'	= of low intelligence	yaanti	= attain (and)
tat'	= that	madbhaktaH	= my devotees (howsoever they worship, eventually they)
falam'	= fruit	mam'	= me
antvat'	= perishable	api	= alone
bhavti	= is (and those)	yaanti	= attain

But that fruit of those people of low intelligence is perishable, and those who worship the gods attain gods and my devotees (howsoever they worship, eventually), they attain me alone. (23)

Avyaktam', vyaktim', aapanm', manyante, mam', abuddhyaH,  
Param', bhaavm', ajaanantH, mm, avyayam', anuttamm' || 24||

Despite this, all human beings do not worship me. Its reason –

abuddhyaH	= the foolish	ajaanantH	= not knowing
mm	= my	avyaktam'	= beyond the mind and senses
anuttamm'	= bad	mam'	= me, the Sachidanandghan God (born like a human being)
avyayam'	= permanent	vyaktim'	= a human form
param'	= prime	aapanm'	= to have assumed
bhaavm'	= nature	manyante	= believe

Not knowing my bad, permanent, prime nature, the foolish believe me, the Sachidanandghan God, beyond the mind and senses, to have assumed a human form (through birth as a human being). (24)

**Na, aham', prakaashH, sarvasya, yogmayasmaavrthH,  
MoodH, ayam',na, abhijaanaati, lokH, mam', ajam', avyyam' || 25||**

And –

<b>yogmaya- smaavrthH</b>	= hidden by my Yogmaya	<b>lokH</b>	= people
<b>aham'</b>	= I	<b>mam'</b>	= me
<b>sarvasya</b>	= everyone	<b>ajam'</b>	= unborn
<b>prakaashH</b>	= visible	<b>avyyam'</b>	= immortal God
<b>na</b>	= do not (therefore)	<b>na</b>	= not
<b>ayam'</b>	= this	<b>abhijaanaati</b>	= knows i.e. considers me as subject to birth and death)
<b>moodH</b>	= foolish		

Hidden by my Yogmaya, I am not visible to everyone. Therefore, these foolish people do not know me, the unborn and immortal God (i.e. they consider me as subject to birth and death.) (25)

**Ved', aham', samteetaani, vartmaanaani, ch, Arjun,  
Bhavishyaani, ch, bhootaani, mam', tu, ved, na, kashchan || 26||**

And –

<b>Arjun</b>	= O Arjun!	<b>aham'</b>	= I
<b>samteetaani</b>	= who have been in the past	<b>ved</b>	= know
<b>ch</b>	= and	<b>tu</b>	= but
<b>vartmaanaani</b>	= are existing at present	<b>mam'</b>	= me
<b>ch</b>	= and	<b>kashchan</b>	= anyone (devoid of faith and devotion)
<b>bhavishyaani</b>	= who will be in the future	<b>na</b>	= not
<b>bhootani</b>	= all the living beings	<b>ved</b>	= knows

O Arjun! I know all the living beings, who have been in the past and who are existing at present and who will be in the future, but no one (devoid of faith and devotion) knows me. (26)

**Ichchhaadweshsamutthen, dvandvmohen, bharat,  
Sarvbhootaani, sammoham', sarge, yaanti, parantap || 27||**

Because –

<b>bharat</b>	= O Bharatvanshi	<b>dvandvmohen</b>	= by the delusion of dualities of joy and sorrow etc
<b>parantap</b>	= Arjun!	<b>sarvbhootaani</b>	= all the living beings
<b>sarge</b>	= in the world	<b>sammoham'</b>	= extreme ignorance
<b>ichchhaadwesh- samutthen</b>	= born of desire and hatred	<b>yaanti</b>	= are attaining

O Bharatvanshi Arjun! All the living beings in the world are attaining extreme ignorance by the delusion of the dualities of joy and sorrow etc arising from desire and hatred. (27)

**Yesham', tu, antgatam', paapam', janaanaam', punyakarmnaam',  
Te, dvandvmohmirmuktaH, bhajante, mam', drdvrttaH || 28||**

<b>tu</b>	= but (without any desire)	<b>te</b>	= those
<b>punyakarmnaam'</b>	= who perform virtuous deeds	<b>dvandvmohmirmuktaH</b>	= free from the delusion arising from the dualities of love and hatred
<b>yesham'</b>	= whose	<b>drdvrttaH</b>	= firmly determined devotees
<b>janaanaam'</b>	= of men	<b>mam'</b>	= me (in every way)
<b>paapam'</b>	= sin	<b>bhajante</b>	= worship
<b>antgatam'</b>	= has become destroyed		

But those men who perform virtuous deeds without any desire, whose sin has become destroyed, those firmly determined devotees, free from the delusion arising from the duality of love and hatred, worship me in every way. (28)

**Jaraamaranmokshaay, mam', aashritya, yatanti, ye,  
Te, brahm, tat', viduH, krtsnnam', adhyaatmm', karm, ch, akhilam' || 29||**

And –

<b>ye</b>	= who	<b>brahm</b>	= Brahm
<b>mam'</b>	= my	<b>krtsnnam'</b>	= entire
<b>aashritya</b>	= taking refuge	<b>adhyaatmm'</b>	= spirituality
<b>jaraamaranmokshaay</b>	= to get rid of old age and death	<b>ch</b>	= and
<b>yatanti</b>	= strive	<b>akhilam'</b>	= entire
<b>te</b>	= they	<b>karm</b>	= action
<b>tat'</b>	= that	<b>viduH</b>	= know

Those, who taking my refuge, strive to get rid of old age and death, they know that Brahm, the entire spirituality, and the entire action. (29)

**Saadhibhootaadhidaivam', mam', saadhiyagyam', ch, ye, viduH,  
Pryaankaale, api, ch, mam', te, viduH, yuktchetasH || 30||**

And –

<b>ye</b>	= those who	<b>viduH</b>	= know
<b>saadhi- bhootaadhidaivam'</b>	= along with Adhibhoot and Adhidaiv	<b>te</b>	= they
<b>ch</b>	= and	<b>yuktchetasH</b>	= men with focussed minds
<b>saadhiyagyam'</b>	= along with Adhiyagya (everyone's self-form)	<b>mam'</b>	= me
<b>mam'</b>	= me	<b>ch</b>	= only
<b>pryaankaale</b>	= at the time of death	<b>viduH</b>	= know i.e. attain
<b>api</b>	= also		

Those who know me (everyone's self-form) along with Adhibhoot and Adhidaiv and along with Adhiyagya even at the time of death, those men with focussed minds only know i.e. attain me. (30)

## अथाष्टमोऽध्यायः

अर्जुन उवाच

किम्, तत्, ब्रह्म, किम्, अध्यात्मम्, किम्, कर्म, पुरुषोत्तम,  
अधिभूतम्, च, किम्, प्रोक्तम्, अधिदैवम्, किम्, उच्यते ॥ १ ॥

इस प्रकार भगवान्के वचनोंको न समझकर अर्जुन बोले—

पुरुषोत्तम	= हे पुरुषोत्तम!	अधिभूतम्	= अधिभूत (नामसे)
तत्	= वह	किम्	= क्या
ब्रह्म	= ब्रह्म	प्रोक्तम्	= कहा गया है
किम्	= क्या है ?	च	= और
अध्यात्मम्	= अध्यात्म	अधिदैवम्	= अधिदैव
किम्	= क्या है ?	किम्	= किसको
कर्म	= कर्म	उच्यते	= कहते हैं ?
किम्	= क्या है ?		

अधियज्ञः, कथम्, कः, अत्र, देहे, अस्मिन्, मधुसूदन,  
प्रयाणकाले, च, कथम्, ज्ञेयः, असि, नियतात्मभिः ॥ २ ॥

और—

मधुसूदन	= हे मधुसूदन!	च	= तथा
अत्र	= यहाँ	नियतात्मभिः	= { युक्त चित्तवाले पुरुषोंद्वारा
अधियज्ञः	= अधियज्ञ	प्रयाणकाले	= अन्त समयमें (आप)
कः	= कौन है? (और वह)	कथम्	= किस प्रकार
अस्मिन्	= इस	ज्ञेयः	= जाननेमें आते
देहे	= शरीरमें	असि	= हैं ?
कथम्	= कैसे है ?		

अक्षरम्, ब्रह्म, परमम्, स्वभावः, अध्यात्मम्, उच्यते,  
भूतभावोद्भवकरः, विसर्गः, कर्मसञ्ज्ञितः ॥ ३ ॥

इस प्रकार अर्जुनके प्रश्न करनेपर श्रीभगवान् बोले, अर्जुन!—

परमम्	= परम	उच्यते	= कहा जाता है (तथा)
अक्षरम्	= अक्षर	भूतभावोद्भवकरः	= { भूतोंके भावको उत्पन्न करनेवाला ( जो )
ब्रह्म	= 'ब्रह्म' है,		
स्वभावः	= { अपना स्वरूप अर्थात् जीवात्मा	विसर्गः	= त्याग है, ( वह )
अध्यात्मम्	= 'अध्यात्म' (नामसे)	कर्मसञ्ज्ञितः	= { 'कर्म' नामसे कहा गया है ।

अधिभूतम्, क्षरः, भावः, पुरुषः, च, अधिदैवतम्,  
अधियज्ञः, अहम्, एव, अत्र, देहे, देहभृताम्, वर ॥ ४ ॥

तथा—

क्षरः, भावः	= { उत्पत्ति-विनाश धर्मवाले सब पदार्थ	देहभृताम्, वर	= { हे देहधारियोंमें श्रेष्ठ अर्जुन !
अधिभूतम्	= अधिभूत हैं,	अत्र	= इस
पुरुषः	= हिरण्यमय पुरुष*	देहे	= शरीरमें
अधिदैवतम्	= अधिदैव है	अहम्	= मैं वासुदेव
च	= और	एव	= ही (अन्तर्यामीरूपसे)
		अधियज्ञः	= अधियज्ञ हूँ।

अन्तकाले, च, माम्, एव, स्मरन्, मुक्त्वा, कलेवरम्,  
यः, प्रयाति, सः, मद्भावम्, याति, न, अस्ति, अत्र, संशयः ॥ ५ ॥

और

यः	= जो पुरुष	सः	= वह
अन्तकाले, च	= अन्तकालमें भी	मद्भावम्	= { मेरे साक्षात् स्वरूपको
माम्	= मुझको		
एव	= ही	याति	= प्राप्त होता है—
स्मरन्	= स्मरण करता हुआ	अत्र	= इसमें (कुछ भी)
कलेवरम्	= शरीरको	संशयः	= संशय
मुक्त्वा	= त्यागकर	न	= नहीं
प्रयाति	= जाता है,	अस्ति	= है।



यम्, यम्, वा, अपि, स्मरन्, भावम्, त्यजति, अन्ते, कलेवरम्,  
तम्, तम्, एव, एति, कौन्तेय, सदा, तद्भावभावितः ॥ ६ ॥

कारण कि—

कौन्तेय	= { हे कुन्तीपुत्र अर्जुन! (यह मनुष्य)	त्यजति	= त्याग करता है,
अन्ते	= अन्तकालमें	तम्, तम्	= उस-उसको
यम्, यम्	= जिस-जिस	एव	= ही
वा, अपि	= भी	एति	= { प्राप्त होता है; (क्योंकि वह)
भावम्	= भावको	सदा	= सदा
स्मरन्	= स्मरण करता हुआ	तद्भावभावितः	= { उसी भावसे भावित रहा है।
कलेवरम्	= शरीरका		

[ निरन्तर भगवच्चिन्तन करते हुए युद्ध करनेकी आज्ञा एवं उसका फल ]

तस्मात्, सर्वेषु, कालेषु, माम्, अनुस्मर, युध्य, च,  
मयि, अर्पितमनोबुद्धिः, माम्, एव, एष्यसि, असंशयम् ॥ ७ ॥

तस्मात्	= { इसलिये (हे अर्जुन! तू)	मयि	= मुझमें
सर्वेषु	= सब	अर्पितमनोबुद्धिः	= { अर्पण किये हुए मन-बुद्धिसे युक्त होकर (तू)
कालेषु	= समयमें (निरन्तर)	असंशयम्	= निःसन्देह
माम्	= मेरा	माम्	= मुझको
अनुस्मर	= स्मरण कर	एव	= ही
च	= और	एष्यसि	= प्राप्त होगा।
युध्य	= { युद्ध भी कर। (इस प्रकार)		

अभ्यासयोगयुक्तेन, चेतसा, नान्यगामिना,  
परमम्, पुरुषम्, दिव्यम्, याति, पार्थ, अनुचिन्तयन् ॥ ८ ॥

पार्थ	= { हे पार्थ! (यह नियम है कि)	अभ्यासयोगयुक्तेन	= { परमेश्वरके ध्यानके अभ्यासरूप योगसे युक्त
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नान्यगामिना	= { दूसरी और न जानेवाले	परमम्	= { परम (प्रकाशस्वरूप)
चेतसा	= चित्तसे	दिव्यम्	= दिव्य
अनुचिन्तयन्	= { निरन्तर चिन्तन करता हुआ (मनुष्य)	पुरुषम्	= { पुरुषको अर्थात् परमेश्वरको (ही)
		याति	= प्राप्त होता है।

कविम्, पुराणम्, अनुशासितारम्, अणोः, अणीयांसम्, अनुस्मेत्, यः, सर्वस्य, धातारम्, अचिन्त्यरूपम्, आदित्यवर्णम्, तमसः, परस्तात् ॥ ९ ॥

यः	= जो पुरुष	अचिन्त्यरूपम्	= अचिन्त्यस्वरूप
कविम्	= सर्वज्ञ,	आदित्यवर्णम्	= { सूर्यके सदृश नित्य चेतन प्रकाशरूप (और)
पुराणम्	= अनादि,	तमसः	= अविद्यासे
अनुशासितारम्	= सबके नियन्ता, *	परस्तात्	= { अति परे शुद्ध सच्चिदानन्दघन परमेश्वरका
अणोः,	= { सूक्ष्मसे भी अति सूक्ष्म,	अनुस्मेत्	= स्मरण करता है—
अणीयांसम्			
सर्वस्य	= सबके		
धातारम्	= { धारण-पोषण करनेवाले,		

प्रयाणकाले, मनसा, अचलेन, भक्त्या, युक्तः, योगबलेन, च, एव, भ्रुवोः, मध्ये, प्राणम्, आवेश्य, सम्यक्, सः, तम्, परम्, पुरुषम्, उपैति, दिव्यम् ॥ १० ॥

सः	= वह	अचलेन	= निश्चल
भक्त्या, युक्तः	= भक्तियुक्त पुरुष	मनसा	= मनसे
प्रयाणकाले	= अन्तकालमें (भी)	(स्मरन्)	= स्मरण करता हुआ
योगबलेन	= योगबलसे	तम्	= उस
भ्रुवोः	= भ्रुकुटीके	दिव्यम्	= दिव्यरूप
मध्ये	= मध्यमें	परम्	= परम
प्राणम्	= प्राणको	पुरुषम्	= पुरुष परमात्माको
सम्यक्	= अच्छी प्रकार	एव	= ही
आवेश्य	= स्थापित करके	उपैति	= प्राप्त होता है—
च	= फिर		

यत्, अक्षरम्, वेदविदः, वदन्ति, विशन्ति, यत्, यतयः,  
वीतरागाः, यत्, इच्छन्तः, ब्रह्मचर्यम्, चरन्ति, तत्, ते,  
पदम्, सङ्ग्रहेण, प्रवक्ष्ये ॥ ११ ॥

और हे अर्जुन!—

वेदविदः	= { वेदके जाननेवाले विद्वान्	यत्	= (और) जिस परमपदको
यत्	= { जिस सच्चिदानन्द- घनरूप परमपदको	इच्छन्तः	= { चाहनेवाले ( ब्रह्मचारी लोग)
अक्षरम्	= अविनाशी	ब्रह्मचर्यम्	= ब्रह्मचर्यका
वदन्ति	= कहते हैं,	चरन्ति	= आचरण करते हैं,
वीतरागाः	= आसक्तिरहित	तत्	= उस
यतयः	= { यत्नशील संन्यासी महात्माजन	पदम्	= परमपदको (मैं)
यत्	= जिसमें	ते	= तेरे लिये
विशन्ति	= प्रवेश करते हैं	सङ्ग्रहेण	= संक्षेपसे
		प्रवक्ष्ये	= कहूँगा।

सर्वद्वाराणि, संयम्य, मनः, हृदि, निरुध्य, च,  
मूर्ध्नि, आधाय, आत्मनः, प्राणम्, आस्थितः, योगधारणाम् ॥ १२ ॥

ओम्, इति, एकाक्षरम्, ब्रह्म, व्याहरन्, माम्, अनुस्मरन्,  
यः, प्रयाति, त्यजन्, देहम्, सः, याति, परमाम्, गतिम् ॥ १३ ॥

हे अर्जुन!—

सर्वद्वाराणि	= { सब इन्द्रियोंके द्वारोंको	ओम्	= 'ॐ'
संयम्य	= रोककर	इति	= इस
च	= तथा	एकाक्षरम्	= एक अक्षररूप
मनः	= मनको	ब्रह्म	= ब्रह्मको
हृदि	= हृद्देशमें	व्याहरन्	= { उच्चारण करता हुआ (और उसके अर्थस्वरूप)
निरुध्य	= { स्थिर करके, (फिर उस जीते हुए मनके द्वारा)	माम्	= मुझ निर्गुण ब्रह्मका
प्राणम्	= प्राणको	अनुस्मरन्	= चिन्तन करता हुआ
मूर्ध्नि	= मस्तकमें	देहम्	= शरीरको
आधाय	= स्थापित करके	त्यजन्	= त्यागकर
आत्मनः	= परमात्मसम्बन्धी	प्रयाति	= जाता है,
योगधारणाम्	= योगधारणामें	सः	= वह पुरुष
आस्थितः	= स्थित होकर	परमाम्, गतिम्	= परमगतिको
यः	= जो पुरुष	याति	= प्राप्त होता है।

अनन्यचेताः, सततम्, यः, माम्, स्मरति, नित्यशः,  
तस्य, अहम्, सुलभः, पार्थ, नित्ययुक्तस्य, योगिनः ॥ १४ ॥

और—

पार्थ	= हे अर्जुन!	तस्य	= उस
यः	= जो पुरुष	नित्ययुक्तस्य=	{ नित्य-निरन्तर
( मयि )	= मुझमें		{ मुझमें युक्त हुए
अनन्यचेताः	= अनन्यचित्त होकर	योगिनः	= योगीके लिये
नित्यशः	= सदा ही	अहम्	= मैं
सततम्	= निरन्तर	सुलभः	= { सुलभ हूँ अर्थात् उसे सहज ही प्राप्त हो जाता हूँ।
माम्	= मुझ पुरुषोत्तमको		
स्मरति	= स्मरण करता है,		

माम्, उपेत्य, पुनर्जन्म, दुःखालयम्, अशाश्वतम्,  
न, आप्नुवन्ति, महात्मानः, संसिद्धिम्, परमाम्, गताः ॥ १५ ॥

और वे—

परमाम्	= परम	दुःखालयम्	= दुःखोंके घर (एवं)
संसिद्धिम्	= सिद्धिको	अशाश्वतम्	= क्षणभंगुर
गताः	= प्राप्त	पुनर्जन्म	= पुनर्जन्मको
महात्मानः	= महात्माजन	न	= नहीं
माम्	= मुझको	आप्नुवन्ति	= प्राप्त होते।
उपेत्य	= प्राप्त होकर		

आब्रह्मभुवनात्, लोकाः, पुनरावर्तिनः, अर्जुन,  
माम्, उपेत्य, तु, कौन्तेय, पुनर्जन्म, न, विद्यते ॥ १६ ॥

क्योंकि—

अर्जुन	= हे अर्जुन!	माम्	= मुझको
आब्रह्मभुवनात्	= ब्रह्मलोकपर्यन्त	उपेत्य	= प्राप्त होकर
लोकाः	= सब लोक	पुनर्जन्म	= पुनर्जन्म
पुनरावर्तिनः	= पुनरावर्ती* हैं,	न	= नहीं
तु	= परंतु	विद्यते	= होता;
कौन्तेय	= हे कुन्तीपुत्र!		

सहस्रयुगपर्यन्तम्, अहः, यत्, ब्रह्मणः, विदुः,  
रात्रिम्, युगसहस्रान्ताम्, ते, अहोरात्रविदः, जनाः ॥ १७ ॥

हे अर्जुन!—

ब्रह्मणः	= ब्रह्माका		युगसहस्रान्ताम् =	$\left\{ \begin{array}{l} \text{एक हजार} \\ \text{चतुर्युगीतककी} \\ \text{अवधिवाली} \end{array} \right.$
यत्	= जो			
अहः	= $\left\{ \begin{array}{l} \text{एक दिन है,} \\ \text{(उसको)} \end{array} \right.$	(ये)	= जो पुरुष	
सहस्रयुगपर्यन्तम्	= $\left\{ \begin{array}{l} \text{एक हजार} \\ \text{चतुर्युगीतककी} \\ \text{अवधिवाला} \\ \text{(और)} \end{array} \right.$	विदुः	= तत्त्वसे जानते हैं,*	
		ते	= वे	
रात्रिम्	= रात्रिको (भी)	जनाः	= योगीजन	
		अहोरात्रविदः	= $\left\{ \begin{array}{l} \text{कालके तत्त्वको} \\ \text{जाननेवाले हैं।} \end{array} \right.$	

अव्यक्तात्, व्यक्तयः, सर्वाः, प्रभवन्ति, अहरागमे,  
रात्र्यागमे, प्रलीयन्ते, तत्र, एव, अव्यक्तसंज्ञके ॥ १८ ॥

इसलिये वे यह भी जानते हैं कि—

सर्वाः	= सम्पूर्ण		रात्र्यागमे	= $\left\{ \begin{array}{l} \text{ब्रह्माकी रात्रिके} \\ \text{प्रवेशकालमें} \end{array} \right.$
व्यक्तयः	= चराचर भूतगण			
अहरागमे	= $\left\{ \begin{array}{l} \text{ब्रह्माके दिनके} \\ \text{प्रवेशकालमें} \end{array} \right.$	तत्र	= उस	
अव्यक्तात्	= $\left\{ \begin{array}{l} \text{अव्यक्तसे अर्थात्} \\ \text{ब्रह्माके सूक्ष्म} \\ \text{शरीरसे} \end{array} \right.$	अव्यक्तसंज्ञके	= $\left\{ \begin{array}{l} \text{अव्यक्त नामक} \\ \text{ब्रह्माके सूक्ष्म} \\ \text{शरीरमें} \end{array} \right.$	
प्रभवन्ति	= $\left\{ \begin{array}{l} \text{उत्पन्न होते हैं} \\ \text{(और)} \end{array} \right.$	एव	= ही	
		प्रलीयन्ते	= लीन हो जाते हैं।	

भूतग्रामः, सः, एव, अयम्, भूत्वा, भूत्वा, प्रलीयते,  
रात्र्यागमे, अवशः, पार्थ, प्रभवति, अहरागमे ॥ १९ ॥

और—

पार्थ	= हे पार्थ!	रात्र्यागमे	= { रात्रिके प्रवेशकालमें
सः, एव	= वही	प्रलीयते	= { लीन होता है (और)
अयम्	= यह	अहरागमे	= { दिनके प्रवेश- कालमें (फिर)
भूतग्रामः	= भूतसमुदाय	प्रभवति	= उत्पन्न होता है।
भूत्वा, भूत्वा	= उत्पन्न हो-होकर		
अवशः	= { प्रकृतिके वशमें हुआ		

परः, तस्मात्, तु, भावः, अन्यः, अव्यक्तः, अव्यक्तात्, सनातनः,  
यः, सः, सर्वेषु, भूतेषु, नश्यत्सु, न, विनश्यति ॥ २० ॥

तु	= परंतु	सनातनः	= सनातन
तस्मात्	= उस	अव्यक्तः	= अव्यक्त
अव्यक्तात्	= { अव्यक्तसे (भी अति)	भावः	= भाव है;
परः	= परे	सः	= वह परम दिव्य पुरुष
अन्यः	= { दूसरा अर्थात् विलक्षण	सर्वेषु	= सब
यः	= जो	भूतेषु	= भूतोंके
		नश्यत्सु	= नष्ट होनेपर (भी)
		न, विनश्यति	= नष्ट नहीं होता।

अव्यक्तः, अक्षरः, इति, उक्तः, तम्, आहुः, परमाम्, गतिम्,  
यम्, प्राप्य, न, निवर्तन्ते, तत्, धाम, परमम्, मम ॥ २१ ॥

और जो—

अव्यक्तः	= अव्यक्त	यम्	= { जिस सनातन अव्यक्तभावको
अक्षरः	= 'अक्षर'	प्राप्य	= प्राप्त होकर (मनुष्य)
इति	= इस (नामसे)	न, निवर्तन्ते	= वापस नहीं आते,
उक्तः	= कहा गया है,	तत्	= वह
तम्	= { उसी अक्षर नामक अव्यक्तभावको	मम	= मेरा
परमाम्, गतिम्	= परमगति	परमम्	= परम
आहुः	= कहते हैं, (तथा)	धाम	= धाम है।

पुरुषः, सः, परः, पार्थ, भक्त्या, लभ्यः, तु, अनन्यया,  
यस्य, अन्तःस्थानि, भूतानि, येन, सर्वम्, इदम्, ततम् ॥ २२ ॥

पार्थ	= हे पार्थ!	ततम्	= परिपूर्ण * है,
यस्य	= जिस परमात्माके	सः	= वह सनातन अव्यक्त
अन्तःस्थानि	= अन्तर्गत	परः	= परम
भूतानि	= सर्वभूत हैं (और)	पुरुषः	= पुरुष
येन	= { जिस सच्चिदानन्दधन परमात्मासे	तु	= तो
इदम्	= यह	अनन्यया	= अनन्य <sup>१</sup>
सर्वम्	= समस्त जगत्	भक्त्या	= भक्तिसे (ही)
		लभ्यः	= प्राप्त होनेयोग्य है।

वेदेषु, यज्ञेषु, तपःसु, च, एव, दानेषु, यत्, पुण्यफलम्,  
प्रदिष्टम्, अत्येति, तत्, सर्वम्, इदम्, विदित्वा, योगी,  
परम्, स्थानम्, उपैति, च, आद्यम् ॥ २८ ॥

क्योंकि—

योगी	= योगी पुरुष	प्रदिष्टम्	= कहा है,
इदम्	= इस रहस्यको	तत्	= उस
विदित्वा	= तत्त्वसे जानकर	सर्वम्	= सबको
वेदेषु	= वेदोंके पढ़नेमें	एव	= निःसन्देह
च	= तथा	अत्येति	= { उल्लंघन कर जाता है
यज्ञेषु	= यज्ञ,	च	= और
तपःसु	= तप (और)	आद्यम्	= सनातन
दानेषु	= दानादिके करनेमें	परम्, स्थानम्	= परमपदको
यत्	= जो	उपैति	= प्राप्त होता है।
पुण्यफलम्	= पुण्यफल		

## Photocopies of some of the Verses of Shrimadbhagavat Gita Chapter 8

## Chapter Eight

Arjun said

Kim', tat', Brahm, kim', adhyaatmm', kim', karm, purushottam',  
Adhibhootam', ch, kim', proktam', adhidaivm', kim', uchyate || 1||

Not understanding these words of the Lord, Arjun said –

<b>purushottam'</b>	= O Purushottam!	<b>adhibhootam'</b>	= Adhibhoot (by name)
<b>tat'</b>	= that	<b>kim'</b>	= what
<b>Brahm</b>	= Brahm	<b>proktam'</b>	= is called
<b>kim'</b>	= what is	<b>ch</b>	= and
<b>adhyaatmm'</b>	= Adhyatm	<b>adhidaivm'</b>	= Adhidaiv
<b>kim'</b>	= what is	<b>kim'</b>	= who
<b>karm</b>	= action	<b>uchyate</b>	= is said to be
<b>kim'</b>	= what is		

O Purushottam! What is that Brahm? What is Adhyatm? What is action? What is called by the name Adhibhoot, and who is called Adhidaiv? (1)

AdhiyagyaH, katham', kaH, atr, dehe, asmin', madhusudan,  
Pryaankaale, ch, katham', gyeyH, asi, niyataatmbhiH || 2||

And –

<b>Madhusudan</b>	= O Madhusudan!	<b>ch</b>	= and
<b>atr</b>	= here	<b>niyataatmbhiH</b>	= by me with focussed minds
<b>adhiyagyaH</b>	= Adhiyagya	<b>pryaankaale</b>	= at the time of death (you)
<b>kaH</b>	= who is (and he)	<b>katham'</b>	= how
<b>asmin'</b>	= this	<b>gyeyH</b>	= known
<b>dehe</b>	= in body	<b>asi</b>	= are
<b>katham'</b>	= how is		

O Madhusudan! Who is Adhiyagya here, and how is he in this body? And how are you known by the men with focussed minds at the time of death. (2)

Aksharam', Brahm, Parmm', swabhaavH, adhyaatmm', uchyate,  
Bhootbhaavod'bhavkarH, visargH, karmsangyitH || 3||

When Arjun asked this question, Lord said, Arjun! –

<b>Parmm'</b>	= Param	<b>uchyate</b>	= is called (and)
<b>Aksharam'</b>	= Akshar	<b>bhootbhaavodbhavkarH</b>	= which brings forth the existence of living beings
<b>Brahm</b>	= Brahm is	<b>visargH</b>	= sacrifice
<b>swabhaavH</b>	= one's own form i.e. soul	<b>karmsangyitH</b>	= is called by the name 'Karm'
<b>adhyaatmm'</b>	= 'Adhyatm' (by the name)		



He is Param Akshar Brahm; one's own form i.e. soul is called by the name 'Adhyatm', and the sacrifice which brings forth the existence of the living beings is called by the name 'Karm'. (3)

**Adhibhootam', ksharH, bhaavH, purushH, ch, adhidaivtam',  
AdhiyagyaH, aham', ev, atr, dehe, dehbhrtaam', var || 4||**

And –

<b>ksharH, bhaavH</b>	= All things with the nature of creation and destruction	<b>dehbhrtaam', var</b>	= O best among embodied beings, Arjun!
<b>adhibhootam'</b>	= are Adhibhoot	<b>atr</b>	= this
<b>purushH</b>	= effulgent Purush	<b>dehe</b>	= in body
<b>adhidaivtam'</b>	= is Adhidaiv	<b>aham'</b>	= I Vasudev
<b>ch</b>	= and	<b>ev</b>	= alone (as the inner witness of all)
		<b>adhiyagyaH</b>	= am Adhiyagya

All things with the nature of creation and destruction are Adhibhoot. The effulgent Purush is Adhidaiv, and O best among embodied beings, Arjun! In this body, I, Vasudev, alone (as the inner witness of all) am Adhiyagya. (4)

**Antkaale, ch, mam', ev, smaran', muktva, kalevaram',  
YaH, pryaati, saH, madbhaavm', yaati, na, asti, atr, sanshayH || 5||**

And –

<b>yaH</b>	= he who	<b>saH</b>	= he
<b>antkaale, ch</b>	= even at the time of death	<b>madbhaavm'</b>	= my visible form
<b>mam'</b>	= me	<b>yaati</b>	= attains
<b>ev</b>	= only	<b>atr</b>	= in this (any)
<b>smaran'</b>	= while remembering	<b>sanshayH</b>	= doubt
<b>kalevaram'</b>	= the body	<b>na</b>	= not
<b>muktva</b>	= renouncing	<b>asti</b>	= is
<b>pryaati</b>	= departs		

He, who even at the time of death while remembering me alone, departs from his body, he attains my visible form – there is no doubt in this. (5)

**Yam', yam', va, api, smaran', bhaavm', tyajati, ante, kalevaram',  
Tam', tam', ev, eti, kauntey, sadaa, tadbhaavbhaavith || 6||**

The reason is that –

<b>kauntey</b>	= O son of Kunti, Arjun! (This man)	<b>tyajati</b>	= renounces
<b>ante</b>	= at the time of death	<b>tam', tam'</b>	= that and that
<b>yam', yam'</b>	= whatever	<b>ev</b>	= only
<b>va, api</b>	= also	<b>eti</b>	= attains, (because he)
<b>bhaavm'</b>	= entity	<b>sadaa</b>	= always
<b>smaran'</b>	= while remembering	<b>tadbhaavbhaavith</b>	= absorbed in its thoughts
<b>kalevaram'</b>	= body		

O son of Kunti, Arjun! Remembering whatever entity this man leaves the body at the time of death, he attains that and that alone because he is always absorbed in its thoughts. (6)

[Permission to fight while constantly remembering God and its result]

**Tasmaat', sarveshu, kaaleshu, mam', anusmar, yudhya, ch, Mayi, arpitmanobuddhiH, mam', ev, eshyasi, asanshyam' || 7||**

<b>tasmaat'</b>	= therefore (O Arjun! You)	<b>mayi</b>	= in me
<b>sarveshu</b>	= all	<b>arpitmanobuddhiH</b>	= possessing the mind and intellect devoted to (you)
<b>kaaleshu</b>	= at times (constantly)	<b>asanshyam'</b>	= undoubtedly
<b>mam'</b>	= my	<b>mam'</b>	= me
<b>anusmar</b>	= remember	<b>ev</b>	= only
<b>ch</b>	= and	<b>eshyasi</b>	= attain
<b>yudhya</b>	= fight as well (thus)		

Therefore O Arjun! Constantly remember me at all times and fight as well. Thus, possessing the mind and intellect devoted to me, you will undoubtedly attain me alone. (7)

**Abhyaasyogyukten, chetsa, naanyagaamina, Parmm', purusham', divyam', yaati, paarth, anuchintyan' || 8||**

<b>paarth</b>	= O Paarth! (It is a rule that)	<b>anuchintyan'</b>	= constantly thinking (man)
<b>abhyaasyogyukten</b>	= endowed with Yog in the form of practice of contemplation of God	<b>parmm'</b>	= Supreme (effulgent)
<b>naanyagaamina</b>	= undeviated	<b>divyam'</b>	= Divine
<b>chetsa</b>	= mind	<b>purusham'</b>	= Purush i.e. Supreme God only
		<b>yaati</b>	= attains

O Paarth! It is a rule that a man endowed with Yog in the form of practice of contemplation of Supreme God, constantly thinking with an undeviated mind, attains the Supreme (effulgent) Divine Purush i.e. Supreme God alone. (8)

**Kavim', puraam', anushaasitaarm', anoH, aniyaansam', anusmaret', YaH, sarvasya, dhaataarm', achintyaroopam', aadityavarnam', tamasH, parastaat' || 9||**

<b>yaH</b>	= he who	<b>dhaataarm'</b>	= sustainer
<b>Kavim'</b>	= Omniscient	<b>achintyaroopam'</b>	= who has an inconceivable form
<b>puraam'</b>	= beginningless	<b>aadityavarnam'</b>	= perpetually radiant like the sun (and)
<b>anushaasitaarm'</b>	= controller of all	<b>tamasH</b>	= from ignorance
<b>anoH, aniyaansam'</b>	= subtler than the subtle	<b>parastaat'</b>	= far beyond; pure Sachidanandghan Supreme God
<b>sarvasya</b>	= of all	<b>anusmaret'</b>	= remembers

He who remembers the omniscient, beginningless, controller of all, subtler than the subtle, sustainer of all, who has an inconceivable form, perpetually radiant like the sun and who is far beyond the ignorance, pure Sachidanandghan Supreme God. (9)

**Pryaankaale, mansa, achlen, bhaktya, yukth, yogbalen, ch, ev, bhruvoH, madhye, praanm', aaveshya, samyak', saH, tam', param', Purusham', upaiti, divyam' || 10||**

<b>saH</b>	= that	<b>achlen</b>	= steadfast
<b>bhaktya, yukth</b>	= man full of devotion	<b>mansa</b>	= mind
<b>pryaankaale</b>	= (even) at the time of death	<b>(smran')</b>	= while remembering
<b>yogbalen</b>	= with the power of Yog	<b>tam'</b>	= that
<b>bhruvoH</b>	= of the eyebrows	<b>divyam'</b>	= Divine
<b>madhye</b>	= in the middle	<b>param'</b>	= Supreme
<b>praanm'</b>	= life-breath	<b>Purusham'</b>	= Purush God
<b>samyak'</b>	= properly	<b>ev</b>	= only
<b>aaveshya</b>	= fixing	<b>upaiti</b>	= attains
<b>ch</b>	= then		

That man full of devotion even at the time of death with the power of Yog properly fixing the life-breath in the middle of the eyebrows, then by remembering God with a steadfast mind attains that Divine Supreme Purush God alone. (10)

**Yat', aksharam', vedvidH, vadanti, vishanti, yat', yatayH, veetragaH, Yat', ichchhantH, brahmcharyam', charanti, tat', te, padam', sangrhen, prvakshye || 11||**  
And O Arjun! –

<b>vedvidH</b>	= scholars who are knowers of the Vedas	<b>yat'</b>	= the supreme abode which
<b>yat'</b>	= which, supreme abode in the form of Sachidanandghan	<b>ichchhantH</b>	= desiring (celibates)
<b>aksharam'</b>	= imperishable	<b>brahmcharyam'</b>	= celibacy
<b>vadanti</b>	= call	<b>charanti</b>	= practise
<b>veetragaH</b>	= free from attachment	<b>tat'</b>	= that
<b>yatayH</b>	= striving recluses	<b>padam'</b>	= supreme abode (I)
<b>yat'</b>	= in which	<b>te</b>	= for you
<b>vishanti</b>	= enter (and)	<b>sangrhen</b>	= in brief
		<b>prvakshye</b>	= will say

The supreme abode in the form of Sachidanandghan which the scholars, who are knowers of the Vedas, call imperishable, which the striving recluses free from attachment enter, and the supreme abode, desiring which the celibates practise celibacy, I will state that supreme abode to you in brief. (11)

**Sarvdwaaraani, sanyamya, manH, hradi, nirudhya, ch, Moordhin', aadhaay, aatmanH, praanm', aasthith, yogdhaarnaam' || 12||**

**Om', iti, ekaaksharam', Brahm, vyaaharan', mam', anusmaran', Yah, pryati, tyajan', deham', saH, yaati, parmaam', gatim' || 13||**

O Arjun! –

<b>sarvdwaaraani</b>	= the doors of all the senses	<b>Om'</b>	= 'ॐ'
<b>sanyamya</b>	= having closed	<b>iti</b>	= this
<b>ch</b>	= and	<b>ekaaksharam'</b>	= in the form of one word
<b>manH</b>	= mind	<b>Brahm</b>	= Brahm
<b>hrdi</b>	= in the heart	<b>vyaaharan'</b>	= uttering (and as its meaning)
<b>nirudhya</b>	= stabilising, (then by that conquered mind)	<b>mam'</b>	= me, the Nirgun Brahm
<b>praanm'</b>	= life-breath	<b>anusmaran'</b>	= contemplating
<b>moordhin'</b>	= in the forehead	<b>deham'</b>	= body
<b>aadhaay</b>	= by establishing	<b>tyajan'</b>	= renouncing
<b>aatmanH</b>	= related to God	<b>pryaati</b>	= departs
<b>yogdhaarnaam'</b>	= in worship	<b>saH</b>	= that man
<b>aasthiH</b>	= being steadfast	<b>parmaam', gatim'</b>	= supreme salvation
<b>yaH</b>	= he who	<b>yaati</b>	= attains

Closing the doors of all the senses and stabilising the mind in the heart, then establishing the life-breath in the forehead by that conquered mind, being steadfast in the worship of God, he who departs by renouncing the body while uttering Brahm in the form of this one word 'Om', and contemplating on me, the Nirgun Brahm, as its meaning, that man attains supreme salvation. (12-13)

**AnanyachetaH, satatam', yaH, mam', smarti, nityashH, Tasya, aham', sulabhH, paarth, nityayuktasya, yoginH || 14 |**

And -

<b>paarth</b>	= O Arjun	<b>smarti</b>	= remembers
<b>yaH</b>	= he who	<b>tasya</b>	= that
<b>{mayi}</b>	= in me	<b>nityayuktasya</b>	= ever absorbed in me
<b>ananyachetaH</b>	= with undivided mind	<b>yoginH</b>	= for yogi
<b>nityashH</b>	= always	<b>aham'</b>	= I
<b>satatam'</b>	= constantly	<b>sulabhH</b>	= am easily attainable
<b>mam'</b>	= me Purushottam		

O Arjun! He who always, constantly remembers me, Purushottam, with undivided mind, to that Yogi ever absorbed in me, I am easily attainable. (14)

**Mam', upetya, punarjanm, duHkhaalyam', ashaashvatam', Na, aapnuvanti, mahaatmaanH, sansiddhim', parmaam', gataaH || 15 |**

And they -

<b>parmaam'</b>	= supreme	<b>duHkhaalyam'</b>	= abode of sorrow (and)
<b>sansiddhim'</b>	= spiritual success	<b>ashaashvatam'</b>	= short-lived
<b>gataaH</b>	= attained	<b>punarjanm</b>	= rebirth
<b>mahaatmaanH</b>	= mahatmas	<b>na</b>	= not

<b>mam'</b>	= me	<b>aapnuvanti</b>	= attain
<b>upetya</b>	= having attained		

The Mahatmas who have attained supreme spiritual success on attaining me do not attain the abode of sorrow and short-lived rebirth. (15)

**Aabrahmbhuvnaat', lokaH, punraavartinH, Arjun, Mam', upetya, tu, kauntey, punarjanm, na, vidyate || 16||**

Because –

<b>Arjun</b>	= O Arjun!	<b>mam'</b>	= me
<b>aabrahmbhuvnaat'</b>	= upto Brahmlok	<b>upetya</b>	= having attained
<b>lokaH</b>	= all the worlds	<b>punarjanm</b>	= rebirth
<b>punraavartinH</b>	= are in recurrence	<b>na</b>	= not
<b>tu</b>	= but	<b>vidyate</b>	= happen
<b>kauntey</b>	= O son of Kunti!		

O Arjun! All the worlds upto Brahmlok are in recurrence (are liable to birth and rebirth), but O son of Kunti, on attaining me, there is no rebirth. (16)

**Sahastryugpanyantm', ahH, yat', BrahmH, viduH, raatrim', Yugsahastraantaam', te, ahoraatrvindh, janaaH || 17||**

O Arjun! –

<b>brahmH</b>	= of Brahma	<b>yugsahastraantaam'</b>	= of duration of one thousand chaturyug
<b>yat'</b>	= that	<b>(ye)</b>	= who
<b>ahH</b>	= one day (that)	<b>viduH</b>	= know in reality
<b>sahastryugpanyantm'</b>	= of the duration of one thousand chaturyug (and)	<b>te</b>	= they
<b>raatrim'</b>	= night (also)	<b>janaaH</b>	= yogis
		<b>ahoraatrvindh</b>	= know the reality of Kaal

Those who know the reality of one day of Brahma to be of the duration of one thousand Chaturyug and the night also to be of the duration of one thousand Chaturyug, those yogis know the reality of Kaal. (17)

**Avyaktaat', vyaktyaH, sarvaH, prbhavanti, ahraagme, Raatryaagme, prleeyante, tatr, ev, avyaksangyke || 18||**

Therefore, they also know that –

<b>sarvaH</b>	= all	<b>raatryaagme</b>	= at the beginning of night of Brahma
<b>vyaktyaH</b>	= sentient and insentient beings	<b>tatr</b>	= that
<b>ahraagme</b>	= at the beginning of the day of Brahma	<b>avyaksangyke</b>	= in the subtle body of Brahma, known as the Unmanifest
<b>avyaktaat'</b>	= from the Unmanifest i.e. from the subtle body of Brahma	<b>ev</b>	= only
<b>prbhavanti</b>	= originate (and)	<b>prleeyante</b>	= merge

All sentient and insentient beings at the beginning of the day of Brahma originate from the Unmanifest i.e. from the subtle body of Brahma, and at the beginning of night of Brahma merge into the same subtle body of Brahma, known as the Unmanifest. (18)

**BhootgraamH, saH, ev, ayam', bhootva, bhootva, prleeyate, Raatryaagme, avashH, paarth, prbhavti, ahraagme || 19||**

And –

<b>paarth</b>	= O Paarth!	<b>avashH</b>	= under the control of Prakriti
<b>saH, ev</b>	= the same	<b>raatryaagme</b>	= at the beginning of night
<b>ayam'</b>	= this	<b>prleeyate</b>	= dissolves (and)
<b>bhootgraamH</b>	= the multitude of beings	<b>ahraagme</b>	= at the beginning of day (again)
<b>bhootva, bhootva</b>	= having born again and again	<b>prbhavti</b>	= is born

O Paarth! This same multitude of beings having born again and again, under the control of Prakriti, dissolves at the beginning of night and is born again at the beginning of day. (19)

**ParH, tasmaat', tu, bhaavH, anyaH, avyaktH, avyaktaat', sanaatanH, YaH, saH, sarveshu, bhooteshu, nashyatsu, na, vinashyati || 20||**

<b>tu</b>	= but	<b>avyaktH</b>	= Unmanifest
<b>tasmaat'</b>	= that	<b>bhaavH</b>	= existence
<b>avyaktaat'</b>	= from the Unmanifest (also far)	<b>saH</b>	= that Supreme Divine Purush/God
<b>parH</b>	= beyond	<b>sarveshu</b>	= all
<b>anyaH</b>	= another i.e. extraordinary	<b>bhooteshu</b>	= beings
<b>yaH</b>	= which	<b>nashyatsu</b>	= (even) on destruction of
<b>sanaatanH</b>	= eternal	<b>na, vinashyati</b>	= does not perish

But even far beyond that Unmanifest, there is yet another i.e. extraordinary eternal Unmanifest existence; that Supreme Divine God does not perish even on destruction of all the beings. (20)

**AvyaktH, aksharH, iti, uktH, tam', aahuH, parmaam', gatim', Yam', praapya, na, nivartante, tat' dhaam, parmm', mm || 21||**

And that –

<b>avyaktH</b>	= Unmanifest	<b>yam'</b>	= the eternal Unmanifest existence
<b>aksharH</b>	= 'Akshar'	<b>praapya</b>	= having attained (men)
<b>iti</b>	= this (by name)	<b>na, nivartante</b>	= do not return
<b>uktH</b>	= is called	<b>tat'</b>	= it
<b>tam'</b>	= that same Akshar named Unmanifest existence	<b>mm</b>	= my
<b>parmaam', gatim'</b>	= supreme salvation	<b>parmm'</b>	= supreme
<b>aahuH</b>	= is called, (and)	<b>dhaam</b>	= abode

## Photocopies of some of the Verses of Shrimadbhagavat Gita Chapter - 8 359

The Unmanifest is called by this name 'Akshar'. That same Akshar named Unmanifest is called supreme salvation, and the eternal Unmanifest existence, having attained which men do not return (to this mortal world) is my supreme abode. (21)

**PurushH, saH, parH, paarth, bhaktya, labhyaH, tu, ananyyaa, Yasya, antHsthaani, bhootaani, yen, sarvam', idam', tatam' || 22||**

<b>paarth</b>	= O Paarth!	<b>tatam'</b>	= is pervaded
<b>yasya</b>	= the God, whom	<b>saH</b>	= that eternal Unmanifest
<b>antHsthaani</b>	= under	<b>parH</b>	= Supreme
<b>bhootaani</b>	= all living beings are (and)	<b>purushH</b>	= God
<b>yen</b>	= the Sachidanandghan God from whom	<b>tu</b>	= indeed
<b>idam'</b>	= this	<b>ananyyaa</b>	= exclusive
<b>sarvam'</b>	= entire world	<b>bhaktya</b>	= devotion (only)
		<b>labhyaH</b>	= is attainable

O Paarth! The God under whom are all the living beings, and the Sachidanandghan God from whom this entire world is pervaded, that eternal Unmanifest Supreme God is indeed only attainable through exclusive devotion. (22)

**Vedeshu, yagyeshu, tapHsu, ch, ev, daaneshu, yat', punyafalam', prdishtam', atyeti, Tat', sarvam', idam', viditva, yogi, param', sthaanm', upaiti, ch, aadyam' || 28||**

Because –

<b>yogi</b>	= yogi	<b>punyafalam'</b>	= the reward
<b>idam'</b>	= this mystery	<b>prdishtam'</b>	= is said to be
<b>viditva</b>	= knowing in reality	<b>tat'</b>	= that
<b>vedeshu</b>	= in the study of Vedas	<b>sarvam'</b>	= all
<b>ch</b>	= and	<b>ev</b>	= undoubtedly
<b>yagyeshu</b>	= yagya (religious rituals)	<b>atyeti</b>	= violates
<b>tapHsu</b>	= austerities (and)	<b>ch</b>	= and
<b>daaneshu</b>	= in the performance of charities etc	<b>aadyam'</b>	= eternal
<b>yat'</b>	= that	<b>param', sthaanm'</b>	= supreme abode
		<b>upaiti</b>	= attains

Knowing this mystery in reality, a yogi undoubtedly violates all that which is said to be the reward in the study of the Vedas, and in the performance of religious rituals, austerities and charities etc, and attains the eternal supreme abode. (28)

Photocopies of some of the Verses of Shrimadbhagavat Gita Chapter 9

## अथ नवमोऽध्यायः

इदम्, तु, ते, गुह्यतमम्, प्रवक्ष्यामि, अनसूयवे,  
ज्ञानम्, विज्ञानसहितम्, यत्, ज्ञात्वा, मोक्ष्यसे, अशुभात् ॥ १ ॥

उसके पश्चात् श्रीकृष्णभगवान् बोले, हे अर्जुन!—

ते	= तुझ	प्रवक्ष्यामि	= भलीभाँति कहूँगा
अनसूयवे	= { दोष-दृष्टिरहित भक्तके लिये	तु	= कि
इदम्	= इस	यत्	= जिसको
गुह्यतमम्	= परम गोपनीय	ज्ञात्वा	= जानकर (तू)
विज्ञानसहितम्	= विज्ञानसहित	अशुभात्	= दुःखरूप संसारसे
ज्ञानम्	= ज्ञानको (पुनः)	मोक्ष्यसे	= मुक्त हो जायगा।

राजविद्या, राजगुह्यम्, पवित्रम्, इदम्, उत्तमम्,  
प्रत्यक्षावगमम्, धर्म्यम्, सुसुखम्, कर्तुम्, अव्ययम् ॥ २ ॥

इदम्	= यह विज्ञानसहित ज्ञान	प्रत्यक्षावगमम्	= प्रत्यक्ष फलवाला।
राजविद्या	= सब विद्याओंका राजा,	धर्म्यम्	= धर्मयुक्त
राजगुह्यम्	= { सब गोपनीयोंका राजा,	कर्तुम्	= साधन करनेमें
पवित्रम्	= अति पवित्र,	सुसुखम्	= बड़ा सुगम (और)
उत्तमम्	= अति उत्तम,	अव्ययम्	= अविनाशी है।

अश्रद्धानाः, पुरुषाः, धर्मस्य, अस्य, परन्तप,  
अप्राप्य, माम्, निवर्तन्ते, मृत्युसंसारवर्त्मनि ॥ ३ ॥

और—

परन्तप	= हे परंतप!	माम्	= मुझको
अस्य	= इस (उपर्युक्त)	अप्राप्य	= न प्राप्त होकर
धर्मस्य	= धर्ममें	मृत्युसंसार-	= { मृत्युरूप
अश्रद्धानाः	= श्रद्धारहित	वर्त्मनि	= { संसारचक्रमें
पुरुषाः	= पुरुष	निवर्तन्ते	= भ्रमण करते रहते हैं।



मया, ततम्, इदम्, सर्वम्, जगत्, अव्यक्तमूर्तिना,  
मत्स्थानि, सर्वभूतानि, न, च, अहम्, तेषु, अवस्थितः ॥ ४ ॥

और हे अर्जुन!—

मया	= मुझ	सर्वभूतानि	= सब भूत
अव्यक्तमूर्तिना	= निराकार परमात्मासे	मत्स्थानि	= { मेरे अन्तर्गत संकल्पके आधार स्थित हैं, (किन्तु वास्तवमें)
इदम्	= यह	अहम्	= मैं
सर्वम्	= सब	तेषु	= उनमें
जगत्	= { जगत् (जलसे बर्फके सदृश)	न, अवस्थितः	= स्थित नहीं हूँ।
ततम्	= परिपूर्ण है		
च	= और		

