Salutations to Supreme God

Shrimadabhagavat 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

On Sadhna Channel
Time: 7:30 - 8:30 p.m. Daily

Total Expenditure - Rs 98
Charitable Price - Rs 30

Author: - Sant Rampal Das Maharaj

Publisher: - Promotion Committee and
Entire Congregation
Satlok Ashram, Hisar - Tohana Road, Barwala
District- Hisar, (State-Haryana) India

Printers: - Kabir Printers
C-117, Sector-3, Bawana Industrial Area, New Delhi

Contact: - 08222880541, 08222880542, 08222880543,
08222880544, 08222880545

Email: - jagatgururampalji@yahoo.com
Visit us at: - www.jagatgururampalji.org
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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 Dwaipayan). 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 willful 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.
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
have a Guru. Guru should also be a contemporary guru who tells the (Tatvagyan) 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 Sukshm Ved (what is Sukshm 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 Gurudevs. {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 Sukshm 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

Author

Sant Rampal Das Maharaj

Satlok Ashram Barwala, Haryana (India)
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 "Abrahim" 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 Sukshm Ved, that is, Tatvagyan, it is stated...
The Knowledge of Gita is Nectar

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 Sukshm 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 Sushman. 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 Sukshm Ved, Gita and the four Vedas, is neither in Purans, nor in Quran Sharif, nor in Bible, nor in the six Shastra, nor in the eleven Upnishads. 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 Jayadayal 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 Devanagari 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 Rudrasanhit 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 Brah).

In Gita Chapter 15 Verse 17, about whom it has been stated that "Uttam PurushH tu anyaH Parmatma iti udaahrH", 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 16, 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:

\[
\begin{align*}
\text{Sahansr yug paryantam ahH yat BrahmH viduH} \\
\text{Raatrim yug sahansraantam te ahoraatra vidH janaaH} \Rightarrow (17)
\end{align*}
\]

Translation: - Till today, no translator has translated this correctly. Everybody has written - 'One thousand Chaturyug of Brahma'; this is
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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 "Brahm" 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.
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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 Brahmr". 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 sangrahren prvakshye || (11)

Translation: - In this verse, the meaning of "Akshar" is for the Immortal God. (Ved vidH) Tattvadarshi 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 (sangrhen) in brief (prvakshye) will say.

Translation: "Whom the Tatvdarshi 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 kisana |
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 Tatvdadarshi Saint, slashing the ignorance with the weapon of tatvygyan, 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 (duHkhalayam) 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 smrithH | BrahmanH 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
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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 Tatvagyan-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.

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 Shrimabhogavat 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
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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 Sukshm 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
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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 Sukshm 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 Sukshm Ved (Tatvgyan). God has explained in Tatvgyan
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 demonic 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 - Artharthi, Aart, 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
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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:

\[
\text{Shreyan swadhar} \text{H vigunH pardharmaat swanushthitaat} | \\
\text{Swadharme nidhnam shreyH pardharmH bhayaavahH ||}
\]

(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:

- \[\text{(VigunH pardharmaat swanushthitaat) Compared to others' meritless, that is, unbeneficial, ostentatious, well-practised religion, that is, religious practice (Swadhar} \text{H) one's scripture-based religious practice (Shreyan) is much better. (Swadhar} \text{me) In the struggle of one's own scripture-based religious practice (Nidhnam) even dying (ShreyH) is beneficial. (PardharmH) others' religious practice (bhyavahH) is frightening.}\]

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 jara (old age) and maran (death), they are familiar with the "Tat Brah".' Arjun has asked in Gita Chapter 8 Verse 1 that - 'Who is "Tat Brah"?' The Speaker of the knowledge of Gita has told in Chapter 8 Verse 3 that - 'He is "Param Akshar Brah".' 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 Brah" who is separate to him, saying that - 'O Parth! Equipped with the practice of the bhakti of the Supreme God, without any faith is 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 Brah only.' (Gita Chapter 8 Verse 8.)

'A worshipper who mentally remembers Param Akshar Brah 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 Brah (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-
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 Brahmand, 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 Brahman 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 Brahman) day and night. It has been mentioned that (BrahmnH) ParBrahman's one day is of one thousand yugas, and similar is the duration of the night. There is mention of ParBrahman, 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
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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 antHśhaani 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 orginal 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
Resolution of Doubt

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 Shrimadabhagavad Gita to worship some other God (Param Akshar Brah). 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 Shrimadabhagavat 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 Shrimadabhagavat 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)
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 Tatvagyan (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 Tatvagyan (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 Tatvagyan, will impart the Tatvagyan (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 (\textit{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, (\textit{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 brahmans.

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

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 brahmans. 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
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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 faṣṭ (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 Karmkrit) 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
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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 baasti nahin thaam ||
Satguru SohM naam de, gujh beeraj viśtaar |
Bin SohM seejhae nahin, mool mantra niuj 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 Tatvagyan (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
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(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 Bramh 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
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 Tatv达尔shi 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 Yudhishthir sit on the throne of Delhi (Indraprasth), Shri Krishna returned to Dwarika. King Yudhishthir 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 Yudhishthir 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 Yudhishthir 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 Yudhishthir 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 Yudhishthir's state deteriorating day by day, she had to tell it to other Pandavs. The four Pandavs (Bheem, Arjun, Nakul and Sahdev) went to Yudhishthir, and politely asked the reason of his tension. Yudhishthir 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 Yudhishthir'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. Yudhishthir 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 Yudhishthir, and asked the reason behind this crisis and the solution. Shri Krishna contemplating on it told that Yudhishthir 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 Yudhishthir 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 Yudhishthir 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 tumhrein 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 Tatvdarshi 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).'</p>

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
'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 Shrimad Bhagavat 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 Brahman, that is, Kshar Purush. Know Brahman, that is, Kshar Purush (AksharH sam Uddh bhavam) to have arisen from the Immortal God, that is, Param Akshar Brahman.' This proves that (Sarvgatam Brahman) 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 worshipping 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
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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 Brahman 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) Brahmands. 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 Brahman), 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 Sukshm Ved (Tatvgyan / complete spiritual knowledge) that:

"Khojat-khojat thaakiya, ant mein kaha bechoon (formless) |
Na guru poora 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) brahmans. Therefore, nobody could see him.

Param Akshar Purush: - This God has a role in all the brahmans (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 Brahmm?

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
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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 Sukshm 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

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 Shraadhs, 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
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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 Shraadhs of my deceased ancesters. 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 shraadhs, 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 shraadhs, 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 Shrimadabhagavat 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 Sukshmvod 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-retrait. 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 peforming 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 Sukshm 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
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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 loks are also indestructible. The same God assuming different appearances is seated on a throne in these four loks. Therefore, he is called "Sudridmoolam", that is, one with very firm
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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 samjhavtey, 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 tajae, karey jhoot 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
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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 Mahamandleeshwar 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 Mahamandleeshwars 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.


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.
Resolution of Doubt

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 description 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 Capater 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
relational 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 Sukshm 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 Tatvgyan (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.
Kabir – Akshar Purush ek Ped hai,
Niranjan vaaki Daar I
Teeno Deva Shaakha hain,
Paat roop Sansaar II

Bigger Branch Brahm (Kshar Purush)

Vishnu (Smaller Branch)

Shiv

Gita Adhyay No. 15
Purport of Shlok no. 1 to 4
and Shlok 16 & 17

Purna Brahm God Kabir

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

Gita Adhyay No. 15
Purport of Shlok no. 1 to 4
and Shlok 16 & 17

Brahma

Shiv

Vishnu
(Smaller Branch)

Bigger Branch Brahm
(Kshar Purush)

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

Trunk
Akshar Purush (ParBrahm)

Kabir Sahib
(Root/Base)

Upright Planted Plant of Bhakti i.e.
Way of Worship according 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 missle 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 Hath yog, 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 'Kshetragya'.' (Gita Chapter 13 Verse 1)

- In Gita Chapter 13 Verse 2, the Speaker of Gita has stated that - 'I am Kshetragya.Knowing both Kshetra and Kshetragya only is called Tatvagygan; 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
Resolution of Doubt

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 Brahmmand. But that God is himself the Brahma, Vishnu and Shankar of all the Brahmmands. 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 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.
The Knowledge of Gita is Nectar

It is stated in the Sukshm Ved that :

Brahma Vishnu Shiv Rai Jhoomakra |
Nahin sab baaji ke kamb suno Rai Jhoomkara ||
Veh sarv tham sab thaur Rai Jhoomakra |
Sakal lok bharpoor suno Rai Jhoomkara ||

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 decription 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
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 "Experiencer". 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-doosre ke naal koiy 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 Kshetragya, 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, (aatman) 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 Brahmatma (Supreme God).'</n
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 Brahmatma, 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 Brahmatma 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 (Aavyatma) 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 Brahmand is destroyed. (See the answer of Question 9). Then all the souls go to another brahmand. 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 brahmand, 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 Brahm. 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 Kavirdev (Supreme God Kabir).'

(3) He narrated Rigved Mandal 9 Sukt 96 Mantra 17. Its meaning is that - '("KaviH" = Kavir) 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
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moons. The God who had gone from earth in Jinda form started swaying a whisk on his other image seated on the throne. Dharmas 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 Niranjan) 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.


"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 sacha, tab tak guru karo das pancha |
Kabir jhootey guru ke paksh ko, tajat na lagaev 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 intiation 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 intiation 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 cowheards 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 :

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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 ||
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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.


In view of the scope of the book, I am not writing in detail. For more information, you can visit www.jagatgururampalji.org and gain more knowledge.

**Photocopies of Ved Mantras (with evidence)**

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

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उत्तरः पुनानि प्रति गाहते गृहो विष्वांचि कुष्वन्त्युपयांचि पश्ये।
गाः छुऱ्णानां निलिते हर्षेः कविरथ्यो न कौटुपरि वार्तपैदित।२६।१॥

पकार्यः-(पश्ये) यज्ञः करते वाते यज्ञानां के लिये परमात्मा (विष्वांचि
सब रास्तीं को (हर्षेः) सुगमः करता हुः (मुखः) उनके निःस्तों को
(तविगाहे) मद्धे करता है। प्रहर (पुनानि) उनके पवित्र करता हुः प्रहर
(निस्तों) श्यामे रूप को (गाः: कुष्वन्तः:) सरल करता हुः (हर्षेः:) वहुः कातिमय
परमात्मा (कहः:) सर्वः (अस्तो न्) विश्वेत् के समान (स्तोतः) तीः करता हुः
(बार्र)वर्जनीय पुष्प को (पश्चिम्बति) प्राप्त होता है।२६॥१॥
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The Knowledge of Gita is Nectar

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, Kavirdev.' We call Him Kabir Sahib.

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

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 Sarvdeshik 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 Sukshm Ved that:

Arsh Kursh par safed gumat hai, jahan Parmeshwar ka dera |
Shwet chhatra sir mukut virajey, 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

Rigved Mandal no. 9 Sukt 96 Mantra 17
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 (Pavitrnam 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

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 Sarvdeeshik 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, (Tishtthanti) is seated.

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

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

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 (Chaaru) 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) engraving 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 "Abhigamya" 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 Sonipat. 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 (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 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 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).

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

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 Aavishknoti) 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 Sukshm Ved that: -

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

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

Sohm oopar aur hai, satya sukrit ek naam |
Sab hanso ka jahan baas hai, baštī hai bin thaam ||
The Knowledge of Gita is Nectar

Meaning: - God revealed, invented Sohm naam, but kept Saarshabd 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

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
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 vaarebhH arshti sahvan bishvaH abhi spradhH

Translation: - (Pra) Other than the Giver of the knowledge of Vedas (Kavirdev) is Kavirdev, Supreme God Kabir. He (ArshH) imparts knowledge (VaarebH) 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', 'VaarebH'; 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

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 (Vishwan) 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).


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
"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
The Knowledge of Gita is Nectar

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 Niranjan 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 Niranjan) 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 Niranjan (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 Niranjan) said - 'Give me some souls. I am feeling lonely.' How did Kshar Purush get the souls, please read ahead: -
How did We Come to Kaal's Lok?

When Kshar Purush (Jyoti Niranjan) 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 ethervoice 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 Niranjan) 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 Niranjan, 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 Niranjan came to us. We all hans-souls were already attracted towards him. We surrounded him from all sides. Jyoti Niranjan 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. SatKavirDev (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 Niranjan that - 'You may go to your place. I will send all those souls who have given consent to go with you, to you.' Jyoti Niranjan went to his 21 brahmands. Till
then, these 21 brahmans 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' (shabad 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 brahmans, are expelled from here.' As soon as He said this, the 21 brahmans 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 Trilikiye (of the three loks) Brahma. And Brahm, who lives in Brahmlok in Brahma-form, is called MahaBrahma and Brahmlokiyee (Brahma of Brahlok) 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 Brahmand

Vacuum Place

Kail (Brahma) in Mahavishnu Form

Jata Kundli Lake

Kaali in Mahabali Form

Tunapra Dominated Place

Rajagan Dominated Place

Brahm Lok

Durga Lok

An Ocean of sweet water

Svarna Mountain

A Forest of Fruit-bearing Trees

Jata Kundli Lake

SaptPuri

Eighty-four Thousand Islands

Mansarover

Dharma's Lok

Surya's Lok

Chandra's Lok

Indra's Lok

Vital

Mahatal

Atal

Sutal

Rasatal

Patal Lok

MahaSwarag = Great Heaven

SaptPuri = Seven Cities
as many living beings as you will say with my word.' Jyoti Niranjan
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 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 (sukshm 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 Niranjan (Kaal) Brahm in this very book on page 133 and 134).
A Miniature Picture of Jyoti Niranjan (Kaal) Brahm's Lok (21 Brahmands)

- Bhanwar Gufa which goes to ParBrahm's Lok
- The Way to Satlok

Kaal's Personal Place
- Kaal's Personal Place
- Tapatshila
- Mah Brahmand
- The Residential of 12 Achint Bhagats
- Vait Kaynat (Kuluf)
- Bhanwar Gufa of Kaal Lok

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
Concise Creation of Nature

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.

Purush = God
“Complete Creation of Nature”

(A Conclusive Description of ‘Creation of Nature’ from Sukshm 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 loks, 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 Niranjan, 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 Sukshm 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\(^1\) 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\(^2\) 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\(^3\) 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

1 Sankh = One Hundred Padam = 10\(^{17}\) (One Hundred Quadrillion)
2 Kharab = One Hundred Arab = 10\(^{11}\) (One Hundred Billion)
3 Arab = One Billion = 10\(^9\)
The Knowledge of Gita is Nectar


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* 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 ethervoice, “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* , with which He established all the *brahmands*. 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

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4 A very big lake
5 Name of Great Goddess other than Durga
6 An elliptical region in which many loks are situated
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 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-Tap. 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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7 Eternal God
8 Repetition of Mantra
9 To do intense meditation through hathyog (forcefully)
A Miniature Picture of One Brahmand
him. Jyoti Niranjan 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\textsuperscript{10} 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 Niranjan that – ‘You go to your place. I will send all those souls, who have given consent to go with you, to you.’ Jyoti Niranjan 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 Niranjan/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 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 island.

The girl, being young, looked beautiful. Sexual desires arose in Brahm and he started misbehaving with Prakriti Devi\textsuperscript{11}. Durga said that – ‘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 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 Niranjan ignored

\textsuperscript{10} Eternal God Kabir
\textsuperscript{11} 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 Niranjan’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 Niranjan, from now on you will be called ‘Kaal’. You will have births and deaths and therefore, your name will be Kshar Purush. 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 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 Trilokiy (of the three loks) Brahma. And Brahm, who lives in Brahmlok in Brahma-form, is called MahaBrahma and Brahmlokiye

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12 Mortal God
13 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 Niranjan 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 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\(^{14}\)) 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,
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 Mahapurpan 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 dayardramma na sadambike kathamhaM vihitH ch tamogunaH kamaljashch rajogunsambhavH suvihitH 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
“Brahm’s (Kaal) Vow to Remain Unmanifested”

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 \textit{jap}^{15}, \textit{tap}^{16}, 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 brahmands 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 Tadvdarshi Saint^{17}. 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

\textsuperscript{15} Repetition of \textit{naam}

\textsuperscript{16} To do intense meditation through Hathuyog (forcefully)

\textsuperscript{17} 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, aapannm, 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 (aapannm) to have attained/come (manyante) consider.