न, च, मत्स्थानि, भूतानि, पश्य, मे, योगम्, ऐश्वरम्,  
भूतभृत्, न, च, भूतस्थः, मम, आत्मा, भूतभावनः ॥ ५ ॥

भूतानि	= वे सब भूत	च	= और
मत्स्थानि	= मुझमें स्थित	भूतभावनः	= { भूतोंको उत्पन्न करनेवाला
न	= नहीं है; (किंतु)	च	= भी
मे	= मेरी	मम	= मेरा
ऐश्वरम्	= ईश्वरीय	आत्मा	= { आत्मा (वास्तवमें)
योगम्	= योगशक्तिको	भूतस्थः	= भूतोंमें स्थित
पश्य	= देख (कि)	न	= नहीं है।
भूतभृत्	= { भूतोंका धारण- पोषण करनेवाला		

यथा, आकाशस्थितः, नित्यम्, वायुः, सर्वत्रगः, महान्,  
तथा, सर्वाणि, भूतानि, मत्स्थानि, इति, उपधारय ॥ ६ ॥

क्योंकि—

यथा	= { जैसे (आकाशसे उत्पन्न)	तथा	= { वैसे ही (मेरे संकल्पद्वारा उत्पन्न होनेसे)
सर्वत्रगः	= सर्वत्र विचरनेवाला	सर्वाणि	= सम्पूर्ण
महान्	= महान्	भूतानि	= भूत
वायुः	= वायु	मत्स्थानि	= मुझमें स्थित हैं,
नित्यम्	= सदा	इति	= ऐसा
आकाशस्थितः	= { आकाशमें ही स्थित है,	उपधारय	= जान।

सर्वभूतानि, कौन्तेय, प्रकृतिम्, यान्ति, मामिकाम्,  
कल्पक्षये, पुनः, तानि, कल्पादौ, विसृजामि, अहम् ॥ ७ ॥

और—

कौन्तेय	= हे अर्जुन!	होते हैं (और)
कल्पक्षये	= कल्पोंके अन्तमें	कल्पादौ = { कल्पोंके आदिमें
सर्वभूतानि	= सब भूत	
मामिकाम्	= मेरी	तानि = उनको
प्रकृतिम्	= प्रकृतिको	अहम् = मैं
यान्ति	= { प्राप्त होते हैं अर्थात् प्रकृतिमें लीन	पुनः = फिर
		विसृजामि = रचता हूँ।

[ सर्वभूतोंकी पुनः-पुनः उत्पत्तिका कथन। ]

प्रकृतिम्, स्वाम्, अवष्टभ्य, विसृजामि, पुनः, पुनः,  
भूतग्रामम्, इमम्, कृत्स्नम्, अवशम्, प्रकृतेः, वशात् ॥ ८ ॥

कैसे कि—

स्वाम्	= अपनी	इमम्	= इस
प्रकृतिम्	= प्रकृतिको	कृत्स्नम्	= सम्पूर्ण
अवष्टभ्य	= अंगीकार करके	भूतग्रामम्	= भूतसमुदायको
प्रकृतेः	= स्वभावके	पुनः, पुनः	= { बार-बार (उनके कर्मोंके अनुसार)
वशात्	= बलसे	विसृजामि	= रचता हूँ।
अवशम्	= परतन्त्र हुए		

अवजानन्ति, माम्, मूढाः, मानुषीम्, तनुम्, आश्रितम्,  
परम्, भावम्, अजानन्तः, मम, भूतमहेश्वरम् ॥ ११ ॥

ऐसा होनेपर भी—

मम	= मेरे	भूतमहेश्वरम् = { सम्पूर्ण भूतोंके महान् ईश्वरको
परम्	= परम	
भावम्	= भावको *	अवजानन्ति = { तुच्छ समझते हैं अर्थात् अपने योगमायासे संसारके उद्धारके लिये मनुष्यरूपमें विचरते हुए मुझ परमेश्वरको साधारण मनुष्य मानते हैं।
अजानन्तः	= न जाननेवाले	
मूढाः	= मूढ़लोग	
मानुषीम्	= मनुष्यका	
तनुम्	= शरीर	
आश्रितम्	= धारण करनेवाले	
माम्	= मुझ	

सततम्, कीर्तयन्तः, माम्, यतन्तः, च, दृढव्रताः,  
नमस्यन्तः, च, माम्, भक्त्या, नित्ययुक्ताः, उपासते ॥ १४ ॥

और वे—

दृढव्रताः	= { दृढ निश्चयवाले भक्तजन	च	= और
सततम्	= निस्तन्त्र	माम्	= मुझको ( बार-बार)
कीर्तयन्तः	= { मेरे नाम और गुणोंका कीर्तन करते हुए	नमस्यन्तः	= प्रणाम करते हुए
च	= { तथा (मेरी प्राप्तिके लिये)	नित्ययुक्ताः	= { सदा मेरे ध्यानमें युक्त होकर
यतन्तः	= यत्न करते हुए	भक्त्या	= अनन्य प्रेमसे
		माम्	= मेरी
		उपासते	= उपासना करते हैं ।

ज्ञानयज्ञेन, च, अपि, अन्ये, यजन्तः, माम्, उपासते,  
एकत्वेन, पृथक्त्वेन, बहुधा, विश्वतोमुखम् ॥ १५ ॥

अन्ये	= दूसरे ज्ञानयोगी		करते हैं)
माम्	= { मुझ (निर्गुण- निराकार ब्रह्मका)	च	= और (दूसरे मनुष्य)
ज्ञानयज्ञेन	= ज्ञानयज्ञके द्वारा	बहुधा	= बहुत प्रकारसे स्थित
एकत्वेन	= अभिन्न-भावसे	विश्वतोमुखम्	= { मुझ विराट्स्वरूप परमेश्वरकी
यजन्तः	= पूजन करते हुए	पृथक्त्वेन	= पृथक्-भावसे
अपि	= भी (मेरी उपासना	उपासते	= उपासना करते हैं ।

गतिः, भर्ता, प्रभुः, साक्षी, निवासः, शरणम्, सुहृत्,  
प्रभवः, प्रलयः, स्थानम्, निधानम्, बीजम्, अव्ययम् ॥ १६ ॥

और हे अर्जुन!—

गतिः	= { प्राप्त होनेयोग्य परमधाम,	सुहृत्	= { प्रत्युपकार न चाहकर हित करनेवाला
भर्ता	= { भरण-पोषण करनेवाला,	प्रभवः प्रलयः	= { सबकी उत्पत्ति- प्रलयका हेतु,
प्रभुः	= सबका स्वामी,	स्थानम्	= स्थितिका आधार,
साक्षी	= { शुभाशुभका देखनेवाला,	निधानम्	= निधान* (और)
		अव्ययम्	= अविनाशी
		बीजम्	= कारण ( भी)
निवासः	= सबका वासस्थान,	( अहम् )	= मैं
शरणम्	= शरण लेनेयोग्य,	( एव )	= ही हूँ ।

तपामि, अहम्, अहम्, वर्षम्, निगृह्णामि, उत्सृजामि, च,  
अमृतम्, च, एव, मृत्युः, च, सत्, असत्, च, अहम्, अर्जुन ॥ १९ ॥

और—

अहम्	= मैं (ही)	एव	= ही
तपामि	= सूर्यरूपसे तपता हूँ,	अमृतम्	= अमृत
वर्षम्	= वर्षाका	च	= और
निगृह्णामि	= आकर्षण करता हूँ	मृत्युः	= मृत्यु (हूँ)
च	= और (उसे)	च	= और
उत्सृजामि	= बरसाता हूँ।	सत्, असत्	= सत्-असत्
अर्जुन	= हे अर्जुन!	च	= भी
अहम्	= मैं	अहम्	= मैं ही (हूँ)।

त्रैविद्याः, माम्, सोमपाः, पूतपापाः, यज्ञैः, इष्ट्वा, स्वर्गतिम्,  
प्रार्थयन्ते, ते, पुण्यम्, आसाद्य, सुरेन्द्रलोकम्, अश्नन्ति,  
दिव्यान्, दिवि, देवभोगान् ॥ २० ॥

परंतु जो—

त्रैविद्याः	= { तीनों वेदोंमें विधान किये हुए सकाम कर्मोंको करनेवाले,	प्रार्थयन्ते	= चाहते हैं;
सोमपाः	= { सोमरसको पीनेवाले,	ते	= वे पुरुष
पूतपापाः	= पापरहित पुरुष*	पुण्यम्	= { अपने पुण्योंके फलरूप
माम्	= मुझको	सुरेन्द्रलोकम्	= स्वर्गलोकको
यज्ञैः	= यज्ञोंके द्वारा	आसाद्य	= प्राप्त होकर
इष्ट्वा	= पूजकर	दिवि	= स्वर्गमें
स्वर्गतिम्	= स्वर्गकी प्राप्ति	दिव्यान्	= दिव्य
		देवभोगान्	= देवताओंके भोगोंको
		अश्नन्ति	= भोगते हैं।

ते, तम्, भुक्त्वा, स्वर्गलोकम्, विशालम्, क्षीणे, पुण्ये,  
मर्त्यलोकम्, विशन्ति, एवम्, त्रयीधर्मम्, अनुप्रपन्नाः,  
गतागतम्, कामकामाः, लभन्ते ॥ २१ ॥

और—

ते	= वे	स्वर्गलोकम्	= स्वर्गलोकको
तम्	= उस	भुक्त्वा	= भोगकर
विशालम्	= विशाल	पुण्ये	= पुण्य

क्षीणे	= क्षीण होनेपर	कामकामाः	= { भोगोंकी कामनावाले पुरुष
मर्त्यलोकम्	= मृत्युलोकको	गतागतम्	= { बार-बार आवागमनको
विशन्ति	= प्राप्त होते हैं।		{ प्राप्त होते हैं अर्थात् पुण्यके प्रभावसे
एवम्	= { इस प्रकार (स्वर्गके साधनरूप)	लभन्ते	= { स्वर्गमें जाते हैं और पुण्य क्षीण होनेपर मृत्युलोकमें आते हैं।
त्रयीधर्मम्	= तीनों वेदोंमें कहे हुए सकाम कर्मका		
अनुप्रपन्नाः	= { आश्रय लेनेवाले (और)		

अनन्याः, चिन्तयन्तः, माम्, ये, जनाः, पर्युपासते,  
तेषाम्, नित्याभियुक्तानाम्, योगक्षेमम्, वहामि, अहम् ॥ २२ ॥

और—

ये	= जो	तेषाम्	= उन
अनन्याः	= अनन्य प्रेमी	नित्याभि-	= { नित्य-निरन्तर मेरा चिन्तन करनेवाले पुरुषोंका
जनाः	= भक्तजन	युक्तानाम्	
माम्	= मुझ परमेश्वरको	योगक्षेमम्	= योगक्षेम*
चिन्तयन्तः	= { निरन्तर चिन्तन करते हुए	अहम्	= मैं स्वयं
पर्युपासते	= { निष्कामभावसे भजते हैं,	वहामि	= प्राप्त कर देता हूँ।

ये, अपि, अन्यदेवताः, भक्ताः, यजन्ते, श्रद्धया, अन्विताः,  
ते, अपि, माम्, एव, कौन्तेय, यजन्ति, अविधिपूर्वकम् ॥ २३ ॥

और—

कौन्तेय	= हे अर्जुन!	अपि	= भी
अपि	= यद्यपि	माम्	= मुझको
श्रद्धया	= श्रद्धासे	एव	= ही
अन्विताः	= युक्त	यजन्ति	= { पूजते हैं, (किंतु उनका वह पूजन)
ये	= जो सकाम	अविधिपूर्वकम्	= { अविधिपूर्वक अर्थात् अज्ञानपूर्वक है।
भक्ताः	= भक्त		
अन्यदेवताः	= दूसरे देवताओंको		
यजन्ते	= पूजते हैं,		
ते	= वे		

अहम्, हि, सर्वयज्ञानाम्, भोक्ता, च, प्रभुः, एव, च,  
न, तु, माम्, अभिजानन्ति, तत्त्वेन, अतः, च्यवन्ति, ते ॥ २४ ॥

हि	= क्योंकि	ते	= वे
सर्वयज्ञानाम्	= सम्पूर्ण यज्ञोंका	माम्	= मुझ परमेश्वरको
भोक्ता	= भोक्ता	तत्त्वेन	= तत्त्वसे
च	= और	न	= नहीं
प्रभुः	= स्वामी	अभिजानन्ति	= जानते,
च	= भी	अतः	= इसीसे
अहम्	= मैं	च्यवन्ति	= { गिरते हैं अर्थात् पुनर्जन्मको प्राप्त होते हैं।
एव	= ही हूँ;		
तु	= परंतु		

यान्ति, देवव्रताः, देवान्, पितृन्, यान्ति, पितृव्रताः,  
भूतानि, यान्ति, भूतेज्याः, यान्ति, मद्याजिनः, अपि, माम् ॥ २५ ॥

कारण यह नियम है कि—

देवव्रताः	= { देवताओंको पूजनेवाले	यान्ति	= { प्राप्त होते हैं (और)
देवान्	= देवताओंको	मद्याजिनः	= { मेरा पूजन करनेवाले भक्त
यान्ति	= प्राप्त होते हैं,	माम्	= मुझको
पितृव्रताः	= { पितरोंको पूजनेवाले	अपि	= ही
पितृन्	= पितरोंको	यान्ति	= { प्राप्त होते हैं। (इसीलिये मेरे भक्तोंका पुनर्जन्म नहीं होता।*)
यान्ति	= प्राप्त होते हैं,		
भूतेज्याः	= भूतोंको पूजनेवाले		
भूतानि	= भूतोंको		

अपि, चेत्, सुदुराचारः, भजते, माम्, अनन्यभाक्,  
साधुः, एव, सः, मन्तव्यः, सम्यक्, व्यवसितः, हि, सः ॥ ३० ॥

तथा और भी मेरी भक्तिका प्रभाव सुन—

चेत्	= यदि (कोई)	हि	= क्योंकि
सुदुराचारः	= अतिशय दुराचारी	सः	= वह
अपि	= भी	सम्यक्	= यथार्थ
अनन्यभाक्	= { अनन्यभावे से मेरा भक्त होकर	व्यवसितः	= { निश्चयवाला है अर्थात् उसने भलीभाँति निश्चय कर लिया है कि परमेश्वरके भजनके समान अन्य कुछ भी नहीं है।
माम्	= मुझको		
भजते	= भजता है (तो)		
सः	= वह		
साधुः	= साधु		
एव	= ही		
मन्तव्यः	= माननेयोग्य है;		

क्षिप्रम्, भवति, धर्मात्मा, शश्वत्, शान्तिम्, निगच्छति,  
कौन्तेय, प्रति, जानीहि, न, मे, भक्तः, प्रणश्यति ॥ ३१ ॥

इसलिये वह—

क्षिप्रम्	= शीघ्र ही	कौन्तेय	= हे अर्जुन! (तू)
धर्मात्मा	= धर्मात्मा	प्रति	= निश्चयपूर्वक सत्य
भवति	= हो जाता है (और)	जानीहि	= जान (कि)
शश्वत्	= सदा रहनेवाली	मे	= मेरा
शान्तिम्	= परमशान्तिको	भक्तः	= भक्त
निगच्छति	= प्राप्त होता है।	न, प्रणश्यति	= नष्ट नहीं होता।

माम्, हि, पार्थ, व्यपाश्रित्य, ये, अपि, स्युः, पापयोनयः,  
स्त्रियः, वैश्याः, तथा, शूद्राः, ते, अपि, यान्ति, पराम्, गतिम् ॥ ३२ ॥

हि	= क्योंकि	अपि	= भी
पार्थ	= हे अर्जुन!	स्युः	= हों,
स्त्रियः	= स्त्री,	ते	= वे
वैश्याः	= वैश्य,	अपि	= भी
शूद्राः	= शूद्र	माम्	= मेरी
तथा	= तथा	व्यपाश्रित्य	= शरण होकर
पापयोनयः	= { पापयोनि— चाण्डालादि	पराम्	= परम
ये	= जो (कोई)	गतिम्	= गतिको (ही)
		यान्ति	= प्राप्त होते हैं।

किम्, पुनः, ब्राह्मणाः, पुण्याः, भक्ताः, राजर्षयः, तथा,  
अनित्यम्, असुखम्, लोकम्, इमम्, प्राप्य, भजस्व, माम् ॥ ३३ ॥

पुनः	= फिर (इसमें तो कहना ही)		प्राप्त होते हैं। इसलिये तू)
किम्	= क्या है, (जो)	असुखम्	= सुखरहित (और)
पुण्याः	= पुण्यशील	अनित्यम्	= क्षणभंगुर
ब्राह्मणाः	= ब्राह्मण	इमम्	= इस
तथा	= तथा	लोकम्	= मनुष्य-शरीरको
राजर्षयः	= राजर्षि	प्राप्य	= { प्राप्त होकर (निरन्तर)
भक्ताः	= { भक्तजन (मेरी शरण होकर परमगतिको	माम्	= मेरा (ही)
		भजस्व	= भजन कर।

[ अर्जुनको अपनी शरण होनेके लिये कहकर अंगसहित शरणागतिके  
स्वरूपका निरूपण। ]

मन्मनाः, भव, मद्भक्तः, मद्याजी, माम्, नमस्कुरु,  
माम्, एव, एष्यसि, युक्त्वा, एवम्, आत्मानम्, मत्परायणः ॥ ३४ ॥

मन्मनाः	= मुझमें मनवाला	एवम्	= इस प्रकार
भव	= हो,	आत्मानम्	= आत्माको (मुझमें)
मद्भक्तः	= मेरा भक्त	युक्त्वा	= नियुक्त करके
( भव )	= बन,	मत्परायणः	= मेरे परायण होकर (तू)
मद्याजी	= मेरा पूजन करनेवाला	माम्	= मुझको
( भव )	= हो,	एव	= ही
माम्	= मुझको	एष्यसि	= प्राप्त होगा।
नमस्कुरु	= प्रणाम कर।		



Photocopies of some of the Verses of Shrimadbhagavat Gita Chapter 9

Chapter Nine

Idam', tu, te, guhyatmm', prvakshyami, ansooyve,  
Gyanm', vigyansahitm', yat', gyatva, mokshyse, ashubhat' || 1||

After that Lord Shri Krishna said, O Arjun! –

<b>te</b>	= you	<b>prvakshyami</b>	= will properly state
<b>ansooyve</b>	= to a devotee who does not cavil	<b>tu</b>	= that
<b>idam'</b>	= this	<b>yat'</b>	= which
<b>guhyatmm'</b>	= most secret	<b>gyatva</b>	= knowing (you)
<b>vigyansahitm'</b>	= along with special knowledge	<b>ashubhat'</b>	= from sorrow-like world
<b>gyanm'</b>	= knowledge (again)	<b>mokshyse</b>	= will be liberated

To you, a bhakt who does not cavil, I will again properly state this most secret knowledge along with special knowledge, knowing which you will be liberated from the sorrow-like world. (1)

Rajvidya, rajguhyam', pavitrm', idam', uttamm',  
Prtyakshaavgamm', dharmyam', susukham', kartum', avyyam' || 2||

And –

<b>idam'</b>	= this knowledge along with the special knowledge	<b>prtyakshaavgamm'</b>	= giver of direct results
<b>rajvidya</b>	= king of all knowledge	<b>dharmyam'</b>	= righteous
<b>rajguhyam'</b>	= king of all secrets	<b>kartum'</b>	= in practice
<b>pavitrm'</b>	= extremely sacred	<b>susukham'</b>	= very easy (and)
<b>uttamm'</b>	= excellent	<b>avyyam'</b>	= imperishable

This knowledge along with the special knowledge is the king of all knowledge, the king of all secrets, extremely sacred, excellent, giver of direct results, righteous, very easy to practice and imperishable. (2)

AshrdddhaanaH, purushaH, dharmasya, asya, parantap,  
Apraapya, mam', nivartante, mrtyusansaarvartmni || 3||

And –

<b>parantap</b>	= O Parantap!	<b>mam'</b>	= me
<b>asya</b>	= this (aforesaid)	<b>aprapya</b>	= instead of attaining
<b>dharmasya</b>	= in Dharm	<b>mrtyusansaar- vartmni</b>	= in the cycle of world of death
<b>ashrdddhaanaH</b>	= lacking faith	<b>nivartante</b>	= keep revolving
<b>purushaH</b>	= men		

O Parantap! Men lacking faith in this aforesaid Dharm instead of attaining me keep revolving in the cycle of world of death. (3)

**Mya, tatam', idam', sarvam', jagat', avyaktmoortina,**

**Matsthaani, sarvbhootaani, na, ch, aham', teshu, avasthith || 4|**

And O Arjun! –

<b>mya</b>	= me	<b>ch</b>	= and
<b>avyaktmoortina</b>	= from invisible God	<b>sarvbhootaani</b>	= all living beings
<b>idam'</b>	= this	<b>matsthaani</b>	= under me, based on will (but in reality)
<b>sarvam'</b>	= entire	<b>aham'</b>	= I
<b>jagat'</b>	= world (like ice by water)	<b>teshu</b>	= in them
<b>tatam'</b>	= is permeated	<b>na, avasthith</b>	= am not present

This entire world is permeated by me, the invisible God, just as ice by water, and all the living beings are present under me based on my will, but in reality I am not present in them. (4)

**Na, ch, matsthaani, bhootaani, pashya, me, yogm', aishvaram', Bhootbhr', na, ch, bhootasthH, mm, aatma, bhootbhaavanH || 5|**

<b>bhootaani</b>	= all those beings	<b>ch</b>	= and
<b>matsthaani</b>	= present in me	<b>bhootbhaavanH</b>	= the creator of beings
<b>na</b>	= are not (but)	<b>ch</b>	= also
<b>me</b>	= my	<b>mm</b>	= my
<b>aishvaram'</b>	= divine	<b>aatma</b>	= soul (in reality)
<b>yogm'</b>	= yog power	<b>bhootasthH</b>	= present in beings
<b>pashya</b>	= behold (that)	<b>na</b>	= is not

All those beings are not present in me, but behold my divine Yog power that my soul, the sustainer of the beings as well as the creator of the beings, in reality is not present in the beings. (5)

**Yatha, aakaashsthitH, nityam', vaayuH, sarvatrgH, mahaan', Tatha, sarvaani, bhootaani, matsthaani, iti, updhaarya || 6|**

Because –

<b>yatha</b>	= just as (born of ether)	<b>tatha</b>	= likewise, (because of originating from my will)
<b>sarvatrgH</b>	= moving everywhere	<b>sarvaani</b>	= all
<b>mahaan'</b>	= extensive	<b>bhootaani</b>	= the living beings
<b>vaayuH</b>	= air	<b>matsthaani</b>	= are present in me
<b>nityam'</b>	= always	<b>iti</b>	= this
<b>aakaashsthitH</b>	= is present in the ether itself	<b>updhaarya</b>	= know

Just as the extensive air (born of ether) moving everywhere is always present in the ether; likewise, know that all the living beings (because of originating from my will) are present in me. (6)

**Sarvbhootani, kauntey, prakrtim', yaanti, maamikaam',**

Kalpakshye, punH, taani, kalpaadau, visrjaami, aham' || 7||

And –

kauntey	= O Arjun!	kalpaadau	= at the beginning of kalps
kalpakshye	= at the end of kalps (aeons)	taani	= them
sarvbhootani	= all the beings	aham'	= I
maamikaam'	= my	punH	= again
prakrtim'	= Prakriti	visrjaami	= create
yaanti	= attain i.e. merge into Prakriti (and)		

O Arjun! At the end of *kalps* (aeons), all the living beings attain my Prakriti i.e. merge into Prakriti and at the beginning of *kalps*, I create them again. (7)

[Statement about the birth of all the living beings again and again]

Prakrtim', swaam', avashtabhya, visrjaami, punH, punH,  
Bhootgramm', imm', krtsnnm', avasham', prakrteH, vashaat' || 8||

How –

swaam'	= my	imm'	= this
prakrtim'	= Prakriti	krtsnnm'	= entire
avashtabhya	= by accepting	bhootgramm'	= multitude of beings
prakrteH	= nature	punH, punH	= repeatedly (as per their deeds)
vashaat'	= by power	visrjaami	= create
avasham'	= overpowered		

By accepting my Prakriti, I repeatedly create this entire multitude of beings according to their deeds who have been overpowered by their nature. (8)

Avjaananti, mam', moodaH, manusheem', tanum', aashritm',  
Param', bhaavam', ajaananth, mm, bhootmaheshvaram' || 11||

Despite this –

mm	= my	bhootmaheshvaram'	= the great lord of all beings
param'	= supreme	avjaananti	= consider to be insignificant i.e. they consider me, the Supreme Lord wandering in a human form by my Yogmaya for the deliverance of the world, to be an ordinary man
bhaavam'	= nature		
ajaananth	= not knowing		
moodaH	= fools		
manusheem'	= human		
tanum'	= body		
aashritm'	= who assumes		
mam'	= me		

Fools, not knowing my supreme nature, consider me, the great Lord of all beings who assumes a human body to be insignificant; that is to say, they consider me, the Supreme Lord wandering in a human form by my Yogmaya for the deliverance of the world, to be an ordinary man. (11)

**Sattam', keertyanH, mam', yatanH, ch, drdvrtah,**  
**NamasyanH, ch, mam', bhaktya, nityayuktaH, upaaste || 14||**  
 And they –

<b>drdvrtah</b>	= devotees of firm resolve	<b>mam'</b>	= to me (repeatedly)
<b>sattam'</b>	= constantly	<b>namasyanH</b>	= bowing
<b>keertyanH</b>	= chanting my name and qualities	<b>nityayuktaH</b>	= always absorbed in my thoughts
<b>ch</b>	= and (to attain me)	<b>bhaktya</b>	= with exclusive love
<b>yatanH</b>	= striving	<b>mam'</b>	= me
<b>ch</b>	= and	<b>upaaste</b>	= worship

The devotees of firm resolve, constantly chanting my name and qualities and striving to attain me and repeatedly bowing to me, always absorbed in my thoughts, worship me with exclusive love. (14)

**Gyaanyagyen, ch, api, anye, yajantH, mam', upaaste,**  
**Ekatven, prthaktven, bahudha, vishwatomukham' || 15||**

<b>anye</b>	= other gyanogis	<b>ch</b>	= and (other men)
<b>mam'</b>	= me (Nirgun-invisible Brahm)	<b>bahudha</b>	= present in many ways
<b>gyaanyagyen</b>	= through yagya of knowledge	<b>vishwatomukham'</b>	= me, the God in Viraat form
<b>ekatven</b>	= with oneness	<b>prthaktven</b>	= separately
<b>yajantH</b>	= worshipping	<b>upaaste</b>	= worship
<b>api</b>	= also (pray to me)		

Other gyanogis (who follow the path of knowledge) also pray to me through yagya of knowledge by worshipping me (the Nirgun/unqualified-invisible Brahm) with oneness, and other men worship me, the God in Viraat form present in many ways, separately. (15)

**GatiH, bharta, prabhuh, saakshi, nivaasH, sharnam', suhrt', prbhavH,**  
**Prayah, sthaanm', nidhaanm', beejam', avyyam' || 18||**  
 And O Arjun! –

<b>gatiH</b>	= supreme abode worthy of being attained	<b>prbhavH</b>	= the cause of everyone's origin and destruction
<b>bharta</b>	= nurturer	<b>prayah</b>	= basis of everyone's state
<b>prabhuh</b>	= lord of all	<b>nidhaanm'</b>	= storehouse (and)
<b>saakshi</b>	= witness of good and bad	<b>avyyam'</b>	= immortal
<b>nivaasH</b>	= everyone's residence	<b>beejam'</b>	= cause (also)
<b>sharnam'</b>	= worth taking refuge in	<b>(aham')</b>	= I
<b>suhrt'</b>	= a well-wisher seeking no return	<b>(ev)</b>	= only am

The supreme abode worthy of being attained, the nurturer, lord of all, the witness of good and bad, everyone's residence, worth taking refuge in, the well-wisher seeking no return, the cause of everyone's origin and destruction, the basis of everyone's state, the storehouse and I alone am the immortal cause.

**Tapaami, aham', aham', varsham', nigrhnamī, utsrjami, ch, Amrtam', ch, ev, mrtyuH, ch, sat', asat', ch, aham', Arjun || 19||**

And –

<b>aham'</b>	= I (only)	<b>ev</b>	= only
<b>tapaami</b>	= blaze in the form of sun	<b>amrtam'</b>	= immortality
<b>varsham'</b>	= rain	<b>ch</b>	= and
<b>nigrhnamī</b>	= withhold	<b>mrtyuH</b>	= death (am)
<b>ch</b>	= and	<b>ch</b>	= and
<b>utsrjami</b>	= send forth	<b>sat', asat'</b>	= imperishable and perishable
<b>arjun</b>	= O Arjun!	<b>ch</b>	= also
<b>aham'</b>	= I	<b>aham'</b>	= I alone am

I only blaze in the form of sun, withhold and send-forth the rain. O Arjun! I only am immortality and death and I alone am the imperishable and the perishable. (19)

**TraividyaH, mam', sompaH, pootpapaH, yagyaeH, isht'va, swargatim', praarthyanTe, Te, punyam', aasaadhya, surendralokam', ashnanti, divyan', divi, devbhogaan' || 20||**

But those who –

<b>traividyaH</b>	= those who perform actions with some interested motive as laid down in the three Vedas	<b>te</b>	= those men
<b>sompaH</b>	= those who drink the nectar	<b>punyam'</b>	= as the result of their virtuous deeds
<b>pootpapaH</b>	= men free from sins	<b>surendralokam'</b>	= heaven-world
<b>mam'</b>	= me	<b>aasaadhya</b>	= attaining
<b>yagyaeH</b>	= through yagyas (religious rituals)	<b>divi</b>	= in heaven
<b>isht'va</b>	= worshipping	<b>divyan'</b>	= divine
<b>swargatim'</b>	= to attain heaven	<b>devbhogaan'</b>	= pleasures of gods
<b>praarthyanTe</b>	= aspire	<b>ashnanti</b>	= enjoy

Men free from sins, who perform actions with some interested motive as laid down in the three Vedas, who drink the nectar, by worshipping me through religious rituals aspire to attain heaven. Those men as a result of their virtuous deeds, on attaining heaven-world, enjoy the divine pleasures of gods in heaven. (20)

**Te, tam', bhuktva, swarglokam', vishaalam', ksheene, punye, mrtyalokm', vishanti, evam', tryeedharmm', anuprannaH, gataagatam', kaamkamaH, labhante || 21||**

And –

<b>te</b>	= they	<b>vishanti</b>	= attain
<b>tam'</b>	= that	<b>evam'</b>	= thus (as means of attaining heaven)
<b>vishaalam'</b>	= extensive		= the action with interested motive recommended by the three Vedas
		<b>tryeedharmm'</b>	

<b>swarglokam'</b> = heaven-world	<b>anuprannaH</b> = devoted to (and)
<b>bhuktva</b> = having enjoyed	<b>kaamkamaH</b> = those seeking worldly enjoyments
<b>punye</b> = merits	<b>gataगतam'</b> = repeatedly come and go
<b>ksheene</b> = upon exhaustion of	<b>labhante</b> = attain (i.e., ascend to heaven by the virtue of their merits and upon exhaustion of those merits return to the mortal world.
<b>mrtyalokm'</b> = mortal world	

Having enjoyed that extensive heaven-world, upon exhaustion of the merits, they return to the mortal world. Thus, those devoted to the action with interested motive recommended by the three Vedas (as means of attaining heaven), and seeking worldly enjoyments, repeatedly come and go i.e., they ascend to heaven by the virtue of their merits and upon exhaustion of those merits return to the mortal world. (21)

**AnanyaH, chintyantH, mam', ye, janaaH, paryupaaste, Tessaam', nityabhiyuktaanaam', yogkshemm', vahaami, aham' || 22||**

And –

<b>ye</b> = those	<b>teshaam'</b> = those
<b>ananyaH</b> = solely loving	<b>nityabhi-yuktaanaam'</b> = men who are always engaged in my thought
<b>janaaH</b> = devotees	<b>yogkshemm'</b> = protect their Yog (worship)
<b>mam'</b> = me, God	<b>aham'</b> = I myself
<b>chintyantH</b> = constantly thinking	<b>vahaami</b> = do
<b>paryupaaste</b> = worship without any desire	

Those solely loving devotees, who constantly thinking of me, the Supreme God, worship me without any desire, I myself protect the yog (worship) of those men who are always engaged in my thought. (22)

**Ye, api, anyadevtaH, bhaktaH, yajante, shraddhya, anvitaH, Te, api, mam', ev, kauntey, yajanti, avidhipoorvakam' || 23||**

And –

<b>kauntey</b> = O Arjun!	<b>yajante</b> = worship
<b>api</b> = even though	<b>te</b> = they
<b>shraddhya</b> = with faith	<b>api</b> = also
<b>anvitaH</b> = endowed with	<b>mam'</b> = me
<b>ye</b> = those who (with Interested motives)	<b>ev</b> = only
<b>bhaktaH</b> = devotees	<b>yajanti</b> = worship (but that worship of theirs)
<b>anyadevtaH</b> = other gods	<b>avidhipoorvakam'</b> = is against the prescribed method i.e. full of ignorance

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O Arjun! Eventhough endowed with faith, the devotees who worship other gods with some interested motives, they also worship me alone, but that worship of theirs is against the prescribed method i.e is full of ignorance. (23)

**Aham', hi, sarvyagyanam', bhokta, ch, prabhuH, ev, ch,  
Na, tu, mam', abhijaananti, tatven, ataH, chyavanti, te || 24||**

<b>hi</b>	= because	<b>te</b>	= they
<b>sarvyagyanam'</b>	= of all the yagyas	<b>mam'</b>	= me, God
<b>bhokta</b>	= enjoyer	<b>tatven</b>	= in reality
<b>ch</b>	= and	<b>na</b>	= not
<b>prabhuH</b>	= lord	<b>abhijaananti</b>	= know
<b>aham'</b>	= I	<b>ataH</b>	= hence
<b>ev</b>	= only am	<b>chyavanti</b>	= fall i.e. (are subjected to rebirth)
<b>tu</b>	= but		

Because I only am the enjoyer and the lord of all the yagyas, but they do not know me, God, in reality; hence they fall i.e. are subjected to rebirth. (24)

**Yanti, devvrtaH, devaan', pitrn', yaanti, pitrvrtaH,  
Bhootaani, yaanti, bhootejyaH, yaanti, madyaajinH, api, mam' || 25||**

Because it is a rule that –

<b>devvrtaH</b>	= those who worship gods	<b>bhootaani</b>	= ghosts
<b>devaan'</b>	= gods	<b>yaanti</b>	= attain (and)
<b>yaanti</b>	= attain	<b>madyaajinH</b>	= devotees who worship me
<b>pitrvrtaH</b>	= those who worship manes	<b>mam'</b>	= me
<b>pitrn'</b>	= manes	<b>api</b>	= only
<b>yaanti</b>	= attain	<b>yanti</b>	= attain (therefore, my devotees are not subject to rebirth)
<b>bhootejyaH</b>	= those who worship ghosts		

Those who worship gods attain gods, those who worship manes attain manes, those who worship ghosts attain ghosts, and devotees who worship me attain me (therefore, my devotees are not subject to rebirth). (25)

**Api, chet', suduraachaarH, bhajte, mam', ananyabhaak',  
SaadhuH, ev, saH, mantavyaH, samyak', vyavasith, hi, saH || 30||**

And further listen to the effect of my worship –

<b>chet'</b>	= if (some)	<b>ev</b>	= only
<b>suduraachaarH</b>	= the vilest sinner	<b>mantavyaH</b>	= should be considered
<b>api</b>	= even	<b>hi</b>	= because
<b>ananyabhaak'</b>	= being exclusively devoted to me	<b>saH</b>	= he
<b>mam'</b>	= me	<b>samyak'</b>	= rightly

<b>bhajte</b>	= worships (then)	<b>vyavasith</b>	= has resolved i.e. he has resolved that there is nothing like worship of God.
<b>saH</b>	= he		
<b>saadhuH</b>	= saint		

Even if some vilest sinner worships me with exclusive devotion, he should be considered a saint only because he has rightly resolved i.e. he has resolved that there is nothing like worship of God. (30)

**Kshiprm', bhavti, dharmaatma, shashvat', shaantim', nigachchhati, Kauntey, prati, janeehi, na, me, bhaktH, prnashyati || 31||**

Therefore, he –

<b>kshiprm'</b>	= soon	<b>kauntey</b>	= O Arjun! (you)
<b>dharmaatma</b>	= virtuous	<b>prati</b>	= absolutely true
<b>bhavti</b>	= becomes (and)	<b>janeehi</b>	= know (that)
<b>shashvat'</b>	= ever-lasting	<b>me</b>	= my
<b>shaantim'</b>	= supreme peace	<b>bhaktH</b>	= devotee
<b>nigachchhati</b>	= attains	<b>na, prnashyati</b>	= does not perish

Soon he becomes virtuous and attains the ever-lasting supreme peace. O Arjun! Know it to be absolutely true that my devotee does not perish. (31)

**Mam', hi, paarth, vyaashritya, ye, api, syuH, paapyonyaH, StriyaH, vaishyaH, tatha, shoodraH, te, api, yaanti, paraam', gatim' || 32||**

<b>hi</b>	= because	<b>syuH</b>	= be
<b>paarth</b>	= O Arjun!	<b>te</b>	= they
<b>striyaH</b>	= woman	<b>api</b>	= also
<b>vaishyaH</b>	= merchant	<b>mam'</b>	= me
<b>shoodraH</b>	= Shudra (person of lower caste)	<b>vyaashritya</b>	= taking refuge in
<b>tatha</b>	= and	<b>paraam'</b>	= supreme
<b>paapyonyaH</b>	= sinful birth – hangman etc	<b>gatim'</b>	= salvation (only)
<b>ye</b>	= anyone	<b>yaanti</b>	= attain
<b>api</b>	= also		

Because O Arjun! Woman, merchant, Shudra (person of lower caste) and sinful birth like hangman etc, whoever it may be, they also attain supreme salvation only on taking refuge in me. (32)

**Kim', punH, brahmanaH, punyaH, bhaktaH, rajrshyaH, tatha, Anityam', asukham', lokam', imm', praapya, bhajasv, mam' || 33||**

<b>punH</b>	= then (in this to say)	<b>asukham'</b>	= joyless (and)
<b>kim'</b>	= what is (those who)	<b>anityam'</b>	= transient
<b>punyaH</b>	= virtuous	<b>imm'</b>	= this
<b>brahmanaH</b>	= Brahmins	<b>lokam'</b>	= human body



<b>tatha</b>	= and	<b>praapya</b>	= attaining (constantly)
<b>rajrshyaH</b>	= royal sage	<b>mam'</b>	= me (only)
<b>bhaktaH</b>	= devotees (taking my refuge attain supreme salvation; therefore you)	<b>bhajasv</b>	= worship

Then what is there to say in this. Virtuous Brahmins and royal sage devotees attain supreme salvation on taking refuge in me; therefore, attaining this joyless and transient human body constantly worship me alone.

[Telling Arjun to take his refuge, representation of the image of the refuge with parts.]

**ManmnaH, bhav, madbhaktH, madyaaji, mam', namaskuru,  
Mam', ev, eshyasi, yuktva, evam', aatmaanm', matparaayanH || 34||**

<b>manmnaH</b>	= fix your mind on me	<b>evam'</b>	= thus
<b>bhav</b>	= be	<b>aatmaanm'</b>	= soul (in me)
<b>madbhaktH</b>	= my devotee	<b>yuktva</b>	= engaging
<b>(bhav)</b>	= be	<b>matparaayanH</b>	= devoted to me (you)
<b>madyaaji</b>	= my worshipper	<b>mam'</b>	= me
<b>(bhav)</b>	= be	<b>ev</b>	= only
<b>mam'</b>	= to me	<b>eshyasi</b>	= will attain
<b>namaskuru</b>	= offer obeisances		

Fix your mind on me, be my devotee, be my worshipper, offer obeisances to me; thus engaging your soul in me, being devoted to me, you will attain me alone. (34)

## अथ दशमोऽध्यायः

भूयः, एव, महाबाहो, शृणु, मे, परमम्, वचः,  
यत्, ते, अहम्, प्रीयमाणाय, वक्ष्यामि, हितकाम्यया ॥ १ ॥

श्रीभगवान् बोले—

महाबाहो	= हे महाबाहो!	यत्	= जिसे
भूयः	= फिर	अहम्	= मैं
एव	= भी	ते	= तुझ
मे	= मेरे	प्रीयमाणाय	= { अतिशय प्रेम रखनेवालेके लिये
परमम्	= { परम (रहस्य और प्रभावयुक्त)	हितकाम्यया	= हितकी इच्छासे
वचः	= वचनको	वक्ष्यामि	= कहूँगा।
शृणु	= सुन,		

[ 'योग' शब्दवाच्य अपने प्रभावका वर्णन करके उसके जाननेका फल बतलाना। ]

न, मे, विदुः, सुरगणाः, प्रभवम्, न, महर्षयः,  
अहम्, आदिः, हि, देवानाम्, महर्षीणाम्, च, सर्वशः ॥ २ ॥

हे अर्जुन!—

मे	= मेरी	विदुः	= जानते हैं;
प्रभवम्	= { उत्पत्तिको अर्थात् लीलासे प्रकट होनेको	हि	= क्योंकि
न	= न	अहम्	= मैं
सुरगणाः	= { देवतालोग (जानते हैं और)	सर्वशः	= सब प्रकारसे
न	= न	देवानाम्	= देवताओंका
महर्षयः	= महर्षिजन (ही)	च	= और
		महर्षीणाम्	= महर्षियोंका (भी)
		आदिः	= आदि कारण हूँ।

Photocopies of some of the Verses of Shrimadbhagavat Gita Chapter 10

Chapter Ten

BhooyH, ev, mahabaho, shrnu, me, parmm', vachH,  
Yat', te, aham', preeyamaanaay, vakshyaami, hitkaamyaa || 1||

Lord said –

<b>mahabaho</b>	= O mighty-armed!	<b>yat'</b>	= which
<b>bhooyH</b>	= again	<b>aham'</b>	= I
<b>ev</b>	= also	<b>te</b>	= to you
<b>me</b>	= my	<b>preeyamaanaay</b>	= who has excessive love
<b>parmm'</b>	= most (secretive and impressive)	<b>hitkaamyaa</b>	= with the desire of welfare
<b>vachH</b>	= words	<b>vakshyaami</b>	= shall say
<b>shrnu</b>	= listen to		

O mighty-armed! Also again listen to my most secretive and impressive words which I shall say to you, who has excessive love, with the desire of your welfare. (1)

[Describing his glory through word 'Yog' and indicating the fruit of its knowledge]

Na, me, viduH, surganaaH, prbhavam', na, mahrshayH,  
Aham', aadiH, hi, devaanam', mahrshinam', ch, sarvashH || 2||

O Arjun! –

<b>me</b>	= my	<b>hi</b>	= because
<b>prbhavam'</b>	= origin i.e. manifestation through divine play	<b>aham'</b>	= I
<b>na</b>	= neither	<b>sarvashH</b>	= in all respects
<b>surganaaH</b>	= gods (know and)	<b>devaanam'</b>	= of the gods
<b>na</b>	= not	<b>ch</b>	= and
<b>mahrshayH</b>	= great sages (only)	<b>mahrshinam'</b>	= (also) of the great sages
<b>viduH</b>	= know	<b>aadiH</b>	= am the prime cause

Neither gods nor the great sages know my origin i.e. manifestation through divine play because I am the prime cause in all respects of the gods as well as the great sages. (2)

Photocopies of some of the Verses of Shrimadbhagavat Gita Chapter 11

## अथैकादशोऽध्यायः

द्यावापृथिव्योः, इदम्, अन्तरम्, हि, व्याप्तम्, त्वया, एकेन, दिशः, च, सर्वाः, दृष्ट्वा, अद्भुतम्, रूपम्, उग्रम्, तव, इदम्, लोकत्रयम्, प्रव्यथितम्, महात्मन् ॥ २० ॥

और—

महात्मन्	= हे महात्मन्!	व्याप्तम्	= { परिपूर्ण हैं; (तथा)
इदम्	= यह	तव	= आपके
द्यावापृथिव्योः,	= { स्वर्ग और पृथ्वीके बीचका सम्पूर्ण आकाश	इदम्	= इस
अन्तरम्		अद्भुतम्	= अलौकिक और
च	= तथा	उग्रम्	= भयंकर
सर्वाः	= सब	रूपम्	= रूपको
दिशः	= दिशाएँ	दृष्ट्वा	= देखकर
एकेन	= एक	लोकत्रयम्	= तीनों लोक
त्वया	= आपसे	प्रव्यथितम्	= { अति व्यथाको प्राप्त हो रहे हैं।
हि	= ही		

अमी, हि, त्वाम्, सुरसङ्घाः, विशन्ति, केचित्, भीताः, प्राञ्जलयः, गृणन्ति, स्वस्ति, इति, उक्त्वा, महर्षिसिद्धसङ्घाः, स्तुवन्ति, त्वाम्, स्तुतिभिः, पुष्कलाभिः ॥ २१ ॥

और हे गोविन्द!—

अमी	= वे ही	गृणन्ति	= उच्चारण करते हैं (तथा)
सुरसङ्घाः,	हि = देवताओंके समूह	महर्षिसिद्धसङ्घाः	= { महर्षि और सिद्धोंके समुदाय
त्वाम्	= आपमें	स्वस्ति	= 'कल्याण हो'
विशन्ति	= { प्रवेश करते हैं (और)	इति	= ऐसा
केचित्	= कुछ	उक्त्वा	= कहकर
भीताः	= भयभीत होकर	पुष्कलाभिः	= उत्तम-उत्तम
प्राञ्जलयः	= { हाथ जोड़े (आपके नाम और गुणोंका)	स्तुतिभिः	= स्तोत्रोंद्वारा
		त्वाम्	= आपकी
		स्तुवन्ति	= स्तुति करते हैं।

लेलिह्यसे, ग्रसमानः, समन्तात्, लोकान्, समग्रान्,  
वदनैः, ज्वलद्भिः, तेजोभिः, आपूर्य, जगत्, समग्रम्,  
भासः, तव, उग्राः, प्रतपन्ति, विष्णो ॥ ३० ॥

और आप उन—

समग्रान्	= सम्पूर्ण	तव	= आपका
लोकान्	= लोकोंको	उग्राः	= उग्र
ज्वलद्भिः	= प्रज्वलित	भासः	= प्रकाश
वदनैः	= मुखोंद्वारा	समग्रम्	= सम्पूर्ण
ग्रसमानः	= ग्रास करते हुए	जगत्	= जगत्को
समन्तात्	= सब ओरसे	तेजोभिः	= तेजके द्वारा
लेलिह्यसे	= बार-बार चाट रहे हैं,	आपूर्य	= परिपूर्ण करके
विष्णो	= हे विष्णो!	प्रतपन्ति	= तपा रहा है।

आख्याहि, मे, कः, भवान्, उग्ररूपः, नमः, अस्तु, ते,  
देववर, प्रसीद, विज्ञातुम्, इच्छामि, भवन्तम्, आद्यम्,  
न, हि, प्रजानामि, तव, प्रवृत्तिम् ॥ ३१ ॥

हे भगवन्! कृपा करके—

मे	= मुझे	आद्यम्	= आदिपुरुष
आख्याहि	= बतलाइये (कि)	भवन्तम्	= आपको (मैं)
भवान्	= आप	विज्ञातुम्	= विशेषरूपसे जानना
उग्ररूपः	= उग्ररूपवाले	इच्छामि	= चाहता हूँ;
कः	= कौन हैं?	हि	= क्योंकि (मैं)
देववर	= हे देवोंमें श्रेष्ठ!	तव	= आपकी
ते	= आपको	प्रवृत्तिम्	= प्रवृत्तिको
नमः	= नमस्कार	न	= नहीं
अस्तु	= हो। (आप)	प्रजानामि	= जानता।
प्रसीद	= प्रसन्न होइये।		

कालः, अस्मि, लोकक्षयकृत्, प्रवृद्धः, लोकान्,  
समाहर्तुम्, इह, प्रवृत्तः, ऋते, अपि, त्वाम्, न, भविष्यन्ति,  
सर्वे, ये, अवस्थिताः, प्रत्यनीकेषु, योधाः ॥ ३२ ॥

इस प्रकार अर्जुनके पूछनेपर श्रीभगवान् बोले, हे अर्जुन! मैं—

लोकक्षयकृत् =	{ लोकोका नाश करनेवाला	अवस्थिताः =	स्थिता
प्रवृद्धः =	बढ़ा हुआ	योधाः =	योद्धा लोग हैं,
कालः =	महाकाल	( ते ) =	वे
अस्मि =	हूँ।	सर्वे =	सब
इह =	इस समय	त्वाम् =	तेरे
लोकान् =	इन लोकोंको	ऋते =	बिना
समाहर्तुम् =	नष्ट करनेके लिये	अपि =	भी
प्रवृत्तः =	{ प्रवृत्त हुआ हूँ। ( इसलिये)	न =	नहीं
ये =	जो	भविष्यन्ति =	{ रहेंगे अर्थात् तेरे युद्ध न करनेसे भी इन सबका नाश हो जायगा।
प्रत्यनीकेषु =	प्रतिपक्षियोंकी सेनामें		

तस्मात्, त्वम्, उत्तिष्ठ, यशः, लभस्व, जित्वा, शत्रून्, भुङ्क्ष्व, राज्यम्, समृद्धम्, मया, एव, एते, निहताः, पूर्वम्, एव, निमित्तमात्रम्, भव, सव्यसाचिन् ॥ ३३ ॥

तस्मात् =	अतएव	भुङ्क्ष्व =	भोग।
त्वम् =	तू	एते =	ये सब (शूरवीर)
उत्तिष्ठ =	उठ!	पूर्वम्, एव =	पहलेहीसे
यशः =	यश	मया =	मेरे ही द्वारा
लभस्व =	प्राप्त कर (और)	निहताः =	मारे हुए हैं।
शत्रून् =	शत्रुओंको	सव्यसाचिन् =	हे सव्यसाचिन्!*
जित्वा =	जीतकर	निमित्तमात्रम्, {	तू तो
समृद्धम् =	{ धन-धान्यसे सम्पन्न	एव =	{ केवल निमित्तमात्र
राज्यम् =	राज्यको	भव =	बन जा।

कस्मात्, च, ते, न, नमेरन्, महात्मन्, गरीयसे, ब्रह्मणः, अपि, आदिकर्त्रे, अनन्त, देवेश, जगन्निवास, त्वम्, अक्षरम्, सत्, असत्, तत्परम्, यत् ॥ ३७ ॥

महात्मन्	= हे महात्मन्!	देवेश	= हे देवेश!
ब्रह्मणः	= ब्रह्माके	जगन्निवास	= हे जगन्निवास!
अपि	= भी	यत्	= जो
आदिकर्त्रे	= आदिकर्ता	सत्	= सत्,
च	= और	असत्	= असत् (और)
गरीयसे	= सबसे बड़े	तत्परम्	= उनसे परे
ते	= आपके लिये (ये)	अक्षरम्	= { अक्षर अर्थात् सच्चिदानन्दघन ब्रह्म हैं,
कस्मात्	= कैसे	( तत् )	= वह
न, नमेरन्	= { नमस्कार न करें ( क्योंकि )	त्वम्	= आप ( ही हैं ) ।
अनन्त	= हे अनन्त!		