Gita Chapter no. 7 Verse no. 25

Na, aham, prakashH, sarvasya, yogmayasmavrtH,
MoodH, ayam, na, abhijanati, lokH, mam, ajam, avyyam ||25||

Translation: (Ahman) I (yogmaya smavrtH) hidden by Yogmaya\(^\text{18}\) (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.

\(^{18}\) Power of bhakti
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”)

Brahma’s Endeavour to Find His Father (Kaal/Brahm)
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 Niranjan) by telepathy, “What is this story?” Jyoti Niranjan 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, but themselves will have no knowledge about the truth stated in the holy books. Inspite of that they will become gurus to gain respect and money and will narrate lokved (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

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19 Eighteen Holy Books are Purans
20 Hearsay story
wrong deed under the influence of mind (Kaal Niranjan), and when later realises under the influence of soul (part of SatPurush\textsuperscript{21}), 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 Niranjan)}. Yes, here one thing is important that Niranjan (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 Niranjan (Brahm - Kaal) said, “Oh, Bhavani (Prakriti/Durga/Ashtangi)! What you did was not right.” Now, I (Niranjan) curse you that you will have five husbands in Dwaparyug. (Draupadi was an incarnation of Aadi Maya only). Aadi Maya, on hearing this ethervoice, said that – ‘Jyoti Niranjan (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 Niranjan (Kaal) thought of pacifying Vishnu and through an ethervoice, 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

\textsuperscript{21} True God or Eternal/Immortal God
The Knowledge of Gita is Nectar

Unch hoi ke neech sataave, taakar oel (revenge) mohi so paavae |
Jo jeev deyi peer puni kahoon, hum puni oel divaavein taahoon ||

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 aśthir 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 Niranjan. The thousand lights that you see in meditation is his appearance. The sound of conch shells and bells etc. that you hear are Niranjan’s only, and are ringing in Mahaswarg. Mother Durga (Ashtangi/Prakrti) 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\(^\text{22}\), that is, the department of producing living bodies of 84 lakh species of life in Kaal lok.

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\(^{22}\) The twenty-one brahmands of Brahm (Kaal) is known as Kaal lok
A Miniature Picture of Brahm lok

- Kaal (Brahm) in Maha Vishnu Form
- Jata Kundli Lake
- Embassy of Parmeshwar
- Kaal in MahaShiv Form
- Rajogun Dominated Place
- Sattogun Dominated Place
- Tamogun Dominated Place
- Durga Lok
- SaptPuri
- An Ocean of sweet water
- MahaSwarog
- Sumeru Mountain
- A Forest of Fruit-bearing Trees
- Eighty-eight Thousand Islands
- Fake Anami Lok
- Fake Agnam Lok
- Fake Akalch Lok
- Island of Malakadha
- Fake Sant Lok
beings by compelling everyone to reproduce offsprings under the **effect of Rajogun**²³.

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 (*sukshm*) 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 Brahmand. 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*²⁴, 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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²³ The effect of the feeling of having sex
²⁴ 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 vagya-jap-tap25 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

25 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 (yoni) 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 Agamlok 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 kinki chaturaaai, 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 {(Swarag 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’26 because the creation of a brahmand can be seen in lotuses (kamal) in the body (pind) as in a television}, there is also a Mansarover27 and Dharmrai’s (justice) lok. The Supreme God lives in a different form

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26 Body
27 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 is still balance. When Bhakti Yug 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) 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 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

28 Worship
29 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.
30 The devotees who do sadhna/worship abandoning all the evil habits (consumption of meat, alcohol and tobacco etc) are called Hans-aatmas.
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\(^{32}\) 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 Satyanaam\(^{33}\) and Saarnaam\(^{34}\) 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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\(^{32}\) Justice

\(^{33}\) Real naam which is according to the scriptures

\(^{34}\) 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 (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 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. 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) 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,

35 Evil-less / Flawless soul
36 Name of a Goddess; wife of ParBrahm
37 A self-burning piece of stone which automatically remains hot. On this, Kaal (Brahm) cooks his meal of one lakh human beings.
38 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 secretively 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 purastaad vi seematH surucho ven aavH
SaH budhanyaH upma asya vishthaH satashch yonimsatashch vi vaH ||1||

Translation: (Prathmm) Primordial i.e. Eternal (Brahm) God (ja) manifesting/appearing (gyanm) by His wisdom (purusiaat) 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/
The Knowledge of Gita is Nectar

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 brahmands of ParBrahm and twenty-one brahmands 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 dharmaM shrinantu prathmaay dhaasyave ||2||

Translation: (Iyam) this same (pitrya) Universal Father God (etu) this (agre) supreme (prathamay) 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 (etal) this (prathamay) 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 (dharmaM) 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, Paranandni39 (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

39 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.
Evidence of Creation of Nature in Holy AtharvaVed

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 Brahmn ujjbhaar madhyatneechaeruchchaeH swadha abhi pra |
taśṭhou ||3||


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 (BrahmnH) 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 Brah (swadha) by His acquirable (abhiH) attractive force (pr taśṭhau) 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 (uchchaeH) above Satyalok etc (nichaeH) below all the brahmands of ParBrahm and Brah 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, Alak 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 prthivyva rits̄ha mahi kshemm rodsi askbhaayat |
Mahaan mahi askbhaayad vi jaato dhyaM sadam paarthivM ch rajH ||4||


**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 *(rits̄ha)* established in true form i.e. eternally *(sa)* similar to them *(prthivyva)* all the lower loks of the Earth like, the seven sankh brahmands of ParBrahm and the twenty-one brahmands 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 brahmands {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 brahmands of ParBrahm/Akshar Purush and the twenty-one brahmands 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 brahmands of ParBrahm and the twenty-one brahmands of Brahm/Kaal with the element of Earth. Supreme God created both the upper and lower brahmands 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 brahmands of ParBrahm/Akshar Purush and the twenty-one brahmands 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 loks, 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 loks of Brahm and ParBrahm and the other smaller loks as temporary.

Atharvaved Kaand no. 4 Anuvaak no.1 Mantra 5
SaH budhnayaadaashtr janushoabhyagrM brhaspatirdevta tasya samaaat |
AharyachchhukrM jyotisho janishtath dhyumanto vi vasantu vipraH ||5||

SaH – budhanyaat - Aashtr – janusheH – abhi – agram - 
janisht – ath – dhyumantH – vi - vasantu – vipraH |

Translation: (SaH) that same (budhanyaat) from the Original Master (abhi-agram) on the very first place (Aashtr) Ashtangi/Maya/Durga i.e. Prakriti Devi (janusheH) originated; because the first place of the lower loks 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 loks 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 loks. 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.
The Knowledge of Gita is Nectar

Gita Adhyay No. 15
Purport of Shlok no. 1 to 4 and Shlok 16 & 17

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

Bigger Branch

Smaller Branch

Picture of the Upside-down Hanging World-like Tree with Root Above and Branches Below
Evidence of Creation of Nature in Holy AtharvaVed

NoonaM tadasya kaavyo hinoti maho devasya poorvyasya dhaam |
Esh jagye bahubhiH saakamittha poorve ardhe vishite sasan nu ||6||

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 vishwesaM janita yathaasaH KavirDevo na dabhaayat swadhaavaan ||7||
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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 vritwayatishthatdashangulam ||1||


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 21st brahmand.

Rigved Mandal 10 Sukt 90 Mantra 2

Purush evedM sarvM yadbhootM yachch bhaavyam |
UtaamrtatvasyeshaaHo yadannenaatirohti ||2||


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 *(annen)* 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||


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
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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 Kavir 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 ëaisa 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 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 navyakraamatsaashnaanashne abhi ||4||

Translation: (PurushH) this Param Akshar Brahmm 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 Brahmm’s (paadH) one foot i.e. one part, in the form of the Universe, (punar) then (ih) here (abhavat) appears (tatH)

40 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 \((vyakramaat)\) 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 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 ||

\(^{41}\) An elliptical region in which many loks are situated
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Rigved Mandal 10 Sukta 90 Mantra 5

Tasmaadviraatajaayat viraajo adhi PurushH |
Sa jaato atyarichyat pashchaadabhoomimatho purH ||5||


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 (viraajH) 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

SaptaasyaasanparidhayastrIH sapt samidhH krtah |
Deva yadhyaagyaM tanvaana abadhnanPurushM pashum ||15||


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 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 devaastraani dharmaani prthmaanyaasan |
Te ha naakaM mahimaanH sachant yatr poorve saadhyaH santi devaH ||16||


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 (dharmam) enriched with the religious power (prthmaani) are

42 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
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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 (KavirgirbhiH) Kabir Vaani by telling it aloud. That KavirDev (Supreme God Kabir) is seated in human form in the third
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Ritdhaam (Satlok) of Purna Brahm\textsuperscript{43} (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 Bhavani\textsuperscript{44} 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 ethervoice said, “Do meditation”. I meditated for one thousand years. Then an ethervoice 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

\textsuperscript{43} Supreme God / Complete God

\textsuperscript{44} Durga
Evidence of Creation of Nature in Holy Shrimad Devi Mahapuran

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 Brahman 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, rajsA, tamsaH, ch, ye,
The Knowledge of Gita is Nectar

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 (rajsaH) 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
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*45 (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, prsrtaha, tasya, shaakhaH, gunprvrdhaH, VishayprvaalaH, adhH, ch, moolani, anusanttani, karmanubandheeni, manushyaloke ||2||

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45 The First Supreme God
Translation: (Tasya) that tree’s (adH) below (ch) and (oordhvam) above (gunprvrdhHaH) in the form of the three gunas, Brahma-Rajgun, Vishnu-Satgun, Shiv-Tamgun (prsraH) 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 (adH) 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, Sampritishtha, ashvattham, enam, suvirudmoolam, asangshastrten, 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 (sampritishtha) because even I do not know the proper state of the creation of all the brahmands (enam) this (suvirudmoolam) having a properly stabilized state (ashvattham) the knowledge of the world-like tree with a strong form (asangshastrten) 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 Niranjan 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 Niranjan
Evidence of Creation of Nature in Shrimadbhagavat Gita

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 (bhooyH) 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.

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, udahrtH, 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 (udahrtH) is called (yaH) who (loktryam) into the three loks (aavishya) entering (bibharti) maintains / sustains everyone and (avyyaH) eternal
The Knowledge of Gita is Nectar (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 loks, 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 bihmdhihi
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\(^{46}\). 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 summaştwa 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 (Baakhabar – 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 (Baakhabar); 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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\(^{46}\) A Muslim saint who wears a black knee-length cloak (like an overcoat) and wear a conical hat on head
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 kahiyo 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 sankshep 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 chhuaaaye ||13||
Satlok mein kinha durachaari | Kaal Niranjan dinha nikaari ||14||
Maya samet diya bhagaaai | 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 dhaaraaye ||19||
Teen Dev viistaar chalaaye | inmein yeh jag dhokha khaaye ||20||
 Purush gamya kaise ko paave | Kaal Niranjan jag dharmaavae ||21||
Teen lok apne sut dinha | sunn Niranjan baasa linha ||22||
Alakh Niranjan sunn thikaana | Brahma Vishnu Shiv bhed na jaana ||23||
Teen Dev so unko dhaavein | Niranjan ka ve paar na paavein ||24||
Alakh Niranjan bada batpaara | teen lok jiv kinh ahaara ||25||
Brahma Vishnu Shiv nahin bchaaye | 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 auru autaara | taako bhaje sakal sansaara ||30||
Teeno gun ka yeh viistaara | 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 Niranjan (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 Niranjan Kaal (Dharmrai) was present. I took out Bhavani (Durga) from Brahm’s stomach, and sent them 16 sankh⁴⁷ Kos⁴⁸ away along with the 21 brahmands. Jyoti Niranjan (Dharmrai) did intercourse with Prakriti Devi (Durga). From their

⁴⁷ Sankh = One hundred Padam = 10¹⁷ (One Hundred Quadrillion)
⁴⁸ 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 uptil 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||
The Knowledge of Gita is Nectar

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||
Dharmraji kya man ka bhaagi | vishya vaasna sang se jaagi ||10||
Aadi Purush adli anraagi | Dharmraji diya dil se tyagi ||11||
Purush lok se diya dhahi | agam deep chali aaye bhaai ||12||
Sahaj das jis deep rehnta | kaaran kaun kaun kul pantha ||13||
Dharmraji 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||
Dharmraji tumhra darbani | agam deep chali gaye praani ||23||
   Kaun hukam kari aawaaja | 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 chaauraasie jeev sataana ||31||
Brahma Vishnu Maheshwar Maya | Dharmrai ka raaj pathaaya ||32||
Yauh khokha pur jhoothi baaji | bhiśṭi 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 bharmaaya ||38||
   Ya mein surati shabd ki dori | pind brahmand lagi hai khori ||39||
Shwaasa paaras man gah raakho | kholhi kapat amiras chaakho ||40||
   Sunau 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 bharmaava ||44||
Hum to kahain agam ki baani | jahaan avigat adli aap binaani ||45||
Bandi chhor hamaara naamam | ajar amar hai aśṭhir thaamam ||46||
Evidence of Creation of Nature
in Respected Garibdas Sahib’s Sacred Speech

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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 brahmans 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. Brahms 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 khai |
- 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 baihst baikunth banaaye |
- Yauh harhat ka kua loi, ya gal bandhaya 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 dekhya, harhat dori kahoon sun lekha ||42||
- Chaturbhuji 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 Niranjan (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 Niranjan 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 Niranjan 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 Niranjan’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, bahur pade jag 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
Evidence of Creation of Nature in Respected Garibdas Sahib’s Sacred Speech

Yo harhat ka kua loi, ya gal bandhya hai sab koi |
Kidi kunjar aur avtaara, harhat dori bandhe kai baara ||

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 |
- 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 humri, chor khoj koon dhoondhu |
- Moola Maya mag mein baithi, hansa Chun-chun khaayi |
- Jyoti swaroopi bhya Niranjan, main hi karta bhai |
- Sahas athaasi deep munishwar, bandhe moola dori |
- Etyan mein jam ka talbaana, chaliye Purush kishori |
- Moola ka to maathaa daagun, sat ki mohar karoonga |
- Purush deep koon hans chalaaoon, daraa na rokan doonga |
- Hum to Bandichhor kahaavan, dharmrai hai chakva |
- Satlok ki sakal sunaava, vaani hamri akhvaai |
- Nau lakh pattan oopar khelun, saahdarey koon rokoon |
- Dwaadas koti katab saa kaatooon, hans pathaun 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 pathaon, taatain Bandichhor kahaoon |

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.
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in Respected Garibdas Sahib’s Sacred Speech

They can only give the results of one’s actions. Therefore, it is written in Yajurved Chapter 5 Mantra 32: ‘Kaviranghaarias’, KavirDev (God Kabir) is the enemy of sins; ‘Bhambhaarias’, 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 ||

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 brahmands and the loks of Brahma, Vishnu, Shiv,
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and Shakti and the seven sankh brahmmands of Parbrahm and all the other brahmmands] 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 keeeye baisan kau thaau |
raati dinantu keeye bhaau-bhaauu || Jin keeye kari vekhanhaara || (3)
Tritiaa Brahma-Bisnu-Mahesa | Devi Dev upaaye vesa || (4)
Paoon paani agni bisraaoo | taahi Niranjan saacho naaoo ||
Tisu mahi manuua 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 Shasira (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 maaiiaa hai traigun ||
Evidence of Creation of Nature  
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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 kiaa jini chit | omkaari sael jug bhaye | omkaari bed nirmaye | omkaari sabdi udhre | omkaari gurumukhi 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 Niranjan (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 loks. 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, giaan 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 Hathyog49 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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49 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 Saarthabbd 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 paaiiaa saache parthai ||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
Evidence of Creation of Nature
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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 aadhauru tera tu khasmu mera main taanu takiaa terao èsaachi 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
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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.


(“Pehle SatPurush nirakaar tha, fir izhaar (aakaar) mein aya to oopar ke teen nirmal mandal (Satlok, Alakhlok, Agamlok) 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, Agamlok) 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 prakat huya aur usse sab rachna huyi, pehle Satlok aur fir Satpurush ki kala se teen lok aur sab viśtaar 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): -
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’, 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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1). Vedas

Vedas are of two types. 1. Sukshm Ved 2. Normal Vedas

1. Sukshm 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 - 'Sachidanananad 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 Niranjan 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 Niranjan 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 (Satyalok = Shashvat Sthaan = 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 Parasar 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 (Sukshm 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 Sukshm 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. Sukshm 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 delightment. 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 Sukshm 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 duyì suanì 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: -
The Knowledge of Gita is Nectar

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 Sultan Nanak taarey, Dadu kun updesh 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 bajar 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
Prohibition of meat consumption in Bible

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:

\[
\text{Hum Muhammad ko vahan le gayo, Ichha roopi vahan nahin rehyo |}
\text{Ult Muhammad mahal pathaya, gujh beeraj ek kalma iyaya |}
\text{Roja, Bang, Namaz dayi re, bismal ki nahin baat kahi re |}
\text{Maari gau shabd ke teeram, aisey hotey Muhammad peeram |}
\text{Shabdaee fer jivayi, jeev rakhya maans nahin bhakhya,}
\text{aisey peer Muhammad bhai |}
\text{Maari gau le shabd talwar, jeevat huyi nahin Allah se kari pukaar |}
\text{Tab Hamo (Me) Muhammad ne yaad kiya re,}
\text{Shabd swaroop Ham beg gaya re |}
\text{Muyi gau hamne turant jivayi | tab Muhammad kae nishachay aayi ||}
\text{Tum Kabir Allah darvesha | Momin Muhammad ka gaya andesha ||}
\text{Kaha Muhammad sun Jinda Sahib | Tum Allah Kabir aur sab Naayab ||}
\]

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 Bakhabar, 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 Jambeshwar ji Maharaj in Samrathal.

Evidence:- Speech of Shri Jambeshwar 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 ivani |
Turak hoy haj kaabo dhoke, bhoola musalmaani |
Ke ke purush avar jaagaela, thal jagyo nij vaani |

Meaning: - Shri Jambeshwar 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 Jambeshwar 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.
Who was the Guru of Shri Jambheshwar Ji?

Similarly, 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:-

\[\text{Ved Quran kumaya jaloob hboola jeev koojeev kujaani |} \\
\text{Keval gyani thal sir aayo pargat khel pasaari |} \\
\text{Kod teteesa poh rachavan haari, jyun chhak aiaisari |} \\
\]

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:-

\[\text{So aprampar kaay na japo, tat khin laho imaano |} \\
\text{Bhal mool seencho re praani, jyun tarvar melat daaloo |} \\
\text{Jaiya mool na seecho to jaaman-maran bigovo |} \\
\text{Ahnish karni theer na rahiba na banchyo jam kaalun |} \\
\text{Koyi koyi bhal mool sincheelo, bhal tant bujheelo ja jeevan ki vidhi jaani,} \\
\text{Jeevatra kachhu laho hosi moova na aavat haani |} \\
\]

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: -
The Knowledge of Gita is Nectar

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 bhool 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 pichhini |
Das Garib Kabir Satguru Milya, aan astitaan 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
Who was the Guru of Shri Jambheshwar Ji?

(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 Jambheshvar 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-
The Knowledge of Gita is Nectar

important 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 sthir 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.


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.'


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 tajae 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 jaе, 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".
"Hari will come in Haryana"

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

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<tr>
<td>मध्यसुदन = हे मध्यसुदन! द्रोणम् = द्रोणचार्यके।</td>
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<td>अहम् = मैं। प्रति योत्त्यायमिः = (विरीक्षः) लहङ्गा?</td>
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<td>सह्ये = रामभूमीमें। (बत्) = क्योंकि</td>
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<td>कथम् = किस प्रकार। (तौ) = वे दोनो ही</td>
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<td>भीष्म = भीष्मपितामह। (तौ) = वे दोनो ही</td>
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<td>च = और। पूजाहृः = पूजनीय हैं।</td>
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<tr>
<td>गुरुन, अहत्वा, हि, महानुभावान, श्रेयः, भोकुम्, पैक्ष्मम्, अपि, इह, लोके, हत्वा, अर्थकामान, तु, गुरुन, इह, एव, भुज्जीये, भोगान, रुधिरप्रदिग्धान्</td>
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</tbody>
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इसलिये इन—

| महानुभावान = महानुभाव। हि = क्योंकि |
| गुरुन = गुरुजोऽको। गुरुन = गुरुजोऽको। |
| अहत्वा = न मारकर (मैं)। हत्वा = मारकर। |
| इह = इस। (अपि) = भी |
| लोके = लोकमें। इह = इस लोकमें। |
| पैक्ष्मिक = पिष्काका अन। रुधिरप्रदिग्धान् = रुधिरसे सने हुए। |
| अपि = भी। अर्थकामान = अर्थ और कामहृ। |
| भोकुम् = खाना। भोगान, एव = भोगोंको ही। |
| श्रेयः = कल्यणकारक। तु = तौ |
| (समझता हूँ)। भुज्जीये = भोगूँगा। |
न, च, ऐततू, विच्छ:, कटरतू, न:, गरीय:, यत, वा, जयेम, यदि, वा, न:, जयेमु:, यान, एव, हत्ता, न, जिजीविषाम:, ते, अवस्थित:, प्रमुखे, धार्तराष्ट्रा:॥ ६॥

एततू = यह न: = हमको (वे)
च = भी जयेमु: = जीतेगे (और)
न = नभी यानु = जिनको
विच्छ: = जानते (कि) हत्ता = मारकर (हम)
न: = हमारे लिये (युद्ध)
करना और न = जीना भी न, जिजीविषाम: = नभी चाहते,
करना—इन) ते = वे
कटरतू = दोनोंमें कौन-सा एव = ही (हमारे
गरीय: = श्रेष्ठ है आत्मीय)
यत, वा = अथवा (यह भी धार्तराष्ट्रा: = धृतराष्ट्रके पुत्र
विच्छ: = उन्हें हम जीतेगे प्रमुखे = हमारे सामने
अवस्थिता: = खड़े हैं वा
यदि, वा = या कार्पण्यदोषोपहतस्वभावः, पृष्ठाभि, त्वाम, धर्मसम्पूर्णचेता:, यतु, श्रेय:, स्वातु, निरीक्षितम्, बृहि, ततु, मे, शिष्य:, ते, अहमू, शाधि, मामू, त्वाम, प्रपनम्॥ ७॥

कार्पण्य- = कायरतारुप
dोषोपहत- = दोषसे उपहत
ts्वभावः = हुए स्वभाव-पृष्ठाभि = आपसे
= चाला (तथा) यतु = पूछता हूँ (कि)
= धर्मके विषयम् श्रेयः = जो (साधन)
धर्मसम्पूर्णचेता: = मोहितचित्त निरीक्षितम् = निरीक्त
= हुआ (मैं) श्रेयः = कल्याणकारक
| स्यात्     | = हो,   | ते      | = आपका |
| तत्      | = वह    | शिष्यः   | = शिष्य हूँ (इसलिये) |
| मे       | = मेरे लिये | त्वाम्    | = आपके |
| ब्रूहि    | = कहिये; (क्रोधक) | प्रपनम्   | = शरण हुए |
| अहम्     | = मैं    | माम्     | = मुझको |
|           |         | शार्धि   | = शिक्षा दीजिये। |

न, तु, एव, अहम्, जातः, न, आसम्, न, त्वम्, न, इमे, जनाधिपः;,
न, च, एव, न, भविष्याम्; सवऽ, वयम्, अतः, परम्।॥ १२॥

| न     | = न     | न     | = नहीं |
| तु     | = तो    | (आसन) | = ते |
| (एवम्) | = ऐसा  | च     | = और |
| एव     | = ही (है कि) | न     | = न |
| अहम्    | = मैं    | (एवम्) | = ऐसा |
| जातु     | = किसी कालें  | एव    | ही (है कि) |
| न     | = नहीं    | अतः    | = इससे |
| आसम्    | = था (अधवा) | परम्    | = आगे |
| त्वम्     | = तूः   | वयम्    | = हम |
| न     | = नहीं    | सवऽ     | = सब |
| (आसी:) | = था (अघवा) | न     | = नहीं |
| इमे    | = ये     | भविष्याम्: | = रहेंगे। |

जनाधिपः: = राजालोग

अविनाशि, तु, तत्, विद्वि, येन, सर्वम्, इदम्, ततम्,
विनाशम्, अव्ययस्य, अस्य, न, कशिच्चत्, कर्तुम्, अहितं।॥ १७॥

इस न्यायके अनुसार—

| अविनाशि | = नासारहित      | ततम्     | = व्याप्त है। |
| तु       | = तू (तू)       | अस्य     | = इस |
| तत्      | = उसको       | अव्ययस्य  | = अविनाशीकः |
| विद्वि    | = जान,       | बिनाशम्  | = बिनाश |
| येन     | = जिससे     | कर्तुम्   | = करनेमें |
| इदम्     | = यह     | न, अहिति  | = समर्थ नहीं है। |
| सर्वम्   | = सम्पूर्ण जगत्  | कशिच्चत् | = कोई भी |
|          | (दूरस्यत्म)    | न, अहिति  | = समर्थ नहीं है। |
वासांसि, जीर्णानि, यथा, विहायं, नवानि, गृहस्ति,
नर:, अपराणि, तथा, शरीराणि, विहायं, जीर्णानि,
अन्यानि, संयाति, नवानि, देही॥ २२॥

यथा = जैसे
नर: = मुनिः
जीर्णानि = पुराने
वासांसि = वस्त्रोऽको
विहायं = ल्यागकर
अपराणि = दूसरे
नवानि = नये (वस्त्रोऽको)
गृहस्ति = प्राण्ण करता है, संयाति = प्राण्ण होता है।

जातस्य, हि, ध्रुवः, मृत्यः, ध्रुवम्, जन्म, मृतस्य, च, तस्मातः,
अपरिहार्यं, अर्थं, न, त्वम्, शोचितुम्, अहििसि॥ २७॥

हि = \{
    कयोऽक (इस \\
    मान्यताके \\
    अनुसार)}

जातस्य = जन्मे हुएकी
मृत्यः = मृत्यु
ध्रुवः = निर्दिष्ट है
च = और
मृतस्य = मरे हुएका

जन्म = जन्म
ध्रुवम् = निर्दिष्ट है।
तस्मातः = इससे (भी इस)
अपरिहार्यं = बिना उपायवाले
अर्थं = विषयमें
शोचितुम् = शोक करनेको
न, अहििसि = योग्य नहीं है।

हतः, वा, प्राप्यसि, स्वर्गम्, जित्ता, वा, भोक्ष्यसे, महीम्,
तस्मातः, उत्तिष्ठ, कौन्तेय, युध्याय, कृत्तिनशचयः:॥ ३७॥

वा = या (तोतू गुद्में)| भोक्ष्यसे = भोगेगा।
हतः = मारा जाकर| तस्मातः = इस कारण
स्वर्गम् = स्वर्गको| कौन्तेय = हे अर्जुनः (तू)
प्राप्यसि = प्राप्त होगा| युध्याय = युक्ते लिये
वा = अथवा (संग्राममें)| कृत्तिनशचयः = निर्चय करके
जित्ता = जीतकर| उत्तिष्ठ = खड़ा हो जा।

महीम् = पृथ्वीका राज्य
सुखदुःखे, समें, कृता, लाभालाभौ, जयाजयौ,
तत्त्व, युद्धाय, युद्धान, न, एवम्, पापम्, अवाप्यसि। ॥ ३८ ॥
यदि तुझे स्वर्ग तथा राज्यकी इच्छा न हो तो भी—
जयाजयौ = जय-पराजय
लाभालाभौ = (लाभ-हानि)
(और)
सुखदुःखे = सुख-दुःखको
समे = समान
कृता = समझकर,
तत्त्व = उसके बाद
युद्धाय = युद्धके लिये
यावान, अर्थः, उदपाने, सर्वत्, सम्प्लूतोदके,
तावान्, सर्वेणु, वेदेणु, ब्राह्मणस्य, विजानतः। ॥ ४६ ॥
क्योंकि—
सर्वत् = सब ओरसे
सम्प्लूतोदके = (अनित्व)
(प्राप्त सति) = जलाशयके
उदपाने = (मनुष्यका)
यावान् = जितना
अर्थः = प्रयोजन
कर्मजम, बुधियुक्ता, हि, फलम्, त्यक्ता, मनीषिणः,
जन्मवन्ध-विनिमयुक्ता, पदम्, गच्छति, अनामयम्। ॥ ५१ ॥
हि = क्योंकि
बुधियुक्ता = समुदिःसे युक्त
मनीषिणः = जानीजन
कर्मजम् = कर्मसे उत्पन
t= फलको
त्यक्ता = त्यागकर
जन्मवन्ध- = जन्मानुप-
विनिमयुक्ता = बन्धनसे
मुक्त हो
अनामयम् = निविकार । पदम् = परमपदको
गच्छन्ति = प्राप्त हो जाते हैं।

शृद्धिविप्रतिलिपना, ते, चदा, स्थायति, निश्चला,
समाधी, अचला, बुद्धिः, तदा, योगम्, अवास्यसि || ५३ ||

और—

शृद्धिविप्रतिलिपना = भौतिक-भौतिके
चनोको सुननेसे = अचला = स्थिर
विचलित हुई = स्थायति = ठहर जायगी,
ते = तेरी
बुद्धि = बुद्धि = योगम् = योगाको
चदा = जब = प्राप्त हो जायगा
समाधी = परमात्मामें = अवास्यसि = अर्थतितेसा परमात्मामें
निश्चला = अचल (और) = नित्य संयोग हो जायगा।

विषया:, विनिवर्तन्ते, निराहारस्य, देहिन:,
रसवर्जम्, रस:, अपि, अस्य, परम्, दृष्ट्वा, विनिवर्तते || ५४ ||

चद्दपि—

निराहारस्य = (इन्द्रियोंके द्वारा)
विषयाको ग्रहण
न करनेवाले = रसवर्जम् = आयतिक निवृत्त
अस्य = नहीं होती।
देहिन: = पुरुषके (भी
केवल) = इस स्थितप्रज
रस: = आयतिक
अपि = भी
परम् = परमात्माका
दृष्ट्वा = साक्षात्कार करके
विनिवर्तन्ते = (निवृत हो जाते हैं,
परतु उनमें
भौतिक) = निवर्तते = निवृत्त हो
रहनेवालो) = जाती है।
Chapter 2

The Knowledge of Gita is Nectar

Photocopies of some of the Verses of Shrimad Bhagavat 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: -

Page no. 35 Chapter 2

Katham’, Bheeshmm’, aham’, sankhye, Dronam’, ch, Madusoodan, IshubhiH, prati, yotsyami, poojarhau, arisoodan || 4 ||

Then Arjun said that –

| Madusoodan | = O Krishna (Slayer of Madhu) |
| aham’ | = I |
| sankhye | = on the battle-field |
| katham’ | = how |
| ishubhiH | = with arrows |
| Bheeshmm’ | = Bheeshm Pitamah |
| ch | = and |
| Dronam’ | = Dronacharya |
| prati yotsyami | = shall fight against |
| (yathH) | = because |
| arisoodan | = O Arisoodan (destroyer of foes)! |
| (tau) | = both of them |
| poojarhau | = are worthy of adoration |

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)


Therefore these –

| mahaanubhaavaan | = great |
| gurun’ | = gurus |
| gurun’ | = killing |
| ahatva | = without slaying (l) |
| hatva | = also |
| ih | = in this |
| (api) | = in this (world) |
| loke | = world |
| rudhirpdrigdhaan’ | = bloodstained |
| bhaikshyam’ | = alms |
| arthkaamaan’ | = in the form of wealth |
| api | = even |
| and sense-enjoyments |
| bhoogaan’, ev | = pleasures only |
| shreyH | = consider to be better |
| tu | = after all |
| bhunjeeye | = I shall enjoy |

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)