किरीटिनम्, गदिनम्, चक्रहस्तम्, इच्छामि, त्वाम्, द्रष्टुम्, अहम्, तथा, एव, तेन, एव, रूपेण, चतुर्भुजेन, सहस्रबाहो, भव, विश्वमूर्ते ॥ ४६ ॥

और हे विष्णो!—

अहम्	= मैं	इच्छामि	= चाहता हूँ,
तथा	= वैसे	( अतः )	= इसलिये
एव	= ही	विश्वमूर्ते	= हे विश्वस्वरूप!
त्वाम्	= आपको	सहस्रबाहो	= { हे सहस्रबाहो! ( आप )
किरीटिनम्	= { मुकुट धारण किये हुए ( तथा )	तेन एव	= उसी
गदिनम्,	= { गदा और चक्र	चतुर्भुजेन	= { चतुर्भुजरूपसे ( प्रकट )
चक्रहस्तम्	= { हाथमें लिये हुए	रूपेण	= { प्रकट )
द्रष्टुम्	= देखना	भव	= होइये।

मया, प्रसन्नेन, तव, अर्जुन, इदम्, रूपम्, परम्, दर्शितम्, आत्मयोगात्, तेजोमयम्, विश्वम्, अनन्तम्, आद्यम्, यत्, मे, त्वदन्येन, न, दृष्टपूर्वम् ॥ ४७ ॥

इस प्रकार अर्जुनकी प्रार्थनाको सुनकर श्रीभगवान् बोले—

अर्जुन	= हे अर्जुन!	इदम्	= यह
प्रसन्नेन	= अनुग्रहपूर्वक	मे	= मेरा
मया	= मैंने	परम्	= परम
आत्मयोगात्	= { अपनी योग- शक्तिके प्रभावसे	तेजोमयम्	= तेजोमय
		आद्यम्	= { सबका आदि ( और )

अनन्तम्	= सीमारहित
विश्वम्	= विराट्
रूपम्	= रूप
तव	= तुझको
दर्शितम्	= दिखलाया है,

यत्	= जिसे
त्वदन्येन	= { तेरे अतिरिक्त दूसरे किसीने
न दृष्टपूर्वम्	= { पहले नहीं देखा था।

न, वेदयज्ञाध्ययनैः, न, दानैः, न, च, क्रियाभिः, न, तपोभिः, उग्रैः, एवंरूपः, शक्यः, अहम्, नृलोके, द्रष्टुम्, त्वदन्येन, कुरुप्रवीर ॥ ४८ ॥

कुरुप्रवीर	= हे अर्जुन!
नृलोके	= मनुष्यलोकमें
एवंरूपः	= { इस प्रकार विश्वरूपवाला
अहम्	= मैं
न	= न
वेदयज्ञाध्ययनैः	= { वेद और यज्ञोंके अध्ययनसे,
न	= न
दानैः	= दानसे,

न	= न
क्रियाभिः	= क्रियाओंसे
च	= और
न	= न
उग्रैः	= उग्र
तपोभिः	= तपोंसे (ही)
त्वदन्येन	= { तेरे अतिरिक्त दूसरेके द्वारा
द्रष्टुम्	= देखा जा
शक्यः	= सकता हूँ।

मा, ते, व्यथा, मा, च, विमूढभावः, दृष्ट्वा, रूपम्, घोरम्, ईदृक्, मम, इदम्, व्यपेतभीः, प्रीतमनाः, पुनः, त्वम्, तत्, एव, मे, रूपम्, इदम्, प्रपश्य ॥ ४९ ॥

मम	= मेरे
ईदृक्	= इस प्रकारके
इदम्	= इस
घोरम्	= विकराल
रूपम्	= रूपको
दृष्ट्वा	= देखकर
ते	= तुझको
व्यथा	= व्याकुलता
मा	= नहीं होनी चाहिये
च	= और
विमूढभावः	= मूढभाव (भी)
मा	= नहीं होना चाहिये।

त्वम्	= तू
व्यपेतभीः	= भयरहित (और)
प्रीतमनाः	= { प्रीतियुक्त मनवाला होकर
तत्, एव	= उसी
मे	= मेरे
इदम्	= { इस (शंख, चक्र, गदा-पद्मयुक्त चतुर्भुज)
रूपम्	= रूपको
पुनः	= फिर
प्रपश्य	= देख।



इति, अर्जुनम्, वासुदेवः, तथा, उक्त्वा, स्वकम्, रूपम्, दर्शयामास, भूयः, आश्वासयामास, च, भीतम्, एनम्, भूत्वा, पुनः, सौम्यवपुः, महात्मा ॥ ५० ॥

उसके पश्चात् संजय बोले, हे राजन्!—

वासुदेवः	= वासुदेव भगवान्ने	च	= और
अर्जुनम्	= अर्जुनके प्रति	पुनः	= फिर
इति	= इस प्रकार	महात्मा	= महात्मा श्रीकृष्णने
उक्त्वा	= कहकर	सौम्यवपुः	= सौम्यमूर्ति
भूयः	= फिर	भूत्वा	= होकर
तथा	= वैसे ही	एनम्	= इस
स्वकम्	= अपने	भीतम्	= भयभीत अर्जुनको
रूपम्	= चतुर्भुजरूपको	आश्वासयामास	= धीरज दिया।
दर्शयामास	= दिखलाया		

दृष्ट्वा, इदम्, मानुषम्, रूपम्, तव, सौम्यम्, जनार्दन, इदानीम्, अस्मि, संवृत्तः, सचेताः, प्रकृतिम्, गतः ॥ ५१ ॥

उसके पश्चात् अर्जुन बोले—

जनार्दन	= हे जनार्दन!	सचेताः	= स्थिर-चित्त
तव	= आपके	संवृत्तः	= हो गया
इदम्	= इस	अस्मि	= हूँ (और)
सौम्यम्	= अतिशान्त	प्रकृतिम्	= { अपनी स्वाभाविक स्थितिको
मानुषम्, रूपम्	= मनुष्य रूपको	गतः	= प्राप्त हो गया हूँ।
दृष्ट्वा	= देखकर		
इदानीम्	= अब (मैं)		

सुदुर्दर्शम्, इदम्, रूपम्, दृष्ट्वान्, असि, यत्, मम, देवाः, अपि, अस्य, रूपस्य, नित्यम्, दर्शनकाङ्क्षिणः ॥ ५२ ॥

इस प्रकार अर्जुनके वचनको सुनकर श्रीभगवान् बोले, हे अर्जुन!—

मम	= मेरा	देवाः	= देवता
यत्	= जो	अपि	= भी
रूपम्	= चतुर्भुजरूप (तुमने)	नित्यम्	= सदा
दृष्ट्वान्	= देखा	अस्य	= इस
असि	= है,	रूपस्य	= रूपके
इदम्	= यह	दर्शन-	= { दर्शनकी
सुदुर्दर्शम्	= { सुदुर्दर्श है अर्थात् इसके दर्शन बड़े ही दुर्लभ हैं।	काङ्क्षिणः	= { आकांक्षा करते रहते हैं।

न, अहम्, वेदैः, न, तपसा, न, दानेन, न, च, इज्यया,  
शक्यः, एवंविधः, द्रष्टुम्, दृष्टवान्, असि, माम्, यथा ॥ ५३ ॥

और हे अर्जुन!—

यथा	= जिस प्रकार (तुमने)	न	= न
माम्	= मुझको	तपसा	= तपसे,
दृष्टवान्	= देखा	न	= न
असि	= है	दानेन	= दानसे
एवंविधः	= { इस प्रकार चतुर्भुजरूपवाला	च	= और
अहम्	= मैं	न	= न
न	= न	इज्यया	= यज्ञसे (ही)
वेदैः	= वेदोंसे,	द्रष्टुम्	= देखा
		शक्यः	= जा सकता हूँ।

भक्त्या, तु, अनन्यया, शक्यः, अहम्, एवंविधः, अर्जुन,  
ज्ञातुम्, द्रष्टुम्, च, तत्त्वेन, प्रवेष्टुम्, च, परन्तप ॥ ५४ ॥

तु	= परंतु	तत्त्वेन	= तत्त्वसे
परन्तप	= हे परन्तप	ज्ञातुम्	= जाननेके लिये
अर्जुन	= अर्जुन!	च	= तथा
अनन्यया, भक्त्या	= अनन्यभक्ति*के द्वारा	प्रवेष्टुम्	= { प्रवेश करनेके लिये अर्थात् एकीभावसे प्राप्त होनेके लिये
एवंविधः	= { इस प्रकार चतुर्भुजरूपवाला	च	= भी
अहम्	= मैं	शक्यः	= शक्य हूँ।
द्रष्टुम्	= { प्रत्यक्ष देखनेके लिये,		

मत्कर्मकृत्, मत्परमः, मद्भक्तः, सङ्गवर्जितः,  
निर्वैरः, सर्वभूतेषु, यः, सः, माम्, एति, पाण्डव ॥ ५५ ॥

पाण्डव	= हे अर्जुन!	(और)	
यः	= जो पुरुष केवल	सर्वभूतेषु	= सम्पूर्ण भूतप्राणियोंमें
मत्कर्मकृत्	= { मेरे ही लिये सम्पूर्ण कर्तव्य-कर्मोंको करनेवाला है,	निर्वैरः	= वैरभावसे रहित है*,
मत्परमः	= मेरे परायण है,	सः	= { वह (अनन्यभक्तियुक्त पुरुष)
मद्भक्तः	= मेरा भक्त है,	माम्	= मुझको (ही)
सङ्गवर्जितः	= आसक्तिरहित है	एति	= प्राप्त होता है।

Photocopies of some of the Verses of Shrimadbhagavat Gita Chapter 11

Chapter Eleven

DhyaavaaprthivyoH, idam', antram', hi, vyaaptm', tvya, eken, dishH, ch, sarvaH, Drshtva, adbhumt', roopam', ugrm', idam', loktryam', prvyathitm', mahatman' || 20||

And –

<b>mahatman'</b>	= O Mahatman!	<b>vyaaptm'</b>	= are pervaded (and)
<b>idam'</b>	= this	<b>tav</b>	= your
<b>dhyaavaaprthivyoH,</b>	= the entire sky between	<b>idam'</b>	= this
<b>antram'</b>	the heaven and earth	<b>adbhumt'</b>	= transcendent
<b>ch</b>	= and	<b>ugrm'</b>	= dreadful
<b>sarvaH</b>	= all	<b>roopam'</b>	= form
<b>dishH</b>	= directions	<b>drshtva</b>	= seeing
<b>eken</b>	= one	<b>loktryam'</b>	= the three worlds
<b>tvya</b>	= by you	<b>prvyathitm'</b>	= are getting very distressed
<b>hi</b>	= only		

O Mahatman! This entire sky between Heaven and Earth and all the directions are pervaded by one you alone, and seeing this transcendent and dreadful form of yours, the three worlds are getting very distressed. (20)

Ami, hi, tvaam', sursanghaH, vishanti, kechit', bheetaH, praanjalayH, grnanti, swasti, iti, uktva, mahrshisiddhsanghaH, stuvanti, tvaam', stutibhiH, pushkalaabhiH || 21||

And O Govind! –

<b>ami</b>	= those only	<b>mahrshisiddhsanghaH</b>	= hosts of great sages and siddhs
<b>sursanghaH, hi</b>	= hosts of gods	<b>swasti</b>	= 'may all be well'
<b>tvaam'</b>	= in you	<b>iti</b>	= this
<b>vishanti</b>	= enter (and)	<b>uktva</b>	= saying
<b>kechit'</b>	= some	<b>pushkalaabhiH</b>	= excellent
<b>bheetaH</b>	= out of fear	<b>stutibhiH</b>	= with hymns
<b>praanjalayH</b>	= with folded hands (your name and qualities)	<b>tvaam'</b>	= you
<b>grnanti</b>	= chant (and)	<b>stuvanti</b>	= praise

Those hosts of gods enter you and some out of fear chant your name and qualities with folded hands, and hosts of great sages and siddhs by saying this 'may all be well', praise you with excellent hymns. (21)

Leliyase, grsmaanH, samntaat', lokaan', samgraan', vadnaeH, jwaldibhH, TejobhiH, aapoorya, jagat', samgrm', bhaasH, tav, ugraH, prtanti, vishno || 30||

And you those –

<b>samgraan'</b>	= all	<b>tav</b>	= your
<b>lokaan'</b>	= worlds	<b>ugraH</b>	= dreadful

<b>jwaldibhH</b>	= blazing
<b>vadnaeH</b>	= with mouths
<b>grsmaanH</b>	= devouring
<b>samntaat'</b>	= from all sides
<b>lelihyase</b>	= are repeatedly licking
<b>vishno</b>	= O Vishno!

<b>bhaasH</b>	= light
<b>samgrm'</b>	= entire
<b>jagat'</b>	= universe
<b>tejobhiH</b>	= with effulgence
<b>aapoorya</b>	= filling
<b>prtpanti</b>	= is scorching

Devouring all the worlds with your blazing mouths, you are repeatedly licking them from all sides. O Vishno! Your dreadful light is scorching the entire universe by filling it with its effulgence. (30)

**Aakhyaahi, me, kaH, bhavaan', ugrroopH, namH, astu, te, devvar, prseed, vigyaatum', ichchhaami, bhavantam', aadyam', na, hi, prjaanaami, tav, prvrttim' || 31||**

O Lord! Please –

<b>me</b>	= me
<b>aakhyaahi</b>	= tell (that)
<b>bhavaan'</b>	= you
<b>ugrroopH</b>	= dreadful form
<b>kaH</b>	= who are
<b>devvar</b>	= O best among gods!
<b>te</b>	= to you
<b>namH</b>	= salutations
<b>astu</b>	= be (you)
<b>praseed</b>	= be pleased

<b>aadyam'</b>	= Aadi Purush
<b>bhavantam'</b>	= you (I)
<b>vigyaatum'</b>	= especially know
<b>ichchhaami</b>	= want
<b>hi</b>	= because (I)
<b>tav</b>	= your
<b>prvrttim'</b>	= disposition
<b>na</b>	= not
<b>prjaanaami</b>	= know

Tell me who are you in this dreadful form? Oh best among gods! Salutations to you. Be gracious! Aadi Purush, I especially want to know you because I do not know your disposition. (31)

**KaalH, asmi, lokakshaykrt', prvrddhH, lokaan', smaahrtum', ih, prvrttH, ritey, api, tvaam', na, bhavishyanti, sarve, ye, avasthitaH, prtyaneekeshu, yodhaH || 32||**

When Arjun asked this, Lord said, O Arjun! I –

<b>lokakshaykrt'</b>	= destroyer of the worlds
<b>prvrddhH</b>	= enlarged
<b>kaalH</b>	= Kaal
<b>asmi</b>	= am
<b>ih</b>	= at this time
<b>lokaan'</b>	= these worlds
<b>smaahrtum'</b>	= to destroy
<b>prvrttH</b>	= have appeared (therefore)
<b>ye</b>	= who
<b>prtyaneekeshu</b>	= in the enemy's army

<b>avasthitaH</b>	= situated
<b>yodhaH</b>	= warriors
<b>(te)</b>	= they
<b>sarve</b>	= all
<b>tvaam'</b>	= you
<b>ritey</b>	= without
<b>api</b>	= also
<b>na</b>	= not
<b>bhavishyanti</b>	= will not survive i.e. even if you do not fight, they will all be destroyed.

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I am the enlarged Kaal, the destroyer of the worlds. At this time, I have appeared to destroy these worlds; therefore, the warriors who are situated in the enemy's army, they will not survive even without you i.e. even if you do not fight, they will all be destroyed. (32)

**Tasmaat', tvam', uttishth, yashH, labhasv, jitva, shatroom', bhun'kshv, raajyam', samrddhm', mya, ev, ete, nihtaH, poorvam', ev, nimittmaatrm', bhav, savyasaachin' || 33||**

<b>tasmaat'</b>	= therefore	<b>bhun'kshv</b>	= enjoy
<b>tvam'</b>	= you	<b>ete</b>	= all these (warriors)
<b>uttishth</b>	= get up	<b>poorvam', ev</b>	= already
<b>yashH</b>	= fame	<b>mya</b>	= by me alone
<b>labhasv</b>	= attain (and)	<b>nihtaH</b>	= have been killed
<b>shatroom'</b>	= enemies	<b>savyasaachin'</b>	= O ambidextrous archer!
<b>jitva</b>	= by conquering	<b>nimittmaatrm', ev</b>	= you, merely an instrument
<b>samrddhm'</b>	= affluent	<b>bhav</b>	= be
<b>raajyam'</b>	= kingdom		

Therefore, you get up! Attain fame and by conquering the enemies enjoy the affluent kingdom. All these warriors have already been killed by me. O ambidextrous archer! You merely be an instrument. (33)

**Kasmaat', ch, te, na, nameyran', mahaatman', gareeyase, brhmanH, api, aadikartre, anant, devesh, jagannivas, tvam', aksharam', sat', asat', tatparam', yat' || 37||**

<b>mahaatman'</b>	= O great soul!	<b>devesh</b>	= O lord of the gods!
<b>brhmanH</b>	= of Brahma	<b>jagannivas</b>	= O abode of the universe!
<b>api</b>	= even	<b>yat'</b>	= who
<b>aadikartre</b>	= progenitor	<b>sat'</b>	= imperishable
<b>ch</b>	= and	<b>asat'</b>	= perishable (and)
<b>gareeyase</b>	= the greatest	<b>tatparam'</b>	= beyond them
<b>te</b>	= to you (these)	<b>aksharam'</b>	= immortal i.e. Sachidanandghan Brahm
<b>kasmaat'</b>	= how	<b>(tat')</b>	= he
<b>na, nameyran'</b>	= should not bow (because)	<b>tvam'</b>	= you only are
<b>anant</b>	= O Infinite being!		

O great soul! How can they not bow to you, who is even the progenitor of Brahma and the greatest? Because O infinite being! O lord of the gods! O abode of the universe! You only are that which is imperishable, perishable and that which is beyond these, the immortal i.e. Sachidanandghan Brahm. (37)

**Kireetnm', gadinm', chakrhasm', ichchhaami, tvaam', drshtum', aham', Tatha, ev, ten, ev, roopen, chaturbhujen, sahasrbaaho, bhav, vishwamoorte || 46||**

And O Vishno! –

<b>aham'</b>	= I	<b>ichchhaami</b>	= wish
<b>tatha</b>	= like that	<b>(ataH)</b>	= therefore

<b>ev</b>	= only	<b>vishwamoorte</b>	= O Universal form!
<b>tvaam'</b>	= you	<b>sahasrbaaho</b>	= O one with thousand arms! (you)
<b>kireetinnm'</b>	= adorned with a crown (and)	<b>ten ev</b>	= that same
<b>gadinm', chakrhastm'</b>	= holding a mace and discus in your hands	<b>chaturbhujen, roopen</b>	= in four-armed form (appear)
<b>drshtum'</b>	= to see	<b>bhav</b>	= be

I wish to see you in the same way, adorned with a crown and holding a mace and a discus in hands. Therefore, O universal form! O one with thousand arms! Appear in that same four-armed form. (46)

**Mya, prsannen, tav, Arjun, idam', roopam', param', darshitm', aatmyogaat', tejomayam', vishwam', anantm', aadyam', yat', me, tvadanyen, na, drshtpoorvam' || 47 ||**

Thus, listening to Arjun's request, Lord said –

<b>Arjun</b>	= O Arjun!	<b>anantm'</b>	= boundless
<b>prsannen</b>	= being pleased	<b>vishwam'</b>	= Viraat (universal)
<b>mya</b>	= I	<b>roopam'</b>	= form
<b>aatmyogaat'</b>	= through the power of my Yog	<b>tav</b>	= you
<b>idam'</b>	= this	<b>darshitm'</b>	= have shown
<b>me</b>	= mine	<b>yat'</b>	= which
<b>param'</b>	= supreme	<b>tvadanyen</b>	= anyone other than you
<b>tejomayam'</b>	= effulgent	<b>na,</b>	= had never seen
<b>aadyam'</b>	= primeval (and)	<b>drshtpoorvam'</b>	before

O Arjun! Being pleased with you, I have shown through the power of my yog, this supremely effulgent, the Primeval and boundless Viraat (universal) form of mine to you, which no one other than you had seen before. (47)

**Na, vedyagyaadhyanaeH, na, daanaeH, na, ch, kriyaabhiH, na, tapobhiH, UgraeH, evamroopH, shakyaH, aham', nriloke, drshtum', tvdanyen, kuruprveer' || 48 ||**

<b>kuruprveer</b>	= O Arjun!	<b>na</b>	= nor
<b>nriloke</b>	= in the world of human beings	<b>kriyaabhiH</b>	= by rituals
<b>evamroopH</b>	= in this universal form	<b>ch</b>	= and
<b>aham'</b>	= I	<b>na</b>	= nor
<b>na</b>	= neither	<b>ugraeH</b>	= severe
<b>vedyagya- adhyanaeH</b>	= by study of the Vedas and by yagyas (religious rituals)	<b>tapobhiH</b>	= by penances (only)
<b>na</b>	= nor	<b>tvdanyen</b>	= by anyone other than you
<b>daanaeH</b>	= by charity	<b>drshtum'</b>	= seen
		<b>shakyaH</b>	= can be

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O Arjun! In the world of men, I, in this universal form, can neither be seen by the study of the Vedas, nor by yagyas (religious rituals), nor by charity, nor by actions, and nor only by severe penances by anyone other than you. (48)

**Ma, te, vyatha, ma, ch, vimoodbhaavH, drshtva, roopam', ghoram', iidrck', mm, idam', VyapetbhiH, preetmnaH, punH, tvam', tat', ev, me, roopam', idam', prpashya || 49||**

<b>mm</b>	= my	<b>ma</b>	= should not be
<b>iidrck'</b>	= this kind of	<b>tvam'</b>	= you
<b>idam'</b>	= this	<b>vyapetbhiH</b>	= fearless (and)
<b>ghoram'</b>	= dreadful	<b>preetmnaH</b>	= with loving mind
<b>roopam'</b>	= form	<b>tat', ev</b>	= that very
<b>drshtva</b>	= on seeing	<b>me</b>	= my
<b>te</b>	= you	<b>idam'</b>	= this (four-armed bearing conch, discus, mace and lotus)
<b>vyatha</b>	= perturbation	<b>roopam'</b>	= form
<b>ma</b>	= should not be	<b>punH</b>	= again
<b>ch</b>	= and	<b>prpashya</b>	= behold
<b>vimoodbhaavH</b>	= stupified		

You should not be perturbed on seeing this kind of dreadful form of mine and should also not be stupified. With fearless and loving mind, again behold that very this form (four-armed form bearing conch, discus, mace and lotus) of mine. (49)

**Iti, arjunm', vasudevH, tatha, uktva, swakam', roopam', darshyaamaas, bhooyH, aashvaasyaamaas, ch, bheetam', enam', bhootva, punH, saumyavapuH, mahatma || 50||**

After that, Sanjay said, O King! –

<b>vasudevH</b>	= Vasudev God	<b>ch</b>	= and
<b>arjunm'</b>	= to Arjun	<b>punH</b>	= then
<b>it</b>	= thus	<b>mahatma</b>	= Mahatma Krishna
<b>uktva</b>	= having said	<b>saumyavapuH</b>	= gentle appearance
<b>bhooyH</b>	= again	<b>bhootva</b>	= assuming
<b>tatha</b>	= in the same way	<b>enam'</b>	= this
<b>swakam'</b>	= his personal	<b>bheetam'</b>	= frightened Arjun
<b>roopam'</b>	= Chaturbhuj form	<b>aashvaasyaamaas</b>	= consoled
<b>darshyaamaas</b>	= showed		

Having said thus to Arjun, Vasudev God again showed his same personal Chaturbhuj form, and then again assuming a gentle appearance, Mahatma Krishna consoled this frightened Arjun. (50)

**Drshuva, idam', maanusham', roopam', tav, saumyam', janaardan, Idaaneem', asmi, sanvrttH, sachetaH, prkrtim', gatH || 51||**

After that, Arjun said –

<b>janaardan</b>	= O Janardan!	<b>idaaneem'</b>	= now (I)
<b>tav</b>	= your	<b>sachetaH</b>	= composed

<b>idam'</b>	= this	<b>sanvrttH</b>	= become
<b>saumyam'</b>	= very peaceful	<b>asmi</b>	= I have (and)
<b>maanusham', roopam'</b>	= human form	<b>prkrtim'</b>	= my natural state
<b>drshtva</b>	= seeing	<b>gath</b>	= am restored

O Janardan! Seeing this very peaceful human form of yours, I have now regained by composure and am restored to my natural state. (51)

**Sudurdarsham', idam', roopam', drshtvaan', asi, yat', mm, DevaH, api, asya, roopasya, nityam', darshankaankshinH || 52||**

Thus, listening to Arjun's words, Lord said, O Arjun! –

<b>mm</b>	= my	<b>devaH</b>	= gods
<b>yat'</b>	= that	<b>api</b>	= also
<b>roopam'</b>	= Chaturbhuj form (you)	<b>nityam'</b>	= always
<b>drshtvaan'</b>	= seen	<b>asya</b>	= this
<b>asi</b>	= have	<b>roopasya</b>	= form
<b>idam'</b>	= it	<b>darshan-</b>	= long to see
<b>sudurdarsham'</b>	= is very rarely seen i.e. it is very difficult to see it	<b>kaankshinH</b>	

This Chaturbhuj (four-armed) form of mine that you have seen, is very rarely seen i.e. it is very difficult to see it. Even the gods are always longing to see this form. (52)

**Na, aham', vedaeH, na, tapsa, na, daanen, na, ch, ijyya, ShakyaH, evamvidhH, drshtum', drshtvaan', asi, mam', yatha || 53||**

And O Arjun! –

<b>yatha</b>	= the way in which (you)	<b>na</b>	= nor
<b>mam'</b>	= me	<b>tapsa</b>	= by penance
<b>drshtvaan'</b>	= seen	<b>na</b>	= nor
<b>asi</b>	= have	<b>daanen</b>	= by charity
<b>evamvidhH</b>	= in this four-armed form	<b>ch</b>	= and
<b>aham'</b>	= I	<b>na</b>	= not
<b>na</b>	= neither	<b>ijyya</b>	= through yagya (only)
<b>vedaeH</b>	= through Vedas	<b>drshtum'</b>	= seen
		<b>shakyaH</b>	= can be

The way in which you have seen me in Chaturbhuj (four-armed) form, in this way, neither can I be seen through Vedas, nor by penance, nor charity and nor only by yagya (religious rituals). (53)

**Bhaktya, tu, ananyya, shakyaH, aham', evamvidhH, Arjun, Gyaatum', drshtum', ch, tatven', prveshtum', ch, parantap || 54||**

<b>tu</b>	= but	<b>tatven'</b>	= in reality
<b>parantap</b>	= O Parantap	<b>gyaatum'</b>	= to be known
<b>arjun</b>	= Arjun!	<b>ch</b>	= and



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<b>ananyya, bhaktya</b>	= through exclusive devotion	<b>prveshtum'</b>	= to enter into i.e. to unite with
<b>evamvidhH</b>	= in this Chaturbhuj form	<b>ch</b>	= also
<b>aham'</b>	= I	<b>shakyaH</b>	= am capable
<b>drshtum'</b>	= to be clearly seen		

But O Parantap Arjun! Through exclusive devotion, I, in this Chaturbhuj (four-armed) form, am capable of being clearly seen, be known in reality and also to be entered into i.e. to unite with. (54)

**Matkarmkrt', matparamH, madbhaktH, sangvarjithH,  
NirvairH, sarvbhooteshu, yaH, saH, mam', eti, pandav** | 55 |

<b>pandav</b>	= O Arjun!	<b>sarvbhooteshu</b>	= in all beings
<b>yaH</b>	= he who (only)	<b>nirvairH</b>	= is free from enmity
<b>matkarmkrt'</b>	= performs all the duties for my sake	<b>saH</b>	= he (the man with exclusive devotion)
<b>matparamH</b>	= is devoted to me	<b>mam'</b>	= me (only)
<b>madbhaktH</b>	= is my devotee	<b>eti</b>	= attains
<b>sangvarjithH</b>	= is free from attachment (and)		

O Arjun! He who only performs all the duties for my sake, is devoted to me, is my devotee, is free from attachment and is free from enmity towards all beings, that man with exclusive devotion attains me alone. (55)

Photocopies of the Verses of Shrimadbhagavat Gita Chapter 12

## अथ द्वादशोऽध्यायः

अर्जुन उवाच

एवम्, सततयुक्ताः, ये, भक्ताः, त्वाम्, पर्युपासते,  
ये, च, अपि, अक्षरम्, अव्यक्तम्, तेषाम्, के, योगवित्तमाः ॥ १ ॥

इस प्रकार भगवान्के वचनोंको सुनकर अर्जुन बोले, हे मनमोहन!—

ये	= जो	अक्षरम्	= { अविनाशी
भक्ताः	= अनन्य प्रेमी भक्तजन		{ सच्चिदानन्दघन
एवम्	= पूर्वोक्त प्रकारसे	अव्यक्तम्	= निराकार ब्रह्मको
सततयुक्ताः	= { निरन्तर आपके भजन-ध्यानमें लगे रहकर	अपि	= ही
		पर्युपासते	= { अतिश्रेष्ठ भावसे भजते हैं—
त्वाम्	= { आप सगुणरूप परमेश्वरको	तेषाम्	= { उन दोनों प्रकारके उपासकोंमें
		योगवित्तमाः	= अति उत्तम योगवेत्ता
च	= और	के	= कौन
ये	= दूसरे जो (केवल)	( सन्ति )	= हैं ?

श्रीभगवानुवाच

मयि, आवेश्य, मनः, ये, माम्, नित्ययुक्ताः, उपासते,  
श्रद्धया, परया, उपेताः, ते, मे, युक्ततमाः, मताः ॥ २ ॥

इस प्रकार अर्जुनके पूछनेपर श्रीभगवान् बोले, हे अर्जुन!—

मयि	= मुझमें	माम्	= { मुझ सगुणरूप
मनः	= मनको		{ परमेश्वरको
आवेश्य	= एकाग्र करके	उपासते	= भजते हैं,
नित्ययुक्ताः	= { निरन्तर मेरे भजन- ध्यानमें लगे हुए*	ते	= वे
		मे	= मुझको
ये	= जो भक्तजन	युक्ततमाः	= { योगियोंमें अति
परया	= अतिशय श्रेष्ठ		{ उत्तम योगी
श्रद्धया	= श्रद्धासे	मताः	= मान्य हैं ।
उपेताः	= युक्त होकर		

ये, तु, अक्षरम्, अनिर्देश्यम्, अव्यक्तम्, पर्युपासते,  
सर्वत्रगम्, अचिन्त्यम्, च, कूटस्थम्, अचलम्, ध्रुवम् ॥ ३ ॥  
सन्नियम्य, इन्द्रियग्रामम्, सर्वत्र, समबुद्धयः,  
ते, प्राप्नुवन्ति, माम्, एव, सर्वभूतहिते, रताः ॥ ४ ॥

तु	= परंतु	अक्षरम्	= { अविनाशी सच्चिदानन्दघन ब्रह्मको
ये	= जो पुरुष	पर्युपासते	= { निरन्तर एकीभावसे ध्यान करते हुए भजते हैं,
इन्द्रियग्रामम्	= इन्द्रियोंके समुदायको	ते	= वे
सन्नियम्य	= { भली प्रकारसे वशमें करके	सर्वभूतहिते	= सम्पूर्ण भूतोंके हितमें
अचिन्त्यम्	= मन-बुद्धिसे परे,	रताः	= रत ( और )
सर्वत्रगम्	= सर्वव्यापी,	सर्वत्र	= सबमें
अनिर्देश्यम्	= अकथनीय स्वरूप	समबुद्धयः	= समानभाववाले योगी
च	= और	माम्	= मुझको
कूटस्थम्	= { सदा एकरस रहनेवाले,	एव	= ही
ध्रुवम्	= नित्य,	प्राप्नुवन्ति	= प्राप्त होते हैं ।
अचलम्	= अचल,		
अव्यक्तम्	= निराकार,		

क्लेशः, अधिकतरः, तेषाम्, अव्यक्तासक्तचेतसाम्,  
अव्यक्ता, हि, गतिः, दुःखम्, देहवद्भिः, अवाप्यते ॥ ५ ॥

किंतु—

तेषाम्	= उन	हि	= क्योंकि
अव्यक्तासक्त-	= { सच्चिदानन्दघन निराकारब्रह्ममें आसक्तचित्तवाले पुरुषोंके ( साधनमें )	देहवद्भिः	= { देहाभिमानीयोंके द्वारा
चेतसाम्		अव्यक्ता	= अव्यक्तविषयक
क्लेशः	= परिश्रम	गतिः	= गति
अधिकतरः	= विशेष है;	दुःखम्	= दुःखपूर्वक
		अवाप्यते	= प्राप्त की जाती है ।

ये, तु, सर्वाणि, कर्माणि, मयि, सन्न्यस्य, मत्पराः,  
अनन्येन, एव, योगेन, माम्, ध्यायन्तः, उपासते ॥ ६ ॥

तु	= परंतु	माम्	= { मुझ सगुणरूप
ये	= जो		= { परमेश्वरको
मत्पराः	= { मेरे परायण	एव	= ही
	= { रहनेवाले भक्तजन	अनन्येन	= अनन्य
सर्वाणि	= सम्पूर्ण	योगेन	= भक्तियोगसे
कर्माणि	= कर्मोंको	ध्यायन्तः	= { निरन्तर चिन्तन
मयि	= मुझमें		= { करते हुए
सन्न्यस्य	= अर्पण करके	उपासते	= भजते हैं*—

तेषाम्, अहम्, समुद्धर्ता, मृत्युसंसारसागरात्,  
भवामि, नचिरात्, पार्थ, मयि, आवेशितचेतसाम् ॥ ७ ॥

पार्थ	= हे अर्जुन!	अहम्	= मैं
तेषाम्	= उन	नचिरात्	= शीघ्र ही
मयि	= मुझमें	मृत्युसंसार-	= { मृत्युरूप
	{ चित्त	सागरात्	= { संसारसमुद्रसे
आवेशितचेतसाम्	{ लगानेवाले प्रेमी	समुद्धर्ता	= उद्धार करनेवाला
	{ भक्तोंका	भवामि	= होता हूँ।

मयि, एव, मनः, आधत्स्व, मयि, बुद्धिम्, निवेशय,  
निवसिष्यसि, मयि, एव, अतः, ऊर्ध्वम्, न, संशयः ॥ ८ ॥

इसलिये हे अर्जुन ! तू—

मयि	= मुझमें	ऊर्ध्वम्	= { उपरान्त
मनः	= मनको		= { (तू)
आधत्स्व	= लगा (और)	मयि	= मुझमें
मयि	= मुझमें	एव	= ही
एव	= ही	निवसिष्यसि	= { निवास करेगा,
बुद्धिम्	= बुद्धिको		= { (इसमें कुछ भी)
निवेशय	= लगा;	संशयः	= संशय
अतः	= इसके	न	= नहीं है।

अथ, चित्तम्, समाधातुम्, न, शक्नोषि, मयि, स्थिरम्,  
अभ्यासयोगेन, ततः, माम्, इच्छ, आप्तुम्, धनञ्जय ॥ ९ ॥

और—

अथ	= यदि (तू)	ततः	= तो
चित्तम्	= मनको	धनञ्जय	= हे अर्जुन!
मयि	= मुझमें	अभ्यासयोगेन	= { अभ्यासरूप* योगके द्वारा
स्थिरम्	= अचल	माम्	= मुझको
समाधातुम्	= स्थापन करनेके लिये	आप्तुम्	= प्राप्त होनेके लिये
न, शक्नोषि	= समर्थ नहीं है,	इच्छ	= इच्छा कर।

अभ्यासे, अपि, असमर्थः, असि, मत्कर्मपरमः, भव,  
मदर्थम्, अपि, कर्माणि, कुर्वन्, सिद्धिम्, अवाप्स्यसि ॥ १० ॥

और यदि तू उपर्युक्त—

अभ्यासे	= अभ्यासमें	मदर्थम्	= मेरे निमित्त
अपि	= भी	कर्माणि	= कर्मोंको
असमर्थः	= असमर्थ	कुर्वन्	= करता हुआ
असि	= है (तो केवल)	अपि	= भी
मत्कर्मपरमः	= { मेरे लिये कर्म करनेके ही परायण*	सिद्धिम्	= { मेरी प्राप्तिरूप सिद्धिको (ही)
भव	= हो जा। (इस प्रकार)	अवाप्स्यसि	= प्राप्त होगा।

अथ, एतत्, अपि, अशक्तः, असि, कर्तुम्, मद्योगम्, आश्रितः,  
सर्वकर्मफलत्यागम्, ततः, कुरु, यतात्मवान् ॥ ११ ॥

और—

अथ	= यदि	असि	= है
मद्योगम्	= { मेरी प्राप्तिरूप योगके	ततः	= तो
आश्रितः	= आश्रित होकर	यतात्मवान्	= { मन-बुद्धि आदिपर विजय प्राप्त करनेवाला होकर
एतत्	= उपर्युक्त साधनको	सर्वकर्मफलत्यागम्	= { सब कर्मोंके फलका त्याग <sup>१</sup>
कर्तुम्	= करनेमें	कुरु	= कर
अपि	= भी (तू)		
अशक्तः	= असमर्थ		

श्रेयः, हि, ज्ञानम्, अभ्यासात्, ज्ञानात्, ध्यानम्, विशिष्यते,  
ध्यानात्, कर्मफलत्यागः, त्यागात्, शान्तिः, अनन्तरम् ॥ १२ ॥

अभ्यासात्	= { मर्मको न जानकर किये हुए अभ्याससे	ध्यानात्	= ध्यानसे (भी)	कर्मफलत्यागः	= { सब कर्मोंके फलका त्याग <sup>३</sup>
ज्ञानम्	= ज्ञान <sup>२</sup>				(श्रेष्ठ है);
श्रेयः	= श्रेष्ठ है,	हि	= क्योंकि		
ज्ञानात्	= ज्ञानसे	त्यागात्	= त्यागसे		
ध्यानम्	= { मुझ परमेश्वरके स्वरूपका ध्यान	अनन्तरम्	= तत्काल ही		
विशिष्यते	= श्रेष्ठ है (और)	शान्तिः	= { परम शान्ति होती है।		

अद्वेष्टा, सर्वभूतानाम्, मैत्रः, करुणः, एव, च,  
निर्ममः, निरहङ्कारः, समदुःखसुखः, क्षमी ॥ १३ ॥  
सन्तुष्टः, सततम्, योगी, यतात्मा, दृढनिश्चयः,  
मयि, अर्पितमनोबुद्धिः, यः, मद्भक्तः, सः, मे, प्रियः ॥ १४ ॥

इस प्रकार शान्तिको प्राप्त हुआ—

यः	= जो पुरुष			(तथा जो)
सर्वभूतानाम्	= सब भूतोंमें	योगी	= योगी	
अद्वेष्टा	= द्वेष-भावसे रहित,	सततम्	= निरन्तर	
मैत्रः	= { स्वार्थरहित सबका प्रेमी	सन्तुष्टः	= संतुष्ट है,	
च	= और	यतात्मा	= { मन-इन्द्रियोंसहित शरीरको वशमें किये हुए है (और)	
करुणः	= हेतुरहित दयालु है	दृढनिश्चयः	= { मुझमें दृढ़ निश्चयवाला है—	
एव	= तथा*	सः	= वह	
निर्ममः	= ममतासे रहित,	मयि	= मुझमें	
निरहङ्कारः	= अहंकारसे रहित,	अर्पितमनोबुद्धिः	= { अर्पण किये हुए मन-बुद्धिवाला	
समदुःखसुखः	= { सुख-दुःखोंकी प्राप्तिमें सम (और)	मद्भक्तः	= मेरा भक्त	
क्षमी	= { क्षमावान् है अर्थात् अपराध करने- वालेको भी अभय देनेवाला है;	मे	= मुझको	
		प्रियः	= प्रिय है।	

यस्मात्, न, उद्विजते, लोकः, लोकात्, न, उद्विजते, च, यः,  
हर्षामर्षभयोद्वेगैः, मुक्तः, यः, सः, च, मे, प्रियः ॥ १५ ॥

तथा—

यस्मात्	= जिससे	च	= तथा
लोकः	= कोई भी जीव	यः	= जो
न, उद्विजते	= { उद्वेगको प्राप्त नहीं होता	हर्षामर्षभयोद्वेगैः	= { हर्ष, अमर्ष <sup>१</sup> भय और उद्वेगादिसे
च	= और	मुक्तः	= रहित है—
यः	= जो (स्वयं भी)	सः	= वह भक्त
लोकात्	= किसी जीवसे	मे	= मुझको
न, उद्विजते	= { उद्वेगको प्राप्त नहीं होता	प्रियः	= प्रिय है।

अनपेक्षः, शुचिः, दक्षः, उदासीनः, गतव्यथः,  
सर्वारम्भपरित्यागी, यः, मद्भक्तः, सः, मे, प्रियः ॥ १६ ॥

और—

यः	= जो पुरुष	गतव्यथः	= { दुःखोंसे छूटा हुआ है—
अनपेक्षः	= आकांक्षासे रहित,	सः	= वह
शुचिः	= { बाहर-भीतरसे शुद्ध <sup>२</sup>	सर्वारम्भ-परित्यागी	= { सब आरम्भोंका त्यागी*
दक्षः	= चतुर	मद्भक्तः	= मेरा भक्त
उदासीनः	= पक्षपातसे रहित (और)	मे	= मुझको
		प्रियः	= प्रिय है।

यः, न, हृष्यति, न, द्वेष्यति, न, शोचति, न, काङ्क्षति,  
शुभाशुभपरित्यागी, भक्तिमान्, यः, सः, मे, प्रियः ॥ १७ ॥

और—

यः	= जो	(तथा)	
न	= न (कभी)	यः	= जो
हृष्यति	= हर्षित होता है,	शुभाशुभ-परित्यागी	= { शुभ और अशुभ सम्पूर्ण कर्मोंका त्यागी है—
न	= न	सः	= वह
द्वेष्यति	= द्वेष करता है,	भक्तिमान्	= भक्तियुक्त पुरुष
न	= न	मे	= मुझको
शोचति	= शोक करता है,	प्रियः	= प्रिय है।
न	= न		
काङ्क्षति	= कामना करता है		

समः, शत्रौ, च, मित्रे, च, तथा, मानापमानयोः,  
शीतोष्णसुखदुःखेषु, समः, सङ्गविवर्जितः ॥ १८ ॥  
और जो—

शत्रौ, मित्रे = शत्रु-मित्रमें	शीतोष्णसुख- दुःखेषु = { सरदी, गरमी और सुख- दुःखादि द्वन्द्वोंमें
च = और	
मानापमानयोः = मान-अपमानमें	समः = सम है
समः = सम है	च = और
तथा = तथा	सङ्गविवर्जितः = आसक्तिसे रहित है—

तुल्यनिन्दास्तुतिः, मौनी, सन्तुष्टः, येन, केनचित्,  
अनिकेतः, स्थिरमतिः, भक्तिमान्, मे, प्रियः, नरः ॥ १९ ॥  
तथा जो—

तुल्यनिन्दास्तुतिः = { निन्दा-स्तुतिको समान	अनिकेतः = { (और) रहनेके स्थानमें ममता और आसक्तिसे रहित है— (वह)
मौनी = मननशील* (और)	
येन, केनचित् = { जिस किसी प्रकारसे भी शरीरका निर्वाह होनेमें	स्थिरमतिः = स्थिरबुद्धि
सन्तुष्टः = सदा ही संतुष्ट है	भक्तिमान् = भक्तिमान्
	नरः = पुरुष
	मे = मुझको
	प्रियः = प्रिय है।

ये, तु, धर्म्यामृतम्, इदम्, यथा, उक्तम्, पर्युपासते,  
श्रद्धधानाः, मत्परमाः, भक्ताः, ते, अतीव, मे, प्रियाः ॥ २० ॥

तु = परंतु	पर्युपासते = { निष्काम प्रेमभावसे सेवन करते हैं,
ये = जो	
श्रद्धधानाः = श्रद्धायुक्त पुरुष <sup>१</sup>	ते = वे
मत्परमाः = मेरे परायण होकर <sup>२</sup>	भक्ताः = भक्त
इदम् = इस	मे = मुझको
यथा, उक्तम् = ऊपर कहे हुए	अतीव = अतिशय
धर्म्यामृतम् = धर्ममय अमृतको	प्रियाः = प्रिय हैं।



Photocopies of the Verses of Shrimadbhagavat Gita Chapter 12

Chapter Twelve

Evam', satatyuktaH, ye, bhaktaH, tvaam', paryupaaste,  
Ye, ch, api, aksharam', avyaktam', tshaam', ke, yogvittmaH || 1||

Thus, listening to Lord's words, Arjun said, O Manmohan (Charming One)! –

<b>ye</b>	= who	<b>avyaktam'</b>	= unmanifest Brahm
<b>bhaktaH</b>	= exclusively loving devotees	<b>api</b>	= only
<b>evam'</b>	= in the aforesaid manner	<b>paryupaaste</b>	= worship as the most supreme
<b>satatyuktaH</b>	= constantly engaged in adoring and meditating on you	<b>tshaam'</b>	= of both those types of worshippers
<b>tvaam'</b>	= you i.e. God with attributes	<b>yogvittmaH</b>	= best knowers of Yog
<b>ch</b>	= and	<b>ke</b>	= who
<b>ye</b>	= others who (only)	<b>(santi)</b>	= are
<b>aksharam'</b>	= Immortal Sachidanandghan		

Those exclusively loving devotees who worship you i.e. God with attributes in the aforesaid manner by constantly engaging in adoring and meditating on you, and others who only worship the immortal Sachidanandghan, the unmanifest Brahm as the most supreme, of both those worshippers, who are the best knowers of yog? (1)

*Lord said*

Myi, aaveshya, manH, ye, mam', nityayuktaH, upaaste,  
Shraddhya, parya, upetaH, te, me, yuktatmaH, mtaH || 2||

When Arjun asked this, Lord said, O Arjun! –

<b>myi</b>	= in me	<b>upetaH</b>	= endowed with
<b>manH</b>	= mind	<b>mam'</b>	= me i.e. God with attributes
<b>aaveshya</b>	= by concentrating	<b>upaaste</b>	= worship
<b>nityayuktaH</b>	= constantly engaged in adoring and meditating on me	<b>te</b>	= they
<b>ye</b>	= those devotees who	<b>me</b>	= to me
<b>parya</b>	= supreme	<b>yuktatmaH</b>	= the best of all yogis
<b>shraddhya</b>	= with faith	<b>mtaH</b>	= are considered

Those devotees who by concentrating their mind in me, constantly engaged in adoring and meditating on me, endowed with supreme faith, worship me i.e. God with attributes, I consider them to be the best of all yogis. (2)

Ye, tu, aksharam', anirdeshyam', avyaktam', paryupaaste,  
Sarvatrgam', achintyam', ch, kootasthm', achalam', dhruvm' || 3||  
Sanniyamya, indriyagraamm', sarvatr, sambuddhyaH,  
Te, praapnuvanti, mam', ev, sarvbhoothite, rataaH || 4||

<b>tu</b>	= but	<b>avyaktam'</b>	= unmanifest
<b>ye</b>	= those who	<b>aksharam'</b>	= immortal Sachidanandghan Brahm

<b>indriyagraamm'</b>	= host of senses	<b>paryupaaste</b>	= constantly worship with one-pointed devotion
<b>sanniyamya</b>	= by properly controlling	<b>te</b>	= they
<b>achintyam'</b>	= beyond mind and intellect	<b>sarvbhoothite</b>	= in the welfare of all beings
<b>sarvatrgam'</b>	= Omnipresent	<b>rataaH</b>	= engaged (and)
<b>anirdeshyam'</b>	= indefinable form	<b>sarvatr</b>	= towards all
<b>ch</b>	= and	<b>sambuddhyaH</b>	= even-minded yogis
<b>kootasthm'</b>	= changeless	<b>mam'</b>	= me
<b>dhruvm'</b>	= constant	<b>ev</b>	= only
<b>achalam'</b>	= immovable	<b>praapnuvanti</b>	= attain

But those who by properly controlling the host of senses constantly worship the God who is beyond mind and intellect, omnipresent, indefinable form and changeless, constant, immovable, unmanifest, immortal Sachidanandghan Brahm, with one-pointed devotion, those yogis, engaged in the welfare of all beings and even-minded towards all, attain me alone. (3-4)

**KleshH, adhiktarH, teshaaH, avyaktaasaktchetsaam',  
Avyakta, hi, gatiH, duHkham', dehvadibhH, avaapyate || 5 ||**

But –

<b>teshaam'</b>	= those	<b>dehvadibhH</b>	= by the arrogant beings
<b>avyaktaasakt- chetsaam'</b>	= (in the way of worship) of men with their mind attached to Sachidanandghan Unmanifest Brahm	<b>avyakta</b>	= related to the unmanifest
<b>kleshH</b>	= hardwork	<b>gatiH</b>	= salvation
<b>adhiktarH</b>	= is greater	<b>duHkham'</b>	= with difficulty
<b>hi</b>	= because	<b>avaapyate</b>	= is attained

Hardwork is greater in the way of worship of those men with their mind attached to the Sachidanandghan Unmanifest Brahm because the salvation related to the Unmanifest is attained with difficulty by the arrogant beings. (5)

**Ye, tu, sarvaani, karmaani, myi, sannasya, matpraH,  
Ananyen, ev, yogen, mam', dhyayaanH, upaaste || 6 ||**

<b>tu</b>	= but	<b>mam'</b>	= me i.e. God with attributes
<b>ye</b>	= those	<b>ev</b>	= only
<b>matpraH</b>	= devotees devoted to me	<b>ananyen</b>	= exclusive
<b>sarvaani</b>	= all	<b>yogen</b>	= with devotion
<b>karmaani</b>	= actions	<b>dhyayaanH</b>	= constantly meditating on me
<b>myi</b>	= to me	<b>upaaste</b>	= worship
<b>sannasya</b>	= offering		

But those devotees who are devoted to me, who by offering all their actions to me, only worship me, the God with attributes, with exclusive devotion by being constantly meditating on me. (5)

**Teshaam', aham', samuddhartta, mrityusansaarsaagraat',  
Bhavaami, nachiraat', paarth, myi, aaveshitchetsaam' || 7||**

<b>paarth</b>	= O Arjun!	<b>nachiraat'</b>	= soon
<b>teshaam'</b>	= those	<b>mrityusansaar- saagraat'</b>	= ocean of mortal world
<b>myi</b>	= on me	<b>samuddhartta</b>	= saviour
<b>aaveshitchetsaam'</b>	= loving devotees who fix their minds	<b>bhavaami</b>	= I become
<b>aham'</b>	= I		

O Arjun! For those loving devotees who fix their minds on me, I soon become a saviour from this ocean of mortal world. (7)

**Myi, ev, manH, aadhatsv, myi, buddhim', niveshya,  
Nivsisyasi, myi, ev, atH, oordhvam', na, sanshayH || 8||**

Therefore, O Arjun! You –

<b>myi</b>	= on me	<b>atH</b>	= after
<b>manH</b>	= mind	<b>oordhvam'</b>	= this (you)
<b>aadhatsv</b>	= fix (and)	<b>myi</b>	= in me
<b>myi</b>	= in me	<b>ev</b>	= only
<b>ev</b>	= only	<b>nivsisyasi</b>	= will reside (there is)
<b>buddhim'</b>	= intellect	<b>sanshayH</b>	= doubt
<b>niveshya</b>	= establish	<b>na</b>	= not

Fix your mind on me and establish your intellect in me alone. After this you will reside in me only. There is no doubt about it. (8)

**Ath, chittam', smaadhaatum', na, shaknoshi, myi, sthiram',  
Abhyaasyogen, tatH, mam', ichchh, aaptum', dhananjay || 9||**

And –

<b>ath</b>	= if (you)	<b>tatH</b>	= then
<b>chittam'</b>	= mind	<b>dhananjay</b>	= o Arjun!
<b>myi</b>	= in me	<b>abhyaasyogen</b>	= through yog of practice
<b>sthiram'</b>	= steadfastly	<b>mam'</b>	= me
<b>smaadhaatum'</b>	= to establish	<b>aaptum'</b>	= to attain
<b>na, shaknoshi</b>	= are not capable	<b>ichchh</b>	= seek

If you are not capable of establishing your mind steadfastly in me, then O Arjun, seek to attain me through yog of practice. (9)

**Abhyaase, api, asamarthH, asi, matkarmparamH, bhav,  
Madartham', api, karmaani, kurvan', siddhim', avaapasyasi || 10||**

And if you, aforesaid –

<b>abhyaase</b>	= in practice	<b>madartham'</b>	= for my sake
<b>api</b>	= even	<b>karmaani</b>	= actions
<b>asamarthH</b>	= in capable	<b>kurvan'</b>	= performing
<b>asi</b>	= are (then only)	<b>api</b>	= also
<b>matkarmparamH</b>	= devoted to performing deeds only for me	<b>siddhim'</b>	= accomplishment in the form of my attainment
<b>bhav</b>	= become (thus)	<b>avaapasyasi</b>	= will attain

If you are not even capable of doing practice then become devoted to performing deeds only for me. Thus even by performing actions for my sake, you will attain the accomplishment in the form of my attainment. (10)

**Ath, etat', api, ashaktH, asi, kartum', madhyogam', aashrithH, Sarvkarmfaltyaagm', tath, kuru, yataatmvaan' || 11||**

And –

<b>ath</b>	= if	<b>ashaktH</b>	= unable
<b>madhyogam'</b>	= yog in the form of my attainment	<b>asi</b>	= are
<b>aashrithH</b>	= relying on	<b>tath</b>	= then
<b>etat'</b>	= the aforesaid method	<b>yataatmvaan'</b>	= subduing mind and intellect etc
<b>kartum'</b>	= to do	<b>sarvkarmfaltyaagm'</b>	= relinquish the fruit of all actions
<b>api</b>	= also (you)	<b>kuru</b>	= do

If, relying on the yog in the form of my attainment, you are unable to even follow the aforesaid method, then subduing your mind and intellect etc, relinquish the fruit of all actions. (11)

**ShreyH, hi, gyaanm', abhyaasaat', gyaanaat', dhyaanm', vishishyate, Dhyaanaat', karmfaltyaagH, tyagaat', shaantiH, anantaram' || 12||**

<b>abhyaasaat'</b>	= to practice done without knowing the meaning	<b>dhyaanaat'</b>	= (even) to meditation
<b>gyaanm'</b>	= knowledge	<b>karmfaltyaagH</b>	= renunciation of the fruit of all actions (is superior)
<b>shreyH</b>	= is superior	<b>hi</b>	= because
<b>gyaanaat'</b>	= to knowledge	<b>tyagaat'</b>	= renunciation
<b>dhyaanm'</b>	= meditating on my i.e. God's image	<b>anantaram'</b>	= immediately
<b>vishishyate</b>	= is superior (and)	<b>shaantiH</b>	= supreme peace follows

Knowledge is superior to practice done without knowing the meaning; meditating on my i.e. God's image is superior to knowledge, and renunciation of the fruit of all actions is even superior to meditation because supreme peace immediately follows renunciation. (12)

**Adweshta, sarvbhootaanaam', mairH, karunH, ev, ch,**

NirmmH, nirahankaarH, samduHkhsukhH, kshami || 13||  
 SantushtH, satatam', yogi, yataatma, dridnishchayH,  
 Myi, arpitmanobuddhiH, yaH, mad'bhaktH, saH, me, priyaH | 14|  
 Thus, having attained peace –

<b>yaH</b>	= he who	<b>yogi</b>	= yogi
<b>sarvbhootaanaam'</b>	= towards all beings	<b>satatam'</b>	= constantly
<b>adweshta</b>	= free from hatred	<b>santushtH</b>	= contented
<b>maitrH</b>	= everyone's selfless friend	<b>yataatma</b>	= who has subdued mind, senses and body (and)
<b>ch</b>	= and	<b>dridnishchayH</b>	= who has firm faith in me
<b>karunH</b>	= is compassionate without any motive	<b>sah</b>	= he
<b>ev</b>	= and	<b>myi</b>	= to me
<b>nirmmH</b>	= free from affection	<b>arpitmanobuddhiH</b>	= who has surrendered mind and intellect
<b>nirahankaarH</b>	= free from arrogance	<b>madbhaktH</b>	= my devotee
<b>samduHkhsukhH</b>	= balanced in joys-sorrows (and)	<b>me</b>	= to me
<b>kshami</b>	= is forgiving i.e. provides fearlessness even to the perpetrator of a crime (and who)	<b>priyaH</b>	= is dear

He who is free from hatred towards all beings, is everyone's selfless friend and is compassionate without any motive, and is free from affection, free from arrogance, is balanced in joys-sorrows and is forgiving i.e. provides fearlessness even to the perpetrator of a crime, and that yogi who is ever-contented, who has subdued the mind, senses and body and has firm faith in me, that devotee of mine who has surrendered his mind and intellect to me is dear to me. (13-14)

Yasmaat', na, udwijate, lokH, lokaat', na, udwijte, ch, yaH,  
 HarshaamarshbhayodwegaeH, mukthH, yaH, saH, ch, me, priyaH || 15||  
 And –

<b>yasmaat'</b>	= by whom	<b>ch</b>	= and
<b>lokH</b>	= any living being	<b>yaH</b>	= who
<b>na, udwijte</b>	= is not agitated	<b>harshaamarsh- bhayodwegaeH</b>	= from elation, resentment, fear and agitation etc
<b>ch</b>	= and	<b>mukthH</b>	= is free
<b>yaH</b>	= who (himself also)	<b>saH</b>	= that devotee
<b>lokaat'</b>	= by any living being	<b>me</b>	= to me
<b>na, udwijte</b>	= is not agitated	<b>priyaH</b>	= is dear

By whom no living being is agitated and who himself also is not agitated by any living being, and who is free from elation, resentment, fear and agitation etc, that devotee is dear to me. (15)

**AnpekshH, shuchiH, dakshH, udaaseenH, gatvyathH,  
Sarvaarambparityaagi, yaH, mad'bhaktH, saH, me priyaH || 16||**

And –

<b>yaH</b>	= he who	<b>saH</b>	= he
<b>anpekshH</b>	= free from desires	<b>sarvaaramb-</b>	= who renounces all
<b>shuchiH</b>	= internally and externally pure	<b>parityaagi</b>	commencements
<b>dakshH</b>	= clever	<b>madbhaktH</b>	= my devotee
<b>udaaseenH</b>	= impartial (and)	<b>me</b>	= to me
<b>gatvyathH</b>	= free from sorrows	<b>priyaH</b>	= is dear

He, who is free from desires, is internally and externally pure, clever, impartial and free from sorrows, that devotee of mine, who has renounced all commencements, is dear to me. (16)

**YaH, na, hrshyati, na, dweshti, na, shochati, na, kaankshati,  
Shubhaashubparityaagi, bhaktimaan', yaH, saH, me, priyaH || 17||**

And –

<b>yaH</b>	= he who	<b>kaankshati</b>	= desires (and)
<b>na</b>	= neither	<b>yaH</b>	= who
<b>hrshyati</b>	= rejoices	<b>shubhaashub-</b>	= is a relinquisher of all good
<b>na</b>	= nor	<b>parityaagi</b>	and evil actions
<b>dweshti</b>	= hates	<b>saH</b>	= that
<b>na</b>	= nor	<b>bhaktimaan'</b>	= man full of devotion
<b>shochati</b>	= grieves	<b>me</b>	= to me
<b>na</b>	= nor	<b>priyaH</b>	= is dear

He who neither rejoices nor hates, nor grieves, nor desires and is a relinquisher of all the good and evil actions, that man full of devotion is dear to me. (17)

**SamH, shatrau, ch, mitre, ch, tatha, maanaapmaanyoH,  
SheetoshnsukhduHkheshu, samH, sangvivarjith || 18||**

And who –

<b>shatrau, mitre</b>	= to foe and to friend	<b>sheetoshnsukh-</b>	= heat and cold and
<b>ch</b>	= and	<b>duHkheshu</b>	joy and sorrow etc
<b>maanaapmaanyoH</b>	= to honour and	<b>samH</b>	= is alike
	ignominy	<b>ch</b>	= and
<b>samH</b>	= is alike	<b>sangvivarjith</b>	= is detached
<b>tatha</b>	= and		

He, who is alike to a foe and a friend and to honour and ignominy, and who is alike in heat and cold, joy and sorrow etc dualities and is detached. (18)

**TulyanindaastutiH, mauni, santushtH, yen, kenchit',  
AniketH, sthirmatiH, bhaktimaan', me, priyaH, narH || 19||**

And who –

<b>tulyanindaastutiH</b>	= who takes reproach and	<b>sthirmatiH</b>	= with stable mind
	praise alike		

<b>mauni</b>	= is contemplative	<b>bhaktimaan'</b>	= full of devotion
<b>yen, kenchit'</b>	= with any means of subsistence whatsoever	<b>narH</b>	= man
<b>santushtH</b>	= is always contented (and)	<b>me</b>	= to me
<b>aniketH</b>	= is free from affection and attachment to the dwelling place (he)	<b>priyaH</b>	= is dear

He, who takes reproach and praise alike, is contemplative and is always contented with any means of subsistence whatsoever, and who is free from affection and attachment to the dwelling place, that man with stable mind, full of devotion, is dear to me. (19)

**Ye, tu, dharmyamritm', idam', yatha, uktam', paryupaaste, ShraddhdhaanaaH, matparmaH, bhaktaH, te, ateev, me, priyaH || 20||**

<b>tu</b>	= but	<b>paryupaaste</b>	= lovingly consume without any selfish motive
<b>ye</b>	= who	<b>te</b>	= those
<b>shraddhdhaanaaH</b>	= endowed with faith	<b>bhaktaH</b>	= devotees
<b>matparmaH</b>	= devoted to me	<b>me</b>	= to me
<b>idam'</b>	= this	<b>ateev</b>	= extremely
<b>yatha, uktam'</b>	= above-mentioned	<b>priyaH</b>	= are dear
<b>dharmyamritm'</b>	= righteous nectar		

But those men endowed with faith who being devoted to me, lovingly consume this above-mentioned righteous nectar without any selfish motive, those devotees are extremely dear to me. (20)

## Photocopies of the Verses of Shrimadbhagavat Gita Chapter 13

## अथ त्रयोदशोऽध्यायः

श्रीभगवानुवाच

इदम्, शरीरम्, कौन्तेय, क्षेत्रम्, इति, अभिधीयते,  
एतत्, यः, वेत्ति, तम्, प्राहुः, क्षेत्रज्ञः, इति, तद्विदः ॥ १ ॥

उसके पश्चात् श्रीकृष्णभगवान् बोले—

कौन्तेय	= हे अर्जुन!	यः	= जो
इदम्	= यह	वेत्ति	= जानता है,
शरीरम्	= शरीर	तम्	= उसको
क्षेत्रम्	= 'क्षेत्र'*	क्षेत्रज्ञः	= 'क्षेत्रज्ञ'
इति	= इस (नामसे)	इति	= इस (नामसे)
अभिधीयते	= { कहा जाता है; (और)	तद्विदः	= { उनके तत्त्वको जाननेवाले ज्ञानीजन
एतत्	= इसको	प्राहुः	= कहते हैं।

क्षेत्रज्ञम्, च, अपि, माम्, विद्धि, सर्वक्षेत्रेषु, भारत,  
क्षेत्रक्षेत्रज्ञयोः, ज्ञानम्, यत्, तत्, ज्ञानम्, मतम्, मम ॥ २ ॥

भारत	= हे अर्जुन! (तू)	क्षेत्रक्षेत्रज्ञयोः	= { क्षेत्र-क्षेत्रज्ञका अर्थात् विकारसहित प्रकृतिका और पुरुषका
सर्वक्षेत्रेषु	= सब क्षेत्रोंमें		
क्षेत्रज्ञम्	= { क्षेत्रज्ञ अर्थात् जीवात्मा	यत्	= जो
अपि	= भी	ज्ञानम्	= तत्त्वसे जानना है <sup>२</sup>
माम्	= मुझे ही	तत्	= वह
विद्धि	= जान <sup>१</sup>	ज्ञानम्	= ज्ञान है—
च	= और	(इति)	= ऐसा
		मम	= मेरा
		मतम्	= मत है।

तत्, क्षेत्रम्, यत्, च, यादृक्, च, यद्विकारि, यतः, च, यत्,  
सः, च, यः, यत्प्रभावः, च, तत्, समासेन, मे, शृणु ॥ ३ ॥

इसलिये—

तत्	= वह	च	= तथा
क्षेत्रम्	= क्षेत्र	यद्विकारि	= { जिन विकारोंवाला है
यत्	= जो	च	= और
च	= और	यतः	= जिस कारणसे
यादृक्	= जैसा है		



यत्	= जो (हुआ है)	यत्प्रभावः	= { जिस प्रभाववाला है—
च	= तथा	तत्	= वह सब
सः	= { वह (क्षेत्रज्ञ भी)	समासेन	= संक्षेपमें
यः	= जो	मे	= मुझसे
च	= और	शृणु	= सुन।

ऋषिभिः, बहुधा, गीतम्, छन्दोभिः, विविधैः, पृथक्, ब्रह्मसूत्रपदैः, च, एव, हेतुमद्भिः, विनिश्चितैः ॥ ४ ॥

यह क्षेत्र तथा क्षेत्रज्ञका तत्त्व—

ऋषिभिः	= ऋषियोंद्वारा	च	= तथा
बहुधा	= बहुत प्रकारसे	विनिश्चितैः	= { भलीभाँति निश्चय किये हुए
गीतम्	= { कहा गया है (और)	हेतुमद्भिः	= युक्तियुक्त
विविधैः	= विविध	ब्रह्मसूत्रपदैः	= { ब्रह्मसूत्रके पदोंद्वारा
छन्दोभिः	= वेदमन्त्रोंद्वारा (भी)	एव	= भी
पृथक्	= विभागपूर्वक	(गीतम्)	= कहा गया है।
(गीतम्)	= कहा गया है		

महाभूतानि, अहङ्कारः, बुद्धिः, अव्यक्तम्, एव, च, इन्द्रियाणि, दश, एकम्, च, पञ्च, च, इन्द्रियगोचराः ॥ ५ ॥

महाभूतानि	= पाँच महाभूत <sup>१</sup>	इन्द्रियाणि	= इन्द्रियाँ <sup>२</sup> ,
अहङ्कारः	= अहंकार,	एकम्	= एक मन
बुद्धिः	= बुद्धि	च	= और
च	= और	पञ्च	= पाँच
अव्यक्तम्	= मूल प्रकृति	इन्द्रियगोचराः	= { इन्द्रियोंके विषय अर्थात् शब्द, स्पर्श, रूप, रस और गन्ध—
एव	= भी		
च	= तथा		
दश	= दस		

इच्छा, द्वेषः, सुखम्, दुःखम्, सङ्घातः, चेतना, धृतिः, एतत्, क्षेत्रम्, समासेन, सविकारम्, उदाहृतम् ॥ ६ ॥

तथा—

इच्छा	= इच्छा,	धृतिः	= { धृति <sup>१</sup> —( इस प्रकार)
द्वेषः	= द्वेष,	सविकारम्	= विकारोंके सहित <sup>२</sup>
सुखम्	= सुख,	एतत्	= यह
दुःखम्	= दुःख,	क्षेत्रम्	= क्षेत्र
सङ्घातः	= { स्थूल देहका पिण्ड,	समासेन	= संक्षेपमें
चेतना	= चेतना <sup>३</sup> (और)	उदाहृतम्	= कहा गया है।

अमानित्वम्, अदम्भित्वम्, अहिंसा, क्षान्तिः, आर्जवम्,  
आचार्योपासनम्, शौचम्, स्थैर्यम्, आत्मविनिग्रहः ॥ ७ ॥

और हे अर्जुन!—

अमानित्वम् = { श्रेष्ठताके अभिमानका अभाव,	आर्जवम् = { मन-वाणी आदिकी सरलता,
अदम्भित्वम् = { दम्भाचरणका अभाव,	आचार्योपासनम् = { श्रद्धाभक्तिसहित गुरुकी सेवा,
अहिंसा = { किसी भी प्राणीको किसी प्रकार भी न सताना,	शौचम् = { बाहर-भीतरकी शुद्धि*,
क्षान्तिः = क्षमाभाव,	स्थैर्यम् = { अन्तःकरणकी स्थिरता (और)
	आत्मविनिग्रहः = { मन-इन्द्रियोंसहित शरीरका निग्रह—

इन्द्रियार्थेषु, वैराग्यम्, अनहङ्कारः, एव, च,  
जन्ममृत्युजराव्याधिदुःखदोषानुदर्शनम् ॥ ८ ॥

तथा—

इन्द्रियार्थेषु = { इस लोक और परलोकके सम्पूर्ण भोगोंमें	अनहङ्कारः, एव = { अहंकारका भी अभाव
वैराग्यम् = { आसक्तिका अभाव	जन्ममृत्युजरा- व्याधिदुःख- = { जन्म, मृत्यु, जरा और रोग आदिमें दोषानुदर्शनम् = { दुःख और दोषोंका बार-बार विचार करना—
च = और	

असक्तिः, अनभिष्वङ्गः, पुत्रदारगृहादिषु,  
नित्यम्, च, समचित्तत्वम्, इष्टानिष्टोपपत्तिषु ॥ ९ ॥

तथा—

पुत्रदारगृहादिषु =	{ पुत्र-स्त्री-घर और धन आदिमें	इष्टानिष्टोपपत्तिषु =	{ प्रिय और अप्रियकी प्राप्तिमें
असक्तिः =	{ आसक्तिका अभाव,	नित्यम् =	सदा ही
अनभिष्वङ्गः =	ममताका न होना	समचित्तत्वम् =	{ चित्तका सम रहना—
च =	तथा		

मयि, च, अनन्ययोगेन, भक्तिः, अव्यभिचारिणी,  
विविक्तदेशसेवित्वम्, अरतिः, जनसंसदि ॥ १० ॥

और—

मयि =	मुझ परमेश्वरमें	विविक्तदेश- सेवित्वम् =	{ एकान्त और शुद्ध देशमें रहनेका स्वभाव (और)
अनन्ययोगेन =	अनन्य योगके द्वारा	जनसंसदि =	{ विषयासक्त मनुष्योंके समुदायमें
अव्यभिचारिणी =	अव्यभिचारिणी	अरतिः =	प्रेमका न होना—
भक्तिः =	भक्ति <sup>१</sup>		
च =	तथा		

अध्यात्मज्ञाननित्यत्वम्, तत्त्वज्ञानार्थदर्शनम्,  
एतत्, ज्ञानम्, इति, प्रोक्तम्, अज्ञानम्, यत्, अतः, अन्यथा ॥ ११ ॥

तथा—

अध्यात्मज्ञान- नित्यत्वम् =	{ अध्यात्मज्ञानमें <sup>२</sup> नित्य स्थिति (और)	ज्ञानम् =	ज्ञान <sup>३</sup> है (और)
तत्त्वज्ञानार्थ- दर्शनम् =	{ तत्त्वज्ञानके अर्थरूप परमात्माको ही देखना—	यत् =	जो
एतत् =	यह सब	अतः =	इससे
		अन्यथा =	विपरीत है,
		अज्ञानम् =	वह अज्ञान है*,
		इति =	ऐसा
		प्रोक्तम् =	कहा है।

ज्ञेयम्, यत्, तत्, प्रवक्ष्यामि, यत्, ज्ञात्वा, अमृतम्, अश्नुते,  
अनादिमत्, परम्, ब्रह्म, न, सत्, तत्, न, असत्, उच्यते ॥ १२ ॥

और हे अर्जुन!—

यत्	= जो	तत्	= वह
ज्ञेयम्	= { जाननेयोग्य है ( तथा )	अनादिमत्	= अनादिवाला
यत्	= जिसको	परम्	= परम
ज्ञात्वा	= जानकर ( मनुष्य )	ब्रह्म	= ब्रह्म
अमृतम्	= परमानन्दको	न	= न
अश्नुते	= प्राप्त होता है,	सत्	= सत् ( ही )
तत्	= उसको	उच्यते	= कहा जाता है,
प्रवक्ष्यामि	= { भलीभाँति कहूँगा ।	न	= न
		असत्	= असत् ( ही ) ।

सर्वतःपाणिपादम्, तत्, सर्वतोऽक्षिशिरोमुखम्,  
सर्वतःश्रुतिमत्, लोके, सर्वम्, आवृत्य, तिष्ठति ॥ १३ ॥

परंतु—

तत्	= वह	सर्वतःश्रुतिमत्	= { सब ओर कानवाला है ।
सर्वतःपाणिपादम्	= { सब ओर हाथ-पैरवाला,	( यतः )	= क्योंकि ( वह )
सर्वतोऽक्षि-	= { सब ओर नेत्र, सिर और मुखवाला ( तथा )	लोके	= संसारमें
शिरोमुखम्		सर्वम्	= सबको
		आवृत्य	= व्याप्त करके
		तिष्ठति	= स्थित है* ।

सर्वेन्द्रियगुणाभासम्, सर्वेन्द्रियविवर्जितम्,  
असक्तम्, सर्वभृत्, च, एव, निर्गुणम्, गुणभोक्तृ, च ॥ १४ ॥

और वह—

सर्वेन्द्रियगुणाभासम्	= { सम्पूर्ण इन्द्रियोंके विषयोंको जाननेवाला है, ( परंतु वास्तवमें )	असक्तम्	= आसक्तिरहित ( होनेपर )
		एव	= भी
		सर्वभृत्	= { सबका धारण-पोषण करनेवाला
सर्वेन्द्रियविवर्जितम्	= { सब इन्द्रियोंसे रहित है	च	= और
		निर्गुणम्	= निर्गुण होनेपर ( भी )
च	= तथा	गुणभोक्तृ	= { गुणोंको भोगनेवाला है ।

बहिः, अन्तः, च, भूतानाम्, अचरम्, चरम्, एव, च, सूक्ष्मत्वात्, तत्, अविज्ञेयम्, दूरस्थम्, च, अन्तिके, च, तत् ॥ १५ ॥

तथा वह—

भूतानाम्	= चराचर सब भूतोंके	सूक्ष्मत्वात्	= सूक्ष्म होनेसे
बहिः, अन्तः	= { बाहर-भीतर (परिपूर्ण है)	अविज्ञेयम्	= अविज्ञेय है <sup>१</sup>
च	= और	च	= तथा
चरम्, अचरम्	= चर-अचररूप	अन्तिके	= अति समीपमें <sup>२</sup>
एव	= भी (वही है;)	च	= और
च	= और	दूरस्थम्	= दूरमें भी स्थित <sup>३</sup>
तत्	= वह	तत्	= वही है।

अविभक्तम्, च, भूतेषु, विभक्तम्, इव, च, स्थितम्, भूतभर्तु, च, तत्, ज्ञेयम्, ग्रसिष्णु, प्रभविष्णु, च ॥ १६ ॥

तथा वह परमात्मा—

अविभक्तम्	= { विभागरहित एक रूपसे आकाशके सदृश परिपूर्ण होनेपर	ज्ञेयम्	= जाननेयोग्य परमात्मा
च	= भी	भूतभर्तु	= { विष्णुरूपसे भूतोंको धारण-पोषण करनेवाला
भूतेषु	= { चराचर सम्पूर्ण भूतोंमें	च	= और
विभक्तम्, इव	= विभक्त-सा	ग्रसिष्णु	= { रुद्ररूपसे संहार करनेवाला
स्थितम्	= { स्थित <sup>१</sup> (प्रतीत होता है);	च	= तथा
च	= तथा	प्रभविष्णु	= { ब्रह्मरूपसे सबको उत्पन्न करनेवाला है।
तत्	= वह		

ज्योतिषाम्, अपि, तत्, ज्योतिः, तमसः, परम्, उच्यते, ज्ञानम्, ज्ञेयम्, ज्ञानगम्यम्, हृदि, सर्वस्य, विष्ठितम् ॥ १७ ॥

और—

तत्	= वह परब्रह्म	तमसः	= मायासे
ज्योतिषाम्	= ज्योतियोंका	परम्	= अत्यन्त परे
अपि	= भी	उच्यते	= { कहा जाता है। (वह परमात्मा)
ज्योतिः	= ज्योति <sup>२</sup> (एवं)		

ज्ञानम्	= बोधस्वरूप,	(और)
ज्ञेयम्	= जाननेके योग्य (एवं)	सर्वस्य = सबके
ज्ञानगम्यम्	= { तत्त्वज्ञानसे प्राप्त करनेयोग्य है	हृदि = हृदयमें
		विष्टितम् = { विशेषरूपसे स्थित है।

इति, क्षेत्रम्, तथा, ज्ञानम्, ज्ञेयम्, च, उक्तम्, समासतः,  
मद्भक्तः, एतत्, विज्ञाय, मद्भावाय, उपपद्यते ॥ १८ ॥

हे अर्जुन!—

इति	= इस प्रकार	समासतः	= संक्षेपसे
क्षेत्रम्	= क्षेत्र <sup>१</sup>	उक्तम्	= कहा गया।
तथा	= तथा	मद्भक्तः	= मेरा भक्त
ज्ञानम्	= ज्ञान <sup>२</sup>	एतत्	= इसको
च	= और	विज्ञाय	= तत्त्वसे जानकर
ज्ञेयम्	= { जानने योग्य परमात्माका स्वरूप <sup>३</sup>	मद्भावाय	= मेरे स्वरूपको
		उपपद्यते	= प्राप्त होता है।

प्रकृतिम्, पुरुषम्, च, एव, विद्धि, अनादी, उभौ, अपि,  
विकारान्, च, गुणान्, च, एव, विद्धि, प्रकृतिसम्भवान् ॥ १९ ॥

और हे अर्जुन!—

प्रकृतिम्	= प्रकृति	विकारान्	= { राग-द्वेषादि विकारोंको
च	= और	च	= तथा
पुरुषम्	= पुरुष—	गुणान्	= { त्रिगुणात्मक सम्पूर्ण पदार्थोंको
उभौ	= इन दोनोंको	अपि	= भी
एव	= ही (तू)	प्रकृतिसम्भवान्,	= { प्रकृतिसे
अनादी	= अनादि	एव	= { ही उत्पन्न
विद्धि	= जान	विद्धि	= जान।
च	= और		

कार्यकरणकर्तृत्वे, हेतुः, प्रकृतिः, उच्यते,  
पुरुषः, सुखदुःखानाम्, भोक्तृत्वे, हेतुः, उच्यते ॥ २० ॥

क्योंकि—

कार्यकरणकर्तृत्वे =	{ कार्य और करणको * उत्पन्न करनेमें	पुरुषः =	जीवात्मा
हेतुः =	हेतु	सुखदुःखानाम् =	सुख-दुःखोंके
प्रकृतिः =	प्रकृति	भोक्तृत्वे =	{ भोक्तापनमें अर्थात् भोगनेमें
उच्यते =	कही जाती है (और)	हेतुः =	हेतु
		उच्यते =	कहा जाता है।

पुरुषः, प्रकृतिस्थः, हि, भुङ्क्ते, प्रकृतिजान्, गुणान्,  
कारणम्, गुणसङ्गः, अस्य, सदसद्योनिजन्मसु ॥ २१ ॥

परंतु—

प्रकृतिस्थः =	प्रकृतिमें <sup>२</sup> स्थित	गुणसङ्गः =	गुणोंका संग (ही)
हि =	ही	अस्य =	इस जीवात्माके
पुरुषः =	पुरुष		
प्रकृतिजान् =	प्रकृतिसे उत्पन्न		
गुणान् =	{ त्रिगुणात्मक पदार्थोंको	सदसद्योनिजन्मसु =	{ अच्छी-बुरी योनियोंमें जन्म लेनेका
भुङ्क्ते =	{ भोगता है (और इन)	कारणम् =	कारण है <sup>२</sup> ।

उपद्रष्टा, अनुमन्ता, च, भर्ता, भोक्ता, महेश्वरः,  
परमात्मा, इति, च, अपि, उक्तः, देहे, अस्मिन्, पुरुषः, परः ॥ २२ ॥

अस्मिन् =	इस	भर्ता =	{ सबका धारण-पोषण करनेवाला होनेसे भर्ता,
देहे (स्थितः) अपि =	देहमें स्थित	भोक्ता =	जीवरूपसे भोक्ता,
पुरुषः =	यह आत्मा (वास्तवमें)	महेश्वरः =	{ ब्रह्मा आदिका भी स्वामी होनेसे महेश्वर
परः ( एव ) =	{ परमात्मा <sup>३</sup> ही है। (वही)	च =	और
उपद्रष्टा =	साक्षी होनेसे उपद्रष्टा	परमात्मा =	{ शुद्ध सच्चिदानन्दधन होनेसे परमात्मा—
च =	और	इति =	ऐसा
अनुमन्ता =	{ यथार्थ सम्मति देनेवाला होनेसे अनुमन्ता,	उक्तः =	कहा गया है।

यः, एवम्, वेत्ति, पुरुषम्, प्रकृतिम्, च, गुणैः, सह,  
सर्वथा, वर्तमानः, अपि, न, सः, भूयः, अभिजायते ॥ २३ ॥

एवम्	= इस प्रकार	सः	= वह
पुरुषम्	= पुरुषको	सर्वथा	= सब प्रकारसे
च	= और	वर्तमानः	= { कर्तव्य कर्म करता हुआ
गुणैः	= गुणोंके	अपि	= भी
सह	= सहित	भूयः	= फिर
प्रकृतिम्	= प्रकृतिको	न	= नहीं
यः	= जो मनुष्य	अभिजायते	= जन्मता।
वेत्ति	= तत्त्वसे जानता है*		

ध्यानेन, आत्मनि, पश्यन्ति, केचित्, आत्मानम्, आत्मना,  
अन्ये, साङ्ख्येन, योगेन, कर्मयोगेन, च, अपरे ॥ २४ ॥

हे अर्जुन! उस परमपुरुष—

आत्मानम्	= परमात्माको	अन्ये	= अन्य कितने ही
केचित्	= कितने ही मनुष्य तो	साङ्ख्येन योगेन	= ज्ञानयोग <sup>२</sup> के द्वारा
आत्मना	= { शुद्ध हुई सूक्ष्म बुद्धिसे	च	= और
ध्यानेन	= ध्यानके द्वारा <sup>१</sup>	अपरे	= दूसरे (कितने ही)
आत्मनि	= हृदयमें	कर्मयोगेन	= कर्मयोगके द्वारा <sup>३</sup>
पश्यन्ति	= देखते हैं,	(पश्यन्ति)	= { देखते हैं अर्थात् प्राप्त करते हैं।

अन्ये, तु, एवम्, अजानन्तः, श्रुत्वा, अन्येभ्यः, उपासते,  
ते, अपि, च, अतितरन्ति, एव, मृत्युम्, श्रुतिपरायणाः ॥ २५ ॥

तु	= परंतु	अन्येभ्यः	= { दूसरोंसे अर्थात् तत्त्वके जाननेवाले पुरुषोंसे
अन्ये	= { इनसे दूसरे अर्थात् जो मन्द बुद्धिवाले पुरुष हैं, वे	श्रुत्वा	= { सुनकर ही (तदनुसार)
एवम्	= इस प्रकार	उपासते	= उपासना करते हैं <sup>४</sup>
अजानन्तः	= न जानते हुए		



च	= और	अपि	= भी
ते	= वे	मृत्युम्	= { मृत्युरूप संसारसागरको
श्रुतिपरायणाः	= { श्रवणपरायण पुरुष	अतितरन्ति, एव	= { निःसन्देह तर जाते हैं।

यावत्, सञ्जायते, किञ्चित्, सत्त्वम्, स्थावरजङ्गमम्,  
क्षेत्रक्षेत्रज्ञसंयोगात्, तत्, विद्धि, भरतर्षभ ॥ २६ ॥

भरतर्षभ	= हे अर्जुन!	तत्	= उन सबको (तू)
यावत्	= यावन्मात्र	क्षेत्रक्षेत्रज्ञसंयोगात्	= { क्षेत्र और क्षेत्रज्ञके संयोगसे ही (उत्पन्न)
किञ्चित्	= जितने भी	विद्धि	= जान।
स्थावरजङ्गमम्	= स्थावरजंगम		
सत्त्वम्	= प्राणी		
सञ्जायते	= उत्पन्न होते हैं,		

समम्, सर्वेषु, भूतेषु, तिष्ठन्तम्, परमेश्वरम्,  
विनश्यत्सु, अविनश्यन्तम्, यः, पश्यति, सः, पश्यति ॥ २७ ॥

इस प्रकार जानकर—

यः	= जो पुरुष	अविनश्यन्तम्	= { नाशरहित (और)
विनश्यत्सु	= नष्ट होते हुए	समम्	= समभावसे
सर्वेषु	= सब	तिष्ठन्तम्	= स्थित
भूतेषु	= चराचर भूतोंमें	पश्यति	= देखता है,
परमेश्वरम्	= परमेश्वरको	सः	= वही (यथार्थ)
		पश्यति	= देखता है।

समम्, पश्यन्, हि, सर्वत्र, समवस्थितम्, ईश्वरम्,  
न, हिनस्ति, आत्मना, आत्मानम्, ततः, याति, पराम्, गतिम् ॥ २८ ॥

हि	= { क्योंकि (जो पुरुष)	आत्मना	= अपने द्वारा
सर्वत्र	= सबमें	आत्मानम्	= अपनेको
समवस्थितम्	= समभावसे स्थित	न हिनस्ति	= नष्ट नहीं करता <sup>१</sup> ,
ईश्वरम्	= परमेश्वरको	ततः	= इससे (वह)
समम्	= समान	पराम्	= परम
पश्यन्	= देखता हुआ	गतिम्	= गतिको
		याति	= प्राप्त होता है।

प्रकृत्या, एव, च, कर्माणि, क्रियमाणानि, सर्वशः,  
यः, पश्यति, तथा, आत्मानम्, अकर्तारम्, सः, पश्यति ॥ २९ ॥

च	= और	पश्यति	= देखता है <sup>२</sup>
यः	= जो पुरुष	तथा	= और
कर्माणि	= सम्पूर्ण कर्मोंको	आत्मानम्	= आत्माको
सर्वशः	= सब प्रकारसे	अकर्तारम्	= अकर्ता
प्रकृत्या	= प्रकृतिके द्वारा	पश्यति	= देखता है,
एव	= ही	सः	= वही (यथार्थ)
क्रियमाणानि	= किये जाते हुए	( पश्यति )	= देखता है ।

यदा, भूतपृथग्भावम्, एकस्थम्, अनुपश्यति,  
ततः, एव, च, विस्तारम्, ब्रह्म, सम्पद्यते तदा ॥ ३० ॥

और—

यदा	= जिस क्षण (यह पुरुष)	एव	= ही
भूतपृथग्भावम्	= { भूतोंके पृथक्- पृथक् भावको	विस्तारम्	= { सम्पूर्ण भूतोंका विस्तार
एकस्थम्	= { एक परमात्मामें ही स्थित	अनुपश्यति	= देखता है,
च	= तथा	तदा	= उसी क्षण (वह)
ततः	= उस परमात्मासे	ब्रह्म	= { सच्चिदानन्दधन ब्रह्मको
		सम्पद्यते	= प्राप्त हो जाता है ।

अनादित्वात्, निर्गुणत्वात्, परमात्मा, अयम्, अव्ययः,  
शरीरस्थः, अपि, कौन्तेय, न, करोति, न, लिप्यते ॥ ३१ ॥

कौन्तेय	= हे अर्जुन!	शरीरस्थः	= शरीरमें स्थित होनेपर
अनादित्वात्	= अनादि होनेसे(और)	अपि	= भी (वास्तवमें)
निर्गुणत्वात्	= निर्गुण होनेसे	न	= न (तो)
अयम्	= यह	करोति	= कुछ करता है और
अव्ययः	= अविनाशी	न	= न
परमात्मा	= परमात्मा	लिप्यते	= लिप्त ही होता है ।

यथा, सर्वगतम्, सौक्ष्म्यात्, आकाशम्, न, उपलिप्यते,  
सर्वत्र, अवस्थितः, देहे, तथा, आत्मा, न, उपलिप्यते ॥ ३२ ॥

यथा	= जिस प्रकार	देहे	= देहमें
सर्वगतम्	= सर्वत्र व्याप्त	सर्वत्र	= सर्वत्र
आकाशम्	= आकाश	अवस्थितः	= स्थित
सौक्ष्म्यात्	= { सूक्ष्म होनेके कारण	आत्मा	= { आत्मा (निर्गुण होनेके कारण देहके गुणोंसे)
न, उपलिप्यते	= लिप्त नहीं होता,	न, उपलिप्यते	= लिप्त नहीं होता ।
तथा	= वैसे ही		

यथा, प्रकाशयति, एकः, कृत्स्नम्, लोकम्, इमम्, रविः,  
क्षेत्रम्, क्षेत्री, तथा, कृत्स्नम्, प्रकाशयति, भारत ॥ ३३ ॥

भारत	= हे अर्जुन!	प्रकाशयति	= { प्रकाशित करता है,
यथा	= जिस प्रकार	तथा	= उसी प्रकार
एकः	= एक ही	क्षेत्री	= एक ही आत्मा
रविः	= सूर्य	कृत्स्नम्	= सम्पूर्ण
इमम्	= इस	क्षेत्रम्	= क्षेत्रको
कृत्स्नम्	= सम्पूर्ण	प्रकाशयति	= प्रकाशित करता है ।
लोकम्	= ब्रह्माण्डको		

क्षेत्रक्षेत्रज्ञयोः, एवम्, अन्तरम्, ज्ञानचक्षुषा,  
भूतप्रकृतिमोक्षम्, च, ये, विदुः, यान्ति, ते, परम् ॥ ३४ ॥

एवम्	= इस प्रकार	ये	= जो पुरुष
क्षेत्रक्षेत्रज्ञयोः	= { क्षेत्र और क्षेत्रज्ञके	ज्ञानचक्षुषा	= ज्ञान-नेत्रोंद्वारा
अन्तरम्	= भेदको*	विदुः	= तत्त्वसे जानते हैं,
च	= तथा	ते	= वे महात्माजन
भूतप्रकृतिमोक्षम्	= { कार्यसहित प्रकृतिसे मुक्त होनेको	परम्	= { परम ब्रह्म परमात्माको
		यान्ति	= प्राप्त होते हैं ।

## Photocopies of the Verses of Shrimadbhagavat Gita Chapter 13

## Chapter Thirteen

God said

Idam', shareeram', kauntey, kshetrm', iti, abhidheeyate,  
Etat', yaH, vetti, tam', praahuH, kshetragyah, iti, tadvidH || 1 ||

Thereafter, Lord Shri Krishna said –

<b>kauntey</b>	= O Arjun!	<b>yaH</b>	= who
<b>idam'</b>	= this	<b>vetti</b>	= knows
<b>shareeram'</b>	= body	<b>tam'</b>	= him
<b>kshetrm'</b>	= 'Kshetr'	<b>kshetragyah</b>	= 'Kshetragyah'
<b>iti</b>	= this (by name)	<b>iti</b>	= this (by name)
<b>abhidheeyate</b>	= is called (and)	<b>tadvidH</b>	= learned men who know their reality
<b>etat'</b>	= this	<b>praahuH</b>	= call

O Arjun! This body is called by the name Kshetr and he who knows this is called by the name Kshetragyah by learned men who know their reality. (1)

Kshetragyam', ch, api, mam', viddhi, sarvkshetreshu, bharat,  
Kshetrkshetragyoh, gyaanm', yat', tat', gyaanm', matam', mm || 2 ||

<b>bharat</b>	= O Arjun! (you)	<b>kshetrkshetragyoh</b>	= of Kshetr-Kshetragyah i.e. of Prakriti and Purush along with vices
<b>sarvkshetreshu</b>	= in all Kshetras i.e. bodies	<b>yat'</b>	= that
<b>kshetragyam'</b>	= Kshetragyah i.e. soul	<b>gyaanm'</b>	= knowing in reality
<b>api</b>	= also	<b>tat'</b>	= that
<b>mam'</b>	= me only	<b>gyaanm'</b>	= is knowledge
<b>viddhi</b>	= know	<b>(iti)</b>	= such
<b>ch</b>	= and	<b>mm</b>	= my
		<b>matam'</b>	= opinion

O Arjun! Know me alone as the Kshetragyah i.e. soul in all the Kshetras i.e. bodies, and knowing Kshetr-Kshetragyah i.e. Prakriti and Purush along with vices in reality is knowledge; this is my opinion. (2)

Tat', kshetrm', yat', ch, yaadrk', ch, yadvikaari, yatH, ch, yat',  
SaH, ch, yaH, yatprbhaavH, ch, tat', samaasen, me, shrnu || 3 ||

Therefore –

<b>tat'</b>	= that	<b>ch</b>	= and
<b>kshetrm'</b>	= Kshetr or body	<b>saH</b>	= that (Kshetragyah also)
<b>yat'</b>	= what	<b>yaH</b>	= what
<b>ch</b>	= and	<b>ch</b>	= and

<b>yaadrk'</b>	= what it is like	<b>yatprbhaavH</b>	= what influence it has
<b>ch</b>	= and	<b>tat'</b>	= all that
<b>yadvikaari</b>	= what vices it has	<b>samaasen</b>	= in brief
<b>ch</b>	= and	<b>me</b>	= from me
<b>yathH</b>	= from what cause	<b>shrnu</b>	= hear
<b>yat'</b>	= what (has happened)		

What that Kshetr is and what is it like, and what vices it has and from what cause, what has happened, and also what is that Kshetrasya and what influence it has, hear all that from me in brief. (3)

**RishibhiH, bahudha, geetam', chhandobhiH, vividhaeH, prthak',  
BrahmsootrapadaeH, ch, ev, hetumadbhiH, vinishchitaeH || 4||**

This truth about Kshetr and Kshetrasya –

<b>rishibhiH</b>	= by the sages	<b>ch</b>	= and
<b>bahudha</b>	= in many ways	<b>vinishchitaeH</b>	= properly concluded
<b>geetam'</b>	= is stated (and)	<b>hetumadbhiH</b>	= reasoned
<b>vividhaeH</b>	= numerous	<b>brahmsootrapadaeH</b>	= by verses of Brahmsutra
<b>chhandobhiH</b>	= by Vedic mantras (also)	<b>ev</b>	= also
<b>prthak'</b>	= separately	<b>(geetam')</b>	= has been stated
<b>(geetam')</b>	= has been stated		

It has been stated by the sages in many ways, and has also been stated separately by numerous Vedic mantras and by properly concluded, reasoned verses of Brahmsutra. (4)

**Mahabhootani, ahankaarH, buddhiH, avyaktm', ev, ch,  
Indriyaani, dash, ekam', ch, panch, ch, indriyagochraH || 5||**

<b>mahabhootani</b>	= the five great elements	<b>dash</b>	= ten
<b>ahankaarH</b>	= the ego	<b>indriyaani</b>	= senses
<b>buddhiH</b>	= the intellect	<b>ekam'</b>	= one mind
<b>ch</b>	= and	<b>ch</b>	= and
<b>avyaktm'</b>	= the Primordial Prakriti	<b>panch</b>	= five
<b>ev</b>	= also	<b>indriyagochraH</b>	= objects of senses i.e. sound, touch, sight, taste and smell
<b>ch</b>	= and		

The five great elements, the ego, the intellect and also the Primordial Prakriti and the ten senses, one mind and the five objects of senses i.e. sound, touch, sight, taste and smell. (5)

**Ichchha, dweshH, sukham', duHkham', sanghaatH, chetna, dhrtiH,  
Etat', kshetrm', samaasen, savikaaram', udaahrtam' || 6||**

And –

<b>ichchha</b>	= desire	<b>dhrtiH</b>	= steadfastness (thus)
<b>dweshH</b>	= hatred	<b>savikaaram'</b>	= along with the disorders

<b>sukham'</b> = joy	<b>etat'</b> = this
<b>duHkham'</b> = sorrow	<b>kshetrm'</b> = Kshetr
<b>sanghaath</b> = the physical body	<b>samaasen</b> = in brief
<b>chetna</b> = consciousness (and)	<b>udaahrtam'</b> = has been stated

Desire, hatred, joy, sorrow, the physical body, consciousness and steadfastness, thus along with the disorders, this Kshetr has been stated in brief. (6)

**Amaanitvam', adambhitvam', ahinsa, kshaantiH, aarjavam',  
Aachaaryopaasnam', shauchm', sthairyam', aatmvinigrH || 7||**

And O Arjun –

<b>amaanitvam'</b> = absence of pride	<b>aachaaryopaasnam'</b> = service to Guru with faith and devotion
<b>adambhitvam'</b> = absence of pretentiousness	<b>shauchm'</b> = internal and external purity
<b>ahinsa</b> = non-violence, to not torture any living being in any way	<b>sthairyam'</b> = steadiness of inner- self (and)
<b>kshaantiH</b> = forgiveness	<b>aatmvinigrH</b> = control of body, mind and senses
<b>aarjavam'</b> = simplicity of mind and speech	

Absence of pride, absence of pretentiousness, non-violence - to not torture any living being in any way, forgiveness, simplicity of mind and speech, service to Guru with faith and devotion, internal and external purity, steadiness of inner-self and control of body, mind and senses. (7)

**Indriyaartheshu, vairaagyam', anahankaarH, ev, ch,  
JanmmrityujaraavyaadhiduHkhdoshaanudarshnm' || 8||**

And –

<b>indriyaartheshu</b> = to the enjoyments of this world and the next	<b>janmmrityujaraa- vyaadhiduHkh- doshaanudarshnm'</b> = to repeatedly reflect on the grief and flaws in birth, death, old age and disease etc
<b>vairaagyam'</b> = absence of attachment	
<b>ch</b> = and	
<b>anahankaarH, ev</b> = also absence of ego	

Absence of attachment to the enjoyments of this world and the next, and also absence of ego; to repeatedly reflect on the grief and flaws in birth, death, old age and disease etc.