Photocopies of some of the Verses of Shrimadbhagavat Gita Chapter -2

JijeevishaamH, te, avasthitaH, prmukhe, DhaartrashtraH || 6 ||

etat’ = this
ch = even
na = not
vidhmH = know (that)
naH = for us (to fight or not fight)
katrat’ = which of these two courses
gareeyH = is preferable
yat’, va = or (we do not even know that)
jayem = we will conquer them
yadi, va = or

naH = us (they)
jayeyuH = will conquer (and)
yaan’ = whom
hatva = killing
na, jijeevishaamH = we do not even wish to live
te = they
ev = very (our relatives)
DhaartrashtraH = sons of Dhratrashtra
 prmukhe = in front of us
 avasthitaH = 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)

KaarpnyaadoshopahatswabhaavH, prchchhami, tvaaam’, DharmsammoodhchetaH,
tvaam’, prpannam || 7 ||

kaarpnya-doshopahat-swabhaavH = with the nature of being smitten by the vice of faint-heartedness (and)
dharmsammoodhchetaH = (my) mind puzzled with regard to duty
tvaam’ = you
prchchhami = ask (that)
yat’ = which
nishchitam’ = certainly
shreyH = auspicious
syaat’ = is
tat’ = that

me = for me
broohi = say (because)
aham’ = I
te = your
shishyaH = disciple (therefore)
tvaam’ = your
prpannam’ = in refuge
mam’ = me
shaadhi = 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 ||

na, tu = neither
(evam) = it
(aasan) = were

na = not
### The Knowledge of Gita is Nectar

<table>
<thead>
<tr>
<th>ev</th>
<th>= only (is that)</th>
<th>ch</th>
<th>= and</th>
</tr>
</thead>
<tbody>
<tr>
<td>aham</td>
<td>= I</td>
<td>na</td>
<td>= not</td>
</tr>
<tr>
<td>jaatu</td>
<td>= at any time</td>
<td>(evam)</td>
<td>= such</td>
</tr>
<tr>
<td>na</td>
<td>= not</td>
<td>ev</td>
<td>= only (is that)</td>
</tr>
<tr>
<td>aasam'</td>
<td>= was (or)</td>
<td>ataH</td>
<td>= this</td>
</tr>
<tr>
<td>tvam</td>
<td>= you</td>
<td>param'</td>
<td>= subsequent to</td>
</tr>
<tr>
<td>na</td>
<td>= not</td>
<td>vayam'</td>
<td>= we</td>
</tr>
<tr>
<td>(aasiH)</td>
<td>= were (or)</td>
<td>sarve</td>
<td>= all</td>
</tr>
<tr>
<td>ime</td>
<td>= these</td>
<td>na</td>
<td>= not</td>
</tr>
<tr>
<td>janaadhipaH</td>
<td>= kings</td>
<td>bhavishyaamH</td>
<td>= will be</td>
</tr>
</tbody>
</table>

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’, tata’,
Vinaasham’, avyyasya, asya, na, kashchit’, kartum’, arhati || 17 ||

According to this justice -

| avinaashi | = Immortal | tata’ | = has pervaded |
| tu        | = indeed (you) | asya | = this |
| tat’      | = him      | avyyasya | = immortal |
| viddhi    | = know     | vinaasham’ | = destruction |
| yen’      | = from whom | kartum’ | = in doing |
| idam’     | = this     | kashchit’ | = no one |
| sarvam’   | = entire world (visible) | na, arhati | = 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 ||

| yatha | = as | tatha | = similarly |
| narH  | = human being | dehi | = soul |
| jeernaani | = old | jeernaani | = old |
| vaasaansi | = clothes | shareeraani | = bodies |
| vihaay  | = discarding | vihaay  | = discarding |
| aparaani | = other | anyaani | = other |
| navaani  | = new (clothes) | navaani  | = new (bodies) |
| grhnaatiH | = takes | sanyaati | = 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 ||
hi = because (as per this belief) dhruvam’ = is certain
jaatasya = one who is born tasmaat’ = from this (also)
mrityuH = death aparihaarye = inevitable
dhruvH = is certain arthe = in matter
tvam’ = you
ch = and
mrityuH = the dead
shochitum’ = to grieve
janm = birth
na, arhasi = 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’, uttishtth, kauntey, yuddhaay, krtnishchayH || 37 ||

va = either (you in the battle) bhokshyase = enjoy
hath = being killed tasmaat’ = therefore
swargam’ = heaven kauntey = O Arjun! (You)
ptraapsyasi = will attain yuddhaay = for the battle
va = or (in the battle) krtnishchayH = with determination
jitva = conquering
maheem’ = kingdom of Earth uttishtth = 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, yuyjasv, na, evam, paapam’, aavaapsyasi || 38 ||

Even if you do not desire for heaven and kingdom –

jayaajayau = victory-defeat yuddhaay = for the battle
laabhaalaabhau = gain-loss (and) yuyjasv = get ready
sukhduHkhe = joy-sorrow evam = thus (by fighting)
sme = alike paapam’ = sin
krtva = considering na = not
tatH = after that aavaapsyasi = will incur

Considering victory-defeat, gain-loss, and joy-sorrow alike, get ready for the battle. Thus, you will not incur sin. (38)

YaavaaH’, arthH, udpaane, sarvatH, samplutodke,
TaavaaH’, sarveshu, vedeshu, braahmanasya, vijaanatH || 46 ||

Because –
sarvatH = from everywhere (asti) = is
samplutodke = a brimful reservoir of water vijaanatH = who knows (Brahm) in essence
The Knowledge of Gita is Nectar

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, dalam’, tyaktva, maneeshinH, JanmbandhvinirmuktaH, padam’, gachchhanti, anaamyam’ || 51||

hi = because
buddhiyuktaH = possessing an equipoised mind
tyaktva = renouncing
janmbandhvinirmuktaH = becoming free from the bondage of birth
anaamyam’ = flawless
padam’ = the supreme state
gachchhanti = 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 –

shrutivipratipanna = confused by hearing various statements
achla = undistracted
te = your
buddhiH = intellect
sthaasyati = will rest
tyadaa = when
tadaa = then (you)
smaadhaar = in God
yogam’ = yog
avaapsyasi = attain i.e. you will have eternal union with God.
nishchla = 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, nivarte || 59||

Although –
niraahaarasya = (through senses) who does not enjoy the sense-objects
rasvarjam’ = attachment does not cease
asya = of this man with stable mind
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)
अथ तृतीयोऽध्यायः
अर्जुन उवाच—

ज्यायसि, चेतु, कर्मण:, ते, मता, बुद्ध:, जनार्दन, ततू, किम, कर्मणि, घोरे, मामू, नियोजयसि, केशव॥ १ ॥
इसपर अर्जुने प्रश्न किया कि—

जनार्दन = हे जनार्दन! ततू = तो फिर | केशव = हे केशव!
चेतु = यदि | मामू = मुझे
ते = आपको | घोरे = भयंकर
कर्मण: = कर्मकी अपेक्षा | कर्मणि = कर्ममें
बुद्ध: = ज्ञान | किम् = क्यों
ज्यायसी = श्रेष्ट | नियोजयसि = लगाते हैं?
मता = मान्य है

व्यामिश्रण, इव, वाक्येन, बुद्धम्, मोहयसि, इव, मे ततू, एकम्, वद, निरिच्छत्य, येन, श्रेय:, अहम्, आपनाम्॥ २ ॥

व्यामिश्रण, इव = मिले हुए—से | ततू = उस
वाक्येन = वचनोंसे | एकम् = एक बातको
मे = मेरी | निरिच्छत्य = निरिच्छत करके
बुद्धम् = बुद्धको | वद = कहिये,
येन = जिससे | अहम् = मैं
मोहयसि, इव= | श्रेय: = कल्याणको
(इसलिये) | आपनाम् = प्राप्त हो जाऊँ।

लोके, असिन्, द्विविद्ध, निष्ठा, पुरा, प्रोक्ता, मया, अनन्य, ज्ञानयोगेन, साध्यायानम्, कर्मयोगेन, योगिनाम्॥ ३ ॥
इस प्रकार अर्जुने पूछने पर भगवान् श्रीकृष्ण महाराज बोले—

अनंघ = हे निशाप! | असिन् = इस
लोकेः = लोकमें
दिविधा = दो प्रकारकी
निष्ठा = निष्ठा
मया = मेरे द्वारा
पुरा = पहले
प्रोत्ता = कहीं गयी है।

साइखानाम् = साइखायोगियों-की (निष्ठा तो)
ज्ञानोगेन = ज्ञानोगेसे (और)
योगिनाम् = योगियोंकी (निष्ठा)
कर्मोगेन = कर्मोगेसे (होती हैं)

न, कर्मणाम्, अनारम्भात्, नैष्कर्म्यम्, पुरुषः, अश्नुते,
न, च, सन्यसनात्, एव, सिद्धम्, समधिगच्छिति। ॥ ४ ॥

परंतु किसी भी मार्गके अनुसार कर्मों के स्वरूप से त्यागनेकी
अवश्यकता नहीं है; क्योंकि—

पुरुषः = मनुष्य
न = न (तो)
कर्मणाम् = कर्मोंका
अनारम्भात् = आसम्भ किये बिना
नैष्कर्म्यम् = निष्कर्मताको 3

च = और
न = न
सन्यसनात् = (कर्मोंके केवल)
एव = त्यागमात्रसे
सिद्धम् = सिद्ध यानी

अश्नुते = प्राप्त होता है
समधिगच्छिति = प्राप्त होता है।

न, हि, कश्चित्, क्षणम्, अपि, जातु, तित्तिति, अकर्मकृत,
कार्यं ते, हि, अवशः, कर्म, सर्वः, प्रकृतिजातः, गुणाः। ॥ ५ ॥

तथा सर्वं च कर्मोंका स्वरूप से त्याग हो भी नहीं सकता—

हि = नि:सन्देह
कश्चित् = कोई भी (मनुष्य)
जातु = किसी भी कालमें
क्षणम् = क्षणमात्र
अपि = भी

अकर्मकृतु = बिना कर्म किये
न = नहीं
																													
tित्तिति = रहता;
हि = क्योंकि
The Knowledge of Gita is Nectar

सर्वः = सारा मनुष्यः समुदाय 
अवशः = परवश हुआ 
कर्म = कर्म करने के लिये 
प्रकृतिज़े = प्रकृतिज्ञाति 
कार्यते = बाध्य किया 
जाता है। 
गुणः = गुणोद्वार 
कर्मनिद्रायणः, संयम्य, यः, आस्ते, मनसा, स्मरन, 
इद्रियाधारः, विमूढात्मा, मिथ्याचारः, सः, उच्चये॥ ६॥

इसलिये—

यः = जो इद्रियाधारः = इद्रियोंके विषयोंका 
विमूढात्मा = मूढ़बुढ़ि मनुष्य स्मरनः = चिन्तन करता 
समस्त इद्रियोऽयः- आस्ते = रहता है; 
कर्मनिद्रायणः = (हटपूर्वक 
को (हटपूर्वक 
उपरसे) सः = वह 
मिथ्याचारः = मिथ्याचारी 
अर्थात् दस्मी 
संयम्य = रोककर 
मनसा = मनसे (उन) 
उच्चये = कहा जाता है।

यः, तु, इद्रियाधारः, मनसा, नियम्य, आर्यते, अर्जुन, 
कर्मनिद्रियः, कर्मयोगमु, असतः, सः, विशिष्यते॥ ७॥

तु = किंतु असतः = अनासक्त हुआ 
अर्जुन = हे अर्जुन। कर्मनिद्रियः = समस्त इद्रियोऽहः 
यः = जो (पुरुष) कर्मयोगमु = कर्मयोगका 
मनसा = मनसे आर्यते = आचरण करता है, 
इद्रियाधारः = इद्रियोंको 
नियम्य = व्यापक करके 
विशिष्यते = श्रेष्ठ है।

नियतमः, कुरु, कर्म, त्वमः, कर्म, ज्याः, हि, अकर्मणः, 
शरीरायत्रा, अपि, च, ते, न, प्रसिद्धेऽय, अकर्मणः॥ ८॥

इसलिये—

त्वमः = तू ज्याः = श्रेष्ठ है 
नियतमः = शास्त्रविविधत च = तथा 
कर्म = कर्त्यकर्म अकर्मणः = कर्म न करने से 
कुरु = कर; ते = तेसा 
हि = क्योंकि ते = तेसा 
शरीरायत्रा = शरीर-निवृह 
अकर्मणः = कर्म न करने की 
अपि = भी 
न = नहीं 
कर्म = कर्म करना 
श्रेष्ठ किया 
प्रसिद्धेऽय = सिद्ध होगा।
यज्ञार्थांक, कर्मणे, अन्यत्र, लोकं, अयम्, कर्मबन्धनं,
तदर्थ्मु, कर्म, कौन्तेय, मुक्तसंकः, समाचारं।।

यज्ञार्थां निमित्तं किये जानेवाले कौन्तेयं हें अरुणं। (तु)
कर्मणे कर्मोऽतरिक्तं मुक्तसंकः होकरं आसंकिसे रहितं
अन्यत्र दूसरे कर्मों (लगा हुआ ही) तदर्थ्मु उस यज्ञके निमित्तं
अयम् यहं अयम् ही भलीभूति
लोकं मनुष्यः-समुदायः कर्मं कर्तव्यकर्मं
कर्मबन्धनं कर्मों बंधता हैं। समाचारं कर।

सहयज्ञः, प्रजाः, सृष्ट्वा, पुरा, उवाच, प्रजापतिः,
अनेन, प्रसविष्ण्वम्, एषः, वः, अस्तु, इष्टकामधुक्।। १०।।

प्रजापतिः प्रजापति ब्रह्मान् प्रसविष्णुः वृजिको साप्त
पुरा कल्पको आदि में होहो (और)
सहयज्ञः यज्ञसहित एषः यह यज्ञ
प्रजा: प्रजाओऽको वः तुमलोगोऽको
सृष्ट्वा रचकर (उनसे) इष्टकामधुक् इष्ट्वत भोग
उवाच कहाँ (कि) प्रदान करनेवाला
(यूयम्) तुमलोग अस्तु हो।
अनेन इस यज्ञके द्वारा तेहें परस्परम्, भावयतः, श्रेयः, परम्, अवाप्यथ।। ११।।

अनेन इस यज्ञके द्वारा देवाः देवताओऽको
देवान् देवताओऽको
भावयत उन्नत करो (और) भावयतु उन्नत करें।
<table>
<thead>
<tr>
<th>हिंदी (रूपयां)</th>
<th>संस्कृत (प्रकार)</th>
</tr>
</thead>
<tbody>
<tr>
<td>यज्ञभाविता: = यज्ञके द्वारा बढ़्ये हुए देवा: = देवता दत्तान् = दिये हुए भोगोंको व: = तुम्हारे को (बिना माँगे ही) एथ्यः = जो पुरुष इष्टान् = इच्छित अप्रदाय = बिना दिये भोगान् = भोग हि = निश्चय ही सः = वह स्तेन: = छोर प्रकार: = ही है।</td>
<td>तैः: = उन देवताओंके द्वारा तै: = उन देवताओंके द्वारा दत्तान् = दिये हुए भोगोंको य: = जो पुरुष एथ्यः = इन्द्र बिना दिये भोगात् = भोग है, वह छोर ही है।</td>
</tr>
</tbody>
</table>

यज्ञशिष्टाशिनः, सच्चः, मुच्यन्ते, सर्वकिलिब्धेः:

यज्ञशिष्टाशिनः = यज्ञसे बचे हुए अन्य सिद्ध पुरुष सच्चः = श्रेष्ठ पुरुष सर्वकिलिब्धेः = सब पापोंसे गर्तित = (अन्य पक्तो) मुच्यन्ते = मुक्त हो जाते हैं (और) पापों: = पापिलोग शुष्टिः = खाते हैं।
अनात्, भवति, भूताति, पर्जन्यात्, अन्नरजम्बवाते,
उजात्, भवति, पर्जन्यः, यज्ञः, कर्मसमुद्रवः॥ १४॥
कर्म, ब्रह्मोद्वम्, विद्वि, ब्रह्म, अक्षरसमुद्ववम्,
तस्मात्, सर्वगतम्, ब्रह्म, नित्यम्, यज्ञे, प्रतिष्ठितम्॥ १५॥