**AsaktiH, anbhishvangH, putrdaargrhaadishu,  
Nityam', ch, samchittvam', ishnaanishtoppattishu || 9||**

And –

<b>putrdaargrhaadishu</b> = to son-wife-home and wealth etc	<b>ishnaanishtoppattishu</b> = in the attainment of the pleasant and the unpleasant
<b>asaktiH</b> = absence of attachment	
<b>anbhishvangH</b> = absence of possessiveness	<b>nityam'</b> = always
<b>ch</b> = and	<b>samchittvam'</b> = equanimity of mind

Absence of attachment to son, wife, home and wealth etc, absence of possessiveness, and always equanimity of mind in the attainment of the pleasant and the unpleasant. (9)

**Myi, ch, ananyayogen, bhaktiH, avyabhicharini, Vivaktideshsevitvam', artiH, jansansadi || 10||**

And –

<b>myi</b>	= in me i.e. God	<b>ch</b>	= and
<b>ananyayogen</b>	= through exclusive worship	<b>vivaktidesh-sevitvam'</b>	= nature of living in solitary and pure place (and)
<b>avyabhicharini</b>	= faithful	<b>jansansadi</b>	= in the community of sensual men
<b>bhaktiH</b>	= devotion	<b>artiH</b>	= absence of affection

Faithful devotion to me, God, through exclusive worship and nature of living in solitary and pure place and to have no affection to the community of sensual men. (10)

**Adhyaatmgyaannityatvam', tatvagyaanaarthdarshnam', Etat', gyaanm', iti, proktam', agyaanm', yat', atH, anyatha || 11||**

And –

<b>adhyaatmgyaan-nityatvam'</b>	= constancy in spiritual knowledge (and)	<b>yat'</b>	= whatever
<b>tatvagyaanaarth-darshnam'</b>	= seeing God as the object of true knowledge	<b>atH</b>	= to this
<b>etat'</b>	= all this	<b>anyatha</b>	= contrary
<b>gyaanm'</b>	= is knowledge (and)	<b>agyaanm'</b>	= that is ignorance
		<b>iti</b>	= thus
		<b>proktam'</b>	= has been said

Constancy in spiritual knowledge and seeing God as the object true knowledge – all this is knowledge and whatever is contrary to this is ignorance – thus has been said. (11)

**Gyeyam', yat', tat', prvakshyaami, yat', gyaatva, amritm', ashnute, Anaadimat', param', Brahm, na, sat', tat', na, asat', uchyate || 12||**

And O Arjun –

<b>yat'</b>	= who	<b>anaadimat'</b>	= beginningless
<b>gyeyam'</b>	= worthy knowing (and)	<b>param'</b>	= Param
<b>yat'</b>	= whom	<b>brahm</b>	= Brahm
<b>gyaatva</b>	= knowing (man)	<b>na</b>	= neither
<b>amritm'</b>	= supreme bliss	<b>sat'</b>	= imperishable (only)
<b>ashnute</b>	= attains	<b>uchyate</b>	= is said to be
<b>tat'</b>	= that	<b>na</b>	= nor
<b>prvakshyaami</b>	= will properly state	<b>asat'</b>	= imperishable
<b>tat'</b>	= that		

I shall properly state that who is worthy of being known and knowing whom man attains supreme bliss. That beginningless Param Brahm is neither said to be imperishable nor perishable. (12)

**Sarvath paanipaadam', tat', sarvtokshishiromukham',  
SarvathHshrutimat', loke, sarvam', aavriya, tishthati || 13||**

But –

<b>tat'</b>	= he	<b>(yat ')</b>	= because (he)
<b>sarvath</b>	= with hands and feet in all	<b>loke</b>	= in the world
<b>paanipaadam'</b>	directions	<b>sarvam'</b>	= everyone
<b>sarvtokshi-</b>	= with eyes, heads and faces	<b>aavriya</b>	= pervading
<b>shiromukham'</b>	on all sides (and)	<b>tishthati</b>	= is situated
<b>sarvathHshrutimat'</b>	= with ears on all sides		

He has hands and feet in all directions, has eyes, heads and faces on all sides, and has ears all-around. Because he is situated pervading everyone in the world. (13)

**Sarvendriyagunaabhaasm', sarvendriyavivarjitam',  
Asaktm', sarvbhrit', ch, ev, nirgunm', gunbhoktr, ch || 14||**

And he –

<b>sarvendriyagunaabhaasm'</b>	= he is the knower of the objects of all senses (but in reality)	<b>ev</b>	= also
<b>sarvendriyavivarjitam'</b>	= is devoid of all senses	<b>sarvbhrit'</b>	= sustainer of all
<b>ch</b>	= and	<b>ch</b>	= and
<b>asaktm'</b>	= being detached	<b>nirgunm'</b>	= (even) despite being Nirgun (without qualities)
		<b>gunbhoktr</b>	= is the enjoyer of the gunas

He is the knower of the objects of all the senses, but in reality, is devoid of all the senses, and even though detached, is the sustainer of all, and despite being Nirgun (without gunas/qualities) is the enjoyer of the Gunas. (14)

**BahiH, antH, ch, bhootaanaam', acharam', charam', ev, ch,  
Sookshmtvaat', tat', avigyeyam', doorasthm', ch, antike, ch, tat' || 15||**

And he –

<b>bhootaanaam'</b>	= all the moving and unmoving beings	<b>sookshmtvaat'</b>	= because of being subtle
<b>bahiH, antH</b>	= inside and outside (exists)	<b>avigyeyam'</b>	= is incomprehensible
<b>ch</b>	= and	<b>ch</b>	= and
<b>charam', acharam'</b>	= in the form of moving and unmoving	<b>antike</b>	= very near
<b>ev</b>	= also (He alone is)	<b>ch</b>	= and
<b>ch</b>	= and	<b>doorasthm'</b>	= also situated far away
<b>tat'</b>	= He	<b>tat'</b>	= he only is

He exists inside and outside all the moving and unmoving beings and He alone is also present in the form of the moving and the unmoving, and because of being subtle, He is incomprehensible and He only is situated very near and also far away. (15)



**Avibhaktm', ch, bhooteshu, vibhaktm', iv, ch, sthitam',  
Bhootbhartr, ch, tat', gyeyam', grsishnu, prabhvishnu, ch || 16||**  
And that God –

<b>avibhaktm'</b>	= though (integral like space) in one undivided form	<b>gyeyam'</b>	= God worthy of being known
<b>ch</b>	= even	<b>bhootbhartr</b>	= sustainer of all beings in Vishnu form
<b>bhooteshu</b>	= in all animate and inanimate beings	<b>ch</b>	= and
<b>vibhaktm', iv</b>	= divided	<b>grsishnu</b>	= destroyer in Rudra form
<b>sthitam'</b>	= situated (appears)	<b>ch</b>	= and
<b>ch</b>	= and	<b>prabhvishnu</b>	= creator of all in Brahma form
<b>tat'</b>	= that		

Even though integral like space in one undivided form, He appears divided in animate and inanimate beings and that God, worthy of being known, is the sustainer of all beings in Vishnu-form and is the destroyer in Rudra form and the creator of all in Brahma form. (16)

**Jyotishaam', api, tat', jyotiH, tamasH, param', uchyate,  
Gyaanm', gyeyam', gyaangamyam', hrdi, sarvasya, vishthitam' || 17||**  
And –

<b>tat'</b>	= that Parbrahm	<b>gyaanm'</b>	= in the form of knowledge
<b>jyotishaam'</b>	= of the lights	<b>gyeyam'</b>	= worth knowing (and)
<b>api</b>	= also	<b>gyaangamyam</b>	= worth attaining through Tatvgyan (and)
<b>jyotiH</b>	= light (and)	<b>sarvasya</b>	= everyone's
<b>tamasH</b>	= Maya	<b>hrdi</b>	= in heart
<b>param'</b>	= far beyond	<b>vishthitam'</b>	= is particularly situated
<b>uchyate</b>	= is said to be (that God)		

That Parbrahm is said to be even the light of the lights and far beyond Maya. That God is worth knowing in the form of knowledge and is worth attaining through true spiritual knowledge and is particularly situated in everyone's heart. (17)

**Iti, kshetrm', tatha, gyaanm', gyeyam', ch, uktam', samaasath,  
Mad'bhaktH, etat', vigaay, mad'bhaavaay, uppadhyate || 18||**  
O Arjun –

<b>iti</b>	= thus	<b>uktam'</b>	= has been said
<b>kshetrm'</b>	= Kshetr (body)	<b>madbhaktH</b>	= my devotee
<b>tatha</b>	= and	<b>etat'</b>	= this
<b>gyaanm'</b>	= knowledge	<b>vigaay</b>	= knowing in reality
<b>ch</b>	= and	<b>madbhaavaay</b>	= my form
<b>gyeyam'</b>	= the form of God worth knowing	<b>uppadhyate</b>	= attains
<b>samaasath</b>	= in brief		

Thus the kshetr (body) and the knowledge and the form of the God worth knowing has been said in brief. Knowing this in reality, my devotee attains my form. (18)

**Prkritim', purusham', ch, ev, viddhi, anaadi, ubhau, api,  
Vikaaraan', ch, gunaan', ch, ev, viddhi, prakritisambhvaan' || 19||**

And O Arjun –

<b>prkritim'</b>	= Prakriti	<b>vikaaraan'</b>	= love and hatred etc defects
<b>ch</b>	= and	<b>ch</b>	= and
<b>purusham'</b>	= Purush	<b>gunaan'</b>	= everything pertaining to the three gunas
<b>ubhau</b>	= both these	<b>api</b>	= also
<b>ev</b>	= only (you)	<b>prakritisambhvaan'</b>	= born of Prakriti
<b>anaadi</b>	= beginningless	<b>ev</b>	= only
<b>viddhi</b>	= know	<b>viddhi</b>	= know
<b>ch</b>	= and		

Prakriti and Purush – know both these as beginningless, and know love-hatred etc defects and all that is pertaining to the three gunas to be born of Prakriti alone. (19)

**Kaaryakarankartritve, hetuH, prakritiH, uchyate,  
PurushH, sukhdHkhaanaam', bhoktritve, hetuH, uchyate || 20||**

Because –

<b>kaaryakarankartritve</b>	= in bringing forth the action and performance	<b>sukhdHkhaanaam'</b>	= of joys and sorrows
<b>hetuH</b>	= the cause	<b>bhoktritve</b>	= in the experience
<b>prakritiH</b>	= Prakriti	<b>hetuH</b>	= the cause
<b>uchyate</b>	= is said to be (and)	<b>uchyate</b>	= is said to be
<b>purushH</b>	= the soul		

Prakriti is said to be the cause in bringing forth the action and performance, and the soul is said to be the cause for the experiences of joys and sorrows. (20)

**PurushH, prkritisthH, hi, bhunkte, prakritijaan', gunaan',  
Kaarnam', gunsangH, asya, sadsadhyonijanmsu || 21||**

But –

<b>prkritisthH</b>	= situated in Prakriti	<b>bhunkte</b>	= enjoys (and these)
<b>hi</b>	= only	<b>gunsangH</b>	= association with gunas (only)
<b>purushH</b>	= Purush	<b>asya</b>	= of this soul
<b>prakritijaan'</b>	= born of Prakriti	<b>sadsadhyonijanmsu</b>	= for birth in good and bad wombs
<b>gunaan'</b>	= things pertaining to the three gunas	<b>kaarnam'</b>	= is responsible

Purush situated in Prakriti only enjoys the things pertaining to the three gunas born of Prakriti and the association with these gunas only is responsible for the birth of this soul in good and bad wombs. (21)

Updrshta, anumanta, ch, bharta, bhokta, maheshwarH,  
Parmatma, iti, ch, api, ukth, dehe, asmin', purushH, parH || 22||

<b>asmin'</b>	= this	<b>bharta</b>	= because of nurturing and protecting everyone, the sustainer
<b>dehe (sthith) api</b>	= situated in the body	<b>bhokta</b>	= the enjoyer as the embodied soul
<b>purushH</b>	= this soul (in reality)	<b>maheshwarH</b>	= Maheshwar because of being the lord of even Brahma etc
<b>parH (ev)</b>	= is God alone (he only)	<b>ch</b>	= and
<b>updrshta</b>	= spectator because of being witness	<b>parmatma</b>	= God because of being Pure Sachidanandghan
<b>ch</b>	= and	<b>iti</b>	= thus
<b>anumanta</b>	= because of giving genuine consent, the permitter	<b>ukth</b>	= has been called

This soul situated in this body, in reality, is God alone. He only has been called the spectator because of being the witness, and the permitter because of giving genuine consent, the sustainer because of nurturing and protecting everyone, the enjoyer as the embodied soul, the Maheshwar (the Greatest God) because of being the lord of even Brahma etc, and God because of being pure Sachidanandghan. (22)

YaH, evam', vetti, purusham', prakritim', ch, gunaeH, sah,  
Sarvatha, vartmaanH, api, na, saH, bhooyH, abhijaayte || 23||

<b>evam'</b>	= thus	<b>saH</b>	= he
<b>purusham'</b>	= Purush	<b>sarvatha</b>	= in every way
<b>ch</b>	= and	<b>vartmaanH</b>	= while performing duties
<b>gunaeH</b>	= Gunas	<b>api</b>	= even
<b>sah</b>	= along with	<b>bhooyH</b>	= again
<b>prakritim'</b>	= Prakriti	<b>na</b>	= not
<b>yaH</b>	= those men who	<b>abhijaayte</b>	= is born
<b>vetti</b>	= knows in reality		

Thus, he, who thus knows the Purush and Prakriti, along with the gunas, in reality, he even while performing duties in every way is not reborn. (23)

Dhyaanen, aatmni, pashyanti, kechit', aatmaanm', aatmna,  
Anye, saankhyen, yogen, karmyogen, ch, apre || 24||

O Arjun! That Supreme God–

<b>aatmaanm'</b>	= God	<b>anye</b>	= many others
<b>kechit'</b>	= many men	<b>saankhyen, yogen</b>	= through the Yog of knowledge
<b>aatmna</b>	= with refined and sharp intellect	<b>ch</b>	= and

<b>dhyaanen</b>	= through meditation
<b>aatmni</b>	= in the heart
<b>pashyanti</b>	= see

<b>apre</b>	= many others
<b>karmyogen</b>	= through yog of actions
<b>(pashyanti)</b>	= see i.e. attain

Many men see God in the heart with their refined and sharp intellect through meditation; many others through the yog of knowledge and many others see i.e. attain through yog of actions. (24)

**Anye, tu, evam', ajaananth, shrutva, anyebhyaH, upaaste, Te, api, ch, atitaranti, ev, mrityum', shrutiparaayanaH || 25||**

<b>tu</b>	= however
<b>anye</b>	= other than these i.e. the dim-witted men, they
<b>evam'</b>	= thus
<b>ajaananth</b>	= not knowing
<b>anyebhyaH</b>	= from others i.e. from men who know the truth
<b>shrutva</b>	= hearing (accordingly)
<b>upaaste</b>	= worship

<b>ch</b>	= and
<b>te</b>	= they
<b>shrutiparaayanaH</b>	= who are devoted to what they have heard
<b>api</b>	= also
<b>mrityum'</b>	= the death-like ocean of world
<b>atitaranti, ev</b>	= certainly cross

However, other than these i.e. the dim-witted men, not knowing thus, worship according to what they hear from others i.e. from the men who know the truth, and they, who are devoted to what they have heard, also certainly cross the death-like ocean of world. (25)

**Yaavat', sanjaayate, kinchit', satvam', sthaavarjamm', Kshetrkshetragyasanyogaat', tat', viddhi, bharatarshbh || 26||**

<b>bharatarshbh</b>	= O Arjun!
<b>yaavat'</b>	= as many as
<b>kinchit'</b>	= whatever
<b>sthaavarjamm'</b>	= animate and inanimate
<b>satvam'</b>	= beings

<b>sanjaayate</b>	= are born
<b>tat'</b>	= all of them (you)
<b>kshetrkshetragya-sanyogaat'</b>	= born from the union of Kshetr and Kshetragya only
<b>viddhi</b>	= know

O Arjun! Whatever animate and inanimate beings are born, know them all to be born from the union of Kshetr and Kshetragya. (26)

**Samm', sarveshu, bhooteshu, tishthantm', parmashwaram' Vinashyatsu, avinashyantm', yaH, pashyati, saH, pashyati || 27||**

Knowing thus –

<b>yaH</b>	= he who
<b>vinashyatsu</b>	= perishing
<b>sarveshu</b>	= all
<b>bhooteshu</b>	= animate and inanimate beings
<b>parmashwaram'</b>	= Supreme God

<b>avinashyantm'</b>	= imperishable (and)
<b>samm'</b>	= equally
<b>tishthantm'</b>	= existing
<b>pashyati</b>	= sees
<b>saH</b>	= he alone (really)
<b>pashyati</b>	= sees

## Photocopies of the Verses of Shrimadbhagavat Gita Chapter 13 429

He alone really sees, who sees the Supreme God as imperishable, and existing equally in all the perishing animate and inanimate beings.(27)

**Samm', pashyan', hi, sarvatr, samvasthitam', iishwaram'**  
**Na, hinasti, aatmna, aatmaanm', tath, yaati, paraam', gatim' || 28||**

<p><b>hi</b> = because (he who)</p> <p><b>sarvatr</b> = in all</p> <p><b>samvasthitam'</b> = present equally</p> <p><b>iishwaram'</b> = Supreme God</p> <p><b>samm'</b> = equally</p> <p><b>pashyan'</b> = seeing</p> <p><b>aatmna</b> = by himself</p>		<p><b>aatmaanm'</b> = the self</p> <p><b>na, hinasti</b> = does not destroy</p> <p><b>tath</b> = thereby (he)</p> <p><b>paraam'</b> = supreme</p> <p><b>gatim'</b> = state</p> <p><b>yaati</b> = attains</p>
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Because he, by seeing the Supreme God equally present in all, does not destroy the self by himself; thereby. he attains the supreme state. (28)

**Prkritya, ev, karmaani, kriyamaanaani, sarvashH,**  
**YaH, pashyati, tatha, aatmaanm', akartaarm', saH, pashyati || 29||**

<p><b>ch</b> = and</p> <p><b>yaH</b> = he who</p> <p><b>karmaani</b> = all the actions</p> <p><b>sarvashH</b> = in every way</p> <p><b>prkritya</b> = by Prakriti</p> <p><b>ev</b> = only</p> <p><b>kriyamaanaani</b> = being performed</p>		<p><b>pashyati</b> = sees</p> <p><b>tatha</b> = and</p> <p><b>aatmaanm'</b> = soul</p> <p><b>akartaarm'</b> = a non-doer</p> <p><b>pashyati</b> = sees</p> <p><b>saH</b> = he alone (truth)</p> <p><b>(pashyati)</b> = sees</p>
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And he who sees all the actions as being performed only by Prakriti in every way and sees the soul as the non-doer, only he sees the truth. (29)

**Yadaa, bhootprithagbhaavm', eksth'am', anupashyati,**  
**Tath, ev, ch, vistaarm', Brahm, sampadyate, tadaa || 30||**

And –

<p><b>yadaa</b> = the moment when (this man)</p> <p><b>bhootprithagbhaavm'</b> = the diversified existence of beings</p> <p><b>eksth'am'</b> = located in one God only</p> <p><b>ch</b> = and</p> <p><b>tath</b> = from that God</p> <p><b>ev</b> = only</p>		<p><b>vistaarm'</b> = expansion of all the beings</p> <p><b>anupashyati</b> = sees</p> <p><b>tadaa</b> = that very moment (he)</p> <p><b>brahm</b> = Sachidanandghan Brahm</p> <p><b>sampadyate</b> = attains</p>
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The moment this man sees the diversified existence of the beings as located in one God and the expansion of all the beings from that same God, that very moment, he attains the Sachidanandghan Brahm. (30)

**Anaaditvaat', nirguntvaat', parmatma, ayam', avyyaH,  
ShareerasthH, api, kauntey, na, karoti, na, lipyate || 31||**

<b>kauntey</b>	= O Arjun!	<b>shareerasthH</b>	= residing in the body
<b>anaaditvaat'</b>	= being beginningless (and)	<b>api</b>	= also (in reality)
<b>nirguntvaat'</b>	= being without attributes	<b>na</b>	= neither
<b>ayam'</b>	= this	<b>karoti</b>	= does anything
<b>avyyaH</b>	= immortal	<b>na</b>	= nor
<b>parmatma</b>	= God	<b>lipyate</b>	= gets tainted

O Arjun! Being beginningless and without attributes, this immortal God, though residing in the body, in reality, neither does anything, nor gets tainted. (31)

**Yatha, sarvgatam', saukshmyaat', aakaasham', na, uplipyate,  
Sarvatr, avasthithH, dehe, tatha, aatma, na, uplipyate || 32||**

<b>yatha</b>	= just as	<b>dehe</b>	= in the body
<b>sarvgatam'</b>	= the all-pervading	<b>sarvatr</b>	= everywhere
<b>aakaasham'</b>	= sky	<b>avasthithH</b>	= situated
<b>saukshmyaat'</b>	= because of being subtle	<b>aatma</b>	= soul (being without gunas/attributes, by the gunas of the body)
<b>na, uplipyate</b>	= is not tainted	<b>na, uplipyate</b>	= is not tainted
<b>tatha</b>	= similarly		

Just as the all-pervading sky because of being subtle is not tainted; similarly, the soul situated everywhere in the body is not tainted by the gunas (attributes) of the body because of being Nirgun (without the attributes). (32)

**Yatha, prakaashayati, ekH, kritsnnam', lokam', imm', raviH,  
Kshetrm', kshetri, tatha, krtsnnam', prakaashyati, bharat || 33||**

<b>bharat</b>	= O Arjun!	<b>prakaashayati</b>	= illuminates
<b>yatha</b>	= just as	<b>tatha</b>	= likewise
<b>ekH</b>	= one	<b>kshetri</b>	= one soul
<b>raviH</b>	= sun	<b>krtsnnam'</b>	= entire
<b>imm'</b>	= this	<b>kshetrm'</b>	= kshetr (body)
<b>krtsnnam'</b>	= entire	<b>prakaashyati</b>	= illuminates
<b>lokam'</b>	= universe		

O Arjun! Just as one sun illuminates this entire universe; likewise, one soul illuminates the entire body. (33)

**KshetrkshetragyoH, evam', antaram', gyaanchakshusha,  
Bhootprkritimoksham', ch, ye, viduH, yaanti, te, param' || 34||**

<b>evam'</b>	= thus	<b>ye</b>	= those men who
<b>kshetrkshetragyoH</b>	= of Kshetr and Kshetragya	<b>gyaanchakshusha</b>	= with the eyes of knowledge
<b>antaram'</b>	= the difference	<b>viduH</b>	= know in reality
<b>ch</b>	= and	<b>te</b>	= those mahatmas
<b>bhootprkritimoksham'</b>	= the procedure of liberation from Prakriti	<b>param'</b>	= Param Brahm God
		<b>yaanti</b>	= attain

Thus, those Mahatmas, who through the eyes of knowledge know in reality the difference between Kshetr and Kshetragya and the procedure of liberation from Prakriti, attain Param Brahm God. (34)

Photocopies of some of the Verses of Shrimadbhagavat Gita Chapter 14

## अथ चतुर्दशोऽध्यायः

श्रीभगवानुवाच

परम्, भूयः, प्रवक्ष्यामि, ज्ञानानाम्, ज्ञानम्, उत्तमम्,  
यत्, ज्ञात्वा, मुनयः, सर्वे, पराम्, सिद्धिम्, इतः, गताः ॥ १ ॥

उसके पश्चात् श्रीभगवान् बोले, अर्जुन!—

ज्ञानानाम्	= ज्ञानोंमें भी	सर्वे	= सब
उत्तमम् (तत्)	= अति उत्तम उस	मुनयः	= मुनिजन
परम्	= परम	इतः	= { इस संसारसे (मुक्त होकर)
ज्ञानम्	= ज्ञानको (में)	पराम्	= परम
भूयः	= फिर	सिद्धिम्	= सिद्धिको
प्रवक्ष्यामि	= कहूँगा,	गताः	= प्राप्त हो गये हैं।
यत्	= जिसको		
ज्ञात्वा	= जानकर		

इदम्, ज्ञानम्, उपाश्रित्य, मम, साधर्म्यम्, आगताः,  
सर्गे, अपि, न, उपजायन्ते, प्रलये, न, व्यथन्ति, च ॥ २ ॥

हे अर्जुन!—

इदम्	= इस	सर्गे	= { सृष्टिके आदिमें (पुनः)
ज्ञानम्	= ज्ञानको	न उपजायन्ते	= उत्पन्न नहीं होते
उपाश्रित्य	= { आश्रय करके अर्थात् धारण करके	च	= और
मम	= मेरे	प्रलये	= प्रलयकालमें
साधर्म्यम्	= स्वरूपको	अपि	= भी
आगताः	= प्राप्त हुए पुरुष	न व्यथन्ति	= व्याकुल नहीं होते।

मम, योनिः, महत्, ब्रह्म, तस्मिन्, गर्भम्, दधामि, अहम्,  
सम्भवः, सर्वभूतानाम्, ततः, भवति, भारत ॥ ३ ॥



भारत	= हे अर्जुन!	तस्मिन्	= उस योनिमें
मम	= मेरी	गर्भम्	= { चेतन-समुदायरूप गर्भको
महत्, ब्रह्म	= { महत्-ब्रह्मरूप मूल प्रकृति (सम्पूर्ण भूतोंकी)	दधामि	= स्थापन करता हूँ।
योनिः	= { योनि है अर्थात् गर्भाधानका स्थान है (और)	ततः	= { उस जड़-चेतनके संयोगसे
अहम्	= मैं	सर्वभूतानाम्	= सब भूतोंकी
		सम्भवः	= उत्पत्ति
		भवति	= होती है।

सर्वयोनिषु, कौन्तेय, मूर्तयः, सम्भवन्ति, याः,  
तासाम्, ब्रह्म, महत्, योनिः, अहम्, बीजप्रदः, पिता ॥ ४ ॥

तथा—

कौन्तेय	= हे अर्जुन!	तासाम्	= उन सबकी
सर्वयोनिषु	= { नाना प्रकारकी सब योनियोंमें	योनिः	= { गर्भ धारण करनेवाली माता है (और)
याः	= जितनी	अहम्	= मैं
मूर्तयः	= { मूर्तियाँ अर्थात् शरीरधारी प्राणी	बीजप्रदः	= { बीजको स्थापन करनेवाला
सम्भवन्ति	= उत्पन्न होते हैं,	पिता	= पिता हूँ।
महत्, ब्रह्म	= प्रकृति (तो)		

सत्त्वम्, रजः, तमः, इति, गुणाः, प्रकृतिसम्भवाः,  
निबध्नन्ति, महाबाहो, देहे, देहिनम्, अव्ययम् ॥ ५ ॥

तथा—

महाबाहो	= हे अर्जुन!	गुणाः	= तीनों गुण
सत्त्वम्	= सत्त्वगुण,	अव्ययम्	= अविनाशी
रजः	= रजोगुण और	देहिनम्	= जीवात्माको
तमः	= तमोगुण—	देहे	= शरीरमें
इति	= ये	निबध्नन्ति	= बाँधते हैं।
प्रकृतिसम्भवाः	= प्रकृतिसे उत्पन्न		

न, अन्यम्, गुणेभ्यः, कर्तारम्, यदा, द्रष्टा, अनुपश्यति,  
गुणेभ्यः, च, परम्, वेत्ति, मद्भावम्, सः, अधिगच्छति ॥ १९ ॥

और हे अर्जुन!—

यदा	= जिस समय	परम्	= { अत्यन्त परे सच्चिदानन्द- घनस्वरूप मुझ परमात्माको
द्रष्टा	= द्रष्टा*		
गुणेभ्यः	= { तीनों गुणोंके अतिरिक्त	वेत्ति	= { तत्त्वसे जानता है, (उस समय)
अन्यम्	= अन्य किसीको		
कर्तारम्	= कर्ता	सः	= वह
न	= नहीं	मद्भावम्	= मेरे स्वरूपको
अनुपश्यति	= देखता	अधिगच्छति	= प्राप्त होता है।
च	= और		
गुणेभ्यः	= तीनों गुणोंसे		

गुणान्, एतान्, अतीत्य, त्रीन्, देही, देहसमुद्भवान्,  
जन्ममृत्युजरादुःखैः, विमुक्तः, अमृतम्, अश्नुते ॥ २० ॥

तथा यह—

देही	= पुरुष	जन्ममृत्युजरा- दुःखैः	= { जन्म, मृत्यु, वृद्धावस्था और सब प्रकारके दुःखोंसे
देहसमुद्भवान्	= { शरीरकी* उत्पत्तिके कारणरूप		
एतान्	= इन	विमुक्तः	= मुक्त हुआ
त्रीन्	= तीनों	अमृतम्	= परमानन्दको
गुणान्	= गुणोंको	अश्नुते	= प्राप्त होता है।
अतीत्य	= उल्लंघन करके		

समदुःखसुखः, स्वस्थः, समलोष्टाश्मकाञ्चनः,  
तुल्यप्रियाप्रियः, धीरः, तुल्यनिन्दात्मसंस्तुतिः ॥ २४ ॥

और—

स्वस्थः	= { जो निरन्तर आत्मभावमें स्थित,	धीरः	= ज्ञानी, प्रिय तथा अप्रियको
समदुःखसुखः	= { दुःख-सुखको समान समझनेवाला,	तुल्यप्रियाप्रियः	= { एक-सा माननेवाला (और)
समलोष्टाश्मकाञ्चनः	= { मिट्टी, पत्थर और स्वर्णमें समान भाववाला,	तुल्यनिन्दात्म- संस्तुतिः	= { अपनी निन्दास्तुतिमें भी समान भाववाला है—

माम्, च, यः, अव्यभिचारेण, भक्तियोगेन, सेवते,  
सः, गुणान्, समतीत्य, एतान्, ब्रह्मभूयाय, कल्पते ॥ २६ ॥

च	= और	एतान्	= इन
यः	= जो पुरुष	गुणान्	= तीनों गुणोंको
अव्यभिचारेण	= अव्यभिचारी	समतीत्य	= भलीभाँति लाँघकर
भक्तियोगेन	= भक्तियोगके द्वारा*	ब्रह्मभूयाय	= { सच्चिदानन्दधन ब्रह्मको प्राप्त होनेके लिये
माम्	= मुझको (निरन्तर)	कल्पते	= योग्य बन जाता है।
सेवते	= भजता है,		
सः	= वह (भी)		

ब्रह्मणः, हि, प्रतिष्ठा, अहम्, अमृतस्य, अव्ययस्य, च,  
शाश्वतस्य, च, धर्मस्य, सुखस्य, ऐकान्तिकस्य, च ॥ २७ ॥  
हे अर्जुन!—

हि	= क्योंकि (उस)	धर्मस्य	= धर्मका
अव्ययस्य	= अविनाशी	च	= और
ब्रह्मणः	= परब्रह्मका	ऐकान्तिकस्य	= अखण्ड एकरस
च	= और		
अमृतस्य	= अमृतका	सुखस्य	= आनन्दका
च	= तथा	प्रतिष्ठा	= आश्रय
शाश्वतस्य	= नित्य	अहम्	= मैं (हूँ)।

## Photocopies of some of the Verses of Shrimadbhagavat Gita Chapter 14

## Chapter Fourteen

God said

Param', bhooyH, prvakshyami, gyananam', gyanm', uttamm',  
Yat', gyaatva, munayH, sarve, paraam', siddhim', itH, gataaH || 1||

Thereafter, Lord said, Arjun! –

<b>gyananam'</b>	= of all knowledge	<b>gyaatva</b>	= knowing
<b>uttamm' (tat')</b>	= the best (that)	<b>sarve</b>	= all
<b>param'</b>	= supreme	<b>munayH</b>	= sages
<b>gyanm'</b>	= knowledge (I)	<b>itH</b>	= being liberated from this world
<b>bhooyH</b>	= again	<b>paraam'</b>	= supreme
<b>prvakshyami</b>	= shall state	<b>siddhim'</b>	= spiritual power
<b>yat'</b>	= which	<b>gataaH</b>	= have attained

I shall again state that supreme knowledge, the best of all knowledge, knowing which all the sages, being liberated from this world, have attained the supreme spiritual power. (1)

Idam', gyaanm', upaashritya, mm, saadharmyam', aagataaH,  
Sarge, api, na, upjaayante, prlaye, na, vyathanti, ch || 2||

O Arjun! –

<b>idam'</b>	= this	<b>sarge</b>	= at the beginning of creation (again)
<b>gyaanm'</b>	= knowledge	<b>na, upjaayante</b>	= are not reborn
<b>upaashritya</b>	= resorting to i.e. following	<b>ch</b>	= and
<b>mm</b>	= my	<b>prlaye</b>	= at the time of dissolution
<b>saadharmyam'</b>	= form	<b>api</b>	= also
<b>aagataaH</b>	= persons who have attained	<b>na, vyathanti</b>	= are not disturbed

Resorting to i.e. following this knowledge, those who have attained my form are not reborn at the beginning of creation and are also not disturbed at the time of dissolution. (2)

Mm, yoniH, mahat', Brahm, tasmin', garbham', dadhaami, aham',  
SambhavH, sarvbhootaanaam', tath, bhavti, bharat || 3||

<b>bharat</b>	= O Arjun!	<b>garbham'</b>	= seed of all life forms
<b>mm</b>	= my	<b>dadhaami</b>	= place
<b>mahat', Brahm</b>	= Primeval Prakriti in the form of great Brahm (of all beings)	<b>tath</b>	= from the union of that inanimate and animate
<b>yonih</b>	= is the womb (and)	<b>sarvbhootaanaam'</b>	= all the beings
<b>aham'</b>	= I	<b>sambhavH</b>	= the birth
<b>tasmin'</b>	= in that womb	<b>bhavti</b>	= takes place

O Arjun! My Primeval Prakriti in the form of great Brahm is the womb of all beings and I place the seed of all life forms in that womb. From that union of inanimate and animate, all the living beings are born. (3)

**Sarvyonishu, kauntey, moortayH, sambhavanti, yaaH,  
Taasaam', brahm, mahat', yoniH, aham', beejprDH, pita || 4||**

And –

<b>kauntey</b>	= O Arjun!	<b>taasaam'</b>	= of all those
<b>sarvyonishu</b>	= in all the species of various kinds	<b>yoniH</b>	= is the conceiving mother
<b>yaH</b>	= as many	<b>aham'</b>	= I
<b>moortayH</b>	= embodied beings	<b>beejprDH</b>	= seed-giving
<b>sambhavanti</b>	= are born	<b>pita</b>	= am the father
<b>mahat', brahm</b>	= Prakriti		

O Arjun! Of all the embodied beings that are born in all the species of various kinds, Prakriti is conceiving mother and I am the seed-giving father. (4)

**Satvam', rajH, tamH, iti, gunaH, prkritisambhvaaH,  
Nibadhnanti, mahabaho, dehe, dehinm', avyyam' || 5||**

And –

<b>mahabaho</b>	= O Arjun!	<b>gunaH</b>	= three Gunas
<b>satvam'</b>	= Satvgun	<b>avyyam'</b>	= eternal
<b>rajH</b>	= Rajogun and	<b>dehinm'</b>	= soul
<b>tamH</b>	= Tamogun	<b>dehe</b>	= to body
<b>iti</b>	= these	<b>nibadhnanti</b>	= bind
<b>prkritisambhvaaH</b>	= born of prakriti		

O Arjun! Satvgun, Rajogun and Tamogun, these three gunas born of Prakriti bind the eternal soul to body. (5)

**Na, anyam', gunebhyaH, kartaarm', yadaa, drshta, anupashyati,  
GunebhyaH, ch, param', vetti, madbhaavam', saH, adhigachchhati || 19||**

And O Arjun! –

<b>yadaa</b>	= when	<b>ch</b>	= and
<b>drshta</b>	= the beholder	<b>gunebhyaH</b>	= from the three gunas
<b>gunebhyaH</b>	= other than the three Gunas	<b>param'</b>	= me, the Sachidanandghan God far beyond
<b>anyam'</b>	= anyone else	<b>vetti</b>	= knows in reality (at that time)
<b>kartaarm'</b>	= doer	<b>saH</b>	= he
<b>na</b>	= not	<b>madbhaavam'</b>	= my form
<b>anupashyati</b>	= sees	<b>adhigachchhati</b>	= attains

When the beholder does not see anyone else other than the three Gunas and knows me, the Sachidanandghan God far beyond the three gunas in reality, at that time he attains my form. (19)

**Gunaan', etaan', ateetya, treen', dehi, dehsamudbhvaan',  
JanmmrityujaraaduHkhae, vimuktH, amritm', ashnute || 20||**

And this –

<b>dehi</b>	= a man	<b>ateetya</b>	= transcending
<b>dehsamudbhvaan'</b>	= cause of the birth of the body	<b>janmmrityujaraa- duHkhae</b>	= from birth, death, old age and all kinds of sorrows
<b>etaan'</b>	= these	<b>vimuktH</b>	= freed from
<b>treen'</b>	= three	<b>amritm'</b>	= supreme bliss
<b>gunaan'</b>	= Gunas	<b>ashnute</b>	= attains

A man, having transcended these three gunas, who have caused the birth of the body, and being freed from birth, death, old age and all kinds of sorrows, attains supreme bliss. (20)

**SamduHkhsukhH, swasthH, samloshtaashmkaanchanH,  
TulyapriyaapriyaH, dheerH, tulyanindaatmsanstutiH || 24||**

And –

<b>swasthH</b>	= who is ever established in the self	<b>dheerH</b>	= knowledgeable person
<b>samduHkhsukhH</b>	= to whom joy and sorrow are same	<b>tulyapriyaapriyaH</b>	= who regards pleasant and unpleasant as same (and)
<b>samloshtaashmkaanchanH</b>	= who regards mud, stone and gold as same	<b>tulyanindaatm- sanstutiH</b>	= views his censure and praise alike

A knowledgeable person who is ever established in the self, to whom joy and sorrow are same, who regards mud, stone and gold as same, who regards pleasant and unpleasant as same and who views his censure and praise alike. (24)

**Mam', ch, yaH, avyabhichaaren, bhaktiyogen, sevte,  
SaH, gunaan', samteetya, etaan', brahmbhooyaay, kalpate || 26||**

<b>ch</b>	= and	<b>saH</b>	= he (also)
<b>yaH</b>	= he who	<b>etaan'</b>	= these
<b>avyabhichaaren</b>	= unadulterous	<b>gunaan'</b>	= three gunas
<b>bhaktiyogen</b>	= through yog of devotion	<b>samteetya</b>	= fully transcending
<b>mam'</b>	= me (constantly)	<b>brahmbhooyaay</b>	= for attaining Sachidanandghan Brahm
<b>sevte</b>	= worships	<b>kalpate</b>	= becomes eligible

And he who constantly worships me through unadulterous yog of devotion, he too fully transcending these three gunas becomes eligible for attaining the Sachidanandghan Brahm. (26)

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**BrahmnH, hi, prtishtha, aham', amritasya, avyyasya, ch,  
Shaashvatasya, ch, dharmasya, sukhasya, ekaantikasya, ch || 27||**

○ Arjun! –

<b>hi</b>	= because (that)	<b>dharmasya</b>	= of dharm (virtue)
<b>avyyasya</b>	= immortal	<b>ch</b>	= and
<b>brahmnH</b>	= of Parbrahm	<b>ekaantikasya</b>	= uniformly constant
<b>ch</b>	= and	<b>sukhasya</b>	= of bliss
<b>amritasya</b>	= immortality	<b>prtishtha</b>	= basis
<b>ch</b>	= and	<b>aham'</b>	= I (am)
<b>shaashvatasya</b>	= eternal		

Because I am the basis of that immortal Parbrahm and of immortality and eternal Dharm (virtue), and of the absolute bliss. (27)

Photocopies of some of the Verses of Shrimadbhagavat Gita Chapter 15

## अथ पञ्चदशोऽध्यायः

श्रीभगवानुवाच

ऊर्ध्वमूलम्, अधःशाखम्, अश्वत्थम्, प्राहुः, अव्ययम्,  
छन्दांसि, यस्य, पर्णानि, यः, तम्, वेद, सः, वेदवित् ॥ १ ॥

उसके पश्चात् श्रीभगवान् फिर बोले, हे अर्जुन!—

ऊर्ध्वमूलम् =	{ आदि पुरुष परमेश्वररूप मूलवाले <sup>१</sup> (और)	यस्य =	जिसके
अधःशाखम् =	{ ब्रह्मारूप मुख्य शाखावाले <sup>२</sup> (जिस)	पर्णानि =	{ पत्ते (कहे गये हैं—)
अश्वत्थम् =	{ संसाररूप पीपलके वृक्षको	तम् =	{ उस संसाररूप वृक्षको
अव्ययम् =	अविनाशी <sup>३</sup>	यः =	{ जो पुरुष (मूलसहित)
प्राहुः =	कहते हैं; (तथा)	वेद =	तत्त्वसे जानता है,
छन्दांसि =	वेद <sup>२</sup>	सः =	वह
		वेदवित् =	{ वेदके तात्पर्यको जाननेवाला है <sup>३</sup> ।

अधः, च, ऊर्ध्वम्, प्रसृताः, तस्य, शाखाः, गुणप्रवृद्धाः,  
विषयप्रवालाः, अधः, च, मूलानि, अनुसन्ततानि,  
कर्मानुबन्धीनि, मनुष्यलोके ॥ २ ॥

और हे अर्जुन!—

तस्य =	उस संसारवृक्षकी	अधः =	नीचे
गुणप्रवृद्धाः =	तीनों गुणोंरूप { जलके द्वारा बढ़ी हुई (एवं)	च =	और
विषयप्रवालाः =	{ विषय <sup>१</sup> भोग- रूप कोंपलोंवाली	ऊर्ध्वम् =	ऊपर सर्वत्र
शाखाः =	{ देव, मनुष्य और तिर्यक् आदि योनिरूप शाखाएँ <sup>२</sup>	प्रसृताः =	फैली हुई हैं (तथा)
		मनुष्यलोके =	मनुष्यलोकमें <sup>३</sup>
		कर्मानुबन्धीनि =	{ कर्मोंके अनुसार बाँधनेवाली
		मूलानि =	{ अहंता, ममता और वासनारूप जड़ें



( अपि )	= भी	( ऊर्ध्वम् )	= ऊपर
अधः	= नीचे	अनुसन्ततानि=	{ सभी लोकोंमें
च	= और		{ व्याप्त हो रही हैं।

न, रूपम्, अस्य, इह, तथा, उपलभ्यते, न, अन्तः, न, च, आदिः, न, च, सम्प्रतिष्ठा, अश्वत्थम्, एनम्, सुविरूढमूलम्, असङ्गशस्त्रेण, दृढेन, छित्त्वा ॥ ३ ॥

परंतु—

अस्य	= इस संसारवृक्षका	न	= न (इसकी)
रूपम्	= { स्वरूप (जैसा कहा है),	सम्प्रतिष्ठा	= { अच्छी प्रकारसे स्थिति ही है ४
तथा	= वैसा	( अतः )	= इसलिये
इह	= यहाँ(विचारकालमें)	एनम्	= इस
न	= नहीं	सुविरूढमूलम्	= { अहंता, ममता और वासनारूप अति दृढ़ मूलोंवाले
उपलभ्यते	= पाया जाता; १	अश्वत्थम्	= { संसाररूप पीपलके वृक्षको
( यतः )	= क्योंकि	दृढेन	= दृढ़
न	= न (तो इसका)	असङ्गशस्त्रेण	= { वैराग्यरूप ५ शस्त्रद्वारा
आदिः	= आदि है २	छित्त्वा	= काटकर ६—
च	= और		
न	= न		
अन्तः	= अन्त है ३		
च	= तथा		

ततः, पदम्, तत्, परिमार्गितव्यम्, यस्मिन्, गताः, न, निवर्तन्ति, भूयः, तम्, एव, च, आद्यम्, पुरुषम्, प्रपद्ये, यतः, प्रवृत्तिः, प्रसृता, पुराणी ॥ ४ ॥

ततः	= उसके पश्चात्	परिमार्गितव्यम्	= { भलीभाँति खोजना चाहिये,
तत्	= उस	यस्मिन्	= जिसमें
पदम्	= { परमपदरूप परमेश्वरको	गताः	= गये हुए पुरुष

भूयः	= फिर	तम्, एव	= उसी
न, निवर्तन्ति	= { लौटकर संसारमें नहीं आते	आद्यम्,	= { आदि-
च	= और	पुरुषम्	= { पुरुष नारायणके
यतः	= { जिस परमेश्वरसे (इस)	प्रपद्ये	= { मैं शरण हूँ—(इस प्रकार दृढ़ निश्चय करके उस परमेश्वरका मनन और निदिध्यासन करना चाहिये।)
पुराणी	= पुरातन		
प्रवृत्तिः	= संसारवृक्षकी प्रवृत्ति		
प्रसृता	= { विस्तारको प्राप्त हुई है,		

निर्मानमोहाः, जितसङ्गदोषाः, अध्यात्मनित्याः,  
विनिवृत्तकामाः, द्वन्द्वैः, विमुक्ताः, सुखदुःखसञ्ज्ञैः,  
गच्छन्ति, अमूढाः, पदम्, अव्ययम्, तत् ॥ ५ ॥

निर्मानमोहाः	= { जिनका मान और मोह नष्ट हो गया है,	सुखदुःखसञ्ज्ञैः	= सुख-दुःखनामक
जितसङ्गदोषाः	= { जिन्होंने आसक्तिरूप दोषको जीत लिया है,	द्वन्द्वैः	= द्वन्द्वोंसे
अध्यात्मनित्याः	= { जिनकी परमात्माके स्वरूपमें नित्य स्थिति है (और)	विमुक्ताः	= विमुक्त
विनिवृत्तकामाः	= { जिनकी कामनाएँ पूर्णरूपसे नष्ट हो गयी हैं—(वे)	अमूढाः	= ज्ञानीजन
		तत्	= उस
		अव्ययम्	= अविनाशी
		पदम्	= परमपदको
		गच्छन्ति	= प्राप्त होते हैं।

न, तत्, भासयते, सूर्यः, न, शशाङ्कः, न, पावकः,  
यत्, गत्वा, न, निवर्तन्ते, तत्, धाम, परमम्, मम ॥ ६ ॥

और—

यत्	= जिस परमपदको	तत्	= { उस (स्वयं प्रकाश परमपदको)
गत्वा	= { प्राप्त होकर (मनुष्य)	न	= न
न, निवर्तन्ते	= { लौटकर संसारमें नहीं आते,	सूर्यः	= सूर्य

भासयते	= { प्रकाशित कर सकता है	पावकः	= अग्नि ही;
न	= न	तत्	= वही
शशाङ्कः	= चन्द्रमा (और)	मम	= मेरा
न	= न	परमम्, धाम=	परमधाम है*।

सर्वस्य, च, अहम्, हृदि, सान्निविष्टः, मत्तः, स्मृतिः, ज्ञानम्, अपोहनम्, च, वेदैः, च, सर्वैः, अहम्, एव, वेद्यः, वेदान्तकृत्, वेदवित्, एव, च, अहम् ॥ १५ ॥

अहम्	= मैं (ही)	सर्वैः	= सब
सर्वस्य	= सब प्राणियोंके	वेदैः	= वेदोंद्वारा
हृदि	= हृदयमें	अहम्	= मैं
सान्निविष्टः	= { अन्तर्यामीरूपसे स्थित हूँ,	एव	= ही
च	= तथा	वेद्यः	= { जाननेके योग्य हूँ <sup>३</sup> (तथा)
मत्तः	= मुझसे (ही)	वेदान्तकृत्	= वेदान्तका कर्ता
स्मृतिः	= स्मृति,	च	= और
ज्ञानम्	= ज्ञान	वेदवित्	= वेदोंको जाननेवाला (भी)
च	= और	अहम्	= मैं
अपोहनम्	= अपोहन <sup>२</sup>	एव	= ही (हूँ)।
( भवति )	= होता है		
च	= और		

द्वौ, इमौ, पुरुषौ, लोके, क्षरः, च, अक्षरः, एव, च, क्षरः, सर्वाणि, भूतानि, कूटस्थः, अक्षरः, उच्यते ॥ १६ ॥

तथा हे अर्जुन!—

लोके	= इस संसारमें	सर्वाणि	= सम्पूर्ण
क्षरः	= नाशवान्	भूतानि	= { भूतप्राणियोंके शरीर (तो)
च	= और	क्षरः	= नाशवान्
अक्षरः	= अविनाशी	च	= और
एव	= भी—	कूटस्थः	= जीवात्मा
इमौ	= ये	अक्षरः	= अविनाशी
द्वौ	= दो प्रकारके*	उच्यते	= कहा जाता है।
पुरुषौ	= पुरुष हैं।(इनमें)		

उत्तमः, पुरुषः, तु, अन्यः, परमात्मा, इति, उदाहृतः,  
यः, लोकत्रयम्, आविश्य, बिभर्ति, अव्ययः, ईश्वरः ॥ १७ ॥

तथा इन दोनोंसे—

उत्तमः	= उत्तम	बिभर्ति	= { सबका धारण-
पुरुषः	= पुरुष		{ पोषण करता है (एवं)
तु	= तो	अव्ययः	= अविनाशी,
अन्यः	= अन्य ही है,	ईश्वरः	= परमेश्वर (और)
यः	= जो	परमात्मा	= परमात्मा
लोकत्रयम्	= तीनों लोकोंमें	इति	= इस प्रकार
आविश्य	= प्रवेश करके	उदाहृतः	= कहा गया है।

यस्मात्, क्षरम्, अतीतः, अहम्, अक्षरात्, अपि, च, उत्तमः,  
अतः, अस्मि, लोके, वेदे, च, प्रथितः, पुरुषोत्तमः ॥ १८ ॥

यस्मात्	= क्योंकि	उत्तमः	= उत्तम हूँ,
अहम्	= मैं	अतः	= इसलिये
क्षरम्	= { नाशवान् जड़वर्ग	लोके	= लोकमें
	{ क्षेत्रसे (तो सर्वथा)	च	= और
अतीतः	= अतीत हूँ	वेदे	= वेदमें (भी)
च	= और	पुरुषोत्तमः	= पुरुषोत्तम नामसे
अक्षरात्	= { अविनाशी	प्रथितः	= प्रसिद्ध
	{ जीवात्मासे	अस्मि	= हूँ।
अपि	= भी		

यः, माम्, एवम्, असम्मूढः, जानाति, पुरुषोत्तमम्,  
सः, सर्ववित्, भजति, माम्, सर्वभावेन, भारत ॥ १९ ॥

भारत	= हे भारत !	सः	= वह
यः	= जो	सर्ववित्	= सर्वज्ञ पुरुष
असम्मूढः	= ज्ञानी पुरुष	सर्वभावेन	= सब प्रकारसे निरन्तर
माम्	= मुझको	माम्	= { मुझ वासुदेव परमेश्वरको ही
एवम्	= इस प्रकार (तत्त्वसे)	भजति	= भजता है।
पुरुषोत्तमम्	= पुरुषोत्तम		
जानाति	= जानता है,		

[ उपर्युक्त गुह्यतम विषयके ज्ञानकी महिमा । ]

इति, गुह्यतमम्, शास्त्रम्, इदम्, उक्तम्, मया, अनघ,  
एतत्, बुद्ध्वा, बुद्धिमान्, स्यात्, कृतकृत्यः, च, भारत ॥ २० ॥

अनघ	= हे निष्पाप	उक्तम्	= कहा गया,
भारत	= अर्जुन !	एतत्	= इसको
इति	= इस प्रकार	बुद्ध्वा	= { तत्त्वसे जानकर ( मनुष्य )
इदम्	= यह	बुद्धिमान्	= ज्ञानवान्
गुह्यतमम्	= { अति रहस्ययुक्त गोपनीय	च	= और
शास्त्रम्	= शास्त्र	कृतकृत्यः	= कृतार्थ
मया	= मेरे द्वारा	स्यात्	= हो जाता है।

## Photocopies of some of the Verses of Shrimadbhagavat Gita Chapter 15

## Chapter Fifteen

Lord said

Oordhvmooolam', adhHshaakham', ashvttham', praahuH, avyyam',  
Chhandaasi, yasya, parnaani, yaH, tam', ved, saH, vedvit' || 1 ||

Thereafter, Lord again said, O Arjun! –

<b>oordhvmooolam'</b>	= having root in the form of Primeval Purush God (and)	<b>parnaani</b>	= leaves (are said to be)
<b>adhHshaakham'</b>	= having main branch in the form of Brahma (that)	<b>tam'</b>	= that world-like tree
<b>ashvttham'</b>	= Peepal tree in the form of world	<b>yaH</b>	= a man (along with the root)
<b>avyyam'</b>	= imperishable	<b>ved</b>	= knows in reality
<b>praahuH</b>	= is said to be (and)	<b>saH</b>	= he
<b>chhandaasi</b>	= Vedas	<b>vedvit'</b>	= is the knower of the purport of the Vedas
<b>yasya</b>	= of which		

The Peepal tree in the form of the world that has root in the form of Primeval Purush God and the main branch in the form of Brahma is said to be imperishable. And Vedas are said to be its leaves. He who knows that world-like tree in reality is the knower of the purport of the Vedas. (1)

AdhH, ch, oordhvam', prsritaH, tasya, shaakhaH, gunprvridhaH, vishayprvaalaH,  
adhH, ch, moolaani, anusanttaani, karmaanubandheeni, manushyaloke || 2 ||

And O Arjun! –

<b>tasya</b>	= of that world-like tree	<b>manushyaloke</b>	= in the world of men
<b>gunprvridhaH</b>	= in the form of the three Gunas, fed by water (and)	<b>karmaanubandheeni</b>	= binding according to the actions
<b>vishayprvaalaH</b>	= having shoots in the form of worldly enjoyments	<b>moolaani</b>	= roots in the form of egotism, affection, and lust
<b>shaakhaH</b>	= branches in the form of species of gods, human beings and sub-human creatures etc	<b>(api)</b>	= also
<b>adhH</b>	= below	<b>adhH</b>	= below
<b>ch</b>	= and	<b>ch</b>	= and
<b>oordhvam'</b>	= above everywhere	<b>(oordhvam')</b>	= above
<b>prsritaH</b>	= are spread (and)	<b>anusanttaani</b>	= are spreading in all the regions

The branches in the form of species of gods, human beings and sub-human creatures etc of that world-like tree that are fed by the three Gunas-like water and have shoots in the form of worldly enjoyments are spread below and above everywhere, and its roots in the form of egotism, affection and lust that bind one according to the actions in the world of men, are also spread below and above in all the regions. (3)

**Na, roopam', asya, ih, tatha, uplabhyate, na, anth, na, ch, aadiH, na, ch, samprtishtha, ashvattham', enam', suvirudmoolam', asangshastren, driden, chhitva || 3||**

But –

**asya** = of this tree of world  
**roopam'** = form (as has been said)  
**tatha** = like that  
**ih** = here (in this discussion)  
**na** = not  
**uplabhyate** = is perceived  
**(yath)** = because

**na** = not (its)

**aadiH** = beginning

**ch** = and

**na** = not

**anth** = has an end

**ch** = and

**na** = not (its)

**samprtishtha** = has a proper state

**(ath)** = therefore

**enam'** = this

**suvirudmoolam'** = having firm roots in the form of egotism, affection and lust

**ashvattham'** = world-like Peepal tree

**driden** = firm

**asangshastren** = weapon of detachment

**chhitva** = cutting down

The form of this world-tree is not perceived here in this discussion as has been stated, because neither it has a beginning nor an end, and nor it has a proper state. Therefore, cutting down this world-like Peepal tree, which has firm roots in the form of egotism, affection and lust, with the firm weapon of detachment. (3)

**Tath, padam', tat', parimaargitvyam', yasmin', gataaH, na, nivartanti, bhooyH, Tam', ev, ch, aadyam', purusham', prpadhye, yath, prvrittiH, prsrita, puraani || 4||**

**tath** = after that

**tat'** = that

**padam'** = supreme state i.e. God

**parimaargitvyam'** = one should properly search for

**yasmin'** = in which

**gataaH** = men who have gone

**bhooyH** = again

**na, nivartanti** = do not return to the world

**ch** = and

**yath** = the God from whom (this)

**puraani** = ancient

**prvrittiH** = flow of the world-tree

**prsrta** = has expanded

**tam', ev** = that same

**aadyam', purusham'** = Primeval God Narayan

**prpadhye** = I am in the shelter (thus, with firm determination one should dwell and meditate on that God

After that, one should properly search for that supreme state i.e. Supreme God, having attained whom, one does not return to the world, and the Supreme God from whom the flow of this ancient world-tree has expanded, I am in the shelter of that same Primeval God Narayan. Thus one should dwell and meditate on Him with firm determination. (4)

**NirmaanmohaH, jitsangdoshaH, adhyaatmnityaH, vinivrttkamaH, dwandwaeH, vimuktaH, sukhdHkhsangyaeh, gachchhanti, amoodaH, padam', avyyam', tat' || 5||**

<b>nirmaanmohaH</b>	= whose pride and enchantment have been destroyed	<b>vimuktaH</b>	= free from
<b>jitsangdoshaH</b>	= who have conquered the evil of attachment	<b>amoodaH</b>	= learned men
<b>adhyaatmnityaH</b>	= who are constantly engrossed in the image of God (and)	<b>tat'</b>	= that
<b>vinivrttkamaH</b>	= whose desires have completely ceased (they)	<b>avyyam'</b>	= immortal
<b>sukhdHkhsangyaeh</b>	= joy and sorrow named	<b>padam'</b>	= supreme state
<b>dwandwaeH</b>	= from dualities	<b>gachchhanti</b>	= attain

Those whose pride and enchantment have become destroyed, who have conquered the evil of attachment, who are constantly engrossed in the image of God, whose desires have completely ceased, those knowledgeable men, who are free from the dualities named joy and sorrow, attain that immortal supreme state. (5)

**Na, tat', bhaasyate, suryaH, na, shashaankH, na, paavakH, Yat', gatva, na, nivartante, tat', dhaam, parmm', mm || 6||**

And –

<b>yat'</b>	= the supreme state which	<b>na</b>	= not
<b>gatva</b>	= having attained (men)	<b>shashaankH</b>	= moon (and)
<b>na, nivartante</b>	= do not return to the world	<b>na</b>	= not
<b>tat'</b>	= that (self-effulgent supreme state)	<b>paavakH</b>	= (even) the fire
<b>na</b>	= not	<b>tat'</b>	= that itself
<b>suryaH</b>	= sun	<b>mm</b>	= my
<b>bhaasyate</b>	= can illuminate	<b>parmm', dhaam</b>	= is supreme abode

The supreme state having attained which, men do not return to the world, neither the sun can illuminate that self-effulgent supreme state nor the moon and not even the fire. That itself is my supreme abode. (6)

**Sarvasya, ch, aham', hridi, sannivishtH, matth, smrtiH, gyanm', apohanm', Ch, vedaeH, ch, sarvaeH, aham', ev, vedhyH, vedaantkrit', vedvit', ev, ch, aham' || 15||**

<b>aham'</b>	= I (only)	<b>ch</b>	= and
<b>sarvasya</b>	= of all the living beings	<b>sarvaeH</b>	= all
<b>hridi</b>	= in the heart	<b>vedaeH</b>	= through the Vedas
<b>sannivishtH</b>	= seated as the all-knowing	<b>aham'</b>	= I
<b>ch</b>	= and	<b>ev</b>	= only
<b>matth</b>	= from me (only)	<b>vedhyH</b>	= am worth knowing (and)



<b>smrtiH</b>	= memory	<b>vedaantkrit'</b>	= creator of Vedant
<b>gyanm'</b>	= knowledge	<b>ch</b>	= and
<b>ch</b>	= and	<b>vedvit'</b>	= even the knower of the Vedas
<b>apohanm'</b>	= reasoning	<b>aham'</b>	= I
<b>(bhavti)</b>	= be	<b>ev</b>	= only (am)