क्योंकि—

भूताति = सम्पुर्ण प्राप्ति
अनात् = अनासे
भवति = उत्पन्न होते हैं,
अन्नरजम्बवाते = अनकी उपत्ति
पर्जन्यात् = वृद्धि क्षेत्र
(होती है)
पर्जन्यः = वृद्धि
उजात् = उज्ज्वल (और)
भवति = होती है
उज्ज्वल = यज्ञ
कर्मसमुद्रवः = विहित कर्मसे
उत्पन्न होनेवाला है।
कर्म = कर्मसमुद्ववायको
(तू)

ब्रह्मोद्ववः = वेदसे उत्पन्न
(और)
ब्रह्म = वेदको
अक्षरसमुद्ववम् = अविनाशी
पर्माति = उत्पन्न हुआ
विद्वि = जान।
तस्मात् = इससे (सिद्ध
होता है कि)
सर्वगतम् = सर्वायापी
ब्रह्म = परम अक्षर
नित्यम् = सदा ही
यज्ञे = यज्ञे
प्रतिष्ठितम् = प्रतिष्ठित है।

एवम्, प्रवर्तितम्, चक्रम्, न, अनुवर्तयति, इह, यः,
आधायुः, इन्द्रियाराम्, मोघम्, पार्थ, सः, जीवति॥ १६॥

पार्थ = हे पार्थ!
यः = जो पुरुष
इह = इस लोकमें
सः = वह
एवम् = इस प्रकार
(परमाति)
इन्द्रियाराम् = इन्द्रियों के द्वारा
प्रवर्तितम् = प्रचलित
चक्रम् = सृष्टिचक्रके
अधायुः = पापायु (पुरुष)
न, अनुवर्तयति = अनुकूल नहीं
मोघम् = व्यर्थ (ही)
जीवति = जीता है।
तस्मादु, असकः, सत्तमु, कार्यमु, कर्म, समाचार,
असकः, हि, आचरनु, कर्म, परमु, आनुति, पूरुषः। ॥ २३ ॥

यदि, हि, अहम्, न, वर्तेयम्, जातु, कर्मणि, अतत्रितः,
मम, वर्त्य, अनुवर्तन्ते, मनुष्यः, पार्थ, सर्वशः। ॥ २४ ॥

तथा—

युक्तः  = स्वरूपम् अतल
     = स्थित हुए

विद्वानु = ज्ञानी पुरुषको
       = (चाहिये कि वह)

कर्मसिद्धिनामु = शास्त्रविवेककर्मणि—
                 = में आसफहाराते

बुद्धिभेदम् = बुद्धिमें श्रम अर्थात्
            = कर्मोंमें अश्रद्धा
ये, मे, मतम्, इदम्, नित्यम्, अनुतिष्ठतिः, मानवः,
श्रद्धावन्, अनसूयन्, मुच्यन्ते, ते, अपि, कर्मभिः ॥ ३९ ॥

और हे अर्जुन!—

ये  = जो कोई
मानवः  = मनुष्य
अनसूयन्  = दोषहृदिः
श्रद्धावन्  = श्रद्धायुक्त होकर
मे  = मेरे
इदम्  = इस

मतम्  = मतका
नित्यम्  = सदा
राहित (और)  = ते
अपि  = भी
कर्मभिः  = सम्पूर्ण कर्मोऽसे
मुच्यन्ते  = छूट जाते हैं।

श्रेयन्, स्वधर्मः, विगुणः, परर्थमात्, स्वनुविष्ठतात्
स्वधर्मं, निधनम्, श्रेयः, परर्थम्, भयावहः ॥ ३५ ॥

इसलिये उन दोनों को जीतकर सावधान हुआ स्वधर्मका आचरण करे;

कथोकि—

स्वनुविष्ठतात  = अच्छी प्रकार आचरणमें
परर्थमात्  = दूसरेके धर्मसे
विगुणः  = गुणहित (भी)
स्वधर्मः  = अपना धर्म
श्रेयाः  = अति उत्तम हैं।

स्वधर्मः  = अपने धर्मसे(तो)
निधनम्  = मरना (भी)
श्रेयः = कल्याणकारक है (और)
परर्थम् = दूसरेका धर्म
भयावहः = भयको देनेवाला है।
The Knowledge of Gita is Nectar

<table>
<thead>
<tr>
<th>इन्द्रियाणि, पराणि, आहु:, इन्द्रियेभ्य:, परम्, मन:, मनस:, तु, परा, बुद्धि:, य:, बुझे:, परत:, तु, स:। ४२।।</th>
</tr>
</thead>
<tbody>
<tr>
<td>और यदि तू समझे कि इन्द्रियोंको रोककर कामरूप वैरीको मारकी मेरी शक्ति नहीं है तो तेरी यह भूल है; क्योंकि—</td>
</tr>
<tr>
<td>इन्द्रियाणि = इन्द्रियोंको</td>
</tr>
<tr>
<td>पराणि = बलवान् और सुखम</td>
</tr>
<tr>
<td>आहु: = कहते हैं;</td>
</tr>
<tr>
<td>इन्द्रियेभ्य: = इन्द्रियोंसे</td>
</tr>
<tr>
<td>परम् = पर</td>
</tr>
<tr>
<td>मन: = मन है,</td>
</tr>
<tr>
<td>मनस: = मनसे</td>
</tr>
<tr>
<td>तु = भी</td>
</tr>
<tr>
<td>परा = पर</td>
</tr>
<tr>
<td>बुद्धि: = बुद्धि है</td>
</tr>
<tr>
<td>तु = और</td>
</tr>
<tr>
<td>य: = जो</td>
</tr>
<tr>
<td>बुझे: = बुझिए (भी)</td>
</tr>
<tr>
<td>परत: = अत्यन्त पर है,</td>
</tr>
<tr>
<td>स: = वह (आत्मा) है।</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>एवम्, बुझे:, परम्, बुधवा, संस्तथ्य, आत्मानम्, आत्मना, जजी, श्रृंगम्, महाबाहो, कामरूपम्, दुरसदम्। ४३।।</th>
</tr>
</thead>
<tbody>
<tr>
<td>एवम् = इस प्रकार</td>
</tr>
<tr>
<td>बुझे: = बुढ़िसे</td>
</tr>
<tr>
<td>पर अर्थात सूक्ष्म</td>
</tr>
<tr>
<td>बलवान् और अत्यन्त श्रेष्ठ</td>
</tr>
<tr>
<td>बुद्धवा = जानकर (और)</td>
</tr>
<tr>
<td>आत्मना = बुढ़िके द्वारा</td>
</tr>
<tr>
<td>आत्मानम् = मनको</td>
</tr>
<tr>
<td>संस्तथ्य = वस्में करके</td>
</tr>
<tr>
<td>महाबाहो = हे महाबाहो!</td>
</tr>
<tr>
<td>(तु इस)</td>
</tr>
<tr>
<td>जजी = श्रृंगम्</td>
</tr>
<tr>
<td>श्रृंगम् = श्रृंगको</td>
</tr>
<tr>
<td>जजी = मार डाल।</td>
</tr>
</tbody>
</table>
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! |
| chet’ | = if |
| te | = to you |
| karmanH | = than action |
| buddhiH | = knowledge |
| jyaayasi | = superior |
| mta | = is considered |
| tat’ | = then |
| keshav | = O Keshav! |
| mam’ | = me |
| ghorey | = terrible |
| karmani | = in action |
| kim’ | = why |
| 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 |
| vaakyen | = statements |
| me | = my |
| buddhim’ | = intellect |
| mohyasi, iv | = as if are deluding (therefore) |
| tat’ | = that |
| ekam’ | = one thing |
| nishchitya | = definitely |
| vad | = tell |
| yen | = by which |
| aham’ | = I |
| 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! |
| asmin’ | = this |
| loke | = in world |
| dwividha | = of two types |
| nishtha | = dedication |
| mya | = by me |
| pura | = earlier |
| prokta | = have been stated (out of them) |
| saankhyaanaam’ | = (dedication) of Saankhyayogis |
| gyanyogen | = towards Gyanyog (path of knowledge) (and) |
| yoginaam’ | = (dedication) of yogis |
| karmyogen | = is towards Karmyog (path of action) |
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 –

| purushH | = | man |
| na | = | neither |
| karmnaam’ | = | of actions |
| anaarambhaat’ | = | without commencing |
| naishkarmyam’ | = | actionlessness i.e. dedication to yog |
| ashnute | = | attains |
| ch | = | and |
| na | = | nor |
| sannyasnaat’, ev | = | by mere renunciation (of actions) |
| siddhim’ | = | spiritual power i.e. dedication to knowledge |
| samdhigachchhati | = | 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 –

| hi | = | undoubtedly |
| kashchit’ | = | no one |
| jaatu | = | at any time |
| kshanam’ | = | for a moment |
| api | = | even |
| akarmkrit’ | = | without performing action |
| na | = | not |
| tishthti | = | remains |
| sarvH | = | entire mankind |
| prakritijaiH | = | born by Prakriti |
| gunaiH | = | gunas |
| avashH | = | overpowered by |
| karm | = | to perform action |
| kaaryte | = | is bound |

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 –

| yaH | = | who |
| vimoodatma | = | foolish person |
| karmendriyani | = | all the senses (forcefully outwardly) |
| sanyamya | = | restraining |
| mansa | = | mentally |
| indriyarthan’ | = | the objects of (those) senses |
| smaran’ | = | dwells |
| aaste | = | keeps doing |
| saH | = | he |
| mithyacharH | = | a hypocrite |
| uchyate | = | 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, KarmendriayaiH, karmyogam’, asaktH, saH, vishishyate || 7 ||

| tu       | = but                      | asaktH | = remaining unattached |
| Arjun    | = O Arjun!                 | karmendriyaiH | = through all the senses |
| yaH      | = who (person)             | karmyogam’  | = yog of action         |
| mansa    | = mentally                 | aarabhte   | = undertakes            |
| indriyaani| = senses                  | saH       | = he alone              |
| niyamya  | = controlling             | vishishyate| = 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 –

| tvam’ | = you                     | jyayH | = is superior |
| niyatam’ | = prescribed in the scriptures | ch     | = and       |
| karm  | = duty                    | akarmanH | = through inaction |
| kuru  | = perform                 | te     | = your      |
| hi    | = because                 | shareeryatra | = the maintenance of body |
| akarmanH | = compared to inaction | api    | = also      |
| karm  | = to perform action       | na     | = not       |
|      |                           | prsiddhyet’ | = 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’ | = performed for the sake of yagya (religious ceremony) | kauntey | = (therefore) O Arjun! You |
| karmanH     | = apart from the actions                                | muktsangH | = becoming free from attachment |
| anyatr      | = other actions (engaged)                               | tadartham’ | = for the sake of that yagya (itself properly) |
| ayam’       | = this                                                  | karm     | = duty              |
| lokH        | = mankind                                               | smaachar | = perform           |
| karmanbandhanH | = 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)

<table>
<thead>
<tr>
<th>prjapathiH</th>
<th>= Lord of all beings, Brahma</th>
</tr>
</thead>
<tbody>
<tr>
<td>pura</td>
<td>= in the beginning of creation</td>
</tr>
<tr>
<td>sahyagyaH</td>
<td>= along with yagya</td>
</tr>
<tr>
<td>prjaH</td>
<td>= all beings</td>
</tr>
<tr>
<td>srshtva</td>
<td>= creating</td>
</tr>
<tr>
<td>uvaach</td>
<td>= said (to them that)</td>
</tr>
<tr>
<td>(yuyam’)</td>
<td>= you people</td>
</tr>
</tbody>
</table>

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)

<table>
<thead>
<tr>
<th>anen</th>
<th>= from this yagya</th>
</tr>
</thead>
<tbody>
<tr>
<td>prsvishyadhvm’</td>
<td>= prosperous (and)</td>
</tr>
<tr>
<td>eshH</td>
<td>= this yagya</td>
</tr>
<tr>
<td>vaH</td>
<td>= you people</td>
</tr>
<tr>
<td>ishtkamdhuk’</td>
<td>= the giver of desired enjoyments</td>
</tr>
<tr>
<td>astu</td>
<td>= be</td>
</tr>
</tbody>
</table>

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)

<table>
<thead>
<tr>
<th>anen</th>
<th>= through this yagya</th>
</tr>
</thead>
<tbody>
<tr>
<td>devaan’, bhaavyat</td>
<td>= deities</td>
</tr>
<tr>
<td>te</td>
<td>= those</td>
</tr>
<tr>
<td>devaH</td>
<td>= deities</td>
</tr>
<tr>
<td>vaH</td>
<td>= you people</td>
</tr>
<tr>
<td>bhaavyantu</td>
<td>= may foster</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>(evam’)</th>
<th>= in this way (selflessly)</th>
</tr>
</thead>
<tbody>
<tr>
<td>parasparam’</td>
<td>= each other</td>
</tr>
<tr>
<td>bhaavyantH</td>
<td>= fostering</td>
</tr>
<tr>
<td>(yuyam’)</td>
<td>= you people</td>
</tr>
<tr>
<td>param’</td>
<td>= supreme</td>
</tr>
<tr>
<td>shreyH</td>
<td>= well-being</td>
</tr>
<tr>
<td>avaapsyath</td>
<td>= will attain</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>yagyabhaavitah</th>
<th>= fostered by the yagya</th>
</tr>
</thead>
<tbody>
<tr>
<td>devaH</td>
<td>= deities</td>
</tr>
<tr>
<td>vaH</td>
<td>= on you people (unasked)</td>
</tr>
<tr>
<td>ishtaan’</td>
<td>= desired</td>
</tr>
<tr>
<td>bhogaan’</td>
<td>= enjoyments</td>
</tr>
<tr>
<td>hi</td>
<td>= surely</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>dattaan’</th>
<th>= bestowed enjoyments</th>
</tr>
</thead>
<tbody>
<tr>
<td>yaH</td>
<td>= who</td>
</tr>
<tr>
<td>ebhyaH</td>
<td>= to them</td>
</tr>
<tr>
<td>aprdaay</td>
<td>= without giving (in return)</td>
</tr>
<tr>
<td>bhunkte</td>
<td>= (himself) enjoys</td>
</tr>
<tr>
<td>saH</td>
<td>= he</td>
</tr>
</tbody>
</table>
daasyante = will keep bestowing (thus)  
stenH = thief  
taiH = by those deities  
ev = 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, santH, muchyante, sarvkilbishiH, Bhunjte, te, tu, agham’, papaH, ye, pachanti, aatmkaarnaat’ || 13||

yagyashishtashinH = who consume food left over after yagya  
aatmkaarnaat’ = only for nourishing their bodies  
santH = virtuous people  
pachanti = cook (food)  
sarvkilbishiH = from all sins  
te = they  
muchyante = are freed (and)  
tu = only  
ye = who  
agham’ = sin  
papaH = sinners  
bhunjte = 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, Brah, aksharsamudbhavam’, Tasmaat’, sarvgatam’, Brah, nityam’, yagye, prtishthitam’ || 15||

bhootaani = all beings  
bhavanti = arise  
brahmodbhavam’ = arising from Vedas (and)  
Brahm = the Vedas  
annsambhavH = production of food  
aksharsamudbhavam’ = originated from the immortal God  
parjanyaat’ = (is) from rain  
viddhi = know  
parjanyaH = rain  
tasmaat’ = from this (it is proved that)  
yagyaat’ = from yagya (religious ritual)  
sarvgatam’ = All-pervading  
bhavti = ensues (and)  
Brahm = Param Akshar Parmatma (Supreme Eternal God)  
yagyaH = yagya (religious ritual)  
nityam’ = always  
karmsamudbhavH = arises from prescribed actions  
yagye = in the yagya  
karm = action  
prtishthitam’ = is situated
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)

Egam', prvartitam', chakrm', na, anuvartyati, ih, yaH, AghayuH, indriyaaraamH, mogham', paarth, saH, jeevti || 16||

paarth = O Paarth (Arjun)!

yaH = he who

ih = in this world

evam' = thus (by tradition)

prvartitam' = prevalent

chakrm' = wheel of creation

na, anuvartyati = not follows i.e. does not perform his duties

saH = that

indriyaaraamH = enjoying the pleasures through the senses

aghaayuH = sinful person

mogham' = in vain (only)

jeevti = 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||

tasmaat' = therefore (you)

sattam' = constantly

asaktH = becoming free from attachment

karm = action

aachran' = doing

kaaryam', karm = prescribed duty

poorushH = man

smaachar = perform adequately

param' = God

hi = because

aapnoti = 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||

hi = because

paarth = O Paarth (Arjun)!

yadi = if

jaatu = ever

aham' = I

atandritH = scrupulously

karmni = in actions

na = not

varteym' = engage (then there can be great harm; because)

manushyaH = human beings

sarvashH = in all respects

mm = my (only)

vartm = path

anuvartante = follow
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)


yukTh = engrossed firmly in the image of God
vidwaan’ = a learned man should
karmsanginaam’ = attached to actions prescribed in the scriptures
agyaanaam’ = of the ignorants
buddhibhedam’ = confusion in the mind i.e. disbelief in the actions
na, janyet’ = not arise (but himself)
sarvkarmani = all the actions prescribed in the scriptures
smaacharan’ = adequately performing (same by them also)
joshyet’ = make them perform

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, ansoorvantH, muchyante, te, api, karbhiH || 31 ||

ye = whoever
maanvaH = men
ansoorvantH = free from fault-finding (and)
shrddhavantH = with faith
me = my
idam’ = this
matam’ = opinion
nityam’ = always
anutishthanti = follow
te = they
api = also
karbhiH = from all the actions
muchyante = 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)


swanushthitaat’ = well brought into practice
pardhammaat’ = other’s religion
vigunH = devoid of merits (also)
swadhamH = one’s own religion
shreyaan’ = is much better
swadhamre = in one’s religion
nidham’ = (even) dying
shreyH = brings welfare (and)
pardhamH = other’s religion
bhyaavahH = 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)

\[
\begin{align*}
\text{Indriyaani, paraani, aahuH, indriyebhyaH, param', manH, ManasH, tu, paraa, buddhiH, yaH, buddheH, paratH, tu, saH} & \quad \mid 42 \mid \\
\text{Indriyaani} & = \text{senses (than the gross body)} \\
\text{paraani} & = \text{par i.e. greater, stronger and subtler} \\
aahuH & = \text{are said to be} \\
\text{indriyebhyaH} & = \text{than these senses} \\
\text{param'} & = \text{greater} \\
\text{manH} & = \text{mind} \\
\text{manasH} & = \text{than mind} \\
tu & = \text{even} \\
\text{paraa} & = \text{greater} \\
buddhiH & = \text{is intellect} \\
tu & = \text{and} \\
yaH & = \text{which} \\
buddheH & = \text{than intellect} \\
\text{paratH} & = \text{much greater} \\
saH & = \text{it is (soul)}
\end{align*}
\]

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)

\[
\begin{align*}
\text{Eva}^\text{m'}, \text{buddheH, param', bud}^\text{d}^\text{hva, sanstabhya, aatmaanam', aatmna, Jahi, shatrum', mahabaho, kaamroopam', duraasadam'} & \quad \mid 43 \mid \\
\text{eva}^\text{m'} & = \text{thus} \\
\text{buddheH} & = \text{than the intellect} \\
\text{param'} & = \text{par i.e. subtler, stronger, and much greater soul} \\
\text{bud}^\text{d}^\text{hva} & = \text{knowing (and)} \\
\text{aatmna} & = \text{by intellect} \\
\text{aatmaanam'} & = \text{mind} \\
\text{sanstabhya} & = \text{subduing} \\
\text{mahabaho} & = \text{O mighty-armed! (you)} \\
\text{kaamroopam'} & = \text{in the form of sex} \\
\text{duraasadam'} & = \text{difficult to overcome} \\
\text{shatrum'} & = \text{enemy} \\
jahi & = \text{kill}
\end{align*}
\]

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 चतुर्थोपध्यायः

इमम्, विवस्वते, योगम्, प्रोक्तवान्, अहम्, अव्ययम्, विवस्वते, मनवे, प्राह, मनुः, इक्ष्वाकवे, अन्रवीत्। १।

इसके पश्चात् श्रीभगवान् बोले, हे अर्जुन!—

अहम् = मैंने  
इमम् = इस  
अव्ययम् = अविनाशी  
योगम् = योगको  
विवस्वते = सूर्यसे  
प्रोक्तवान् = कहा था,  

विवस्वत= सूर्यने (अपने पुत्र बैवस्वत)  
मनवे = मनुसे  
प्राह = कहा (और)  
मनुः = मनुने (अपने पुत्र)  
इक्ष्वाकवे = राजा इक्ष्वाकुसे  
अन्रवीत् = कहा।

एवम्, परमप्राप्तम्, इमम्, राजर्षयः, विदुः,  
सः, कालेन, इह, महता, योगः, नष्टः, परस्तप। २।

परस्तप = हे परस्तप अर्जुन!  
एवम् = इस प्रकार  
परमप्राप्तम् = परमप्राप्त योग: = योग  
इमम् = इस योगको  
राजर्षयः = राजर्षियोऽने  

विदुः = जाना,  
इह = इस पृथ्वीलोकेण  
नष्टः = लुप्तप्राय हो गया।  
सः, एव, अयम्, मया, ते, अद्य, योगः, प्रोक्तः, पुरातनः,  
भक्तः, असि, मे, सखा, च, इति, रहस्यम्, हि, ऐतिहृतम्। ३।

(त्वम्) = तू  
मे = मेरा  
भक्तः = भक्त  
च = और  
सखा = प्रिय सखा  
असि = है,  
इति = इसलिये  

सः, एव = वही  
अयम् = यह  
पुरातनः = पुरातन  
योगः = योग  
अद्य = आज  
मया = मैंने  
ते = तुझको
| प्रोक्त:  | कहा है; |
| हि:     | क्योंकि |
| एतत्:  | यह |
| उत्तमम् | बड़ा ही उत्तम |
| अपरम्, भवतः, जन्म, परम्, जन्म, विवस्तिः, कथम्, एतत्, विजानीयाम्, त्वम्, आदी, प्रोक्वान्, इति। ॥ ४ ॥ |

इस प्रकार भगवानके वचन सुनकर अर्जुन बोले, हे भगवन!

| भवतः:    | आपका   |
| जन्म:      | जन्म (तो) |
| अपरम्:    | अर्थात्—अभी |
| विवस्तिः:  | सूर्यका   |
| जन्म:      | जन्म |
| परम्:      | अर्थात् कल्पके |

| कथम्: | कैसे |
| विजानीयाम्: | समझूँ (कि) |
| त्वम्: | आपहोने |
| प्रोक्वान्: | कहा था? |

| बहूर्नि, मे, व्यतीतानि, जन्मानि, तव, च, अर्जुन, तानि, अहम्, वेद, सर्वाणि, न, त्वम्, वेत्य, परत्प। ॥ ५ ॥ |

इसपर श्रीभगवान् बोले—

| परत्प:  | हे परत्प |
| अर्जुन: | अर्जुन! |
| मे:      | मे रे |
| च:       | और |
| तव:     | तेरे |
| बहूनि:  | बहुत—से |
| जन्मानि: | जन्म |

| व्यतीतानिः | हो चुके हैं। |
| तानि:       | उन |
| सर्वाणिः    | सबको |
| त्वम्:      | तू |
| न:          | नहीं |
| वेत्य:      | जानता, (किंतु) |
| अहम्:      | मैं |
| वेद:       | जानता हूँ। |
(अहम्) = मैं  
अज: = अजन्मा (और)  
अव्ययात्मा = अविनाशितवृत्त  
सनू = होते हुए  
अपि = भी (तथा)  
भूतानाम = समस्त प्राणियोंका  
ईश्वर: = ईश्वर  
सनू = होते हुए  
अपि = भी (तथा)  
आत्मायाय = {अपनी  
यदा, यदा, हि, धर्मस्य, ग्लानिः, भवति, भारत,  
अभियुत्थानम्, अधर्मस्य, तदा, आत्मानम्, सृजामि, अहम्}  
भारत = हे भारत!  
यदा, यदा = जब-जब  
धर्मस्य = धर्मकी  
अहम् = मैं  
ग्लानिः = हानि (और)  
अधर्मस्य = अधर्मकी  
अभियुत्थानम् = वृद्धि  
भवति = होती है,  
सृजामि = {रचता हूँ अर्थात्  
परित्राणाय, साधूनाम्, विनाशाय, च, दुष्कृताम्,  
धर्मसंस्थापनार्थाय, समभवामि, युगेः, युगेः}  
क्योंकि—

साधूनाम् = साधु पुरुषोंका  
परित्राणाय = उद्दार करने के लिये  
दुष्कृताम् = {पापकर्म  
विनाशाय = {विनाश करने के  
च = और
धर्मसंस्थापने नारायण = धर्मकी अच्छी तरह स्थापना करने के लिये (में)  
युगे, युगे = युग-युगमें  
सम्भवामि = प्रकट हुआ करता हूँ।

जनम, कर्म, च, मे, दिव्यम्, एवम्, य:, वेदि, तत्त्व:, 
त्यक्त्वा, देहम्, पुन:, जनम, न, एति, माम्, एति, स:, अर्जुन॥ २ ॥

इसतिये—

अर्जुन = हे अर्जुन!  
मे = मेरे  
जनम = जनम  
च = और  
कर्म = कर्म  
दिव्यम् = दिव्य अर्थात्  
निर्मल और  
अलौकिक हैं—  
एवम् = इस प्रकार  
य: = जो मनुष्य  
तत्त्वत: = तत्त्वसे*

वीरागभयक्षोधाः, मन्याः, माम्, उपाश्रिताः, 
बहवः, ज्ञानतपसा, पूताः, मद्वाम्, आगताः: ॥ १० ॥

और हे अर्जुन! पहले भी—

वीराग- 
भयक्षोधा: = जिनके राग, भय  
और क्रोध  
सर्वथा नष्ट हो  
गये थे (और) 
प्रमूर्त्तक स्थित  
रहते थे, (ऐसे)

बहवः = बहुत-से भक्त  
उपाश्रिताः = आश्रित रहनेवाले  
माम् = मेरे  
ज्ञानतपसा = ज्ञानरूप तपसे 
पूताः = पवित्र होकर  
मद्वाम् = मेरे स्वरूपको  
आगताः = प्राप्त हो चुके हैं।
चतुर्वर्णम्, महा, सूध्म, गुणकर्मचिब्धागश्च, तस्य, कर्तारस्य, अपि, माम, विद्व, अकर्तारस्य, अव्ययम्। १३॥

tatha he arjun!
The Knowledge of Gita is Nectar

न, माम, कर्माणि, लिम्पति, न, मे, कर्मफले, स्पृहा,
इति, मामु, यः, अभिज्ञानाति, कर्मभि:, न, स:, बध्यते॥ १५॥

क्योंकि—
कर्मफले = कर्मकफले यः = जो माम = यूजे
मे = मेरि स्पृहा = स्पृहा अभिज्ञानाति = तत्तरसे जान
न = नहीं है, (इसलिये) स: = वह (भी)
माम = मुजे कर्मभि: = कर्मोसे
कर्माणि = कर्म न, लिम्पति = लिपर नहीं करे—
इति = इस प्रकार बध्यते = बैंधता।

एवमु, जात्वा, कृतमु, कर्म, पूर्वेइ: अपि, सुमुक्षुभि:,
कुरु, कर्म, एव, तस्मात्, त्वम, पूर्वेइ:, पूर्वतस्म, कृतमु॥ १६॥

तथा—

पूर्वेइ: = पूर्वकालके तस्मात् = इसलिये
मुमक्षुभि: = मुमक्षुओने त्वम = तू (भी)
अपि = भी पूर्वेइ: = पूर्वजोहारा
एवमु = इस प्रकार पूर्वतस्म, कृतमु = सदासे किये
जात्वा = जानकर (ही) जानेवाले
कर्म = कर्म कर्म = कर्मोके
कृतमु = किये हैं। एव = ही
कुरु = कर

किमु, कर्म, किमु, अकर्म, इति, कवयः, अपि, अत्र, मोहिता:,
तत्, ते, कर्म, प्रवक्ष्यामि, यत्, जात्वा, मोक्षयसे, अशुभात्॥ १६॥

परंतु—

कर्म = कर्म तत् = वह
किमु = क्या है? (और) कर्म = कर्म—तत्व (में)
अकर्म = अकर्म ते = तुझे
किमु = क्या है?—
इति = इस प्रकार (इसका) प्रवक्ष्यामि = भूलिभीति
अत्र = निर्भय करने में समझाकर कहूँगा,
कवयः = बुद्धिमान पुरुष यत् = जिसे
अपि = भी जात्वा = जानकर (तू)
मोहिता: = मोहित हो जाते हैं। अशुभात् = अशुभसे अपरित्
मोक्षयसे = मुक्त हो जायगा।
कर्मण: धि, अपि, बोध्यम्, बोध्यम्, च, विकर्मण:, अकर्मण:, च, बोध्यम्, गाहन, कर्मण:, गति: ॥ १७ ॥
कर्मण: = कर्मका (स्वरूप) विकर्मण: = { विकर्मका
अपि = भी
बोध्यम् = जानना चाहिये
च = और
अकर्मण: = { अकर्मका
(स्वरूप भी) कर्मण: = कर्मकी
हि = क्योंकि
बोध्यम् = जानना चाहिये;
गति: = गति
गाहना = गाहन है।
कर्मणि, अकर्म, य:, पश्चेत्, अकर्मणि, च, कर्म, य:,
स:, बुद्धिमान्, मनुष्येषु, स:, युकः, कृत्तनकर्मकृत् ॥ १८ ॥
य: = जो मनुष्य
कर्मणि = कर्मेन
अकर्म = अकर्म
पश्चेत् = देखता है
च = और
य: = जो
अकर्मणि = अकर्मेन
कर्म = कर्म (देखता है), कृत्तनकर्मकृत् = समस्त कर्मोऽको
(करनेवाला है।
यस्य, सर्वे, समार्था:, कामसंकल्पविज्ञता:,
ज्ञाननिदर्शकर्मणम्, तम्, आहु:, पण्डितम्, बुधा: ॥ १९ ॥
और हे अर्जुन!—
यस्य = जिसके
सर्वे = { समपूर्ण
(शास्त्रसम्मत)
समार्था: = कर्म
कामसंकल्प- = { विना कामना
बिज्ञता: = और संकल्पके
(तथा) होते हैं (तथा)
ज्ञाननिदर्शकर्मणम् = जिसके समस्त
कर्म ज्ञानरूप
अनिके द्वाय
भस्म हो गये हैं,
तम् = उस महापुरुषको
बुधा = ज्ञानीजन (भी)
पण्डितम् = पण्डित
आहु: = कहते हैं।
त्यक्त्वा, कर्मफलास्त्र्यम्, नित्यतुपृत:, निराश्रय:, कर्मणि, अभिप्रवृत्त:, अपि, न, एव, किजित, करोति,सः। ॥ २० ॥

और जो पुरुष—

कर्मफलास्त्र्यम्= {समस्त कर्मोऽथे और उनके फलमेव आचरणका (सर्वशा) सः = वह कर्मणि = कर्मोऽथे अभिप्रवृत्ति = भलिभावति अपि = भी (वास्तवमें) किचित् = कुछ एव = भी न = नहीं करोति = करता।

त्यक्त्वा = त्याग करके निराश्रयः = आश्रयपरे रहित हो गया है (और) परमात्मामें नित्य तुप्त है, निराशि:, यत्तिचितात्मा, त्यक्सर्वपरिलुक्तः, शारीरम्, केवलम्, कर्म, कुर्वणु, न, आप्नोति, किलिष्मम्। ॥ २१ ॥

और—

यत्तिचितात्मा= {जिसका अन्त:- करण और इत्यादीको सहित शारीर जीता हुआ है (और) जिसने समस्त भोगोऽकाम नामोऽकाम परित्याग कर दिया है, (ऐसा) जिसका अन्त: करण और इत्यादीको सहित शारीर जीता हुआ है (और) जिसने समस्त भोगोऽकाम नामोऽकाम परित्याग कर दिया है, (ऐसा) आप्नोति = प्राप्त होता।

यदृच्छालाभसन्तुष्टः, इद्वातीतः, विमत्सरः, समः, सिद्धः, असिद्धः, च, कृत्चा, अपि, न, निबध्यते। ॥ २२ ॥