I only am seated in the heart of all the living beings as the all-knowing, and memory, knowledge and reasoning arise from me alone, and I only am worth knowing through all the Vedas, and I only am the creator of the Vedant as well as the knower of the Vedas. (15)

**Dwau, imau, purushau, loke, ksharH, ch, aksharH, ev, ch, KsharH, sarvaani, bhootaani, kootasthH, aksharH, uchyate || 16||**

And O Arjun! –

<b>loke</b>	= in this world	<b>sarvaani</b>	= all
<b>ksharH</b>	= perishable	<b>bhootaani</b>	= the bodies of living beings
<b>ch</b>	= and	<b>ksharH</b>	= perishable
<b>aksharH</b>	= imperishable	<b>ch</b>	= and
<b>ev</b>	= also	<b>kootasthH</b>	= the soul
<b>imau</b>	= these	<b>aksharH</b>	= imperishable
<b>dwau</b>	= two types of	<b>uchyate</b>	= is said to be
<b>purushau</b>	= Purush/Gods (Of these)		

In this world, there are two types of Gods, perishable and imperishable too. In these, the bodies of all the living beings are said to be perishable and the soul is said to be imperishable. (16)

**UttamH, purushH, tu, anyaH, Parmatma, iti, udaahrthH, Yah, loktryam', aavishya, bibharti, avyyaH, iishwarH || 17||**

And other than these two –

<b>uttamH</b>	= Supreme	<b>bibharti</b>	= sustains everyone (and)
<b>purushH</b>	= God	<b>avyyaH</b>	= immortal
<b>tu</b>	= however	<b>iishwarH</b>	= Lord (and)
<b>anyaH</b>	= is other than these	<b>parmatma</b>	= God
<b>yaH</b>	= who	<b>iti</b>	= thus
<b>loktryam'</b>	= in the three worlds	<b>udaahrthH</b>	= is called
<b>aavishya</b>	= entering		

The Supreme God is, however, other than these, who, entering the three worlds, sustains everyone and is called as the Immortal, Supreme Lord, and God. (17)

**Yasmaat', ksharam', ateethH, aham', aksharaat', api, ch, uttamH, AtH, asmi, loke, vede, ch, prthithH, purushottamH || 18||**

<b>yasmaat'</b>	= because	<b>atH</b>	= therefore
<b>aham'</b>	= I	<b>loke</b>	= in the world

<b>ksharam'</b>	= than the perishable material body (in every respect)	<b>ch</b>	= and
<b>ateethH</b>	= am beyond	<b>vede</b>	= in the Vedas (also)
<b>ch</b>	= and	<b>purushottamH</b>	= by the name Purushottam
<b>aksharaat'</b>	= to imperishable soul	<b>prthith</b>	= famous
<b>api</b>	= also	<b>asmi</b>	= am
<b>uttamH</b>	= am superior		

Because I am beyond the perishable material body in every respect and am also superior to the imperishable soul; therefore, I am famous as Purushottam in the world as well as in the Vedas. (18)

**YaH, mam', evam', asammodH, jaanaati, purushottamm',  
SaH, sarvvit', bhajti, mam', sarvbhaaven, bharat || 19||**

<b>bharat</b>	= O Bharat!	<b>jaanaati</b>	= knows
<b>yaH</b>	= who	<b>saH</b>	= he
<b>asammodH</b>	= knowledgeable person	<b>sarvvit'</b>	= all-knowing man
<b>mam'</b>	= me	<b>sarvbhaaven</b>	= in every way, constantly
<b>evam'</b>	= in this way (in reality)	<b>mam'</b>	= me, the Vasudev God
<b>purushottamm'</b>	= Purushottam	<b>bhajti</b>	= worships

O Bharat! A knowledgeable person who actually knows me as Purushottam in this way, that all-knowing man constantly worships me, the Vasudev God, in every way. (19)

**[The magnificence of the knowledge of the above-mentioned esoteric topic]**

**Iti, guhyatmm', shaastrm', idam', uktam', mya, anagh,  
Etat', bud'dhva, buddhimaan', syaat', krtkrtyaH, ch, bharat || 20||**

<b>anagh</b>	= O sinless	<b>uktam'</b>	= has been spoken
<b>bharat</b>	= Arjun!	<b>etat'</b>	= this
<b>iti</b>	= thus	<b>bud'dhva</b>	= knowing in reality (man)
<b>idam'</b>	= this	<b>buddhimaan'</b>	= knowledgeable
<b>guhyatmm'</b>	= most mysterious esoteric	<b>ch</b>	= and
<b>shaastrm'</b>	= scripture	<b>krtkrtyaH</b>	= blessed
<b>mya</b>	= by me	<b>syaat'</b>	= becomes

O sinless Arjun! Thus this most mysterious esoteric scripture has been spoken by me. Knowing this in reality, a man becomes knowledgeable and blessed. (20)

Photocopies of the Verses of Shrimadbhagavat Gita Chapter 16

## अथ षोडशोऽध्यायः

श्रीभगवानुवाच

अभयम्, सत्त्वसंशुद्धिः, ज्ञानयोगव्यवस्थितिः,  
दानम्, दमः, च, यज्ञः, च, स्वाध्यायः, तपः, आर्जवम् ॥ १ ॥

उसके पश्चात् श्रीकृष्णभगवान् फिर बोले कि हे अर्जुन! दैवी सम्पदा जिन पुरुषोंको प्राप्त है तथा जिनको आसुरी सम्पदा प्राप्त है, उनके लक्षण पृथक्-पृथक् कहता हूँ, उनमेंसे—

अभयम्	= भयका सर्वथा अभाव,	स्वाध्यायः	= { वेद-शास्त्रोंका पठन- पाठन ( तथा )
सत्त्वसंशुद्धिः	= { अन्तःकरणकी पूर्ण निर्मलता,		
ज्ञानयोगव्यवस्थितिः	= { तत्त्वज्ञानके लिये ध्यानयोगमें निरन्तर दृढ़ स्थिति <sup>१</sup>		भगवान्के नाम और गुणोंका कीर्तन,
च	= और	तपः	= { स्वधर्मपालनके लिये कष्ट सहना
दानम्	= सात्त्विकदान <sup>२</sup> ,	च	= और
दमः	= इन्द्रियोंका दमन,	आर्जवम्	= { शरीर तथा इन्द्रियोंके सहित अन्तः- करणकी सरलता—
यज्ञः	= { भगवान्, देवता और गुरुजनोंकी पूजा तथा अग्निहोत्रादि उत्तम कर्मोंका आचरण ( एवं )		

अहिंसा, सत्यम्, अक्रोधः, त्यागः, शान्तिः, अपैशुनम्,  
दया, भूतेषु, अलोलुप्त्वम्, मार्दवम्, हीः, अचापलम् ॥ २ ॥

तथा—

अहिंसा	= { मन, वाणी और शरीरसे किसी प्रकार भी किसीको कष्ट न देना,	सत्यम्	= { यथार्थ और प्रिय भाषण*
		अक्रोधः	= { अपना अपकार करनेवालेपर भी क्रोधका न होना,

त्यागः	= { कर्मोंमें कर्तापनके अभिमानका त्याग,	अलोलुप्त्वम्	= { इन्द्रियोंका विषयोंके साथ संयोग होनेपर भी उनमें आसक्तिका न होना,
शान्तिः	= { अन्तःकरणकी उपरति अर्थात् चित्तकी चंचलताका अभाव,	मार्दवम्	= कोमलता,
अपैशुनम्	= { किसीकी भी निन्दादि न करना,	ह्रीः	= { लोक और शास्त्रसे विरुद्ध आचरणमें लज्जा (और)
भूतेषु	= सब भूतप्राणियोंमें	अचापलम्	= { व्यर्थ चेष्टाओंका अभाव—
दया	= हेतुरहित दया,		

तेजः, क्षमा, धृतिः, शौचम्, अद्रोहः, नातिमानता,  
भवन्ति, सम्पदम्, दैवीम्, अभिजातस्य, भारत ॥ ३ ॥

तथा—

तेजः	= तेज <sup>१</sup>	नातिमानिता	= { अपनेमें पूज्यताके अभिमानका अभाव—(ये सब तो)
क्षमा	= क्षमा,	भारत	= हे अर्जुन!
धृतिः	= धैर्य,	दैवीम्, सम्पदम्	= दैवी सम्पदाको
शौचम्	= { बाहरकी शुद्धि <sup>१</sup> (एवं)	अभिजातस्य	= { लेकर उत्पन्न हुए पुरुषके (लक्षण)
अद्रोहः	= { किसीमें भी शत्रुभावका न होना (और)	भवन्ति	= हैं।

दम्भः, दर्पः, अभिमानः, च, क्रोधः, पारुष्यम्, एव, च,  
अज्ञानम्, च, अभिजातस्य, पार्थ, सम्पदम्, आसुरीम् ॥ ४ ॥

और—

पार्थ	= हे पार्थ!	अभिमानः	= अभिमान
दम्भः	= दम्भ,	च	= तथा
दर्पः	= घमण्ड	क्रोधः	= क्रोध,
च	= और	पारुष्यम्	= कठोरता

च	= और	सम्पदम्	= सम्पदाको
अज्ञानम्	= अज्ञान	अभिजातस्य=	{ लेकर उत्पन्न हुए पुरुषके (लक्षण हैं)।
एव	= भी—(ये सब)		
आसुरीम्	= आसुरी		

दैवी, सम्पत्, विमोक्षाय, निबन्धाय, आसुरी, मता,  
मा, शुचः, सम्पदम्, दैवीम्, अभिजातः, असि, पाण्डव ॥ ५ ॥

उन दोनों प्रकारकी सम्पदाओंमें—

दैवी, सम्पत्	= दैवी सम्पदा	पाण्डव	= हे अर्जुन! (तू)
विमोक्षाय	= { मुक्तिके लिये (और)	मा, शुचः	= शोक मत कर; (यतः) = क्योंकि (तू)
आसुरी	= आसुरी सम्पदा	दैवीम्, सम्पदम्	= दैवी सम्पदाको
निबन्धाय	= बाँधनेके लिये	अभिजातः	= लेकर उत्पन्न हुआ
मता	= मानी गयी है।	असि	= है।
(अतः)	= इसलिये		

द्वौ, भूतसर्गौ, लोके, अस्मिन्, दैवः, आसुरः, एव, च,  
दैवः, विस्तरशः, प्रोक्तः, आसुरम्, पार्थ, मे, शृणु ॥ ६ ॥

और—

पार्थ	= हे अर्जुन!	दैवः	= { दैवी-प्रकृतिवाला (तो)
अस्मिन्	= इस	विस्तरशः	= विस्तारपूर्वक
लोके	= लोकमें	प्रोक्तः	= { कहा गया, (अब तू)
भूतसर्गौ	= { भूतोंकी सृष्टि यानी मनुष्यसमुदाय	आसुरम्	= { आसुरी-प्रकृतिवाले मनुष्यसमुदायको भी विस्तारपूर्वक
द्वौ एव	= दो ही प्रकारका है, (एक तो)	मे	= मुझसे
दैवः	= दैवी-प्रकृतिवाला	शृणु	= सुन।
च	= और (दूसरा)		
आसुरः	= { आसुरी-प्रकृतिवाला (उनमेंसे)		

प्रवृत्तिम्, च, निवृत्तिम्, च, जनाः, न, विदुः, आसुराः,  
न, शौचम्, न, अपि, च, आचारः, न, सत्यम्, तेषु, विद्यते ॥ ७ ॥

आसुराः	= आसुर-स्वभाववाले	न	= न (तो)
जनाः	= मनुष्य	शौचम्	= { बाहर-भीतरकी शुद्धि है,
प्रवृत्तिम्	= प्रवृत्ति	न	= न
च	= और	आचारः	= श्रेष्ठ आचरण है
निवृत्तिम्	= { निवृत्ति— (इन दोनोंको)	च	= और
च	= भी	न	= न
न	= नहीं	सत्यम्	= सत्यभाषण
विदुः	= जानते। (इसलिये)	अपि	= ही
तेषु	= उनमें	विद्यते	= है।

असत्यम्, अप्रतिष्ठम्, ते, जगत्, आहुः, अनीश्वरम्,  
अपरस्परसम्भूतम्, किम्, अन्यत्, कामहेतुकम् ॥ ८ ॥

ते	= { वे आसुरी प्रकृतिवाले मनुष्य	अपरस्परसम्भूतम्	= { अपने-आप केवल स्त्री-पुरुषके संयोगसे उत्पन्न है, (अतएव)
आहुः	= कहा करते हैं (कि)	कामहेतुकम्	= { केवल काम ही ( एव ) इसका कारण है।
जगत्	= जगत्	अन्यत्	= { इसके सिवा (और)
अप्रतिष्ठम्	= आश्रयरहित,	किम्	= क्या है ?
असत्यम्	= { सर्वथा असत्य (और)		
अनीश्वरम्	= बिना ईश्वरके,		

एताम्, दृष्टिम्, अवष्टभ्य, नष्टात्मानः, अल्पबुद्धयः,  
प्रभवन्ति, उग्रकर्माणः, क्षयाय, जगतः, अहिताः ॥ ९ ॥

एताम्	= इस	अहिताः	= { सबका अपकार करनेवाले
दृष्टिम्	= मिथ्या ज्ञानको	उग्रकर्माणः	= { क्रूरकर्मी मनुष्य (केवल)
अवष्टभ्य	= अवलम्बन करके—	जगतः	= जगत्के
नष्टात्मानः	= { जिनका स्वभाव नष्ट हो गया है (तथा)	क्षयाय	= नाशके लिये ही
अल्पबुद्धयः	= { जिनकी बुद्धि मन्द है (वे)	प्रभवन्ति	= समर्थ होते हैं।

कामम्, आश्रित्य, दुष्पूरम्, दम्भमानमदान्विताः,  
मोहात्, गृहीत्वा, असद्ग्राहान्, प्रवर्तन्ते, अशुचिव्रताः ॥ १० ॥

दम्भमान- मदान्विताः	= { दम्भ, मान और मदसे युक्त मनुष्य	असद्ग्राहान् = मिथ्या सिद्धान्तोंको गृहीत्वा = ग्रहण करके (और)
दुष्पूरम्	= { किसी प्रकार भी पूर्ण न होनेवाली	अशुचिव्रताः = { भ्रष्ट आचरणोंको धारण करके (संसारमें)
कामम्	= कामनाओंका	
आश्रित्य	= आश्रय लेकर	प्रवर्तन्ते = विचरते हैं।
मोहात्	= अज्ञानसे	

चिन्ताम्, अपरिमेयाम्, च, प्रलयान्ताम्, उपाश्रिताः,  
कामोपभोगपरमाः, एतावत्, इति, निश्चिताः ॥ ११ ॥

प्रलयान्ताम्	= { मृत्युपर्यन्त रहनेवाली	कामोपभोगपरमाः = { विषयभोगोंके भोगनेमें तत्पर रहनेवाले
अपरिमेयाम्	= असंख्य	च = और
चिन्ताम्	= चिन्ताओंका	एतावत् = 'इतना ही सुख है'
उपाश्रिताः	= आश्रय लेनेवाले,	इति = इस प्रकार
		निश्चिताः = माननेवाले होते हैं।

आशापाशशतैः, बद्धाः, कामक्रोधपरायणाः,  
ईहन्ते, कामभोगार्थम्, अन्यायेन, अर्थसञ्चयान् ॥ १२ ॥

आशापाशशतैः	= { आशाकी सैकड़ों फौंसियोंसे	कामभोगार्थम् = विषय-भोगोंके लिये
बद्धाः	= बँधे हुए मनुष्य	अन्यायेन = अन्यायपूर्वक
कामक्रोधपरायणाः	= { काम-क्रोधके परायण होकर	अर्थसञ्चयान् = { धनादि पदार्थोंको संग्रह करनेकी
		ईहन्ते = चेष्टा करते रहते हैं।

इदम्, अद्य, मया, लब्धम्, इमम्, प्राप्स्ये, मनोरथम्,  
इदम्, अस्ति, इदम्, अपि, मे, भविष्यति, पुनः, धनम् ॥ १३ ॥

और वे सोचा करते हैं कि—

मया	= मैंने	मे	= मेरे पास
अद्य	= आज	इदम्	= यह (इतना)
इदम्	= यह	धनम्	= धन
लब्धम्	= { प्राप्त कर लिया है (और अब)	अस्ति	= है (और)
इमम्	= इस	पुनः	= फिर
मनोरथम्	= मनोरथको	अपि	= भी
प्राप्त्ये	= प्राप्त कर लूँगा।	इदम्	= यह
		भविष्यति	= हो जायगा।

असौ, मया, हतः, शत्रुः, हनिष्ये, च, अपरान्, अपि, ईश्वरः, अहम्, अहम्, भोगी, सिद्धः, अहम्, बलवान्, सुखी ॥ १४ ॥

तथा—

असौ	= वह	अहम्	= मैं
शत्रुः	= शत्रु	ईश्वरः	= ईश्वर हूँ,
मया	= मेरे द्वारा	भोगी	= ऐश्वर्यको भोगनेवाला हूँ।
हतः	= मारा गया	अहम्	= मैं
च	= और (उन)	सिद्धः	= { सब सिद्धियोंसे युक्त हूँ (और)
अपरान्	= दूसरे शत्रुओंको	बलवान्	= बलवान् (तथा)
अपि	= भी	सुखी	= सुखी हूँ।
अहम्	= मैं		
हनिष्ये	= मार डालूँगा।		

आढ्यः, अभिजनवान्, अस्मि, कः, अन्यः, अस्ति, सदृशः, मया, यक्ष्ये, दास्यामि, मोदिष्ये, इति, अज्ञानविमोहिताः ॥ १५ ॥  
अनेकचित्तविभ्रान्ताः, मोहजालसमावृताः,  
प्रसक्ताः, कामभोगेषु, पतन्ति, नरके, अशुचौ ॥ १६ ॥

तथा मैं—

आढ्यः	= बड़ा धनी (और)	अस्ति	= है? (मैं)
अभिजनवान्	= बड़े कुटुम्बवाला	यक्ष्ये	= यज्ञ करूँगा,
अस्मि	= हूँ।	दास्यामि	= दान दूँगा (और)
मया	= मेरे	मोदिष्ये	= { आमोद-प्रमोद करूँगा।
सदृशः	= समान	इति	= इस प्रकार
अन्यः	= दूसरा		
कः	= कौन		



अज्ञानविमोहिताः =	{ अज्ञानसे मोहित रहनेवाले (तथा)	कामभोगेषु =	विषयभोगोंमें
अनेकचित्तविभ्रान्ताः =	{ अनेक प्रकारसे भ्रमित चित्तवाले	प्रसक्ताः =	{ अत्यन्त आसक्त (आसुरलोग)
मोहजालसमावृताः =	{ मोहरूप जालसे समावृत (और)	अशुचौ =	महान् अपवित्र
		नरके =	नरकमें
		पतन्ति =	गिरते हैं।

आत्मसम्भाविताः, स्तब्धाः, धनमानमदान्विताः,  
यजन्ते, नामयज्ञैः, ते, दम्भेन, अविधिपूर्वकम् ॥ १७ ॥

तथा—

ते =	वे	नामयज्ञैः =	{ केवल नाममात्रके यज्ञोंद्वारा
आत्मसम्भाविताः =	{ अपने-आपको ही श्रेष्ठ माननेवाले	दम्भेन =	पाखण्डसे
स्तब्धाः =	घमण्डी पुरुष	अविधिपूर्वकम् =	शास्त्रविधिरहित
धनमानमदान्विताः =	{ धन और मानके मदसे युक्त होकर	यजन्ते =	यजन करते हैं।

अहङ्कारम्, बलम्, दर्पम्, कामम्, क्रोधम्, च, संश्रिताः,  
माम्, आत्मपरदेहेषु, प्रद्विषन्तः, अभ्यसूयकाः ॥ १८ ॥

तथा वे—

अहङ्कारम् =	अहंकार,	अभ्यसूयकाः =	{ दूसरोंकी निन्दा करनेवाले पुरुष
बलम् =	बल,	आत्मपरदेहेषु =	{ अपने और दूसरोंके शरीरमें (स्थित)
दर्पम् =	घमण्ड,	माम् =	मुझ अन्तर्यामीसे
कामम् =	कामना, (और)	प्रद्विषन्तः =	{ द्वेष करनेवाले होते हैं।
क्रोधम् =	क्रोधादिके		
संश्रिताः =	परायण		
च =	और		

तान्, अहम्, द्विषतः, क्रूरान्, संसारेषु, नराधमान्,  
क्षिपामि, अजस्रम्, अशुभान्, आसुरीषु, एव, योनिषु ॥ १९ ॥

ऐसे—

तान्	= उन	संसारेषु	= संसारमें
द्विषतः	= द्वेष करनेवाले	अजस्रम्	= बार-बार
अशुभान्	= पापाचारी (और)	आसुरीषु	= आसुरी
कूरान्	= क्रूरकर्मी	योनिषु	= योनियोंमें
नराधमान्	= नराधमोंको	एव	= ही
अहम्	= मैं	क्षिपामि	= डालता हूँ।

आसुरीम्, योनिम्, आपन्नाः, मूढाः, जन्मनि, जन्मनि, माम्, अप्राप्य, एव, कौन्तेय, ततः, यान्ति, अधमाम्, गतिम् ॥ २० ॥

इसलिये—

कौन्तेय	= हे अर्जुन!	योनिम्	= योनिको
मूढाः	= वे मूढ़	आपन्नाः	= प्राप्त होते हैं, (फिर)
माम्	= मुझको	ततः	= उससे भी
अप्राप्य	= न प्राप्त होकर	अधमाम्	= अति नीच
एव*	= ही	गतिम्	= गतिको
जन्मनि	= जन्म-	यान्ति	= { प्राप्त होते हैं अर्थात्
जन्मनि	= जन्ममें		= घोर नरकोंमें
आसुरीम्	= आसुरी		= पड़ते हैं।

त्रिविधम्, नरकस्य, इदम्, द्वारम्, नाशनम्, आत्मनः, कामः, क्रोधः, तथा, लोभः, तस्मात्, एतत्, त्रयम्, त्यजेत् ॥ २१ ॥

और हे अर्जुन!—

कामः	= काम	आत्मनः	= आत्माका
क्रोधः	= क्रोध	नाशनम्	= { नाश करनेवाले अर्थात्
तथा	= तथा		= उसको अधोगतिमें
लोभः	= लोभ—		= ले जानेवाले हैं।
इदम्	= ये	तस्मात्	= अतएव
त्रिविधम्	= तीन प्रकारके	एतत्	= इन
नरकस्य	= नरकके	त्रयम्	= तीनोंको
द्वारम्	= द्वार <sup>१</sup>	त्यजेत्	= त्याग देना चाहिये।

एतैः, विमुक्तः, कौन्तेय, तमोद्वारैः, त्रिभिः, नरः,  
आचरति, आत्मनः, श्रेयः, ततः, याति, पराम्, गतिम् ॥ २२ ॥

क्योंकि—

कौन्तेय	= हे अर्जुन!	आचरति	= आचरण करता है <sup>३</sup>
एतैः	= इन	ततः	= इससे (वह)
त्रिभिः	= तीनों	पराम्	= परम
तमोद्वारैः	= नरकके द्वारोंसे	गतिम्	= गतिको
विमुक्तः	= मुक्त <sup>२</sup>		
नरः	= पुरुष	याति	= { जाता है अर्थात् मुझको प्राप्त हो जाता है।
आत्मनः	= अपने		
श्रेयः	= कल्याणका		

यः, शास्त्रविधिम्, उत्सृज्य, वर्तते, कामकारतः,  
न, सः, सिद्धिम्, अवाप्नोति, न, सुखम्, न, पराम्, गतिम् ॥ २३ ॥

और—

यः	= जो पुरुष	सिद्धिम्	= सिद्धिको
शास्त्रविधिम्	= शास्त्रविधिको	अवाप्नोति	= प्राप्त होता है,
उत्सृज्य	= त्यागकर	न	= न
कामकारतः	= अपनी इच्छासे मनमाना	पराम्	= परम
वर्तते	= आचरण करता है,	गतिम्	= गतिको (और)
सः	= वह	न	= न
न	= न	सुखम्	= सुखको ही।

तस्मात्, शास्त्रम्, प्रमाणम्, ते, कार्याकार्यव्यवस्थितौ,  
ज्ञात्वा, शास्त्रविधानोक्तम्, कर्म, कर्तुम्, इह, अर्हसि ॥ २४ ॥

तस्मात्	= इससे	प्रमाणम्	= प्रमाण है।
ते	= तेरे लिये	( एवम् )	= ऐसा
इह	= इस	ज्ञात्वा	= जानकर (तू)
कार्याकार्यव्यवस्थितौ	= { कर्तव्य और अकर्तव्यकी व्यवस्थामें	शास्त्रविधानोक्तम्	= शास्त्रविधिसे नियत
शास्त्रम्	= शास्त्र (ही)	कर्म	= कर्म (ही)
		कर्तुम्	= करने
		अर्हसि	= योग्य है।

## Photocopies of the Verses of Shrimadbhagavat Gita Chapter 16

## Chapter Sixteen

Lord said

**Abhyam', sattvsanshuddhiH, gyaanyogyavasthitiH,****Daanm', damH, ch, yagyaH, ch, swaadhyaayH, tapH, aarjavam' || 1 ||**

Thereafter, God Shri Krishna again said that O Arjun! Those men who possess divine properties and those who possess demonic properties, I will tell their characteristics separately. Of them –

<b>abhyam'</b>	= absolute fearlessness	<b>yagyaH</b>	= worship of God, deities and the gurus and performance of sacred duties like pouring oblations into the fire etc (and)
<b>sattvsanshuddhiH</b>	= complete purity of inner-self	<b>swaadhyaayH</b>	= study and teaching of the Vedas and other sacred books (and) chanting God's name and praises
<b>gyaanyogyavasthitiH</b>	= constant fixity in yog of meditation for true spiritual knowledge	<b>tapH</b>	= suffering hardships for the discharge of one's religious duties
<b>ch</b>	= and	<b>ch</b>	= and
<b>daanm'</b>	= Satvik charity	<b>aarjavam'</b>	= simplicity of mind, body and senses
<b>damH</b>	= control of the senses		

Absolute fearlessness, complete purity of inner-self, constant fixity in yog of meditation for true spiritual knowledge and Satvik charity, control of the senses, worship of God, deities, and the gurus and performance of sacred duties like pouring oblations into the fire etc, study and teaching of the Vedas and other sacred books and chanting God's name and praises, suffering hardships for the discharge of one's religious duties and simplicity of mind, body and senses. (1)

**Ahinsa, satyam', akrodhH, tyaagH, shaantiH, apaeshunm',****Dayaa, bhooteshu, aloluptvam', maardvam', hriH, achaapalam' || 2 ||**

And –

<b>ahinsa</b>	= non-violence in thought, word and deed	<b>bhooteshu</b>	= in all living beings
<b>satyam'</b>	= truthfulness and geniality of speech	<b>dayaa</b>	= compassion without any motive
<b>akrodhH</b>	= absence of anger even on provocation	<b>aloluptvam'</b>	= absence of attachment to the objects of senses even during their contact with the senses

<b>tyaagH</b>	= disclaiming doership in respect of actions	<b>maardvam'</b>	= mildness
<b>shaantiH</b>	= composure of mind i.e. absence of unsteadiness of mind	<b>hriH</b>	= sense of shame in transgressing against the scriptures or social conventions (and)
<b>apaeshunm'</b>	= abstaining from slander	<b>achaapalam'</b>	= abstaining from frivolous pursuits

Non-violence in thought, word and deed, truthfulness and geniality of speech, absence of anger even on provocation, disclaiming doership in respect of actions, composure of mind i.e. absence of unsteadiness of mind, abstaining from slander, compassion towards all living beings without any motive, absence of attachment to the objects of senses even during their contact with the senses, mildness, sense of shame in transgressing against the scriptures or social conventions and abstaining from frivolous pursuits. (2)

**TejH, kshma, dhrtiH, shaucham', adrohH, naatimaanita, Bhavanti, sampadam', daiveem', abhijaatasya, bharat || 3||**  
And –

<b>tejH</b>	= brilliance	<b>naatimaanita</b>	= absence of pride in self (all these)
<b>kshma</b>	= forgiveness	<b>bharat</b>	= O Arjun!
<b>dhrtiH</b>	= patience	<b>daiveem', sampadam'</b>	= divine properties
<b>shaucham'</b>	= external purity (and)	<b>abhijaatasya</b>	= of him who is born with (characteristics)
<b>adrohH</b>	= bearing enmity to none (and)	<b>bhavanti</b>	= are

Brilliance, forgiveness, patience, external purity and bearing enmity to none and absence of pride in self- all these, O Arjun, are the characteristics of a person born with divine properties. (3)

**DambhH, darpH, abhimaanH, ch, krodhH, paarushyam', ev, ch, Agyaanm', ch, abhijaatasya, paarth, sampadam', aasureem' || 4||**  
And –

<b>paarth</b>	= O Paarth!	<b>paarushyam'</b>	= harshness
<b>dambhH</b>	= hypocrisy	<b>ch</b>	= and
<b>darpH</b>	= arrogance	<b>agyaanm'</b>	= ignorance
<b>ch</b>	= and	<b>ev</b>	= also – (all these)
<b>abhimaanH</b>	= pride	<b>aasureem'</b>	= demoniac
<b>ch</b>	= and	<b>sampadam'</b>	= properties
<b>krodhH</b>	= anger	<b>abhijaatasya</b>	= of him

O Paarth! Hypocrisy, arrogance and pride and anger, harshness and ignorance too – all these are the characteristics of a person born with demoniac properties. (4)

**Daivi, sampat', vimokshaay, nibandhaay, aasuri, mataa,**

**Ma, shuchH, sampadam', daiveem', abhijaatH, asi, pandav || 5 ||**  
In those two types of properties –

<b>daivi, sampat'</b>	= divine properties	<b>pandav</b>	= O Arjun! (You)
<b>vimokshaay</b>	= for liberation (and)	<b>ma, shuchH</b>	= do not grieve
<b>aasuri</b>	= demoniac properties	<b>(yath)</b>	= because (you)
<b>nibandhaay</b>	= for bondage	<b>daiveem', sampadam'</b>	= divine properties
<b>mataa</b>	= are believed to be	<b>abhijaatH</b>	= born with
<b>(atH)</b>	= therefore	<b>asi</b>	= are

The divine properties are believed to be for liberation, and demoniac properties for bondage. Therefore, O Arjun, do not grieve because you are born with divine properties. (5)

**Dwau, bhootsargau, loke, asmin', daivH, aasurH, ev, ch, DaivH, vistarashH, proktH, aasuram', paarth, me, shrnu || 6 ||**  
And –

<b>paarth</b>	= O Arjun!	<b>aasurH</b>	= possessing demoniac nature (of these)
<b>asmin'</b>	= this	<b>daivH</b>	= one possessing divine nature
<b>loke</b>	= in world	<b>vistarashH</b>	= in detail
<b>bhootsargau</b>	= creations of living beings i.e. human beings	<b>proktH</b>	= has been described (now you)
<b>dwau ev</b>	= is only of two types (one is)	<b>aasuram'</b>	= those possessing demoniac nature also in detail
<b>daivH</b>	= one possessing divine nature	<b>me</b>	= from me
<b>ch</b>	= and (other)	<b>shrnu</b>	= hear

O Arjun! There are only two types of men in this world - one possessing divine nature and the other possessing demoniac nature. Of these, those possessing divine nature have been described in detail. Now, hear in detail from me about those possessing demoniac nature. (6)

**Prvrttim', ch, nivrttim', ch, janaaH, na, viduH, aasuraH, Na, shauchm', na, api, ch, aachaarH, na, satyam', teshu, vidyate || 7 ||**

<b>aasuraH</b>	= possessing demoniac nature	<b>na</b>	= neither
<b>janaaH</b>	= men	<b>shauchm'</b>	= there is external and internal purity
<b>prvrttim'</b>	= what actions to engage in	<b>na</b>	= nor
<b>ch</b>	= and	<b>aachaarH</b>	= good conduct
<b>nivrttim'</b>	= what actions to refrain from (these two)	<b>ch</b>	= and
<b>ch</b>	= also	<b>na</b>	= not
<b>na</b>	= not	<b>satyam'</b>	= truthfulness
<b>viduH</b>	= know (therefore)	<b>api</b>	= only
<b>teshu</b>	= in them	<b>vidyate</b>	= is

Men possessing demoniac nature do not know what actions to engage in and what actions to refrain from. Therefore, neither there is external and internal purity in them nor good conduct nor even truthfulness. (7)

**Asatyam', aptishtham', te, jagat', aahuH, aneeshvaram',  
Aparasarsambhootam', kim', anyat', kaamhaitukam' || 8||**

<b>te</b>	= those men possessing demoniac nature	<b>aneeshvaram'</b>	= without God
<b>aahuH</b>	= say (that)	<b>aparasparsambhootam'</b>	= self-generated by the union of male and female (therefore)
<b>jagat'</b>	= the world	<b>kaamhaitukam' (ev)</b>	= only sex is its cause
<b>aptishtham'</b>	= without any foundation	<b>anyat'</b>	= apart from this
<b>asatyam'</b>	= absolutely unreal (and)	<b>kim'</b>	= what is

Those men possessing demoniac nature say that the world is without any foundation, absolutely unreal and without God. It is self-generated only by the union of male and female. Only sex is its cause. What else is, apart from this? (8)

**Etaam', drshtim', avashtabhya, nashtaatamaanH, alpbuddhyH,  
Prbhvanti, ugrkarmaanH, kshyaay, jagatH, ahitaah || 9||**

<b>etaam'</b>	= this	<b>ahitaH</b>	= who harm everyone
<b>drshtim'</b>	= false knowledge	<b>ugrkarmaanH</b>	= men of terrible deeds (only)
<b>avashtabhya</b>	= by following	<b>jagatH</b>	= of the world
<b>nashtaatamaanH</b>	= those who have lost their nature (and)	<b>kshyaay</b>	= only for destruction
<b>alpbuddhyH</b>	= who are slow-witted (they)	<b>prbhvanti</b>	= are born

By following this false knowledge, those who have lost their nature, who are slow-witted, who harm everyone, who perform terrible deeds, are only born for the destruction of the world. (9)

**Kaamm', aashritya, dushpoorm', dambhmaanmadaanvitaH,  
Mohaat', grheetva, asad'graahaan', prvartante, ashuchitvrtaH || 10||**

<b>dambhmaan- madaanvitaH</b>	= men filled with hypocrisy, pride and arrogance	<b>asad'graahaan'</b>	= false doctrines
<b>dushpoorm'</b>	= insatiable	<b>grheetva</b>	= acquiring (and)
<b>kaamm'</b>	= desires	<b>ashuchitvrtaH</b>	= by adopting corrupt behaviour (in the world)
<b>aashritya</b>	= driven by	<b>prvartante</b>	= wander
<b>mohaat'</b>	= ignorance		

Men filled with hypocrisy, pride and arrogance, driven by insatiable desires, acquiring false doctrines through ignorance and adopting corrupt behaviour wander in the world. (10)

**Chintaam', aparimeyaam', ch, prlyaantaam', upaashritaH,  
KaamopbhogparmaH, etaavat', iti, nishchitaH || 11||**

<b>prlyaantaam'</b>	= ending only with death	<b>kaamopbhogparmaH</b>	= devoted to the enjoyment of sensuous pleasures
<b>aparimeyaam'</b>	= innumerable	<b>ch</b>	= and
<b>chintaam'</b>	= worries	<b>etaavat'</b>	= 'this much is joy'
<b>upaashritaH</b>	= giving themselves over to	<b>iti</b>	= thus
		<b>nishchitaH</b>	= believe

Giving themselves over to innumerable worries ending only with death, they remain devoted to the enjoyment of sensuous pleasures and thus believe that only this is happiness. (11)

**AashaapaashshataeH, baddhaH, kaamkrodhparaayanaaH,  
lihante, kaambhogaarthm', anyaayen, arthsanchyaan' || 12||**

<b>aashaapaashshataeH</b>	= by hundreds of shackles of expectations	<b>kaambhogaarthm'</b>	= for the enjoyment of sensuous pleasures
<b>baddhaH</b>	= bound	<b>anyaayen</b>	= by unfair means
<b>kaamkrodhparaayanaaH</b>	= overpowered by lust and anger	<b>arthsanchyaan'</b>	= collect money and other objects
		<b>lihante</b>	= strive

Bound by hundreds of shackles of expectations, overpowered by lust and anger, they strive to collect money etc objects by unfair means for the enjoyment of sensuous pleasures. (12)

**Idam', adya, mya, labdham', imm', praapsye, manoratham',  
Idam', asti, idam', api, me, bhavishyati, punH, dhanam' || 13||**

And they think that –

<b>mya</b>	= I	<b>idam'</b>	= this (much)
<b>adya</b>	= today	<b>dhanam'</b>	= wealth
<b>idam'</b>	= this	<b>asti</b>	= have (and)
<b>labdham'</b>	= have acquired (and now)	<b>punH</b>	= again
<b>imm'</b>	= this	<b>api</b>	= also
<b>manoratham'</b>	= desire	<b>idam'</b>	= this
<b>praapsye</b>	= will fulfill	<b>bhavishyati</b>	= shall be
<b>me</b>	= with me		

Today, I have acquired this and now I will fulfill this desire. I have this much wealth and again this shall be mine too. (13)

**Asau, mya, hatH, shatruH, hanishye, ch, apraan', api,  
IshwarH, aham', aham', bhogi, siddhH, aham', balwaan', sukhi || 14||**

And –



<b>asau</b>	= that	<b>hanishye</b>	= will kill
<b>shatruH</b>	= enemy	<b>ishwarH</b>	= I am God
<b>mya</b>	= by me	<b>bhogi</b>	= enjoyer of pleasures
<b>hatH</b>	= has been killed	<b>aham'</b>	= I
<b>ch</b>	= and (those)	<b>siddh</b>	= am endowed with all supernatural powers (and)
<b>apraan'</b>	= other enemies	<b>balwaan'</b>	= powerful (and)
<b>api</b>	= also	<b>sukhi</b>	= am happy
<b>aham'</b>	= I		

That enemy has been killed by me and I will also kill those other enemies. I am God and the enjoyer of pleasures. I am endowed with all the supernatural powers and am powerful and happy. (14)

**AadyaH, abhijanvaan', asmi, kaH, anyaH, asti, sadrshH, mya, Yakshye, daasyaami, modishye, iti, agyaanvimohitaH || 15| AnekchitvibhraantaH, mohjaalsamaavrttaH, PrsaktaH, kaambhogeshu, patanti, narke, ashuchau || 16|**

And I –

<b>aadyaH</b>	= very wealthy (and)	<b>modishye</b>	= I will rejoice
<b>abhijanvaan'</b>	= having a big family	<b>iti</b>	= thus
<b>asmi</b>	= I am	<b>agyaanvimohitaH</b>	= deluded by ignorance (and)
<b>mya</b>	= my	<b>anekchitvibhraantaH</b>	= with mind perplexed in many ways
<b>sadrshH</b>	= equal	<b>mohjaalsamaavrttaH</b>	= enveloped in the mesh of delusion (and)
<b>anyaH</b>	= else	<b>kaambhogeshu</b>	= to the enjoyments of sensual pleasures
<b>kaH</b>	= who	<b>prsaktaH</b>	= addicted
<b>asti</b>	= is (I)	<b>ashuchau</b>	= foulest
<b>yakshye</b>	= will perform yagya	<b>narke</b>	= in hell
<b>daasyaami</b>	= will do charity (and)	<b>patanti</b>	= fall

I am very wealthy and have a big family. Who else is equal to me? I will perform yagya, charity and rejoice. Thus, deluded by ignorance and with mind perplexed in many ways, enveloped in the mesh of delusion and addicted to the enjoyment of sensual pleasures, they fall into the foulest hell. (15-16)

**AatmsambhaavitaH, stabdhaH, dhanmaanmadaanvitaH, Yajante, naamyagyaeH, te, dambhen, avidhipoorvakam' || 17|**

And –

<b>te</b>	= they	<b>naamyagyaeH</b>	= through religious rituals only in name
<b>aatmsambhaavitaH</b>	= who consider themselves to be superior	<b>dambhen</b>	= for ostentation

<b>stabdhaH</b>	= haughty men	<b>avidhipoorvakam'</b>	= without following the injunctions of scriptures
<b>dhanmaanmadaanvitaH</b>	= intoxicated by wealth and honour	<b>yajante</b>	= perform religious rituals

They, who consider themselves to be superior, haughty men, intoxicated by wealth and honour, perform religious rituals only in name for ostentation, without following the injunctions of the scriptures. (17)

**Ahankaaram', balam', darpam', kaamm', krodhm', ch, sanshritaH, Mam', aatmpardeheshu, prdvishantH, abhyasooykaH || 18||**

And they –

<b>ahankaaram'</b>	= egotism	<b>ch</b>	= and
<b>balam'</b>	= power	<b>abhyasooykaH</b>	= men who criticise others
<b>darpam'</b>	= arrogance	<b>aatmpardeheshu</b>	= (dwelling) in their own and others' bodies
<b>kaamm'</b>	= desire (and)	<b>mam'</b>	= me, the all-knowing
<b>krodhm'</b>	= anger etc	<b>prdvishantH</b>	= hate
<b>sanshritaH</b>	= given over to		

Given over to egotism, power, arrogance, desire and anger etc, men who criticise others, hate me, the all-knowing, dwelling in their own and others' bodies. (18)

**Taan', aham', dvishatH, krooraan', sansaareshu, naraadhmaan', Kshipaami, ajastrm', ashubhaan', aasureeshu, ev, yonishu || 19||**

Thus –

<b>taan'</b>	= those	<b>sansaareshu</b>	= in the world
<b>dvishatH</b>	= haters	<b>ajastrm'</b>	= repeatedly
<b>ashubhaan'</b>	= sinful (and)	<b>aasureeshu</b>	= demoniac
<b>krooraan'</b>	= cruel	<b>yonishu</b>	= wombs
<b>naraadhmaan'</b>	= the degraded men	<b>ev</b>	= only
<b>aham'</b>	= I	<b>kshipaami</b>	= hurl

I hurl those haters, the sinful and cruel degraded men, repeatedly in demoniac wombs in the world. (19)

**Aasureem', yonim', aapannaH, moodaH, janmni, janmni, Mam', apraapya, ev, kauntey, tatH, yaanti, adhmaam', gatim' || 20||**

Therefore –

<b>kauntey</b>	= O Arjun!	<b>aasureem'</b>	= demoniac
<b>moodaH</b>	= those fools	<b>yonim'</b>	= wombs
<b>mam'</b>	= me	<b>aapannaH</b>	= attain (then)
<b>aprapya</b>	= not attaining	<b>tatH</b>	= than that
<b>ev</b>	= only	<b>adhmaam'</b>	= lower
<b>janmni</b>	= birth	<b>gatim'</b>	= state
<b>janmni</b>	= after birth	<b>yaanti</b>	= attain i.e. fall into deep hells

O Arjun! Those fools, instead of attaining me, birth after birth attain the demoniac wombs, and then attain a further lower state than that i.e. fall into deep hells. (20)

**Trividham', narkasya, idam', dwaarm', naashnm', aatmanH,  
KaamH, krodhH, tatha, lobhH, tasmaat', etat', tryam', tyajet' || 21||**

And O Arjun! –

<b>kaamH</b> = lust	<b>dwaarm'</b> = gates
<b>krodhH</b> = anger	<b>aatmanH</b> = of soul
<b>tatha</b> = and	<b>naashnm'</b> = are destroyers i.e. bring about its downfall
<b>lobhH</b> = greed	<b>tasmaat'</b> = therefore
<b>idam'</b> = these	<b>etat'</b> = these
<b>trividham'</b> = three types of	<b>tryam'</b> = three
<b>narkasya</b> = of hell	<b>tyajet'</b> = should be abandoned

Lust, anger and greed, these three types of gates of hell are the destroyers of the soul i.e. bring about its downfall. Therefore, these three should be abandoned. (21)

**EtaeH, vimuktH, kauntey, tamodwaaraeH, tribhiH, narH,  
Aacharti, aatmanH, shreyH, tatH, yaati, paraam', gatim' || 22||**

Because –

<b>kauntey</b> = O Arjun!	<b>shreyH</b> = welfare
<b>etaeH</b> = these	<b>aacharti</b> = acts
<b>tribhiH</b> = three	<b>tatH</b> = thereby (he)
<b>tamodwaaraeH</b> = from gates of hell	<b>paraam'</b> = supreme
<b>vimuktH</b> = freed	<b>gatim'</b> = state
<b>narH</b> = man	<b>yaati</b> = goes to i.e. attains me
<b>aatmanH</b> = his own	

O Arjun! A man freed from these three gates of hell acts for the welfare of his own soul. Thereby, he goes to the supreme state i.e. attains me. (22)

**YaH, shaastrvidhim', utsrjya, vartte, kaamkaarathH,  
Na, saH, siddhim', avaaapnoti, na, sukham', na, paraam', gatim' || 23||**

And –

<b>yaH</b> = he who	<b>siddhim'</b> = spiritual success
<b>shaastrvidhim'</b> = the injunctions of scriptures	<b>avaapnoti</b> = attains
<b>utsrjya</b> = renouncing	<b>na</b> = nor
<b>kaamkaarathH</b> = arbitrary of one's own volition	<b>paraam'</b> = supreme
<b>vartte</b> = acts	<b>gatim'</b> = salvation (and)
<b>saH</b> = he	<b>na</b> = nor
<b>na</b> = neither	<b>sukham'</b> = happiness

He, who renouncing the injunctions of the scriptures acts arbitrarily of one's own volition, neither attains spiritual success nor supreme salvation and nor happiness. (23)

Tasmaat', shaastrm', prmaanm', te, kaaryaakaarya-  
 vyavasthitau, Gyaatva, shaastrvidhaanoktam', karm, kartum', ih, arhasi || 24||

<b>tasmaat'</b>	= therefore	<b>(evam')</b>	= this
<b>te</b>	= for you	<b>gyaatva</b>	= knowing (you)
<b>ih</b>	= this	<b>shaastrvidhaanoktam'</b>	= ordained by the scriptures
<b>kaaryaakaarya- vyavasthitau</b>	= in matter of determining what should be done and what should not be done	<b>karm</b>	= actions (only)
<b>shaastrm'</b>	= scripture (only)	<b>kartum'</b>	= to perform
<b>prmaanm'</b>	= is proof	<b>arhasi</b>	= is worthy

Therefore, scripture alone is your guide in this matter of determining what should be done and what should not be done. Knowing this, you should only perform actions ordained by the scriptures. (24)

Photocopies of the Verses of Shrimadbhagavat Gita Chapter 17

## अथ सप्तदशोऽध्यायः

अर्जुन उवाच

ये, शास्त्रविधिम्, उत्सृज्य, यजन्ते, श्रद्धया, अन्विताः,  
तेषाम्, निष्ठा, तु, का, कृष्ण, सत्त्वम्, आहो, रजः, तमः ॥ १ ॥

इस प्रकार भगवान्‌के वचनोंको सुनकर अर्जुन बोले—

कृष्ण	= हे कृष्ण!	तेषाम्	= उनकी
ये	= जो मनुष्य	निष्ठा	= स्थिति
शास्त्रविधिम्	= शास्त्रविधिको	तु	= फिर
उत्सृज्य	= त्यागकर	का	= कौन-सी है ?
श्रद्धया	= श्रद्धासे	सत्त्वम्	= सात्त्विकी है
अन्विताः	= युक्त हुए	आहो	= अथवा
यजन्ते	= { देवादिका पूजन करते हैं,	रजः	= राजसी (किंवा)
		तमः	= तामसी ?

त्रिविधा, भवति, श्रद्धा, देहिनाम्, सा, स्वभावजा,  
सात्त्विकी, राजसी, च, एव, तामसी, च, इति, ताम्, शृणु ॥ २ ॥

इस प्रकार अर्जुनके पूछनेपर श्रीकृष्णभगवान् बोले—हे अर्जुन!—

देहिनाम्	= मनुष्योंकी	च	= तथा
सा	= { वह (शास्त्रीय संस्कारोंसे रहित केवल)	तामसी	= तामसी—
स्वभावजा	= स्वभावसे उत्पन्न*	इति	= ऐसे
श्रद्धा	= श्रद्धा	त्रिविधा	= तीनों प्रकारकी
सात्त्विकी	= सात्त्विकी	एव	= ही
च	= और	भवति	= होती है।
राजसी	= राजसी	ताम्	= उसको (तू)
		( मत्तः )	= मुझसे
		शृणु	= सुन।

सत्त्वानुरूपा, सर्वस्य, श्रद्धा, भवति, भारत,  
श्रद्धामयः, अयम्, पुरुषः, यः, यच्छ्रद्धः, सः, एव, सः ॥ ३ ॥

भारत	= हे भारत!	श्रद्धामयः	= श्रद्धामय है,
सर्वस्य	= सभी मनुष्योंकी	(अतः)	= इसलिये
श्रद्धा	= श्रद्धा	यः	= जो पुरुष
सत्त्वानुरूपा	= { उनके अन्तःकरणके अनुरूप	यच्छ्रद्धः	= जैसी श्रद्धावाला है,
भवति	= होती है।	सः	= वह स्वयं
अयम्	= यह	एव	= भी
पुरुषः	= पुरुष	सः	= वही है।

यजन्ते, सात्त्विकाः, देवान्, यक्षरक्षांसि, राजसाः,  
प्रेतान्, भूतगणान्, च, अन्ये, यजन्ते, तामसाः, जनाः ॥ ४ ॥

उनमें—

सात्त्विकाः	= सात्त्विक पुरुष	अन्ये	= अन्य (जो)
देवान्	= देवोंको	तामसाः	= तामस
यजन्ते	= पूजते हैं,	जनाः	= मनुष्य हैं, (वे)
राजसाः	= राजस पुरुष	प्रेतान्	= प्रेत
यक्षरक्षांसि	= { यक्ष और राक्षसोंको (तथा)	च	= और
		भूतगणान्	= भूतगणोंको
		यजन्ते	= पूजते हैं।

अशास्त्रविहितम्, घोरम्, तप्यन्ते, ये, तपः, जनाः,  
दम्भाहङ्कारसंयुक्ताः, कामरागबलान्विताः ॥ ५ ॥

और हे अर्जुन!—

ये	= जो	दम्भाहङ्कारसंयुक्ताः	= { दम्भ और अहंकारसे युक्त (एवं)
जनाः	= मनुष्य		
अशास्त्रविहितम्	= { शास्त्रविधिसे रहित (केवल मनः- कल्पित)	कामरागबलान्विताः	= { कामना, आसक्ति और बलके अभिमानसे भी युक्त हैं—
घोरम्	= घोर		
तपः	= तपको		
तप्यन्ते	= तपते हैं (तथा)		

कर्शयन्तः, शरीरस्थम्, भूतग्रामम्, अचेतसः, माम्,  
च, एव, अन्तःशरीरस्थम्, तान्, विद्धि, आसुरनिश्चयान् ॥ ६ ॥

तथा जो—

शरीरस्थम् = शरीररूपसे स्थित	कर्शयन्तः = कृश करनेवाले हैं?
भूतग्रामम् = भूत-समुदायको <sup>१</sup>	तान् = उन
च = और	अचेतसः = अज्ञानियोंको (तू)
अन्तःशरीरस्थम् = { अन्तःकरणमें स्थित	आसुरनिश्चयान् = { आसुर- स्वभाववाले
माम् = मुझ परमात्माको	विद्धि = जान।
एव = भी	

आहारः, तु, अपि, सर्वस्य, त्रिविधः, भवति, प्रियः,  
यज्ञः, तपः, तथा, दानम्, तेषाम्, भेदम्, इमम्, शृणु ॥ ७ ॥

और हे अर्जुन! जैसे श्रद्धा तीन प्रकारकी होती है, वैसे ही—

आहारः = भोजन	तथा = वैसे ही
अपि = भी	यज्ञः = यज्ञ,
सर्वस्य = { सबको (अपनी- अपनी प्रकृतिके अनुसार)	तपः = तप (और)
त्रिविधः = तीन प्रकारका	दानम् = { दान (भी तीन-तीन प्रकारके होते हैं)
प्रियः = प्रिय	तेषाम् = उनके
भवति = होता है।	इमम् = इस (पृथक्-पृथक्)
तु = और	भेदम् = भेदको (तू मुझसे)
	शृणु = सुन।

आयुःसत्त्वबलारोग्यसुखप्रीतिविवर्धनाः,

रस्याः, स्निग्धाः, स्थिराः, हृद्याः, आहाराः, सात्त्विकप्रियाः ॥ ८ ॥

आयुःसत्त्व- = { आयु, बुद्धि, बल,	(तथा)
बलारोग्य- = { आरोग्य, सुख और	हृद्याः = { स्वभावसे ही मनको
सुखप्रीति- = { प्रीतिको	प्रिय—(ऐसे)
विवर्धनाः = बढ़ानेवाले,	आहाराः = { आहार अर्थात् भोजन
रस्याः = रसयुक्त,	करनेके पदार्थ
स्निग्धाः = चिकने (और)	सात्त्विकप्रियाः = { सात्त्विक पुरुषको
स्थिराः = स्थिर रहनेवाले*	प्रिय होते हैं।

कट्वम्ललवणात्युष्णतीक्ष्णरूक्षविदाहिनः,  
आहाराः, राजसस्य, इष्टाः, दुःखशोकामयप्रदाः ॥ ९ ॥

और—

कट्वम्ल- लवणात्युष्ण- तीक्ष्ण- रूक्षविदाहिनः	= { कडुवे, खट्टे, लवणयुक्त, बहुत गरम, तीखे, रूखे, दाहकारक	आहाराः = { आहार अर्थात् भोजन करनेके पदार्थ
	(और)	राजसस्य = राजस पुरुषको
दुःखशोक- आमयप्रदाः	= { दुःख, चिन्ता तथा रोगोंको उत्पन्न करनेवाले	इष्टाः = प्रिय होते हैं।

यातयामम्, गतरसम्, पूति, पर्युषितम्, च, यत्,  
उच्छिष्टम्, अपि, च, अमेध्यम्, भोजनम्, तामसप्रियम्, ॥ १० ॥

तथा—

यत् = जो	उच्छिष्टम् = उच्छिष्ट है
भोजनम् = भोजन	च = तथा (जो)
यातयामम् = अधपका,	अमेध्यम् = अपवित्र
गतरसम् = रसरहित,	अपि = भी है,
पूति = दुर्गन्धयुक्त,	(तत्) = वह भोजन
पर्युषितम् = बासी	तामसप्रियम् = { तामस पुरुषको प्रिय होता है।
च = और	

अफलाकाङ्क्षिभिः, यज्ञः, विधिदृष्टः, यः, इज्यते,  
यष्टव्यम्, एव, इति, मनः, समाधाय, सः, सात्त्विकः ॥ ११ ॥

और हे अर्जुन!—

यः = जो	समाधाय = समाधान करके,
विधिदृष्टः = शास्त्रविधिसे नियत,	अफलाकाङ्क्षिभिः = { फल न चाहनेवाले पुरुषोंद्वारा
यज्ञः = यज्ञ	इज्यते = किया जाता है,
यष्टव्यम्, एव = { करना ही कर्तव्य है—	सः = वह
इति = इस प्रकार	सात्त्विकः = सात्त्विक है।
मनः = मनको	



अभिसन्धाय, तु, फलम्, दम्भार्थम्, अपि, च, एव, यत्,  
इज्यते, भरतश्रेष्ठ, तम्, यज्ञम्, विद्धि, राजसम् ॥ १२ ॥

तु	= परंतु	अभिसन्धाय	= दृष्टिमें रखकर
भरतश्रेष्ठ	= हे अर्जुन!	यत्	= जो यज्ञ
दम्भार्थम्, एव	= {केवल दम्भाचरण- के ही लिये	इज्यते	= किया जाता है,
च	= अथवा	तम्	= उस
फलम्	= फलको	यज्ञम्	= यज्ञको (तू)
अपि	= भी	राजसम्	= राजस
		विद्धि	= जान।

विधिहीनम्, असृष्टान्मम्, मन्त्रहीनम्, अदक्षिणम्,  
श्रद्धाविरहितम्, यज्ञम्, तामसम्, परिचक्षते ॥ १३ ॥

विधिहीनम्	= शास्त्रविधिसे हीन,	श्रद्धाविरहितम्	= { बिना श्रद्धाके किये जानेवाले
असृष्टान्मम्	= अन्नदानसे रहित,	यज्ञम्	= यज्ञको
मन्त्रहीनम्	= बिना मन्त्रोंके,	तामसम्	= तामस यज्ञ
अदक्षिणम्	= { बिना दक्षिणाके (और)	परिचक्षते	= कहते हैं।

देवद्विजगुरुप्राज्ञपूजनम्, शौचम्, आर्जवम्,  
ब्रह्मचर्यम्, अहिंसा, च, शारीरम्, तपः, उच्यते ॥ १४ ॥

देवद्विज-	= { देवता, ब्राह्मण, गुरु <sup>१</sup> और	ब्रह्मचर्यम्	= ब्रह्मचर्य
गुरुप्राज्ञपूजनम्	= { ज्ञानीजनोंका पूजन,	च	= और
शौचम्	= पवित्रता,	अहिंसा	= अहिंसा—(यह)
आर्जवम्	= सरलता,	शारीरम्	= शरीरसम्बन्धी
		तपः	= तप
		उच्यते	= कहा जाता है।

अनुद्वेगकरम्, वाक्यम्, सत्यम्, प्रियहितम्, च, यत्,  
स्वाध्यायाभ्यसनम्, च, एव, वाङ्मयम्, तपः, उच्यते ॥ १५ ॥

यत्	= जो	वाक्यम्	= भाषण है <sup>२</sup>
अनुद्वेगकरम्	= उद्वेग न करनेवाला,	च	= तथा (जो)
प्रियहितम्	= { प्रिय और हितकारक	स्वाध्याय-	= { वेद-शास्त्रोंके पठनका एवं
च	= एवं	अभ्यसनम्	= परमेश्वरके नाम- जपका अभ्यास है—
सत्यम्	= यथार्थ		

( तत् ) एव = वही	तपः = तप
वाङ्मयम् = वाणीसम्बन्धी	उच्यते = कहा जाता है ।

[ मानसिक तपके लक्षण । ]

मनःप्रसादः, सौम्यत्वम्, मौनम्, आत्मविनिग्रहः,  
भावसंशुद्धिः, इति, एतत्, तपः, मानसम्, उच्यते ॥ १६ ॥

तथा—

मनःप्रसादः = मनकी प्रसन्नता,	भावसंशुद्धिः = { अन्तःकरणके भावोंकी भलीभाँति पवित्रता—
सौम्यत्वम् = शान्तभाव,	
मौनम् = { भगवच्चिन्तन करनेका स्वभाव,	इति = इस प्रकार
	एतत् = यह
	मानसम् = मनसम्बन्धी
आत्मविनिग्रहः = { मनका निग्रह (और)	तपः = तप
	उच्यते = कहा जाता है ।

[ सात्त्विक तपके लक्षण । ]

श्रद्धया, परया, तप्तम्, तपः, तत्, त्रिविधम्, नरैः,  
अफलाकाङ्क्षिभिः, युक्तैः, सात्त्विकम्, परिचक्षते ॥ १७ ॥

परंतु हे अर्जुन!—

अफलाकाङ्क्षिभिः = { फलको न चाहनेवाले	तप्तम् = किये हुए
युक्तैः = योगी	तत् = उस (पूर्वोक्त)
नरैः = पुरुषोंद्वारा	त्रिविधम् = तीन प्रकारके
परया = परम	तपः = तपको
श्रद्धया = श्रद्धासे	सात्त्विकम् = सात्त्विक
	परिचक्षते = कहते हैं ।

सत्कारमानपूजार्थम्, तपः, दम्भेन, च, एव, यत्,  
क्रियते, तत्, इह, प्रोक्तम्, राजसम्, चलम्, अध्रुवम् ॥ १८ ॥

यत्	= जो	क्रियते	= किया जाता है,
तपः	= तप	तत्	= वह
सत्कारमानपूजार्थम्	= { सत्कार, मान और पूजाके लिये (तथा)	अध्रुवम्	= अनिश्चित* (एवं)
च, एव	= { अन्य किसी स्वार्थके लिये भी स्वभावसे	चलम्	= { क्षणिक फलवाला तप
( वा )	= या	इह	= यहाँ
दम्भेन	= पाखण्डसे	राजसम्	= राजस
		प्रोक्तम्	= कहा गया है।

मूढग्राहेण, आत्मनः, यत्, पीडया, क्रियते, तपः,  
परस्य, उत्सादनार्थम्, वा, तत्, तामसम्, उदाहृतम् ॥ १९ ॥

यत्	= जो	परस्य	= दूसरेका
तपः	= तप	उत्सादनार्थम्	= { अनिष्ट करनेके लिये
मूढग्राहेण	= मूढतापूर्वक हठसे,	क्रियते	= किया जाता है—
आत्मनः	= { मन, वाणी और शरीरकी	तत्	= वह तप
पीडया	= पीड़ाके सहित	तामसम्	= तामस
वा	= अथवा	उदाहृतम्	= कहा गया है।

दातव्यम्, इति, यत्, दानम्, दीयते, अनुपकारिणे,  
देशे, काले, च, पात्रे, च, तत्, दानम्, सात्त्विकम्, स्मृतम् ॥ २० ॥

दातव्यम्	= { दान देना ही कर्तव्य है—	च	= और
इति	= ऐसे भावसे	पात्रे	= पात्रके <sup>३</sup> प्राप्त होनेपर
यत्	= जो	अनुपकारिणे	= { उपकार न करनेवालेके प्रति
दानम्	= दान	दीयते	= दिया जाता है,
देशे	= देश <sup>१</sup>	तत्	= वह
च	= तथा	दानम्	= दान
काले	= काल <sup>२</sup>	सात्त्विकम्	= सात्त्विक
		स्मृतम्	= कहा गया है।

यत्, तु, प्रत्युपकारार्थम्, फलम्, उद्दिश्य, वा, पुनः,  
दीयते, च, परिक्लिष्टम्, तत्, दानम्, राजसम्, स्मृतम् ॥ २१ ॥

तु	= किंतु	उद्दिश्य	= दृष्टिमें रखकर <sup>३</sup>
यत्	= जो (दान)	पुनः	= फिर
परिक्लिष्टम्	= क्लेशपूर्वक <sup>१</sup>	दीयते	= दिया जाता है,
च	= तथा	तत्	= वह
प्रत्युपकारार्थम्	= { प्रत्युपकारके प्रयोजनसे <sup>२</sup>	दानम्	= दान
वा	= अथवा	राजसम्	= राजस
फलम्	= फलको	स्मृतम्	= कहा गया है।

अदेशकाले, यत्, दानम्, अपात्रेभ्यः, च, दीयते,  
असत्कृतम्, अवज्ञातम्, तत्, तामसम्, उदाहृतम् ॥ २२ ॥

यत्	= जो	च	= और
दानम्	= दान	अपात्रेभ्यः	= कुपात्रके प्रति <sup>४</sup>
असत्कृतम्	= बिना सत्कारके	दीयते	= दिया जाता है,
( वा )	= अथवा	तत्	= वह दान
अवज्ञातम्	= तिरस्कारपूर्वक	तामसम्	= तामस
अदेशकाले	= अयोग्य देश-कालमें	उदाहृतम्	= कहा गया है।

ॐ, तत्, सत्, इति, निर्देशः, ब्राह्मणः, त्रिविधः, स्मृतः,  
ब्राह्मणाः, तेन, वेदाः, च, यज्ञाः, च, विहिताः, पुरा ॥ २३ ॥

और हे अर्जुन!—

ॐ	= ॐ,	तेन	= उसीसे
तत्	= तत्,	पुरा	= { सृष्टिके आदिकालमें
सत्	= सत्—	ब्राह्मणाः	= ब्राह्मण
इति	= ऐसे (यह)	च	= और
त्रिविधः	= तीन प्रकारका	वेदाः	= वेद
ब्राह्मणः	= { सच्चिदानन्दधन ब्रह्मका	च	= तथा
निर्देशः	= नाम	यज्ञाः	= यज्ञादि
स्मृतः	= कहा है;	विहिताः	= रचे गये।

तस्मात्, ओम्, इति, उदाहृत्य, यज्ञदानतपःक्रियाः,  
प्रवर्तन्ते, विधानोक्ताः, सततम्, ब्रह्मवादिनाम् ॥ २४ ॥

तस्मात्	= इसलिये	सततम्	= सदा
ब्रह्मवादिनाम्	= { वेदमन्त्रोंका उच्चारण करनेवाले श्रेष्ठ पुरुषोंकी	ओम्	= 'ॐ'
		इति	= { इस (परमात्माके नामको)
विधानोक्ताः	= शास्त्रविधिसे नियत	उदाहृत्य	= { उच्चारण करके (ही)
यज्ञदानतपःक्रियाः	= { यज्ञ, दान और तपरूप क्रियाएँ	प्रवर्तन्ते	= आरम्भ होती हैं।

तत्, इति, अनभिसन्धाय, फलम्, यज्ञतपःक्रियाः,  
दानक्रियाः, च, विविधाः, क्रियन्ते, मोक्षकाङ्क्षिभिः ॥ २५ ॥

और—

तत्	= { तत् अर्थात् 'तत्' नामसे कहे जानेवाले परमात्माका ही यह सब है,	यज्ञतपःक्रियाः	= { यज्ञ, तपरूप क्रियाएँ
		च	= तथा
इति	= इस (भावसे)	दानक्रियाः	= दानरूप क्रियाएँ
फलम्	= फलको	मोक्षकाङ्क्षिभिः	= { कल्याणकी इच्छावाले पुरुषोंद्वारा
अनभिसन्धाय	= न चाहकर	क्रियन्ते	= की जाती हैं।
विविधाः	= नाना प्रकारकी		

सद्भावे, साधुभावे, च, सत्, इति, एतत्, प्रयुज्यते,  
प्रशस्ते, कर्मणि, तथा, सत्, शब्दः, पार्थ, युज्यते ॥ २६ ॥

और—

सत्	= 'सत्'—	साधुभावे	= श्रेष्ठभावमें
इति	= इस प्रकार	प्रयुज्यते	= { प्रयोग किया जाता है
एतत्	= { यह (परमात्माका नाम)	तथा	= तथा
सद्भावे	= सत्यभावमें	पार्थ	= हे पार्थ!
च	= और	प्रशस्ते	= उत्तम

कर्मणि = कर्ममें (भी) | शब्दः = शब्दका  
 सत् = 'सत्' | युज्यते = प्रयोग किया जाता है।  
 यज्ञे, तपसि, दाने, च, स्थितिः, सत्, इति, च, उच्यते,  
 कर्म, च, एव, तदर्थीयम्, सत्, इति, एव, अभिधीयते ॥ २७ ॥

च	= तथा	इति	= इस प्रकार
यज्ञे	= यज्ञ,	उच्यते	= कही जाती है
तपसि	= तप	च	= और
च	= और	तदर्थीयम्	= { उस परमात्माके लिये किया हुआ
दाने	= दानमें	कर्म	= कर्म
( या )	= जो	एव	= निश्चयपूर्वक
स्थितिः	= स्थिति है,	सत्	= सत्—
( सा )	= वह	इति	= ऐसे
एव	= भी	अभिधीयते	= कहा जाता है।
सत्	= 'सत्'		

अश्रद्धया, हुतम्, दत्तम्, तपः, तप्तम्, कृतम्, च, यत्,  
 असत्, इति, उच्यते, पार्थ, न, च, तत्, प्रेत्य, नो, इह ॥ २८ ॥

और—

पार्थ	= हे अर्जुन!	( तत् )	= वह समस्त
अश्रद्धया	= { बिना श्रद्धाके किया हुआ	असत्	= 'असत्'—
हुतम्	= हवन,	इति	= इस प्रकार
दत्तम्	= { दिया हुआ दान ( एवं )	उच्यते	= { कहा जाता है; ( इसलिये )
तप्तम्	= तपा हुआ	तत्	= वह
तपः	= तप	नो	= न ( तो )
च	= और	इह	= { इस लोकमें ( लाभदायक है ),
यत्	= जो ( कुछ भी )	च	= और
कृतम्	= { किया हुआ शुभ कर्म है—	न	= न
		प्रेत्य	= मरनेके बाद ही।

## Photocopies of the Verses of Shrimadbhagavat Gita Chapter 17

## Chapter Seventeenth

*Arjun said*

Ye, shastrvidhim', utsrjya, yajante, shraddhya, anvitaH,  
Teshaam', nishtha, tu, ka, Krishna, sattvam', aaho, rajH, tamH || 1||

Thus, listening to God's words, Arjun said –

<b>Krishna</b>	= O Krishna!	<b>nishtha</b>	= state
<b>ye</b>	= those men who	<b>tu</b>	= then
<b>shastrvidhim'</b>	= injunctions of scriptures	<b>ka</b>	= what is
<b>utsrjya</b>	= abandoning	<b>sattvam'</b>	= Satviki
<b>shraddhya</b>	= with faith	<b>aaho</b>	= or
<b>anvitaH</b>	= endowed with	<b>rajH</b>	= Rajsi (or)
<b>yajante</b>	= worship the gods etc	<b>tamH</b>	= Tamsi
<b>teshaam'</b>	= their		

O Krishna! Those men who, endowed with faith, worship the gods etc abandoning the injunctions of the scriptures, what is their state then, Satviki, Rajsi or Tamsi? (1)

Trividha, bhavti, shraddha, dehinaam', saa, swabhaavja,

Sattviki, rajsi, ch, ev, tamsi, ch, iti, taam', shrnu || 2||

When Arjun asked this, Lord Shri Krishna said – O Arjun! –

<b>dehinaam'</b>	= of men	<b>tamsi</b>	= Tamsi
<b>sa</b>	= that (not based on the study of scriptures, only)	<b>iti</b>	= in this way
<b>swabhaavja</b>	= born of nature	<b>trividha</b>	= of three types
<b>shraddha</b>	= faith	<b>ev</b>	= only
<b>sattviki</b>	= Satviki	<b>bhavti</b>	= is
<b>ch</b>	= and	<b>taam'</b>	= that (you)
<b>rajsi</b>	= Rajsi	<b>(matH)</b>	= from me
<b>ch</b>	= and	<b>shrnu</b>	= hear

Not based on the study of the scriptures, only born of nature, that faith of men is thus of three types only– Satviki and Rajsi and Tamsi. Hear about it from me. (2)

Sattvaanurupa, sarvasya, shraddha, bhavti, bharat,

ShraddhaamayH, ayam', purushH, yaH, yachchhrddhH, saH, ev, saH || 3||

<b>bharat</b>	= O Bharat!	<b>shraddhaamayH</b>	= is filled with faith
<b>sarvasya</b>	= of all men	<b>(atH)</b>	= therefore
<b>shraddha</b>	= faith	<b>yaH</b>	= a man who
<b>sattvaanurupa</b>	= in accordance with their inner self	<b>yachchhrddhH</b>	= whatever faith one has
<b>bhavti</b>	= is	<b>saH</b>	= he himself
<b>ayam'</b>	= this	<b>ev</b>	= also
<b>purushH</b>	= man	<b>saH</b>	= is that only

O Bharat! The faith of all men is in accordance with their inner-self. This man is filled with faith, therefore, whatever faith one has, he himself is actually that only. (3)

**Yajante, saattvikaH, devaan', yaksharakshaansi, raajsaH,  
Pretaan', bhootganaan', ch, anye, yajante, taamsaH, janaaH || 4||**

In them –

<b>saattvikaH</b>	= Satvik men	<b>taamsaH</b>	= Tamas
<b>devaan'</b>	= gods	<b>janaaH</b>	= men (they)
<b>yajante</b>	= worship	<b>pretaan'</b>	= spirits
<b>raajsaH</b>	= Rajas men	<b>ch</b>	= and
<b>yaksharakshaansi</b>	= Yakshas and demons (and)	<b>bhootganaan'</b>	= ghosts
<b>anye</b>	= others (who)	<b>yajante</b>	= worship

Satvik men worship gods, Rajas men worship yakshas and demons, and the others, who are Tamas men, worship spirits and ghosts. (4)

**Ashaastrihitam', ghoram', tapyante, ye, tapH, janaaH,  
DambhaahankaarsanyuktaH, kaamraagbalaanvitaH || 5||**

And O Arjun! –

<b>ye</b>	= who	<b>dambhaahankaarsanyuktaH</b>	= full of hypocrisy and arrogance (and)
<b>janaaH</b>	= men		
<b>ashaastrihitam'</b>	= not enjoined by the scriptures (only arbitrary)		
<b>ghoram'</b>	= severe	<b>kaamraagbalaanvitaH</b>	= are also full of desire, attachment and pride of power
<b>tapH</b>	= austerity		
<b>tapyante</b>	= practice (and)		

Those men, who only practice arbitrary severe austerity, which is not enjoined by the scriptures, and who are full of hypocrisy and arrogance and are also full of desire, attachment and pride of power. (5)

**KarshyantH, shareerasthm', bhootgraamm', achetasH, mam',  
Ch, ev, antHshareerasthm', taan', viddhi, aasurnishchyaan' || 6||**

And those who –

<b>shareerasthm'</b>	= situated in the body	<b>karshyantH</b>	= who torment
<b>bhootgraamm'</b>	= collection of elements	<b>taan'</b>	= those
<b>ch</b>	= and	<b>achetasH</b>	= ignorants (you)
<b>antHshareerasthm'</b>	= dwelling in their hearts	<b>aasurnishchyaan'</b>	= of demoniac nature
<b>mam'</b>	= me, the God	<b>viddhi</b>	= know
<b>ev</b>	= also		

And those who torture the collection of elements situated in the body and also me, the God, dwelling in their hearts, know those ignorants to have demoniac nature. (6)

**AahaarH, tu, api, sarvasya, trividhH, bhavti, priyaH,**



**YagyaH, tapH, tatha, daanam', teshaam', bhedam', imm', shrnu || 7||**

And O Arjun! As faith is of three types, likewise –

<b>aahaarH</b>	= food	<b>yagyaH</b>	= Yagya
<b>api</b>	= also	<b>tapH</b>	= austerity (and)
<b>sarvasya</b>	= to everyone (according to their nature)	<b>daanam'</b>	= charity (are also of three each)
<b>trividhH</b>	= of three types	<b>teshaam'</b>	= of them
<b>priyaH</b>	= dear	<b>imm'</b>	= this (separate)
<b>bhavti</b>	= is	<b>bhedam'</b>	= distinction
<b>tu</b>	= and	<b>shrnu</b>	= hear (from me)
<b>tatha</b>	= likewise		

Food also, which is dear to everyone according to their nature, is of three types. And likewise, yagya (religious ritual), austerity and charity are also of three types each. Hear this distinction of them from me. (7)

**AayuHsattvbalaarogyasukhpreetivardhnaH, rasyaaH, SnigdhaH, sthiraH, hradyaH, aahaaraH, saattvikpriyaH || 8||**

<b>aayuHsattv-balaarogya-sukhpreeti-vardhnaH</b>	= which promote age, intellect, strength, health, happiness and love	<b>hradyaH</b>	= naturally pleasing to the mind (such)
<b>rasyaaH</b>	= juicy	<b>aahaaraH</b>	= foods i.e. edible substances
<b>snigdhaH</b>	= oily (and)	<b>saattvikpriyaH</b>	= are dear to Satvik men
<b>sthiraH</b>	= long-lasting (and)		

Foods i.e. edible substances which promote age, intellect, strength, health, happiness and love, which are juicy, oily and long-lasting and naturally pleasing to mind, are dear to Satvik men. (8)

**Kat'vamlavanaatyushnteekshnrukshvidaahinH, AahaaraH, raajsasya, ishtaH, duHkshokaamyapadaH || 9||**

And –

<b>kat'vaml-lavanaatyushn-teekshn-rukshvidaahinH</b>	= bitter, sour, salty, overhot, pungent, dry, burning (and)	<b>aahaaraH</b>	= foods i.e. edible substances
<b>duHkshok-aamyapadaH</b>	= which cause suffering, worry and diseases	<b>raajsasya</b>	= to a Rajas man
		<b>ishtaH</b>	= are dear

Foods i.e. edible substances which are bitter, sour, salty, overhot, pungent, dry, burning and which cause suffering, worry and disease are dear to a Rajas man. (9)

**Yaataamm', gatarsam', pooti, paryushitam', ch, yat', Uchchhishtam', api, ch, amedhyam', bhojnm', taamaspriyam' || 10||**

And –

<b>yat'</b>	= which	<b>uchchhishtam'</b>	= leftover
<b>bhojnm'</b>	= food	<b>ch</b>	= and (which)
<b>yaatyaamm'</b>	= half-cooked	<b>amedhyam'</b>	= impure
<b>gatarsam'</b>	= tasteless	<b>api</b>	= is also
<b>pooti</b>	= foul-smelling	<b>(tat')</b>	= that food
<b>paryushitam'</b>	= stale	<b>taamaspriyam'</b>	= is dear to a Tamas man
<b>ch</b>	= and		

The food which is half-cooked, tasteless, foul-smelling, stale and is leftover and which is also impure is dear to a Tamas man. (10)

**AflaakaankshibhiH, yagyaH, vidhidrshtH, yaH, ijyate, Yashtvyam', ev, iti, manH, smaatdhaay, saH, saattvikH || 11||**

And O Arjun! –

<b>yaH</b>	= which	<b>smaatdhaay</b>	= resolving
<b>vidhidrshtH</b>	= as ordained by scriptures	<b>aflaakaankshibhiH</b>	= by men without expectation of any reward
<b>yagyaH</b>	= yagya	<b>ijyate</b>	= is performed
<b>yashtvyam', ev</b>	= to perform is a duty	<b>saH</b>	= that
<b>iti</b>	= thus	<b>saattvikH</b>	= is Satvik
<b>manH</b>	= mind		

A religious ritual, which is performed as ordained by the scriptures by men without expectation of any reward with a mental resolve that 'it is a duty to perform' is Satvik. (11)

**Abhisandhaay, tu, falam', dambhaarthm', api, ch, ev, yat', Ijyate, bharatshreshth, tam', yagyam', viddhi, raajsam' || 12||**

<b>tu</b>	= but	<b>yat'</b>	= a yagya which
<b>bharatshreshth</b>	= O Arjun!	<b>ijyate</b>	= is performed
<b>dambhaarthm', ev</b>	= for the sake of mere show	<b>tam'</b>	= that
<b>ch</b>	= and	<b>yagyam'</b>	= yagya (you)
<b>falam'</b>	= reward	<b>raajsam'</b>	= Rajas
<b>api</b>	= also	<b>viddhi</b>	= know
<b>abhisandhaay</b>	= keeping in view		

But, O Arjun! A yagya which is performed for the sake of mere show and also keeping in view the reward, know that yagya i.e. religious rite as Rajas. (12)

**Vidhiheenm', asrshtaannm', mantrheenm', adakshinm', Shradhaavirhitam', yagyam', taamsam', parichakshte || 13||**

<b>vidhiheenm'</b>	= not in conformity with scriptural injunctions	<b>shradhaavirhitam'</b>	= performed without any faith
<b>asrshtaannm'</b>	= in which no food is offered	<b>yagyam'</b>	= yagya

<b>manrheenm'</b>	= no mantras chanted	<b>taamsam'</b>	= Tamas yagya
<b>adakshinm'</b>	= no donation made (and)	<b>parichakshte</b>	= is said to be

A yagya i.e. religious rite which is not in conformity with the scriptural injunctions, in which no food is offered, no mantras chanted, no donation made, and is performed without any faith is said to be Tamas Yagya. (13)

**Devdwijgurupraagyapoojnm', shauchm', aarjavam',  
Brahmcharyam', ahinsa, ch, shaareeram', tapH, uchyate || 14||**

<b>devdwij- gurupraagyapoojnm'</b>	= worship of gods, brahmins, spiritual teachers and the learned	<b>ch</b>	= and
<b>shauchm'</b>	= purity	<b>ahinsa</b>	= non-violence (this)
<b>aarjavam'</b>	= simplicity	<b>shaareeram'</b>	= related to body
<b>brahmcharyam'</b>	= celibacy	<b>tapH</b>	= austerity
		<b>uchyate</b>	= is said to be

Worship of gods, brahmins, spiritual teachers and the learned, purity, simplicity, celibacy, and non-violence – this is said to be austerity related to the body. (14)

**Anudwegkaram', vaakyam', satyam', priyahitam', ch, yat',  
Swaadhyaayaabhyasanam', ch, ev, vaankmayam', tapH, uchyate || 15||**

<b>yat'</b>	= which	<b>ch</b>	= and (which)
<b>anudwegkaram'</b>	= causing no agitation	<b>swaadhyaay- aabhyasanam'</b>	= study of Vedas and other scriptures and the practice of the repetition of God's name
<b>priyahitam'</b>	= pleasing and beneficial	<b>(tat') ev</b>	= that only
<b>ch</b>	= and	<b>vaankmayam'</b>	= related to speech
<b>satyam'</b>	= truthful	<b>tapH</b>	= austerity
<b>vaakyam'</b>	= is speech	<b>uchyate</b>	= is called

Speech which does not agitate, is pleasing and beneficial, and is truthful, and the study of the Vedas and other scriptures, and the practice of the recitation of God's name - that alone is called austerity related to speech. (15)

**[Characteristics of mental austerity]**

**ManHprsaadH, saumyatvam', maunm', aatmvinigrhH,  
BhaavsanshuddhiH, iti, etat', tapH, maansam', uchyate || 16||**

And –

<b>manHprsaadH</b>	= happiness of mind	<b>iti</b>	= thus
<b>saumyatvam'</b>	= calmness	<b>etat'</b>	= this
<b>maunm'</b>	= habit of contemplation of God	<b>maansam'</b>	= related to mind
<b>aatmvinigrhH</b>	= control of mind (and)	<b>tapH</b>	= austerity
<b>bhaavsanshuddhiH</b>	= perfect purity of inner feelings	<b>uchyate</b>	= is called

Happiness of mind, calmness, habit of contemplation of God, control of the mind, perfect purity of inner feelings - thus, this is called austerity related to mind. (16)

[Characteristic of Satvik austerity]

**Shraddhya, parya, taptam', tat', trividham', naraeH,  
AflaakaankshibhiH, yuktaeH, saattvikam', parichakshte || 17||**  
But O Arjun! -

<b>aflaakaankshibhiH</b>	= expecting no reward	<b>tat'</b>	= that (aforesaid)
<b>yuktaeH</b>	= Yogi	<b>trividham'</b>	= three types of
<b>naraeH</b>	= by men	<b>tapH</b>	= austerity
<b>parya</b>	= supreme	<b>saattvikam'</b>	= Satvik
<b>shraddhya</b>	= with faith	<b>parichakshte</b>	= is called
<b>taptam'</b>	= performed		

That aforesaid threefold austerity, performed with supreme faith by Yogi men, who expect no rewards, is called Satvik. (17)

**Satkaarmaanpoojaarthm', tapH, dambhen, ch, ev, yat',  
Kriyate, tat', ih, proktam', raajsam', chalam', adhravam' || 18||**

<b>yat'</b>	= which	<b>tat'</b>	= that
<b>tapH</b>	= austerity	<b>adhravam'</b>	= uncertain (and)
<b>satkaarmaanpoojaarthm'</b>	= for the sake of respect, honour and veneration (and)	<b>chalam'</b>	= (austerity) yielding a momentary fruit
<b>ch, ev</b>	= for any other selfish gain by nature	<b>ih</b>	= here
<b>(va)</b>	= or	<b>raajsam'</b>	= Rajas
<b>dambhen</b>	= by way of ostentation	<b>proktam'</b>	= is called
<b>kriyate</b>	= is performed		

The austerity which is performed for the sake of respect, honour and veneration and for any other selfish gain either by nature or by way of ostentation, that austerity, which yields uncertain and momentary fruit, is called Rajas here. (18)

**Moodgraahen, aatmanH, yat', peedy, kriyate, tapH,  
Parasya, utsaadnaarthm', va, tat', taamsam', udaahrtam' || 19||**

<b>yat'</b>	= which	<b>parasya</b>	= of others
<b>tapH</b>	= austerity	<b>utsaadnaarthm'</b>	= for harming
<b>moodgraahen</b>	= foolishly with stubbornness	<b>kriyate</b>	= is performed
<b>aatmanH</b>	= of mind, speech and body	<b>tat'</b>	= that austerity
<b>peedy</b>	= accompanied with pain	<b>taamsam'</b>	= Tamas
<b>va</b>	= or	<b>udaahrtam'</b>	= is called

The austerity which is performed foolishly with stubbornness by inflicting pain to mind, speech and body, or for harming others, that austerity is called Tamas. (19)

**Daatvyam', iti, yat', daanm', deeyate, anupakaarine,  
Deshe, kaale, ch, paatre, ch, tat', daanm', saattvikam', smritam' || 20||**

<b>daatvyam'</b>	= it is one's duty to give donation	<b>paatre</b>	= on finding a worthy person
<b>Iti</b>	= with this notion	<b>anupakaarine</b>	= to one who is not a benefactor
<b>yat'</b>	= which	<b>deeyate</b>	= is given
<b>daanm'</b>	= donation	<b>tat'</b>	= that
<b>deshe</b>	= place	<b>daanm'</b>	= donation
<b>ch</b>	= and	<b>saattvikam'</b>	= Satvik
<b>kaale</b>	= time	<b>smritam'</b>	= is said to be
<b>ch</b>	= and		

It is one's duty to give donation - a donation which is given with this notion on finding the place and time and a worthy person to one who is not a benefactor, that donation is said to be Satvik. (20)

**Yat', tu, pratyupkaaraarthm', falam', uddishya, va, punH,  
Deeyate, ch, pariklishtam', tat', daanm', raajsam', smritam' || 21||**

<b>tu</b>	= but	<b>uddishya</b>	= expecting
<b>yat'</b>	= which (donation)	<b>punH</b>	= then
<b>pariklishtam'</b>	= with dissension	<b>deeyate</b>	= is given
<b>ch</b>	= and	<b>tat'</b>	= that
<b>pratyupkaaraarthm'</b>	= for getting benefit in return	<b>daanm'</b>	= donation
<b>va</b>	= or	<b>raajsam'</b>	= Rajas
<b>falam'</b>	= a reward	<b>smritam'</b>	= is said to be

But a donation which is given with dissension and for getting benefit in return or with the expectation of a reward, that donation is said to be Rajas. (21)

**Adeshkaale, yat', daanm', apaatrebhyah, ch, deeyate,  
Asatkrtam', avagyaatam', tat', taamsam', udaahrtam' || 22||**

<b>yat'</b>	= which	<b>ch</b>	= and
<b>daanm'</b>	= donation	<b>apaatrebhyah</b>	= to an unworthy person
<b>asatkrtam'</b>	= without showing respect	<b>deeyate</b>	= is given
<b>(va)</b>	= or	<b>tat'</b>	= that donation
<b>avagyaatam'</b>	= disdainfully	<b>taamsam'</b>	= Tamas
<b>adeshkaale</b>	= at an inappropriate place and time	<b>udaahrtam'</b>	= is said to be

A donation which is given without showing respect and disdainfully at an inappropriate place and time and to an unworthy person, that donation is said to be Tamas. (22)

ॐ , Tat', Sat', iti, nirdeshH, brahmnH, trividhH, smrthH,  
BraahmnaH, ten, vedaH, ch, yagyaaH, ch, vihitaH, pura || 23||  
And O Arjun! –

ॐ	= ॐ / Om	ten	= by that
Tat'	= Tat'	pura	= at the beginning of creation
Sat'	= Sat'	braahmnaH	= Brahmins
iti	= in this way, this	ch	= and
trividhH	= of three types	vedaH	= Vedas
brahmnH	= of the Sachidanandghan Brahm (Supreme God)	ch	= and
nirdeshH	= naam (mantra)	yagyaaH	= Yagya etc
smrthH	= is said to be	vihitaH	= were created

Om, Tat', Sat' - this is the three type of naam (mantra) of Sachidanandghan Brahm. At the beginning of creation, Brahmins and the Vedas and the Yagyas were created by that alone. (23)

Tasmaat', Om', iti, udaahrtya, yagyadaantapHkriyaH,  
Prvartante, vidhaanoktaH, sattam', brahmvaadinaam' || 24||

tasmaat'	= therefore	sattam'	= always
brahmvaadinaam'	= of noble men who chant Ved mantras	Om'	= Om / ॐ
vidhaanoktaH	= in accordance with the scriptural injunctions	iti	= this (the mantra of God)
yagyadaantapHkriyaH	= acts of yagya, charity and austerity	udaahrtya	= by uttering (only)
		prvartante	= commence

Therefore, the acts of yagya, charity and austerity, in accordance with the scriptural injunctions, of noble men who chant Ved mantras always commence with the utterance of this 'Om' mantra of God. (23)

Tat', iti, anbhisanthaay, falam', yagyatapHkriyaH,  
DaankriyaH, ch, vididhaH, kriyante, mokshkaankshibhiH || 25||  
And –

tat'	= Tat' i.e. all this belongs to God alone who is known by This name 'Tat'	yagyatapHkriyaH	= acts of Yagya, austerity
iti	= this (with belief)	ch	= and
falam'	= reward	daankriyaH	= acts of donation
anbhisanthaay	= not expecting	mokshkaankshibhiH	= by the seekers of liberation
vididhaH	= of various kinds	kriyante	= are performed

Tat' i.e. all this belongs to God alone who is known by this name 'Tat', with this belief, without expecting the reward, various kinds of acts of yagya, austerity and donation are performed by the seekers of liberation. (25)

**Sadbhaave, saadhubhaave, ch, sat', iti, etat', pruyjate,  
Prshaste, karmni, tatha, sat', shabdH, paarth, yujyate || 26||**

And –

<b>sat'</b>	= 'Sat'	<b>tatha</b>	= and
<b>iti</b>	= thus	<b>paarth</b>	= O Paarth!
<b>etat'</b>	= this (name of God)	<b>prshaste</b>	= best
<b>sadbhaave</b>	= in true sense	<b>karmni</b>	= in deed (also)
<b>ch</b>	= and	<b>sat'</b>	= Sat'
<b>saadhubhaave</b>	= in supreme sense	<b>shabdH</b>	= word
<b>pruyjate</b>	= is used	<b>yujyate</b>	= is used

'Sat' – thus this name of God is used in true sense and in supreme sense and O Paarth, Sat' word is also used in best deed. (26)

**Yagye, tapsi, daane, ch, sthitiH, sat', iti, ch, uchyate,  
Karm, ch, ev, tadartheyam', sat', iti, ev, abhidheeyate || 27||**

<b>ch</b>	= and	<b>iti</b>	= as
<b>yagye</b>	= yagya	<b>uchyate</b>	= is said
<b>tapsi</b>	= austerity	<b>ch</b>	= and
<b>ch</b>	= and	<b>tadartheyam'</b>	= performed for that God
<b>daane</b>	= in donation	<b>karm</b>	= action
<b>(ya)</b>	= which	<b>ev</b>	= verily
<b>sthitiH</b>	= state	<b>sat'</b>	= Sat'
<b>(sa)</b>	= that	<b>iti</b>	= as
<b>ev</b>	= also	<b>abhidheeyate</b>	= is termed
<b>sat'</b>	= 'Sat'		

And the state in yagya, austerity and charity is also said to be 'Sat', and the action performed for that God is verily termed as Sat'. (27)

**Ashraddhya, hutam', dattam', tapH, taptam', krtam', ch, yat',  
Asat', iti, uchyate, paarth, na, ch, tat', pretya, no, ih || 28||**

And –

<b>paarth</b>	= O Arjun!	<b>asat'</b>	= 'Asat'
<b>ashraddhya</b>	= performed without faith	<b>iti</b>	= in this way
<b>hutam'</b>	= sacrificial ritual	<b>uchyate</b>	= is said (therefore)
<b>dattam'</b>	= donation given (and)	<b>tat'</b>	= that
<b>taptam'</b>	= (austerity) practised	<b>no</b>	= neither
<b>tapH</b>	= austerity	<b>ih</b>	= in this world (is beneficial)
<b>ch</b>	= and	<b>ch</b>	= and

<b>yat'</b>	= whatever	<b>na</b>	= nor
<b>krtam'</b>	= auspicious action is performed	<b>pretya</b>	= after death
<b>(tat')</b>	= all that		

O Arjun! A sacrificial ritual performed, donation given and austerity practised, and whatever auspicious action is performed without faith, all that is called as 'Asat'; therefore, it is neither beneficial in this world nor after death. (28)



Photocopies of some of the Verses of the Last Chapter 18 of Shrimadbhagavat Gita

## अथाष्टादशोऽध्यायः

सन्न्यासस्य, महाबाहो, तत्त्वम्, इच्छामि, वेदितुम्,  
त्यागस्य, च, हृषीकेश, पृथक्, केशिनिषूदन ॥ १ ॥

इसके पश्चात् अर्जुन बोले—

महाबाहो	= हे महाबाहो!	त्यागस्य	= त्यागके
हृषीकेश	= हे अन्तर्यामिन्!	तत्त्वम्	= तत्त्वको
केशिनिषूदन	= हे वासुदेव! (मैं)	पृथक्	= पृथक्-पृथक्
सन्न्यासस्य	= संन्यास	वेदितुम्	= जानना
च	= और	इच्छामि	= चाहता हूँ।

काम्यानाम्, कर्मणाम्, न्यासम्, सन्न्यासम्, कवयः, विदुः,  
सर्वकर्मफलत्यागम्, प्राहुः, त्यागम्, विचक्षणाः ॥ २ ॥

इस प्रकार अर्जुनके पूछनेपर श्रीभगवान् बोले, हे अर्जुन! कितने ही—

कवयः	= पण्डितजन (तो)	(तथा दूसरे)
काम्यानाम्	= काम्य <sup>१</sup>	विचक्षणाः = विचारकुशल पुरुष
कर्मणाम्	= कर्मोंके	सर्वकर्मफलत्यागम् = { सब कर्मोंके फलके त्यागको <sup>२</sup>
न्यासम्	= त्यागको	
सन्न्यासम्	= संन्यास	त्यागम् = त्याग
विदुः	= समझते हैं	प्राहुः = कहते हैं।

त्याज्यम्, दोषवत्, इति, एके, कर्म, प्राहुः, मनीषिणः,  
यज्ञदानतपःकर्म, न, त्याज्यम्, इति, च, अपरे ॥ ३ ॥

एके	= कई एक	च	= और
मनीषिणः	= विद्वान्	अपरे	= दूसरे विद्वान्
इति	= ऐसा	इति	= यह
प्राहुः	= कहते हैं (कि)	(आहुः)	= कहते हैं (कि)
कर्म	= कर्ममात्र		
दोषवत्	= { दोषयुक्त हैं, (इसलिये)	यज्ञदानतपःकर्म = { यज्ञ, दान और तपरूप कर्म	
त्याज्यम्	= त्यागनेके योग्य हैं	न, त्याज्यम्	= त्यागनेयोग्य नहीं हैं।

निश्चयम्, शृणु, मे, तत्र, त्यागे, भरतसत्तम,  
त्यागः, हि, पुरुषव्याघ्र, त्रिविधः, सम्प्रकीर्तितः ॥ ४ ॥

पुरुषव्याघ्र	= हे पुरुषश्रेष्ठ	निश्चयम्	= निश्चय
भरतसत्तम	= अर्जुन!	शृणु	= सुन।
तत्र	= { संन्यास और त्याग—इन दोनोंमेंसे पहले	हि	= क्योंकि
त्यागे	= { त्यागके विषयमें (तू)	त्यागः	= { त्याग (सात्त्विक, राजस और तामस-भेदसे)
मे	= मेरा	त्रिविधः	= तीन प्रकारका
		सम्प्रकीर्तितः	= कहा गया है।

यज्ञदानतपःकर्म, न, त्याज्यम्, कार्यम्, एव, तत्,  
यज्ञः, दानम्, तपः, च, एव, पावनानि, मनीषिणाम् ॥ ५ ॥

यज्ञदानतपःकर्म	= { यज्ञ, दान और तपरूप कर्म	यज्ञः	= यज्ञ,
न, त्याज्यम्	= { त्याग करनेके योग्य नहीं है, (बल्कि)	दानम्	= दान
तत्	= वह (तो)	च	= और
एव	= अवश्य	तपः	= तप—(ये तीनों)
कार्यम्	= कर्तव्य है; क्योंकि	एव	= ही (कर्म)
		मनीषिणाम्	= बुद्धिमान्* पुरुषोंको
		पावनानि	= पवित्र करनेवाले हैं।

एतानि, अपि, तु, कर्माणि, सङ्गम्, त्यक्त्वा, फलानि, च,  
कर्तव्यानि, इति, मे, पार्थ, निश्चितम्, मतम्, उत्तमम् ॥ ६ ॥

पार्थ	= हे पार्थ!	फलानि	= फलोंका
एतानि	= { इन यज्ञ, दान और तपरूप कर्मोंको	त्यक्त्वा	= { त्याग करके (अवश्य)
तु	= तथा	कर्तव्यानि	= करना चाहिये;
(अन्यानि)	= और	इति	= यह
अपि	= भी	मे	= मेरा
कर्माणि	= { सम्पूर्ण कर्तव्यकर्मोंको	निश्चितम्	= निश्चय किया हुआ
सङ्गम्	= आसक्ति	उत्तमम्	= उत्तम
च	= और	मतम्	= मत है।

नियतस्य, तु, सन्न्यासः, कर्मणः, न, उपपद्यते,  
मोहात्, तस्य, परित्यागः, तामसः, परिकीर्तितः ॥ ७ ॥

तु	= परंतु	मोहात्	= मोहके कारण
नियतस्य	= नियत*	तस्य	= उसका
कर्मणः	= कर्मका	परित्यागः	= त्याग कर देना
सन्न्यासः	= स्वरूपसे त्याग	तामसः	= तामस
न, उपपद्यते	= { उचित नहीं है। (इसलिये)	परिकीर्तितः	= { त्याग कहा गया है।

दुःखम्, इति, एव, यत्, कर्म, कायक्लेशभयात्, त्यजेत्,  
सः, कृत्वा, राजसम्, त्यागम्, न, एव, त्यागफलम्, लभेत् ॥ ८ ॥

यत्	= जो (कुछ)	(कर्तव्य कर्मोंका)	
कर्म	= कर्म है,	त्यजेत्	= त्याग कर दे, (तो)
(तत्)	= वह सब	सः	= वह (ऐसा)
दुःखम्, एव	= दुःखरूप ही है—	राजसम्	= राजस
इति	= { ऐसा (समझकर यदि कोई)	त्यागम्	= त्याग
कायक्लेशभयात्	= { शारीरिक क्लेशके भयसे	कृत्वा	= करके
		त्यागफलम्	= त्यागके फलको
		एव	= किसी प्रकार भी
		न, लभेत्	= नहीं पाता।

कार्यम्, इति, एव, यत्, कर्म, नियतम्, क्रियते, अर्जुन,  
सङ्गम्, त्यक्त्वा, फलम्, च, एव, सः, त्यागः, सात्त्विकः, मतः ॥ ९ ॥

अर्जुन	= हे अर्जुन!	फलम्	= फलका
यत्	= जो	त्यक्त्वा	= त्याग करके
नियतम्	= शास्त्रविहित	क्रियते	= किया जाता है—
कर्म	= कर्म	सः, एव	= वही
कार्यम्	= करना कर्तव्य है—	सात्त्विकः	= सात्त्विक
इति, एव	= इसी भावसे	त्यागः	= त्याग
सङ्गम्	= आसक्ति	मतः	= माना गया है।
च	= और		

न, द्वेषि, अकुशलम्, कर्म, कुशले, न, अनुषज्जते,  
त्यागी, सत्त्वसमाविष्टः, मेधावी, छिन्नसंशयः ॥ १० ॥

अकुशलम् = अकुशल	सत्त्वसमाविष्टः = { शुद्ध सत्त्वगुणसे युक्त पुरुष
कर्म = कर्मसे (तो)	
न, द्वेषि = { द्वेष नहीं करता (और)	छिन्नसंशयः = संशयरहित,
कुशले = कुशल कर्ममें	
न, अनुषज्जते = { आसक्त नहीं होता—(वह)	मेधावी = बुद्धिमान् (और) त्यागी = सच्चा त्यागी है।

न, हि, देहभृता, शक्यम्, त्यक्तुम्, कर्माणि, अशेषतः,  
यः, तु, कर्मफलत्यागी, सः, त्यागी, इति, अभिधीयते ॥ ११ ॥

हि = क्योंकि	कर्मफलत्यागी = { कर्मफलका त्यागी है,
देहभृता = { शरीरधारी किसी भी मनुष्यके द्वारा	
अशेषतः = सम्पूर्णतासे	सः, तु = वही
कर्माणि = सब कर्मोंका	त्यागी = त्यागी है—
त्यक्तुम् = त्याग किया जाना	इति = यह
न, शक्यम् = शक्य नहीं है; (तस्मात्) = इसलिये	अभिधीयते = { कहा जाता है।
यः = जो	

सुखम्, तु, इदानीम्, त्रिविधम्, शृणु, मे, भरतर्षभ,  
अभ्यासात्, रमते, यत्र, दुःखान्तम्, च, निगच्छति ॥ ३६ ॥  
यत्, तत्, अग्रे, विषम्, इव, परिणामे, अमृतोपमम्,  
तत्, सुखम्, सात्त्विकम्, प्रोक्तम्, आत्मबुद्धिप्रसादजम् ॥ ३७ ॥

भरतर्षभ = हे भरतश्रेष्ठ !	यत्र = { जिस सुखमें (साधक मनुष्य)
इदानीम् = अब	
त्रिविधम् = तीन प्रकारके	अभ्यासात् = भजन, ध्यान और सेवा आदिके अभ्याससे
सुखम् = सुखको	रमते = रमण करता है
तु = भी (तू)	च = और (जिससे)
मे = मुझसे	दुःखान्तम् = दुःखोंके अन्तको
शृणु = सुन।	

निगच्छति	= प्राप्त हो जाता है—	अमृतोपमम्	= अमृतके तुल्य है;
यत्	= जो (ऐसा सुख है),	( अतः )	= इसलिये
तत्	= वह	तत्	= वह
अग्रे	= { आरम्भकालमें ( यद्यपि )	आत्मबुद्धि-	= { परमात्मविषयक बुद्धिके प्रसादजम्
विषम्	= विषके	प्रसादजम्	= { उत्पन्न होनेवाला
इव	= तुल्य प्रतीत होता है <sup>१</sup> , (परंतु)	सुखम्	= सुख
परिणामे	= परिणाममें	सात्त्विकम्	= सात्त्विक
		प्रोक्तम्	= कहा गया है।

विषयेन्द्रियसंयोगात्, यत्, तत्, अग्रे, अमृतोपमम्,  
परिणामे, विषम्, इव, तत्, सुखम्, राजसम्, स्मृतम् ॥ ३८ ॥

यत्	= जो	अमृतोपमम्	= { अमृतके तुल्य प्रतीत होनेपर भी
सुखम्	= सुख	परिणामे	= परिणाममें
विषयेन्द्रिय-	= { विषय और इन्द्रियोंके संयोगसे	विषम्	= विषके <sup>२</sup>
संयोगात्		इव	= तुल्य है;
( भवति )	= होता है,	( अतः )	= इसलिये
तत्	= वह	तत्	= वह सुख
अग्रे	= पहले—भोगकालमें	राजसम्	= राजस
		स्मृतम्	= कहा गया है।

ब्राह्मणक्षत्रियविशाम्, शूद्राणाम्, च, परन्तप,  
कर्माणि, प्रविभक्तानि, स्वभावप्रभवैः, गुणैः ॥ ४१ ॥

परन्तप	= हे परन्तप!	कर्माणि	= कर्म
ब्राह्मणक्षत्रिय-	= { ब्राह्मण, क्षत्रिय और वैश्योंके	स्वभावप्रभवैः	= स्वभावसे उत्पन्न
विशाम्		गुणैः	= गुणोंके द्वारा
च	= तथा	प्रविभक्तानि	= विभक्त किये गये हैं।
शूद्राणाम्	= शूद्रोंके		

शमः, दमः, तपः, शौचम्, क्षान्तिः, आर्जवम्, एव, च,  
ज्ञानम्, विज्ञानम्, आस्तिक्यम्, ब्रह्मकर्म, स्वभावजम् ॥ ४२ ॥