और—

यदृच्छालाभ-सन्तुष्टः = {जो बिना इच्छाके अपने–आप प्राप्त हुए पदार्थमें सदा संतुष्ट रहता है, विमत्सरः = {जिसमें इच्छाका सर्वशा अभाव हो गया है,
जो हर्ष-शोक आदि दुःखों से सर्वथा असीम हो गया है—(ऐसा) कृत्वा = करता हुआ
सिद्धि = सिद्धि अपि = भी (उनसे)
च = और न = नहीं
असिद्धि = असिद्धिमें निवध्यते = बेंधता।
गतसङ्क्षेप्य, मुक्तसङ्क्षेप्य, ज्ञानावस्थित-चेतसः,
यज्ञाय, आचरतः, कर्म, समग्रम्, प्रविलियते॥ २३ ॥

क्योंकि—

गतसङ्क्षेप्य = जिसकी आसक्त सर्वथा नष्ट हो गयी है,
जो देहाभिमान और ममतासे रहित हो गया है,
मुक्तसङ्क्षेप्य = जिसका चित निष्ठा परमात्मा के ज्ञानमें स्थित रहता है—
(ऐसे केवल)
ज्ञानावस्थित-चेतसः = समग्रम् = सम्पूर्ण
आचरतः = करनेवाले
कर्म = कर्म
प्रविलियते = बलीभूति
वितरिन हो जाते हैं।

ब्रह्म, अर्पणम्, ब्रह्म, हवि:, ब्रह्मान्ति, ब्रह्मणा, हुतम्,
ब्रह्म, एव, तेन, गात्रव्यम्, ब्रह्मकर्मसमाधिना॥ २४ ॥

उन यज्ञके लिये आचरण करनेवाले पुरुषोत्तमें कोई तो इस भावसे यज्ञ करते हैं कि—

अर्पणम् = (जिस यज्ञमें)
अर्पण अर्थात्
सुवा आदि
(भी)
ब्रह्म = ब्रह्म है (और)
हवि: = हवन किये जाने
अर्पण अर्थात्
सुवा आदि
(भी)
ब्रह्म = ब्रह्म है (और)
ब्रह्मणा = ब्रह्मरूप कर्तव्यके
हवि: = हवन किये जाने
अर्पण अर्थात्
ब्रह्मणा = ब्रह्मरूप कर्तव्यके
हवि: = हवन किये जाने
अर्पण अर्थात्
अर्पण अर्थात्
हवि: = हवन किये जाने
The Knowledge of Gita is Nectar
सर्वाणि, इन्द्रियकर्माणि, प्राणकर्माणि, च, अपेरे, आत्मसंयमयोगाग्नि, जुह्वति, ज्ञानदीपिते॥ २७॥

अपेरे = दूसरे (योगीजन) ज्ञानदीपिते = ज्ञानसे प्रकाशित।

सर्वाणि, इन्द्रियोक्ति सम्पूर्ण

प्राणकर्माणि = प्राणोक्ति समस्त

आत्मसंयमयोगाग्नि = आत्मसंयम-योगाग्नि

योगरूप अग्रिमें जुह्वति = हवन किया करते हैं।

द्रव्याः, तपोयाः, योगाः, तथा, अपेरे, स्वाध्यायज्ञानयाः, च, यत्यः, संसिद्धतः॥ २८॥

अपेरे = कई पुरुष।

द्रव्याः = योगाः = योगरूप यज्ञ

(कितने ही)

च = और

(कितने ही)

संसिद्धतः = अहिंसादितीक्षण

प्रत्यावृत्त यज्ञ

करनेवाले हैं।

तपोयाः = तपस्यायः

ब्रज शील पुरुष

करनेवाले हैं।

तथा = तथा

(दूसरे कितने ही)

स्वाध्यायज्ञानयाः = ज्ञानयज्ञानयाः

करनेवाले हैं।

अपाने, जुह्वति, प्राणमु, प्राणे, अपानमु, तथा, अपेरे, प्राणायपाणाय, रुद्धा, प्राणायामपाणाया:॥ २९॥

अपेरे, नियताहार: , प्राणाः, प्राणेषु, जुह्वति,

सर्वे, अपि, एते, पञ्चविदः, यज्ञक्षिपतिकल्पणा:॥ ३०॥

अपेरे = (कितने ही)

(योगीजन)

प्राणमु = प्राणवायुको

जुह्वति = हवन करते हैं।

तथा = वैसे ही

अपाने = अपानवायुमें
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<th>प्राणेषु</th>
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<th>रोककर</th>
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<td>अपानम्</td>
<td>(वहन करते हैं तथा)</td>
<td>प्राणेषु</td>
<td>= प्राणेषु</td>
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<td>प्राणान्</td>
<td>=</td>
<td>प्राणान्</td>
<td>(हवन किया) करते हैं।</td>
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<td>जुल्यति</td>
<td>=</td>
<td>जुल्यति</td>
<td>= प्राणान् (हि)</td>
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<tr>
<td>एते</td>
<td>= ये</td>
<td>सबें, अपि</td>
<td>= सबिः (साधक)</td>
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<td>करनेवाले यज्ञशिष्टा पापोऽका</td>
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<td>प्राणामपराण:</td>
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<td>प्राणायानगती:</td>
<td>प्राण और अपानकी गतिको</td>
<td>तेनेवाले (और)</td>
<td></td>
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<td></td>
</tr>
<tr>
<td>यज्ञविद:</td>
<td>= यज्ञविद्</td>
<td>यज्ञविद्</td>
<td>हें।</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

यज्ञशिष्टामुद्धुजः, यान्ति, व्रह्ण, सनातनम्, न, अयम्, लोकः, अस्ति, अयज्ञस्य, कुतः, अन्यः, कुरुश्वतेः || 31 ||

कुरुस्तमः = हें कुरुश्वतेः अरुणः!

यज्ञशिष्टामुद्धुजः (यज्ञसत्य यज्ञसत्य)

अयम् = यह

सनातनम् = सनातन

उपनम् = उपनम् (योगीजन)

लोकः = लोकः (सुखदायक)

ब्रह्म = ब्रह्म

अस्ति = है, (फिर)

अन्यः = परलोक

यान्ति = प्रात्स्न्ते होते हैं (और)

कुतः = कैसे (सुखदायक हो सकता है) ?

एवम्, बहुविधा:; यज्ञः, वितता:; ब्रह्माण:; मुखे, कर्मजान, विद्वः, तान, सर्वन, एवम्, जाल्ला, विमोक्षःसे || 32 ||

एवम् = इस प्रकार (और भी)

बहुविधा: = बहुत तरहके यज्ञः = यज्ञ
| ब्रह्मण:   | = वेदकी   | विद्वत्र:  | = जानन   |
| मुखे   | = वाणिज्यः  | विद्वत्रस:  | कहा  गये हैं  |
| वित्ता:  | = दिस्तारस: कहे  | एवम्   | = इस प्रकार  |
| तान:   | = उन   | एवम्   | = (तत्वसे)  |
| सर्वान्   | = सबको (तू)  | जानकर   | = (उनके अनुयुतान-   |
| मन, इन्द्रिय और   | = शरीरकी क्रिया-  | जात्वा   | = (हारा तू)  |
| द्वारा सम्पन्न   | = कर्मबन्धनसे  | सर्वथा   | = सर्वथा  |
| होनेवाले   | = विमोक्ष्यसे  |   | = मुक्त हो जायगा।  |

श्रेयान्तः, द्रव्ययातः, यज्ञातः, ज्ञानातः, परस्तरः, सर्वम्, कर्म, अखिलम्, पार्थः, ज्ञाने, परिसमायते॥ ३३ ॥

और—

| परस्तरः, पार्थः = हे परस्तरण अरुणः  | अखिलम् = यावमात्र  |
| द्रव्ययातः = द्रव्यमय  | सर्वम् = सम्पूर्ण  |
| यज्ञातः = यज्ञकी अपेक्षा  | कर्म = कर्म  |
| ज्ञानातः = ज्ञानम्  | ज्ञाने = ज्ञानम्  |
| श्रेयान्तः = अन्तर्गत श्रेष्ठ है  | परिसमायते = समाधि हो  |
| (तथा)  | = जाते हैं।  |

तत्, विद्वत्र, प्रणिपातेन, परिप्रश्नेन, सेवयाः, उपदेशयत्ति, ते, ज्ञानम्, ज्ञानिन: तत्त्वदर्शिनः॥ ३४ ॥

<p>| तत्   | = उस ज्ञानको (तू तत्त्वदर्शी पास जाकर)  | परिप्रश्नेन = सरलतापूर्वक  |
| प्रणिपातेन = भीतिभीति  | तत्त्वदर्शिनः = परमामतत्थ-को भूती-  |
| सेवया = ओर कपट  | = भूती ज्ञानेवाले  |
| विद्वत्र   | = समझ (उनको)  | प्रणिपातेन = दल्वदवल्व— प्राण करनेसे,  |
| ज्ञानिन: = ज्ञानी महात्मा  | = (उनकी)  |
| तत्त्वदर्शिनः = भूती ज्ञानेवाले  | सेवया = ओर कपट  |
| प्रणिपातेन = भीतिभीति  | ज्ञानम् = तत्त्वज्ञानका  |
| परिप्रश्नेन = सरलतापूर्वक  | उपदेशयत्ति = उपदेश करेगे—  |</p>
<table>
<thead>
<tr>
<th>स्त्रीलिपि स्पन्दन</th>
<th>पुण्यमय शब्दमय</th>
<th>अस्ति तिरस्करण</th>
<th>समूच्छ भूतानि</th>
<th>संस्कृतमय शब्दमय</th>
</tr>
</thead>
<tbody>
<tr>
<td>यत् ज्ञाता न पुनः</td>
<td>मोहम् एवम् यास्यसि पाण्डव</td>
<td>येन भूतानि अर्शेषेन द्रष्ट्यसि आत्मनि अथो मयि</td>
<td></td>
<td>35</td>
</tr>
<tr>
<td>एवम् मोहम्</td>
<td>न गायत्री (तथा)</td>
<td>मयि</td>
<td>सचिदानन्दनभन्द्र</td>
<td>परमात्मायें</td>
</tr>
<tr>
<td>वेन { (जिस ज्ञानके द्वारा}</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>स्त्रीलिपि स्पन्दन</th>
<th>पुण्यमय शब्दमय</th>
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<th>संस्कृतमय शब्दमय</th>
</tr>
</thead>
<tbody>
<tr>
<td>अष्टि, चेति, असि, पापेष्यः, सर्वेष्यः, पापकृत्यः, सर्वम् ज्ञानप्लवन, एव, वृजिनम्, सन्तरिष्यसि</td>
<td></td>
<td>36</td>
<td></td>
<td></td>
</tr>
<tr>
<td>चेति</td>
<td>यदि (तू अन्य)</td>
<td>ज्ञानप्लवन</td>
<td>ज्ञानमूल नौकरायन</td>
<td>निष्कादम्मा</td>
</tr>
<tr>
<td>सर्वेष्यः</td>
<td>सब</td>
<td>एव</td>
<td>निष्कादह</td>
<td>सम्पूर्ण</td>
</tr>
<tr>
<td>पापेष्यः</td>
<td>पापियोंसे</td>
<td>सर्वम्</td>
<td>सम्पूर्ण</td>
<td>भूतानि</td>
</tr>
<tr>
<td>अष्टि</td>
<td>भि</td>
<td>वृजिनम्</td>
<td>पाप-समुद्रसे</td>
<td>साक्ष्यसि</td>
</tr>
<tr>
<td>पापकृत्यः</td>
<td>{अधिक पाप}</td>
<td>कर्नेवाला</td>
<td>सन्तरिष्यसि</td>
<td>{भूतानिः जायगा।}</td>
</tr>
<tr>
<td>असि</td>
<td>हे (तौ भो तू)</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>स्त्रीलिपि स्पन्दन</th>
<th>पुण्यमय शब्दमय</th>
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<th>समूच्छ भूतानि</th>
<th>संस्कृतमय शब्दमय</th>
</tr>
</thead>
<tbody>
<tr>
<td>अर्जुन</td>
<td>हे अर्जुन!</td>
<td>करुते</td>
<td>कर देता है</td>
<td>भूतानि</td>
</tr>
<tr>
<td>यथा</td>
<td>जैसे</td>
<td>तथा</td>
<td>वैसे ही</td>
<td></td>
</tr>
<tr>
<td>समिद्रः</td>
<td>प्रचालित</td>
<td>ज्ञानार्जुनः</td>
<td>ज्ञानमूल अर्जुनि</td>
<td>भूतानि</td>
</tr>
<tr>
<td>अर्जुनः</td>
<td>अर्जुन</td>
<td></td>
<td>सर्वकर्माणि</td>
<td></td>
</tr>
<tr>
<td>एवांसि</td>
<td>ईसानोको</td>
<td>भृस्मसात</td>
<td>भृस्ममय</td>
<td></td>
</tr>
<tr>
<td>भृस्मसात</td>
<td>भृस्ममय</td>
<td>करुते</td>
<td>कर देता है।</td>
<td></td>
</tr>
</tbody>
</table>
न, हि, ज्ञानेन, सदृशम्, पवित्रम्, इह, विद्यते,
ततू, स्वयम्, योगसंसिद्धः, कालेन, आत्मनि, विनिद्धः॥ ३८॥

इसलिये—

इह = इस संसारमें | कालेन = कितने ही कालसे
ज्ञानेन = ज्ञानके | योगसंसिद्धः = कर्मयोगके द्वारा
सदृशम् = समान | हुआ मनुष्य
पवित्रम् = पवित्र कर्तेवाला | भुजान्त: करण
हि = नि:सन्देह (कुछ भी) | स्वयम् = अपने-आप
न = नहीं | (ही)
विद्यते = है।
ततू = उस ज्ञानको | आत्मनि = आत्मामें

श्रद्धावान्, लभते, ज्ञानम्, तत्परः, संयतेनद्रियः,
ज्ञानम्, लभ्या, पराम्, शान्तिम्, अचिरेण, अधिगच्छति॥ ३९॥

और हे अर्जुन!—

संयतेनद्रियः = जितेन्द्रिय, | लभ्या = प्राप्त होकर (वह)
तत्परः = साधनपरायण (और) | अचिरेण = बिना विलम्बके—
| अचिरेण = तत्काल ही
श्रद्धावान् = श्रद्धावान मनुष्य | (भवगत्राप्तिरूप)
ज्ञानम् = ज्ञानको
लभते = प्राप्त होता है | पराम् = परम
(तथा) | शान्तिम् = शान्तिको
ज्ञानम् = ज्ञानको | अधिगच्छति = प्राप्त हो जाता है।

और हे अर्जुन!—

अर्जः, च, अश्रद्धान्, च, सत्सायात्मा, विनश्यति,
न, अयम्, लोकः, अस्ति, न, परः; न, सुखम्, संशयात्मनः॥ ४०॥

अश्रद्धान् = विवेकहीन | विनश्यति = परमार्थसे अवस्थय
च = और | (इसे)
अश्रद्धान् = श्रद्धारहित | संशयात्मनः = संशयायुक्त मनुष्यके लिये
तस्मातु = इसलिये  
भारत = { हे भरतवर्षी  
अरुण (तु)  
हर्षम = हर्षमें स्थित  
एनम = इस  
अज्ञानसभूतम = अज्ञानजनित  
आत्मन = अपने  
संशयम = संशयका  
ज्ञानसिना = { विवेकज्ञानरूप  
तलवारध्रा  
छित्ता = छेड़न करेके  
योगम = { समस्त मूर्त्ति  
कर्मयोगमें  
स्थित हो जा  
(और युद्धके लिये)  
उत्तिाष = खड़ा हो जा।
Chapter Four

Imm', vivasvate, yogam', proktvaan', aham', avyyam',
Vivasvaan', manve, prah, manuH, ikshvakve, abrveet' || 1||

After this God said, O Arjun! –

aham' = I
imm' = this
avyyam' = eternal
yogam' = yog i.e. way of worship
vivasvate = to Surya, the Sun-god
proktvaan' = had said
vivasvaan' = Sun-god (his son Vaivasvat)
manve = to Manu
prah = said (and)
manuH = Manu (to his son)
ikshvakve = King Ikshvaku
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!
evam' = in this way
paramparaapraaptam' = transmitted in succession
imm' = this yog (way of worship)
rajarshyaH = the royal sages
viduH = learnt about (but after that)
saH = that
yogh = yog
mehta = a long
kaalen = time
ih = on this earth
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, puraatH,
BhaktH, asi, me, sakhaa, ch, iti, rahsyam', hi, etat', uttamm' || 3||