शमः	= { अन्तःकरणका निग्रह करना;	आस्तिक्यम्	= { वेद, शास्त्र, ईश्वर और परलोक आदिमें श्रद्धा रखना;
दमः	= { इन्द्रियोंका दमन करना;	ज्ञानम्	= { वेद-शास्त्रोंका अध्ययन-अध्यापन करना
तपः	= { धर्म पालनके लिये कष्ट सहना;	च	= और
शौचम्	= { बाहर-भीतरसे शुद्ध* रहना;	विज्ञानम्	= { परमात्माके तत्त्वका अनुभव करना— (ये सब-के-सब)
क्षान्तिः	= { दूसरोंके अपराधोंको क्षमा करना;	एव	= ही
आर्जवम्	= { मन, इन्द्रिय और शरीरको सरल रखना;	ब्रह्मकर्म,	= { ब्राह्मणके स्वभावजम्
			{ स्वाभाविक कर्म हैं।

शौर्यम्, तेजः, धृतिः, दाक्ष्यम्, युद्धे, च, अपि, अपलायनम्,  
दानम्, ईश्वरभावः, च, क्षात्रम्, कर्म, स्वभावजम् ॥ ४३ ॥

शौर्यम्	= शूर-वीरता,	दानम्	= दान देना
तेजः	= तेज,	च	= और
धृतिः	= धैर्य,	ईश्वरभावः	= { स्वामिभाव*—(ये सब-के-सब ही)
दाक्ष्यम्	= चतुरता	क्षात्रम्	= क्षत्रियके
च	= और	स्वभावजम्	= स्वाभाविक
युद्धे	= युद्धमें	कर्म	= कर्म हैं।
अपि	= भी		
अपलायनम्	= न भागना,		

कृषिगौरक्ष्यवाणिज्यम्, वैश्यकर्म, स्वभावजम्,  
परिचर्यात्मकम्, कर्म, शूद्रस्य, अपि, स्वभावजम् ॥ ४४ ॥

कृषिगौरक्ष्य- वाणिज्यम्	= { खेती, गोपालन और क्रय-विक्रयरूप सत्य-व्यवहार*(ये)	परिचर्यात्मकम् = { सब वर्णोंकी सेवा करना

वैश्यकर्म, स्वभावजम्	= { वैश्यके स्वाभाविक कर्म हैं। (तथा)	स्वभावजम् = स्वाभाविक कर्म = कर्म है।
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स्वे, स्वे, कर्मणि, अभिरतः, संसिद्धिम्, लभते, नरः,  
स्वकर्मनिरतः, सिद्धिम्, यथा, विन्दति, तत्, शृणु ॥ ४५ ॥

स्वे, स्वे	= { अपने-अपने (स्वाभाविक)	स्वकर्मनिरतः	= { अपने स्वाभाविक कर्ममें लगा हुआ मनुष्य
कर्मणि	= कर्मोंमें	यथा	= { जिस प्रकारसे कर्म करके
अभिरतः	= { तत्परतासे लगा हुआ	सिद्धिम्	= परम सिद्धिको
नरः	= मनुष्य	विन्दति	= प्राप्त होता है,
संसिद्धिम्	= { भगवत्प्राप्तिरूप परम सिद्धिको	तत्	= उस विधिको (तू)
लभते	= प्राप्त हो जाता है।	शृणु	= सुन।

यतः, प्रवृत्तिः, भूतानाम्, येन, सर्वम्, इदम्, ततम्,  
स्वकर्मणा, तम्, अभ्यर्च्य, सिद्धिं, विन्दति, मानवः ॥ ४६ ॥

यतः	= जिस परमेश्वरसे	तम्	= उस परमेश्वरकी
भूतानाम्	= सम्पूर्ण प्राणियोंकी	स्वकर्मणा	= { अपने स्वाभाविक कर्मोंद्वारा
प्रवृत्तिः	= उत्पत्ति हुई है (और)	अभ्यर्च्य	= पूजा करके <sup>२</sup>
येन	= जिससे	मानवः	= मनुष्य
इदम्	= यह	सिद्धिम्	= परम सिद्धिको
सर्वम्	= समस्त (जगत्)	विन्दति	= प्राप्त हो जाता है।
ततम्	= व्याप्त है*,		

श्रेयान्, स्वधर्मः, विगुणः, परधर्मात्, स्वनुष्ठितात्,  
स्वभावनियतम्, कर्म, कुर्वन्, न, आप्नोति, किल्बिषम् ॥ ४७ ॥

स्वनुष्ठितात्	= { अच्छी प्रकार आचरण किये हुए	विगुणः	= गुणरहित
परधर्मात्	= दूसरेके धर्मसे	(अपि)	= भी
		स्वधर्मः	= अपना धर्म

श्रेयान् = श्रेष्ठ है;	कुर्वन् = { करता हुआ (मनुष्य)
(यस्मात्) = क्योंकि	किल्बिषम् = पापको
स्वभावनियतम् = { स्वभावसे नियत किये हुए	न = नहीं
कर्म = स्वधर्मरूप कर्मको	आप्नोति = प्राप्त होता।

सहजम्, कर्म, कौन्तेय, सदोषम्, अपि, न, त्यजेत्, सर्वारम्भाः, हि, दोषेण, धूमेन, अग्निः, इव, आवृताः ॥ ४८ ॥

कौन्तेय = हे कुन्तीपुत्र!	धूमेन = धूँसे
सदोषम् = दोषयुक्त होनेपर	अग्निः = अग्निकी
अपि = भी	इव = भाँति
सहजम् = सहज*	सर्वारम्भाः = { सभी कर्म (किसी-न- किसी)
कर्म = कर्मको	
न = नहीं	दोषेण = दोषसे
त्यजेत् = त्यागना चाहिये;	आवृताः = युक्त हैं।
हि = क्योंकि	

असक्तबुद्धिः, सर्वत्र, जितात्मा, विगतस्पृहः,  
नैष्कर्म्यसिद्धिम्, परमाम्, सन्न्यासेन, अधिगच्छति ॥ ४९ ॥

सर्वत्र = सर्वत्र	सन्न्यासेन = सांख्ययोगके द्वारा
असक्तबुद्धिः = { आसक्तिरहित बुद्धिवाला,	परमाम् = उस परम
विगतस्पृहः = स्पृहारहित (और)	नैष्कर्म्यसिद्धिम् = { नैष्कर्म्य सिद्धिको
जितात्मा = { जीते हुए अन्तः- करणवाला पुरुष	
	अधिगच्छति = प्राप्त होता है।

सिद्धिम्, प्राप्तः, यथा, ब्रह्म, तथा, आप्नोति, निबोध, मे,  
समासेन, एव, कौन्तेय, निष्ठा, ज्ञानस्य, या, परा ॥ ५० ॥

या = जो (कि)	ब्रह्म = ब्रह्मको
ज्ञानस्य = ज्ञानयोगकी	आप्नोति = प्राप्त होता है,
परा = परा	तथा = उस प्रकारको
निष्ठा = निष्ठा है,	कौन्तेय = हे कुन्तीपुत्र! (तू)
सिद्धिम् = { उस नैष्कर्म्यसिद्धिको	समासेन = संक्षेपमें
	एव = ही
यथा = जिस प्रकारसे	मे = मुझसे
प्राप्तः = प्राप्त होकर मनुष्य	निबोध = समझ।



बुद्ध्या, विशुद्ध्या, युक्तः, धृत्या, आत्मानम्, नियम्य, च,  
 शब्दादीन्, विषयान्, त्यक्त्वा, रागद्वेषौ, व्युदस्य, च ॥ ५१ ॥  
 विविक्तसेवी, लघ्वाशी, यतवाक्कायमानसः,  
 ध्यानयोगपरः, नित्यम्, वैराग्यम्, समुपाश्रितः ॥ ५२ ॥  
 अहङ्कारम्, बलम्, दर्पम्, कामम्, क्रोधम्, परिग्रहम्,  
 विमुच्य, निर्ममः, शान्तः, ब्रह्मभूयाय, कल्पते ॥ ५३ ॥

हे अर्जुन!—

विशुद्ध्या	= विशुद्ध	वैराग्यम्	= { भलीभाँति दृढ़ वैराग्यका
बुद्ध्या	= बुद्धिसे	समुपाश्रितः	= आश्रय लेनेवाला
युक्तः	= युक्त (तथा)	च	= तथा
लघ्वाशी	= { हलका, सात्त्विक और नियमित	अहङ्कारम्	= अहंकार
	{ भोजन करनेवाला,	बलम्	= बल,
शब्दादीन्	= शब्दादि	दर्पम्	= घमण्ड,
विषयान्	= विषयोंका	कामम्	= काम,
त्यक्त्वा	= त्याग करके	क्रोधम्	= क्रोध
विविक्तसेवी	= { एकान्त और शुद्ध देशका सेवन	च	= और
	{ करनेवाला,	परिग्रहम्	= परिग्रहका
धृत्या	= { सात्त्विक धारणशक्तिके द्वारा*	विमुच्य	= त्याग करके
आत्मानम्	= { अन्तःकरण और इन्द्रियोंका	नित्यम्	= निरन्तर
नियम्य	= संयम करके	ध्यानयोगपरः	= { ध्यानयोगके परायण रहनेवाला,
यतवाक्कायमानसः	= { मन, वाणी और शरीरको वशमें	निर्ममः	= ममतारहित (और)
	{ कर लेनेवाला,	शान्तः	= शान्तियुक्त पुरुष
रागद्वेषौ	= राग-द्वेषको	ब्रह्मभूयाय	= { सच्चिदानन्दघन ब्रह्ममें अभिन्नभावसे
व्युदस्य	= सर्वथा नष्ट करके	कल्पते	= स्थित होनेका पात्र होता है।

ब्रह्मभूतः, प्रसन्नात्मा, न, शोचति, न, काङ्क्षति,  
समः, सर्वेषु, भूतेषु, मद्भक्तिम्, लभते, पराम्, ॥ ५४ ॥

फिर वह—

ब्रह्मभूतः	=	{ सच्चिदानन्दधन ब्रह्ममें एकीभावसे स्थित,	न	=	न (किसीकी)
प्रसन्नात्मा	=	{ प्रसन्न मनवाला योगी	काङ्क्षति	=	{ आकांक्षा ही करता है। (ऐसा)
न	=	{ न (तो किसीके लिये)	सर्वेषु भूतेषु	=	समस्त प्राणियोंमें
शोचति	=	{ शोक करता है (और)	समः	=	समभाववाला <sup>१</sup> योगी
			पराम्, मद्भक्तिम्	=	{ मेरी पराभक्तिको <sup>२</sup>
			लभते	=	प्राप्त हो जाता है।

भक्त्या, माम्, अभिजानाति, यावान्, यः, च, अस्मि, तत्त्वतः,  
ततः, माम्, तत्त्वतः, ज्ञात्वा, विशते, तदनन्तरम् ॥ ५५ ॥

और उस—

भक्त्या	=	{ पराभक्तिके द्वारा (वह)	तत्त्वतः, अभिजानाति	=	{ ठीक वैसा-का-वैसा तत्त्वसे जान लेता है, (तथा)
माम् (अहम्)	=	मुझ परमात्माको मैं	ततः	=	उस भक्तिसे
यः	=	जो हूँ	माम्	=	मुझको
च	=	और	तत्त्वतः	=	तत्त्वसे
यावान्	=	जितना	ज्ञात्वा	=	जानकर
अस्मि	=	हूँ,	तदनन्तरम्	=	तत्काल ही
			विशते	=	{ मुझमें प्रविष्ट हो जाता है।

सर्वकर्माणि, अपि, सदा, कुर्वाणः, मद्द्व्यपाश्रयः,  
मत्प्रसादात्, अवाप्नोति, शाश्वतम्, पदम्, अव्ययम्, ॥ ५६ ॥

और—

मद्द्व्यपाश्रयः	=	{ मेरे परायण हुआ कर्मयोगी (तो)	मत्प्रसादात्	=	मेरी कृपासे
सर्वकर्माणि	=	सम्पूर्ण कर्मोंको	शाश्वतम्	=	सनातन
सदा	=	सदा	अव्ययम्	=	अविनाशी
कुर्वाणः	=	करता हुआ	पदम्	=	परम पदको
अपि	=	भी	अवाप्नोति	=	प्राप्त हो जाता है।

ईश्वरः, सर्वभूतानाम्, हृद्देशे, अर्जुन, तिष्ठति,  
भ्रामयन्, सर्वभूतानि, यन्त्रारूढानि, मायया ॥ ६१ ॥

क्योंकि—

अर्जुन	= हे अर्जुन!	(उनके कर्मोंके अनुसार)
यन्त्रारूढानि	= { शरीररूप यन्त्रमें आरूढ़ हुए	भ्रामयन् = भ्रमण कराता हुआ
सर्वभूतानि	= सम्पूर्ण प्राणियोंको	सर्वभूतानाम् = सब प्राणियोंके
ईश्वरः	= अन्तर्यामी परमेश्वर	हृद्देशे = हृदयमें
मायया	= अपनी मायासे	तिष्ठति = स्थित है।

तम्, एव, शरणम्, गच्छ, सर्वभावेन, भारत,  
तत्प्रसादात्, पराम्, शान्तिम्, स्थानम्, प्राप्स्यसि, शाश्वतम् ॥ ६२ ॥

इसलिये—

भारत	= हे भारत! (तू)	तत्प्रसादात् = { उस परमात्माकी कृपासे (ही तू)
सर्वभावेन	= सब प्रकारसे	पराम् = परम
तम्	= उस परमेश्वरकी	शान्तिम् = शान्तिको (तथा)
एव	= ही	शाश्वतम् = सनातन
शरणम्	= शरणमें*	स्थानम् = परम धामको
गच्छ	= जा।	प्राप्स्यसि = प्राप्त होगा।

इति, ते, ज्ञानम्, आख्यातम्, गुह्यात्, गुह्यतरम्, मया,  
विमृश्य, एतत्, अशेषेण, यथा, इच्छसि, तथा, कुरु ॥ ६३ ॥

इति	= इस प्रकार (यह)	एतत् = { इस रहस्ययुक्त ज्ञानको
गुह्यात्	= गोपनीयसे (भी)	अशेषेण = पूर्णतया
गुह्यतरम्	= अति गोपनीय	विमृश्य = भलीभाँति विचारकर,
ज्ञानम्	= ज्ञान	यथा = जैसे
मया	= मैंने	इच्छसि = चाहता है
ते	= तुझसे	तथा = वैसे ही
आख्यातम्	= { कह दिया। (अब तू)	कुरु = कर।

सर्वगुह्यतमम्, भूयः, शृणु, मे, परमम्, वचः,  
इष्टः, असि, मे, दृढम्, इति, ततः, वक्ष्यामि, ते, हितम् ॥ ६४ ॥

इतना कहनेपर भी अर्जुनका कोई उत्तर न मिलनेके कारण

श्रीकृष्णभगवान् फिर बोले कि हे अर्जुन!—

सर्वगुह्यतमम् =	{ सम्पूर्ण गोपनीयोंसे अति गोपनीय	इष्टः	= प्रिय
मे	= मेरे	असि	= है,
परमम्	= परम रहस्ययुक्त	ततः	= इससे
वचः	= वचनको (तू)	इति	= यह
भूयः	= फिर (भी)	हितम्	= { परम हितकारक वचन (मैं)
शृणु	= सुन। (तू)	ते	= तुझसे
मे	= मेरा	वक्ष्यामि	= कहूँगा।
दृढम्	= अतिशय		

मन्मनाः, भव, मद्भक्तः, मद्याजी, माम्, नमस्कुरु,  
माम्, एव, एष्यसि, सत्यम्, ते, प्रतिजाने, प्रियः, असि, मे ॥ ६५ ॥

हे अर्जुन! तू—

मन्मनाः	= मुझमें मनवाला	माम्	= मुझे
भव	= हो,	एव	= ही
मद्भक्तः	= मेरा भक्त	एष्यसि	= प्राप्त होगा, (यह मैं)
( भव )	= बन,	ते	= तुझसे
मद्याजी	= { मेरा पूजन करनेवाला	सत्यम्	= सत्य
( भव )	= हो (और)	प्रतिजाने	= प्रतिज्ञा करता हूँ,
माम्	= मुझको	( यतः )	= क्योंकि (तू)
नमस्कुरु	= प्रणाम कर।	मे	= मेरा
( एवम् )	= ऐसा करनेसे (तू)	प्रियः	= अत्यन्त प्रिय
		असि	= है।

सर्वधर्मान्, परित्यज्य, माम्, एकम्, शरणम्, व्रज,  
अहम्, त्वा, सर्वपापेभ्यः, मोक्षयिष्यामि, मा, शुचः ॥ ६६ ॥

इसलिये—

सर्वधर्मान् =	{ सम्पूर्ण धर्मोको अर्थात् सम्पूर्ण कर्तव्यकर्मोको (मुझमें)	शरणम् = शरणमें <sup>१</sup>
परित्यज्य =	त्यागकर (तू केवल)	व्रज = आ जा।
एकम् =	एक	अहम् = मैं
माम् =	{ मुझ सर्वशक्तिमान् सर्वाधार परमेश्वरकी ही	त्वा = तुझे
		सर्वपापेभ्यः = सम्पूर्ण पापोंसे
		मोक्षयिष्यामि = मुक्त कर दूँगा, (तू)
		मा, शुचः = शोक मत कर।

अध्येष्यते, च, यः, इमम्, धर्म्यम्, संवादम्, आवयोः,  
ज्ञानयज्ञेन, तेन, अहम्, इष्टः, स्याम्, इति, मे, मतिः ॥ ७० ॥

यः =	जो पुरुष	च =	भी
इमम् =	इस	अहम् =	मैं
धर्म्यम् =	धर्ममय	ज्ञानयज्ञेन =	ज्ञानयज्ञसे*
आवयोः =	हम दोनोंके	इष्टः =	पूजित
संवादम् =	{ संवादरूप गीताशास्त्रको	स्याम् =	होऊँगा—
अध्येष्यते =	पढ़ेगा,	इति =	ऐसा
तेन =	उसके द्वारा	मे =	मेरा
		मतिः =	मत है।

ikBdtuns[ksa!xhrkvè;k;18'yksd70esa^^b"V%\*\*'kCngS  
ftldkvFkZ^^iwftr\*\*;kfu^^iwT,\*\*fd;kgSA'yksd64esaHkh  
^^b"V%\*\*'kCngSA,fnmldkvFkZ^^iwT;nso\*\*;kfu^^b"Vnso\*\*  
dj fn;k tk, rks Li"V gks tkrk gS fd xhrk Kku nkrk dk b"V  
nso Hkh ije v{kj czã gSA

**Photocopies of some of the Verses of the Last Chapter 18 of  
Shrimadbhagavat Gita**

**Chapter Eighteenth**

**Sannyaasasya, mahabaho, tattvam', ichchhaami, veditum',  
Tyaagasya, ch, hrshikesh, prthak', keshinishoodan || 1 ||**

After this, Arjun said –

<p><b>mahabaho</b> = O mighty-armed!  <b>hrshikesh</b> = O All-knowing!  <b>keshinishoodan</b> = O Vasudev! (I)  <b>sannyaasasya</b> = Sanyas  <b>ch</b> = and</p>		<p><b>tyaagasya</b> = Tyaag  <b>tattvam'</b> = the truth  <b>prthak'</b> = separately  <b>veditum'</b> = to know  <b>ichchhaami</b> = wish</p>
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O mighty-armed! O All-knowing! O Vasudev! I wish to know the truth about Sanyas (renunciation) and Tyaag (relinquishment) separately. (1)

**Kaamyanaam', karmnaam', nyaasam', sannyaasam', kavayH, viduH,  
Sarvkarmfaltyaagm', praahuH, tyaagm', vichakshnaH || 2 ||**

When Arjun asked in this way, Lord said, O Arjun! Many –

<p><b>kavayH</b> = the Pandits  <b>kaamyanaam'</b> = motivated by desire  <b>karmnaam'</b> = of actions    <b>nyaasam'</b> = relinquishment  <b>sannyaasam'</b> = Sanyas</p>		<p><b>viduH</b> = consider (and others)  <b>vichakshnaH</b> = wise men  <b>sarvkarmfaltyaagm'</b> = renunciation of the fruit of all actions  <b>tyaagm'</b> = Tyaag  <b>praahuH</b> = call</p>
--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------	--	---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------

The Pandits consider the relinquishment of actions motivated by desire as Sanyas, and other wise men call the relinquishment of the fruits of all actions as Tyaag. (2)

**Tyaajyam', doshvat', iti, eke, karm, praahuH, maneeshinH,  
YagyadaantapHkarm, na, tyaajyam', iti, ch, apre || 3 ||**

<p><b>eke</b> = some  <b>maneeshinH</b> = learned persons  <b>iti</b> = this  <b>praahuH</b> = say (that)  <b>karm</b> = actions    <b>doshvat'</b> = are faulty (therefore)  <b>tyaajyam'</b> = should be relinquished</p>		<p><b>ch</b> = and  <b>apre</b> = other learned men  <b>iti</b> = this  <b>(aahuH)</b> = say that  <b>yagyadaantapHkarm</b> = actions of yagya, charity and austerity  <b>na, tyaajyam'</b> = should not be relinquished</p>
---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------	--	----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------

Some learned persons say that actions are faulty; therefore, should be relinquished. And other learned men say that the actions of yagya, charity and austerity should not be relinquished. (3)

**Nishchayam', shrnu, me, tatr, tyaage, bharatsattam',**

**TyaagH, hi, purushvyaaghr, trividhH, samprkeertitH || 4||**

<b>purushvyaaghr</b>	= O best among men!	<b>shrnu</b>	= hear
<b>bharatsattam'</b>	= Arjun!	<b>hi</b>	= because
<b>tatr</b>	= Sanyas and Tyaag – of these two, first	<b>tyaagH</b>	= Tyaag (viz Satvik, Rajas and Tamas)
<b>tyaage</b>	= on the subject of Tyaag (you)	<b>trividhH</b>	= of three types
<b>me</b>	= my	<b>samprkeertitH</b>	= is said to be
<b>nishchayam'</b>	= conclusion		

O best among men, Arjun! Of Sanyas and Tyaag, first hear my conclusion on the subject of Tyaag because Tyaag is said to be of three types (viz Satvik, Rajas and Tamas). (4)

**YagyadaantapHkarm, na, tyaaajyam', kaaryam', ev, tat', YagyaH, daanm', tapH, ch, ev, paavnaani, maneeshinaam' || 5||**

<b>yagyadaantapHkarm</b>	= acts of yagya, charity and austerity	<b>daanm'</b>	= charity
<b>na, tyaaajyam'</b>	= are not worth giving up (rather)	<b>ch</b>	= and
<b>tat'</b>	= that	<b>tapH</b>	= austerity – these three
<b>ev</b>	= must	<b>ev</b>	= only (actions)
<b>kaaryam'</b>	= be performed, because	<b>maneeshinaam'</b>	= wise men
<b>yagyaH</b>	= yagya	<b>paavnaani</b>	= are the purifiers

The acts of yagya, charity and austerity are not worth giving up; rather, they must be performed because yagya, charity and austerity – these three actions only are the purifiers of the wise. (5)

**Etaani, api, tu, karmaani, sangam', tyaktva, falaani, ch, Kartavyaani, iti, me, paarth, nishchitam', matam', uttamm' || 6||**

<b>paarth</b>	= O Paarth!	<b>falaani</b>	= of fruits
<b>etaani</b>	= these act of yagya, charity and austerity	<b>tyaktva</b>	= relinquishing (definitely)
<b>tu</b>	= and	<b>kartavyaani</b>	= should be performed
<b>(anyaani)</b>	= others	<b>iti</b>	= this
<b>api</b>	= also	<b>me</b>	= my
<b>karmaani</b>	= all duties	<b>nishchitam'</b>	= definite
<b>sangam'</b>	= attachment	<b>uttamm'</b>	= supreme
<b>ch</b>	= and	<b>matam'</b>	= opinion

O Paarth! These acts of yagya, charity and austerity and also all other duties must be performed relinquishing attachment and fruits. This is my definite supreme opinion. (6)

**Niyatasya, tu, sannyaasH, karmanH, na, uppadhyate,  
Mohaata', tasya, parityaagH, taamasH, parikeertitH || 7||**

<b>tu</b>	= but	<b>mohaata'</b>	= out of delusion
<b>niyatasya</b>	= prescribed	<b>tasya</b>	= its
<b>karmanH</b>	= of action	<b>parityaagH</b>	= renunciation
<b>sannyaasH</b>	= actual renunciation	<b>taamasH</b>	= Tamas
<b>na, uppadhyate</b>	= is not advisable (therefore)	<b>parikeertitH</b>	= is said to be Tyaag

But the actual renunciation of prescribed action is not advisable. Therefore, giving it up out of delusion is said to be Tamas Tyaag. (7)

**DuHkham', iti, ev, yat', karm, kaayakleshbhyaat', tyajet',  
SaH, krtva, raajsam', tyaagm', na, ev, tyaagfalam', labhet' || 8||**

<b>yat'</b>	= whatever	<b>saH</b>	= he (such)
<b>karm</b>	= action	<b>raajsam'</b>	= Rajas
<b>(tat')</b>	= all that	<b>tyaagm'</b>	= Tyaag
<b>duHkham', ev</b>	= is a form of misery only	<b>krtva</b>	= by practising
<b>iti</b>	= this (considering, if anyone)	<b>tyaagfalam'</b>	= the fruit of Tyaag
<b>kaayakleshbhyaat'</b>	= with the fear of physical suffering (of duties)	<b>ev</b>	= in any way
<b>tyajet'</b>	= renounces (then)	<b>na, labhet'</b>	= does not attain

All action is a form of misery only – considering this, if anyone renounces his duties with the fear of physical suffering, then he by practising such Rajas Tyaag does not attain the fruit of Tyaag (relinquishment) in any way. (8)

**Kaaryam', iti, ev, yat', karm, niyatm', kriyate, Arjun,  
Sangam', tyaktva, falam', ch, ev, saH, tyaagH, saatvikH, mathH || 9||**

<b>arjun</b>	= O Arjun!	<b>falam'</b>	= of fruit
<b>yat'</b>	= which	<b>tyaktva</b>	= relinquishing
<b>niyatm'</b>	= prescribed by the scriptures	<b>kriyate</b>	= is performed
<b>karm</b>	= action	<b>saH, ev</b>	= that alone
<b>kaaryam'</b>	= it is a duty to perform it	<b>saatvikH</b>	= Satvik
<b>Iti, ev</b>	= with this idea	<b>tyaagH</b>	= Tyaag
<b>sangam'</b>	= attachment	<b>mathH</b>	= has been recognised as
<b>ch</b>	= and		

O Arjun! A prescribed action, which is performed with the idea of duty giving up attachment and fruit, that alone has been recognised as Satvik Tyaag (relinquishment). (9)

**Na, dweshti, akushlam', karm, kushle, na, anushajjate,  
Tyaagi, sattvsamaavishtH, medhaavi, chhinnsanshayH || 10||**



<b>akushlam'</b>	= inauspicious	<b>sattvsamaavishth</b>	= man endowed with pure Satvgun
<b>karm</b>	= action	<b>chhinnsanshayH</b>	= free from doubts
<b>na, dweshti</b>	= does not hate (and)	<b>medhaavi</b>	= intelligent (and)
<b>kushle</b>	= to auspicious action	<b>tyaagi</b>	= is a true (Tyaagi) renunciant
<b>na, anushajate</b>	= does not get attached (that)		

He who neither hates the inauspicious action nor becomes attached to an auspicious action, that man endowed with pure Satvgun is free from doubts, intelligent, and a true (Tyaagi) renunciant. (10)

**Na, hi, dehbhrtā, shakyam', tyaktum', karmaani, asheshatH, YaH, tu, karmfalyaagi, saH, tyaagi, iti, abhidheeyate || 11||**

<b>hi</b>	= because	<b>yaH</b>	= who
<b>dehbhrtā</b>	= by any embodied human being	<b>karmfalyaagi</b>	= renounces the fruit of action
<b>asheshatH</b>	= entirely	<b>saH, tu</b>	= he alone
<b>karmaani</b>	= all the actions	<b>tyagi</b>	= is a Tyaagi / renunciant
<b>tyaktum'</b>	= to relinquish	<b>iti</b>	= this
<b>na, shakyam'</b>	= is not possible	<b>abhidheeyate</b>	= is said
<b>(tasmaat')</b>	= therefore		

Because it is not possible for any embodied human being to entirely relinquish all the actions, therefore it is said that he alone is a (Tyaagi) renunciant who relinquishes the fruits of actions. (11)

**Sukham', tu, idaaneem', trividham', shrnu, me, bharatarshbh, Abhyaasaat', ramte, yat, duHkhaantam', ch, nigachchhati || 36||**  
**Yat', tat', agre, visham', iv, parinaame, amrtopmm', Tat', sukham', saatvikam', proktam', aatmbuddhiprasaadjam' || 37||**

<b>bharatarshbh</b>	= O best of the Bharats!	<b>yat'</b>	= which (is such a happiness)
<b>idaaneem'</b>	= now	<b>tat'</b>	= that
<b>trividham'</b>	= of three types	<b>agre</b>	= in the beginning
<b>sukham'</b>	= happiness	<b>visham'</b>	= poison
<b>tu</b>	= also (you)	<b>iv</b>	= seems like (but)
<b>me</b>	= from me	<b>parinaame</b>	= in the end
<b>shrnu</b>	= hear	<b>amrtopmm'</b>	= is like nectar
<b>yat</b>	= the happiness in which (a worshipper)	<b>(atH)</b>	= therefore
<b>abhyaasaat'</b>	= through the practice of worship, meditation, and service to God etc	<b>tat'</b>	= that

<b>ramte</b>	= finds enjoyment	<b>aatmbuddhi-prasaadjam'</b>	= arising from clarity of mind in relation to God
<b>ch</b>	= and (by which)	<b>sukham'</b>	= happiness
<b>duHkhaantam'</b>	= end of sorrows	<b>saatvikam'</b>	= Satvik
<b>nigachchhati</b>	= attains	<b>proktam'</b>	= is said to be

O Best of the Bharats! Now you also hear the three types of happiness from me. The happiness in which the worshipper finds enjoyment through the practice of worship, meditation and service to God etc, and by which he attains the end of sorrows – that happiness though seems like poison in the beginning, is like nectar in the end. Therefore, that happiness, arising from the clarity of mind in relation to God is said to be Satvik. (36-37)

**Vishyendryasanyogaat', yat', tat', agre, amrtopmm', Parinaame, visham', iv, tat', sukham', raajsam', smrtam' || 38||**

<b>yat'</b>	= which	<b>parinaame</b>	= in the end
<b>sukham'</b>	= happiness	<b>visham'</b>	= to poison
<b>vishyendrya-sanyogaat'</b>	= from the union of senses and sense-objects	<b>iv</b>	= is equivalent
<b>(bhavti)</b>	= happens	<b>(atH)</b>	= therefore
<b>tat'</b>	= that	<b>tat'</b>	= that happiness
<b>agre</b>	= at first, at the time of enjoyment	<b>raajsam'</b>	= Rajas
<b>amrtopmm'</b>	= although seems like nectar	<b>smrtam'</b>	= is said to be

The happiness which arises from the union of the senses and the sense objects, although at first seems like nectar at the time of enjoyment, is equivalent to poison in the end. Therefore, that happiness is said to be Rajas. (38)

**Braahmankshatriyavishaam', shoodraanaam', ch, parantap, Karmaani, prvibhaktaani, swabhaavprbhavaeH, gunaeH || 41||**

<b>parantap</b>	= O Parantap!	<b>karmaani</b>	= actions
<b>braahmankshatriyavishaam'</b>	= of the Brahmins, Kshatriyas and Vaishyas	<b>swabhaavprbhavaeH</b>	= born of nature
<b>ch</b>	= and	<b>gunaeH</b>	= according to the qualities
<b>shoodraanaam'</b>	= Shudras	<b>prvibhaktaani</b>	= have been divided

O Parantap! The actions of the Brahmins, Kshatriyas, Vaishyas and Shudras have been divided according to the qualities born of their nature. (41)

**ShamH, damH, tapH, shaucham', kshaantiH, aarjavam', ev, ch, Gyaanm', vityaanm', aastikyam', brahmkaam, swabhaavjam' || 42||**

<b>shamH</b>	= self-restraint	<b>aastikyam</b>	= belief in the Vedas, scriptures, God and the other world etc
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<b>damH</b>	= subjugation of the senses	<b>gyaanm'</b>	= study and teaching of the Vedas and other scriptures
<b>tapH</b>	= enduring hardships for performing religious practices	<b>ch</b>	= and
<b>shaucham'</b>	= to remain pure externally and internally	<b>vigyaaanm'</b>	= realising the truth about God (all of these)
<b>kshaantiH</b>	= forgiving the offences of others	<b>ev</b>	= only
<b>aarjavam'</b>	= to keep mind, senses and body simple	<b>brahmkaam,</b> <b>swabhaavjam'</b>	= are the natural actions of a Brahmin

Self-restraint, subjugation of the senses, enduring hardships for performing religious practices, external and internal purity, forgiving the offences of others, simplicity of mind, senses and body, belief in the Vedas, scriptures, God and the other world etc, study and teaching of the Vedas and other scriptures, and realising the truth about God – all these are the natural actions of a Brahmin. (42)

**Shauryam', tejH, dhrtiH, daakshyam', yuddhe, ch, api, aplaaynm', Daanm', iishvarbhaavH, ch, kshaatrm', karm, swabhaavjam' || 43||**

<b>shauryam'</b>	= valour	<b>aplaaynm'</b>	= to not flee
<b>tejH</b>	= brilliance	<b>daanm'</b>	= to give donation
<b>dhrtiH</b>	= steadfastness	<b>ch</b>	= and
<b>daakshyam'</b>	= cleverness	<b>iishvarbhaavH</b>	= lordliness – (all these)
<b>ch</b>	= and	<b>kshaatrm'</b>	= of Kshatriya
<b>yuddhe</b>	= in the battle	<b>swabhaavjam'</b>	= natural
<b>api</b>	= also	<b>karm</b>	= actions

Valour, brilliance, steadfastness, cleverness and to not even flee in the battle, to give charity, and lordliness, all these are the natural actions of a Kshatriya. (43)

**Krshigaurakshyavaanijyam', vaishyakarm, swabhaavjam', Paricharyaاتمkam', karm, shoodrasya, api, swabhaavjam' || 44||**

<b>krshigaurakshya-vaanijyam'</b>	= farming, rearing of cows, and honest trade of merchandise (these)	<b>paricharyaاتمkam'</b>	= service of all the varnas (castes)
<b>vaishyakarm</b>	= of Vaishyas, natural	<b>shoodrasya</b>	= of Shudra
<b>swabhaavjam'</b>	= are actions (and)	<b>api</b>	= also
		<b>swabhaavjam'</b>	= natural
		<b>karm</b>	= actions

Farming, rearing of cows and honest trade of merchandise, these are the natural actions of a Vaishya, and service of all the castes is the natural action even of a Shudra. (44)

**Swe, swe, karmni, abhirath, sansiddhim', labhte, narH,**

**Swakarmnirath, siddhim', yatha, vindati, tat', shrnu || 45||**

<b>swe, swe</b>	= one's own (natural)	<b>swakarmnirath</b>	= a man engaged in his natural action
<b>karmni</b>	= in the actions	<b>yatha</b>	= performing action according to which
<b>abhirath</b>	= keenly engaged	<b>siddhim'</b>	= supreme spiritual success
<b>narH</b>	= man	<b>vindati</b>	= achieves
<b>sansiddhim'</b>	= supreme spiritual success in the form of attainment of God	<b>tat'</b>	= that method (you)
<b>labhte</b>	= achieves	<b>shrnu</b>	= hear

Man keenly engaged in his own natural actions achieves the supreme spiritual success in the form of the attainment of God. Hear that method acting according to which a man engaged in his natural action attains supreme spiritual success. (45)

**Yath, prvrttiH, bhootaanaam', yen', sarvam', idam', tatam', Swakarmna, tam', abhyachrya, siddhiM, vindati, maanavH || 46||**

And –

<b>yath</b>	= the God from whom	<b>tam'</b>	= of that God
<b>bhootaanaam'</b>	= all the living beings	<b>swakarmna</b>	= through one's natural actions
<b>prvrttiH</b>	= have originated (and)	<b>abhyachrya</b>	= by worshipping
<b>yen</b>	= from whom	<b>maanavH</b>	= man
<b>idam'</b>	= this	<b>siddhiM</b>	= supreme spiritual success
<b>sarvam'</b>	= entire (world)	<b>vindati</b>	= attains
<b>tatam'</b>	= has pervaded		

The God from whom all the living beings have originated and from whom this whole world has pervaded, by worshipping that God through the performance of one's natural activities, a man attains supreme spiritual success. (46)

**Shreyaan', swadharmH, vigunH, pardharmaat', swanushtithaat', Swabhaavniyatam', karm, kurvan', na, aapnoti, kilbisham' || 47||**

<b>swanushtithaat'</b>	= well-performed	<b>swabhaavniyatam'</b>	= ordained by one's own nature
<b>pardharmaat'</b>	= than the other's religious practice	<b>karm</b>	= the action of one's religious practice
<b>vigunH</b>	= devoid of qualities	<b>kurvan'</b>	= while performing (man)
<b>(api)</b>	= also	<b>kilbisham'</b>	= sin
<b>swadharmH</b>	= one's own religious practice	<b>na</b>	= not
<b>shreyaan'</b>	= is superior	<b>aapnoti</b>	= does not incur
<b>(yasmāt')</b>	= because		

One's own well-performed religious practice, though devoid of qualities, is superior to other's religious practice because while performing the action of one's religious practice ordained by one's own nature, man does not incur sin. (47)

**Sahjam', karm, kauntey, sadosham', api, na, tyajet', SarvaarambhaH, hi, doshen, dhoomen, agniH, iv, aavrtaH || 48||**

<b>kauntey</b>	= O son of Kunti!	<b>hi</b>	= because
<b>sadosham'</b>	= fraught with defect	<b>dhoomen</b>	= smoke
<b>api</b>	= even	<b>agniH</b>	= fire
<b>sahjam'</b>	= natural	<b>iv</b>	= like
<b>karm</b>	= actions	<b>sarvaarambhaH</b>	= all action (some or the other)
<b>na</b>	= should not	<b>doshen</b>	= defect
<b>tyajet'</b>	= relinquish	<b>aavrtaH</b>	= covered with

O son of Kunti! One should not relinquish the natural action even though it is fraught with defect because all actions are covered with some defect or the other like fire with smoke. (48)

**AsaktbuddhiH, sarvatr, jitaatma, vigatsprhH, Naishkarmyasiddhim', parmaam', sannyaasen, adhigachchhati || 49||**

<b>sarvatr</b>	= everywhere	<b>sannyaasen</b>	= through Sankhya Yog
<b>asaktbuddhiH</b>	= with an intellect free from attachment	<b>parmaam'</b>	= that supreme
<b>vigatsprhH</b>	= free from desires (and)	<b>naishkarmyasiddhim'</b>	= supreme state of freedom from action
<b>jitaatma</b>	= man with a conquered mind	<b>adhigachchhati</b>	= attains

A man whose intellect is free from attachment from everywhere, free from desires and with a conquered mind attains the supreme state of freedom from action through Sankhya Yog (yog of knowledge). (49)

**Siddhim', praapth, yatha, brahm, tatha, aapnoti, nibodh, me, Samaasen, ev, kauntey, nishtha, gyaanasya, ya, paraa || 50||**

<b>ya</b>	= which	<b>brahm</b>	= Brahm
<b>gyaanasya</b>	= of Yog of Knowledge	<b>aapnoti</b>	= attains
<b>paraa</b>	= supreme	<b>tatha</b>	= that way
<b>nishtha</b>	= accomplishment	<b>kauntey</b>	= O Son of Kunti! (you)
<b>siddhim'</b>	= that supreme state of freedom from action	<b>samaasen</b>	= in brief
<b>yatha</b>	= the way in which	<b>ev</b>	= only
<b>praapth</b>	= having attained man	<b>me</b>	= from me
		<b>nibodh</b>	= understand

O Son of Kunti! Understand from me in brief only the way in which man having attained that supreme state of freedom from action, which is the supreme accomplishment of the Yog of knowledge, attains (Brahm) God. (50)

**Buddhya, vishuddhya, yukth, dhrtya, aatmaanm', niyamya, ch, Shabdaadeen', vishyaan', tyaktva, raagdwehshau, vyudasya, ch || 51||**  
**Viviktsevi, laghvaashi, yatvaakkaaymaanashH,**  
**DhyaanyogparH, nityam', vairaagyam', samupaashrith || 52||**  
**Ahankaarm', balam', darpam', kaamm', krodham', parigrham',**  
**Vimuchya, nirmmH, shaantH, brahmbhooyaay, kalpte || 53||**

O Arjun! –

<b>vishuddhya</b>	= pure	<b>ch</b>	= and
<b>buddhya</b>	= intellect	<b>ahankaarm'</b>	= egotism
<b>yukth</b>	= endowed with (and)	<b>balam'</b>	= power
<b>laghvaashi</b>	= who eats a light, Satvik and regulated diet	<b>darpam'</b>	= arrogance
<b>shabdaadeen'</b>	= sound etc	<b>kaamm'</b>	= lust
<b>vishyaan'</b>	= objects of sense	<b>krodham'</b>	= anger
<b>tyaktva</b>	= giving up	<b>ch</b>	= and
<b>viviktsevi</b>	= who lives in a solitary and pure place	<b>parigrham'</b>	= luxuries
<b>dhrtya</b>	= through Satvik steadfastness	<b>vimuchya</b>	= giving up
<b>aatmaanm'</b>	= of inner-self and the senses	<b>nityam'</b>	= constantly
<b>niyamya</b>	= restraining	<b>dhyaanyogparH</b>	= devoted to Yog of meditation
<b>yatvaakkaaymaanashH</b>	= who has overcome mind, speech and body	<b>nirmmH</b>	= free from affection (and)
<b>raagdwehshau</b>	= love and hatred	<b>shaantH</b>	= peaceful
<b>vyudasya</b>	= completely destroying	<b>brahmbhooyaay</b>	= situated in oneness with Sachidanandghan Brahm
<b>vairaagyam'</b>	= resolute renunciation	<b>kalpte</b>	= deserves to be
<b>samupaashrith</b>	= who takes shelter of		

Endowed with a pure intellect, who eats a light, Satvik and regulated diet, giving up sound etc objects of senses, who lives in a solitary and pure place, who has overcome mind, speech and body by restraining inner-self and senses through Satvik steadfastness, who takes shelter of resolute renunciation by completely destroying love and hatred, and giving up egotism, power, arrogance, lust, anger and luxuries, constantly devoted to yog of meditation, free from affection and a peaceful man deserves to be situated in oneness with Sachidanandghan Brahm (True Happiness-Giving God). (51-52-53)

**Brahmbhooth, prsannaatma, na, shochti, na, kaankshiti, SamH, sarveshu, bhooteshu, madbhaktim', labhte, paraam' || 54||**

Then that –

<b>brahmbhoothH</b>	= situated in oneness with Sachidanandghan Brahm	<b>sarveshu</b>	= all
<b>prsannaatma na</b>	= Yogi with a cheerful mind = neither (for anyone)	<b>bhooteshu</b>	= to living beings
<b>shochti na</b>	= grieves (and) = nor (for anyone)	<b>samH</b>	= same (yogi)
<b>kaankshti</b>	= desires (such)	<b>paraam', madbhaktim'</b>	= my supreme devotional worship
		<b>labhte</b>	= attains

Situated in oneone with Sachidanandghan Brahm, a yogi with a cheerful mind neither grieves for anyone nor desires for anyone. Such a yogi who is same to all living beings attains my supreme devotional worship. (54)

**Bhaktya, mam', abhijaanaati, yaavaan', yaH, ch, asmi, tattvathH, TatH, mam', tattvathH, gyaatva, vishte, tadanantaram' || 55||**

And that –

<b>bhaktya</b>	= through that supreme devotional worship (he)	<b>tattvathH, abhijaanaati</b>	= knows as it is in reality (and)
<b>mam'</b>	= me, the God	<b>tatH</b>	= by that devotional worship
<b>(aham')</b>	= I	<b>mam'</b>	= me
<b>yaH</b>	= who I am	<b>tattvathH</b>	= truly
<b>ch</b>	= and	<b>gyaatva</b>	= knowing
<b>yaavaan'</b>	= of what magnitude	<b>tadanantaram'</b>	= immediately
<b>asmi</b>	= am	<b>vishte</b>	= enters into me

Through that supreme devotional worship, he knows me, the God, as it is in reality – who I am and of what magnitude, and knowing me truly through that devotional worship, he immediately enters into me. (55)

**Sarvkarmaani, api, sadaa, kurvaanH, mad'vyapaashryaH, Matprsaadaat', avaapnoti, shaashvatam', padam', avyayam' || 56||**

And –

<b>mad'vyapaashryaH</b>	= a karmyogi who is devoted to me	<b>matprsaadaat'</b>	= by my grace
<b>sarvkarmaani</b>	= all the actions	<b>shaashvatam'</b>	= eternal
<b>sadaa</b>	= always	<b>avyayam'</b>	= imperishable
<b>kurvaanH</b>	= while performing	<b>padam'</b>	= supreme state
<b>api</b>	= also	<b>avaapnoti</b>	= attains

A karmyogi, who is devoted to me, while always performing all the actions, attains the eternal, imperishable, supreme state by my grace. (56)

**lishwarH, sarvbhootaanaam', hrddeshe, Arjun, tishthati, Bhraamyam', sarvbhootaani, yantraarudaani, maayya || 61||**

Because –

<b>arjun</b>	= O Arjun!		(according to their actions)
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<b>yantraarudaani</b>	= mounted on the body-like machine
<b>sarvbhootaani</b>	= all the living beings
<b>iishwarH</b>	= the Omniscient God
<b>maayya</b>	= by His Maya

<b>bhraamyam'</b>	= causing them to revolve
<b>sarvbhootaanaam'</b>	= of all living beings
<b>hrddeshe</b>	= in the heart
<b>tishthati</b>	= is situated

O Arjun! The Omniscient God is situated in the heart of all the living beings, causing all the living beings mounted on the body-like machine to revolve according to their deeds by His Maya (illusory power). (61)

**Tam', ev, sharm', gachchh, sarvbhaaven, bharat, Tatprsaadaat', paraam', shaantim', sthaanam', praapsyasi, shaashvatam' || 62||**  
Therefore –

<b>bharat</b>	= O Bharat! (You)
<b>sarvbhaaven</b>	= in every respect
<b>tam'</b>	= of that Supreme God
<b>ev</b>	= only
<b>sharm'</b>	= in the refuge
<b>gachchh</b>	= go

<b>tatprsaadaat'</b>	= by the grace of that God (only, you)
<b>paraam'</b>	= supreme
<b>shaantim'</b>	= peace (and)
<b>shaashvatam'</b>	= eternal
<b>sthaanam'</b>	= supreme abode
<b>praapsyasi</b>	= will attain

O Bharat! Go in the refuge of only that Supreme God in every respect. Only by the grace of that God, you will attain supreme peace and the eternal supreme abode. (62)

**Iti, te, gyaanam', aakhyaatam', guhyaat', guhytaram', mya, Vimrshya, etat', asheshen, yatha, ichchhasi, tatha, kuru || 63||**

<b>iti</b>	= thus (this)
<b>guhyaat'</b>	= of the secret (also)
<b>guhytaram'</b>	= most secret
<b>gyaanm'</b>	= knowledge
<b>mya</b>	= I
<b>te</b>	= to you
<b>aakhyaatam'</b>	= have imparted (now you)

<b>etat'</b>	= this mysterious knowledge
<b>asheshen</b>	= fully
<b>vimrshya</b>	= properly reflecting on
<b>yatha</b>	= as
<b>ichchhasi</b>	= you wish
<b>tatha</b>	= so
<b>kuru</b>	= do

Thus, I have imparted this most secret of the secret knowledge to you. Reflecting fully on this mysterious knowledge, now do as you wish. (63)

**Sarvguhyatmm', bhooyH, shrnu, me, parmm', vachH, IshtH, asi, me, drdam', iti, tath, vakshyaami, te, hitam' || 64||**

Despite saying all this, when Lord Shri Krishna did not get any reply from Arjun, then he said, O Arjun! –

<b>sarvguhyatmm'</b>	= the most secret of all secrets
<b>me</b>	= my
<b>parmm'</b>	= utmost mysterious
<b>vachH</b>	= words (you)

<b>ishtH</b>	= dear
<b>asi</b>	= (you) are
<b>tath</b>	= therefore
<b>iti</b>	= this



<b>bhooyH</b>	= again (also)	<b>hitam'</b>	= highly beneficial words (I)
<b>shrnu</b>	= listen to	<b>te</b>	= to you
<b>me</b>	= my	<b>vakshyaami</b>	= will say
<b>drdam'</b>	= extremely		

Again listen to my utmost mysterious words, the most secret of all secrets. You are extremely dear to me. Therefore, I will say these highly beneficial words to you. (64)

**ManmnaH, bhav, madbhaktH, madyaaji, mam', namskuru, Mam', ev, eshyasi, satyam', te, pratijaane, priyaH, asi, me || 65|**  
O Arjun! You –

<b>manmnaH</b>	= fix your mind on me	<b>ev</b>	= only
<b>bhav</b>	= be	<b>eshyasi</b>	= attain (this I)
<b>madbhaktH</b>	= my devotee	<b>te</b>	= to you
<b>(bhav)</b>	= be	<b>satyam'</b>	= true
<b>madyaaji</b>	= my worshipper	<b>pratijaane</b>	= promise
<b>(bhav)</b>	= be (and)	<b>(yath)</b>	= because (you)
<b>mam'</b>	= to me	<b>me</b>	= my
<b>namskuru</b>	= bow	<b>priyaH</b>	= very dear
<b>(evam')</b>	= by doing so (you)	<b>asi</b>	= are
<b>mam'</b>	= me		

Fix your mind on me, be my devotee, be my worshipper, and bow to me. By doing so, you will attain me alone. This is my true promise to you because you are very dear to me. (65)

**Sarvdharmaan', parityajya, mam', ekam', sharnam', vraj, Aham', tva, sarvpaapebhyaH, mokshyishyaami, ma, shuchH || 66|**  
Therefore –

<b>sarvdharmaan'</b>	= all the religious practices i.e. all the duties (in me)	<b>vraj</b>	= come
<b>parityajya</b>	= relinquishing (you only)	<b>aham'</b>	= I
<b>ekam'</b>	= one	<b>tva</b>	= you
<b>mam'</b>	= of me, the Almighty, the basis of all, Supreme Lord only	<b>sarvpaapebhyaH</b>	= from all the sins
<b>sharnam'</b>	= in the refuge	<b>mokshyishyaami</b>	= will release (you)
		<b>ma, shuchH</b>	= do not grieve

Relinquishing all the religious practices i.e. all the duties in me, come to me alone, the refuge of the Almighty, the basis of all, Supreme Lord. I will release you from all the sins. Do not grieve. (66)

**Adhyeshyate, ch, yaH, imm', dharmyam', sanvaadm', aavyoH, Gyaanyagyen, ten, aham', ishtH, syaam', iti, me, matiH || 70|**

<b>yaH</b>	= he who	<b>aham'</b>	= I
<b>imm'</b>	= this	<b>gyaanyagyen</b>	= through Yagya of Knowledge
<b>dharmyam'</b>	= sacred		

<b>aavyoH</b>	= between the two of us	<b>ishtH</b>	= worshipped
<b>sanvaadm'</b>	= Gita scripture in the form of dialogue	<b>syaam'</b>	= will be
<b>adhyeshyate</b>	= will read	<b>iti</b>	= such
<b>ten</b>	= by him	<b>me</b>	= my
<b>ch</b>	= also	<b>matiH</b>	= is opinion

He who will read the Gita scripture in the form of this sacred dialogue between the two of us, by him too I will be worshipped through Yagya of Knowledge. Such is my opinion. (70)

**Readers, please see! In Gita Chapter 18 Verse 70, there is word "IshtH", whose meaning has been written as "Poojit" i.e. "worshipped". In Verse 64 also, there is "IshtH" word. If it is interpreted as "Pujya Dev" i.e. "worshipped deity", then it becomes clear that Param Akshar Brahm is also the worshipped deity of the Giver of the knowledge of Gita.**