(tvam') = you
me = my
bhaktH = devotee
ch = and
sakhaa = dear friend
asi = are
iti = therefore
saH, ev = that very
ayam' = this
puraatanH = ancient
yogh = yog (way of worship)
adhya = today
mya = I
te = to you
proktH = have said
hi = because
etat' = this
uttamm' = supreme
rahsyam' = secret i.e. is a subject worthy of being kept a secret.
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)


Thus, hearing God’s words, Arjun said – O Lord!

bhavath = your
dhJust, hearing God’s words, Arjun said – O Lord!

janm = birth
aparam’ = is recent (and)
vivasvatH = Surya’s (Sun-god)
janm = birth
param’ = is very ancient i.e. had taken place at the beginning of the aeon; (then I)
promitvaan’ = 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, ahum’, ved, sarvaani, na, tvam’, vetth, parantap || 5 ||

On this, Shri God said –

parantap = O Parantap
taani = them
Arjun = Arjun!
sarvaani = all
me = my
tvam’ = you
ch = and
na = not
tav = your
vetth = know, (but)
bahuni = several
ahum’ = I
janmaani = births
ved = know
vyateetaani = have passed

O Parantap Arjun! You and I have had several births. You do not know all of them but I know. (5)


(ahum’) = I
(ahum’ = I
shH = unborn (and)
avyyaatma = immortal form
san’ = being
api = also
vaam’ = my
api = also (and)
prakrtim’ = Prakriti
bhootaanaam’ = of all the beings
adhishthaay = by subjugating
ishwarH = Lord
aatmmaayya = with my Yogmaya
sambhvaami = 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||

bharat = O Bharat!
yadaa, yadaa = whenever
dharmasya = of righteousness
glaaniH = decline (and)
adharmasya = unrighteousness
abhyutthaanam’ = rise
bhavti = occurs
tadaa = then
hi = only
aham’ = I
aatmaanam’ = my form
srjaami = create my form i.e. appear before people in a form

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)

Paritraanaaya, saadhoonaam’, vinaashaay, ch, duskhrtam’,
Dharmasantaapanaarthaay, yuge, yuge || 8||

saadhoonaam’ = saintly men
paritraanaay = to protect
duskhrtam’ = of sinners
vinaashaay = to destroy
ch = and
dharmasantaapanaarthaay = to properly establish righteousness (I)
yuge, yuge = from age to age
sambhvaami = 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||

Arjun = O Arjun!
me = my
janm = births
ch = and
karm = actions
divyam’ = divine i.e. pure and transcendental
evat = thus
yaH = one who
tattvatH = in reality

vetti = knows
saH = he
deham’ = body
tyaktva = on leaving
punH = again
janm = birth
na, eti = does not attain (but)
mam’ = to me (only)
eti = 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)
The Knowledge of Gita is Nectar


veetraag-

bhaykrodhaH = those whose attachment, fear and anger had become completely destroyed (and)

manmyaaH = who remained focussed in me with exclusive love (such)
mam’ = on me
upaashritaH = dependent

bahavH = many devotees (above-mentioned)
gyaantapsaa = by the penance of knowledge
pootaH = purified
madbhaavam’ = my form
aagataH = 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

paarth = O Arjun!
ye = the devotees who
mam’ = me
yatha = in whatever way
prpadhyante = worship
aham’ = I (also)
taan’ = them
tatha, ev = in the same way
bhajaami = worship them (because)
manushyaH = all men
sarvashH = in all respects
mm’ = my (only)
vartm = path
anuvartante = 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)


Those who do not know me in reality, they –

ih = this
maanushe = of men
loke = in the world
karmnaam’ = of actions
siddhim’ = fruits of
kaankshantH = those who desire for
devtaH = of the deities
yajante = worship
hi = because (they)
karmja = arising from actions
siddhiH = spiritual success
kshiprm’ = quickly
bhavti = attain

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)
Photocopies of the Verses of Shrimadbhagavat Gita Chapter 4

<table>
<thead>
<tr>
<th>chaaturvarnyam’</th>
<th>= Brahmin, Kshatriya, Vaishya and Shudra-the group of these four castes</th>
</tr>
</thead>
<tbody>
<tr>
<td>tasya</td>
<td>= of that (action of creation etc)</td>
</tr>
<tr>
<td>kartaaram’</td>
<td>= being the doer</td>
</tr>
<tr>
<td>api</td>
<td>= inspite of</td>
</tr>
<tr>
<td>mam’</td>
<td>= me</td>
</tr>
<tr>
<td>avyyam’</td>
<td>= the immortal God (you, in reality)</td>
</tr>
<tr>
<td>akartaaram’</td>
<td>= non-doer (only)</td>
</tr>
<tr>
<td>viddhi</td>
<td>= know</td>
</tr>
</tbody>
</table>

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)

<table>
<thead>
<tr>
<th>Na, mam’, karnaani, limpanti, na, me, karmfale, sprha, lti, mam’, yaH, abhjaanaati, karmbhiH, na, badhyate</th>
<th>14</th>
</tr>
</thead>
<tbody>
<tr>
<td>karmfale                                                   = for the fruits of actions</td>
<td>yaH = who</td>
</tr>
<tr>
<td>me                                                       = my</td>
<td>mam’ = me</td>
</tr>
<tr>
<td>sprha                                                  = desire</td>
<td>abhjaanaati = knows in reality</td>
</tr>
<tr>
<td>na                                                      = is not (therefore)</td>
<td>saH = he (also)</td>
</tr>
<tr>
<td>mam’                                                    = me</td>
<td>karmbhiH = by actions</td>
</tr>
<tr>
<td>karmaani                                                = actions</td>
<td>na = not</td>
</tr>
<tr>
<td>na, limpanti                                            = do not taint</td>
<td>badhyate = gets bound</td>
</tr>
<tr>
<td>iti                                                      = thus</td>
<td></td>
</tr>
</tbody>
</table>

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)

<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>poorvaiH                                                   = of the ancient times</td>
<td>tasmaat’ = therefore</td>
</tr>
<tr>
<td>mumukshubhiH                                              = seekers of salvation</td>
<td>tvam’ = you (also)</td>
</tr>
<tr>
<td>api                                                      = even</td>
<td>poorvaiH = by the ancestors</td>
</tr>
<tr>
<td>evam’                                                     = in this way</td>
<td>poorvtaram’, krtam’ = performed</td>
</tr>
<tr>
<td>gyaatva                                                  = after knowing (only)</td>
<td>karm = actions</td>
</tr>
<tr>
<td>karm                                                      = actions</td>
<td>ev = only</td>
</tr>
<tr>
<td>krtam’                                                    = have performed</td>
<td>kuru = perform</td>
</tr>
</tbody>
</table>
The Knowledge of Gita is Nectar

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||

<table>
<thead>
<tr>
<th>karm</th>
<th>= action</th>
</tr>
</thead>
<tbody>
<tr>
<td>kim'</td>
<td>= what is</td>
</tr>
<tr>
<td>akarm</td>
<td>= inaction</td>
</tr>
<tr>
<td>kim'</td>
<td>= what is</td>
</tr>
<tr>
<td>iti</td>
<td>= in this way (its)</td>
</tr>
<tr>
<td>atr</td>
<td>= in making a decision</td>
</tr>
<tr>
<td>kavayH</td>
<td>= wise men</td>
</tr>
<tr>
<td>api</td>
<td>= even</td>
</tr>
<tr>
<td>mohitaH</td>
<td>= are bewildered (therefore)</td>
</tr>
<tr>
<td>tat'</td>
<td>= that</td>
</tr>
<tr>
<td>karm</td>
<td>= truth about action (I)</td>
</tr>
<tr>
<td>te</td>
<td>= you</td>
</tr>
<tr>
<td>prvakshyaami</td>
<td>= will explain properly</td>
</tr>
<tr>
<td>yat'</td>
<td>= which</td>
</tr>
<tr>
<td>gyatva</td>
<td>= knowing (you)</td>
</tr>
<tr>
<td>ashubhaat'</td>
<td>= from evil i.e. the bondage of actions</td>
</tr>
<tr>
<td>mokshyase</td>
<td>= will be freed</td>
</tr>
</tbody>
</table>

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)


<table>
<thead>
<tr>
<th>karmanH</th>
<th>= (the nature) of action</th>
</tr>
</thead>
<tbody>
<tr>
<td>api</td>
<td>= also</td>
</tr>
<tr>
<td>boddhvyam'</td>
<td>= must be known</td>
</tr>
<tr>
<td>ch</td>
<td>= and</td>
</tr>
<tr>
<td>akarmanH</td>
<td>= (even the nature) of inaction</td>
</tr>
<tr>
<td>boddhvyam'</td>
<td>= must be known</td>
</tr>
<tr>
<td>ch</td>
<td>= and</td>
</tr>
<tr>
<td>vikarmanH</td>
<td>= (also nature) of evil actions</td>
</tr>
<tr>
<td>boddhvyam'</td>
<td>= must be known;</td>
</tr>
<tr>
<td>hi</td>
<td>= because</td>
</tr>
<tr>
<td>karmanH</td>
<td>= of action</td>
</tr>
<tr>
<td>gatiH</td>
<td>= state</td>
</tr>
<tr>
<td>gahna</td>
<td>= is profound</td>
</tr>
</tbody>
</table>

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, krtsamekarmkrt' || 18||

<table>
<thead>
<tr>
<th>yaH</th>
<th>= who</th>
</tr>
</thead>
<tbody>
<tr>
<td>karmani</td>
<td>= in action</td>
</tr>
<tr>
<td>akarm</td>
<td>= inaction</td>
</tr>
<tr>
<td>pashyet'</td>
<td>= sees</td>
</tr>
<tr>
<td>ch</td>
<td>= and</td>
</tr>
<tr>
<td>yaH</td>
<td>= who</td>
</tr>
<tr>
<td>akarmani</td>
<td>= in inaction</td>
</tr>
<tr>
<td>karm</td>
<td>= action (sees)</td>
</tr>
<tr>
<td>saH</td>
<td>= he</td>
</tr>
<tr>
<td>manushyeshu</td>
<td>= among men</td>
</tr>
<tr>
<td>buddhimaan'</td>
<td>= is wise (and)</td>
</tr>
<tr>
<td>saH</td>
<td>= that</td>
</tr>
<tr>
<td>yuktH</td>
<td>= yogi</td>
</tr>
<tr>
<td>krtsamekarmkrt'</td>
<td>= performs all actions</td>
</tr>
</tbody>
</table>
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, kaamsankalpvarjitaH,
Gyaanaagnidagdhkarmaanam’, tam’, aahuH, panditam’, budhaH || 19 ||
And O Arjun! –

yasya = whose
gyaanaagnidagdh-karmaanam’ = whose all actions have been turned to ashes by the fire of knowledge
sarve = all (scripture-based)
tam’ = that great man
smaarambhaH = actions
budhaH = (even) wise men
kaamsankalp- = are devoid of desires
panditam’ = pandit
varjitaH = and vows (and)
aahuH = 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, karmafalaasangam’, nityatrptH, niraashryaH,
Karmni, abhiprvrtH, api, na, ev, kinchit’, karoti, saH || 20 ||
And he who –
karmafalaasangam’ = of attachment to all the actions and their fruits (completely)
karmni = in actions
abhiprvrtH = duly engaged
tyaktva = renouncing
api = even (actually)
niraashryaH = who no longer depends on the world (and)
kinchit’ = nothing
ev = at all
nityatrptH = is ever content in God
na = not
saH = he
karoti = 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, kilbishaH’ || 21 ||
And –
yatchitaatma = whose inner-self and the body along with the senses have been conquered (and)
kevlam’ = only
shaareeram’ = related to the body
karm = action
tyaktsarvparigrhH = who has given up all the objects of enjoyment (such)
kurvan’ = while performing (even)
kilbishaH = sin
na = not
niraashiH = person with no desire
aapnoti = 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)

YadrchhaalaabhsantsushthH, dvandaateetH, vimatsarH, SamH, siddhau, asiddhau, ch, krtva, api, na, nibadhyate || 22||

And –

\[
\begin{align*}
\text{yadrchhaalaabhsantsushthH} & \quad \text{= who is always contented with whatever is obtained unsought} \\
\text{vimatsarH} & \quad \text{= in whom there is complete absence of jealousy} \\
\text{dvandaateetH} & \quad \text{= who has completely transcended joy-sorrow etc pairs of opposites – (such)} \\
\text{siddhau} & \quad \text{= in success} \\
\text{ch} & \quad \text{= and} \\
\text{asiddhau} & \quad \text{= failure} \\
\text{samH} & \quad \text{= equipoised Karmyogi (action)} \\
\text{krtva} & \quad \text{= while performing} \\
\text{pi} & \quad \text{= even (by them)} \\
\text{na} & \quad \text{= not} \\
\text{nibadhyate} & \quad \text{= bound}
\end{align*}
\]

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, gyaanaavasthitchetasH, Yagyaay, aacharatH, karm, samgrm’, privileeyate || 23||

Because –

\[
\begin{align*}
\text{gatsangasya} & \quad \text{= whose attachment has been completely destroyed} \\
\text{muktasya} & \quad \text{= who has become free from body-pride and affection} \\
\text{gyaanaavasthitchetasH} & \quad \text{= whose mind always remains situated in the knowledge of God} \\
\text{yagyaay} & \quad \text{= (only) for the completion of religious ritual (action)} \\
\text{aacharatH} & \quad \text{= of a man who performs} \\
\text{samgrm’} & \quad \text{= all} \\
\text{karm} & \quad \text{= actions} \\
\text{privileeyate} & \quad \text{= get properly dissolved}
\end{align*}
\]

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, brahmaa, hutam’, Brahm, ev, ten, gantavyam’, brahmkarmasaadhina || 24||

Among those men who perform action for Yagya (religious ritual), some perform Yagya with this sentiment that –
Photocopies of the Verses of Shrimadbhagavat Gita Chapter 4

| arpanam'       | = (the yagya in which)                      | hutam'       | = the act of pouring         |
|                | the ladle also                              |              | oblation (is also Brahm)     |
| brahm          | = is Brahm (and)                            | ten          | = that                       |
| haviH           | = the oblation (also)                       | brahmkarm-   | = by the yogi engrossed      |
|                |                                               | samaadhina   | in the Brahm action          |
| Brahmn         | = is Brahm (and)                            | gantavyam'   | = (even the fruit) worthy    |
|                |                                               |              | of being obtained            |
| brahmna        | = by the Brahm-like doer                    | brahm        | = Brahm                      |
| brahmaagnau     | = into the Brahm-like fire                  | ev           | = 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, Brahmaalagna, apre, yagyam', yagyen, ev, upjuhvatii || 25||

<table>
<thead>
<tr>
<th>apre</th>
<th>= others</th>
</tr>
</thead>
<tbody>
<tr>
<td>yoginH</td>
<td>= yogis (devotees)</td>
</tr>
<tr>
<td>daivam'</td>
<td>= in the form of worship to gods</td>
</tr>
<tr>
<td>yagyam'</td>
<td>= of the Yagya (religious ritual)</td>
</tr>
<tr>
<td>ev</td>
<td>= only</td>
</tr>
<tr>
<td>paryupaaste</td>
<td>= duly perform the ritual (and)</td>
</tr>
</tbody>
</table>

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, Shabdaadeeni', vishyaan', anye, indriyaagnishu, juhvati || 26||

<table>
<thead>
<tr>
<th>anye</th>
<th>= other (yogis)</th>
</tr>
</thead>
<tbody>
<tr>
<td>shrotraadeeni</td>
<td>= hearing etc</td>
</tr>
<tr>
<td>indriyaani</td>
<td>= all senses</td>
</tr>
<tr>
<td>sanyamaagnishu</td>
<td>= into the fire of restraint</td>
</tr>
<tr>
<td>juhvati</td>
<td>= offer as sacrifice (and)</td>
</tr>
</tbody>
</table>

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, gyaandepite || 27||
The Knowledge of Gita is Nectar

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, yogagyaH, tatha, apre, SwadhyayaagyaanyagyaH, ch, yatayH, sanshitvrtHaH \[28\] I

<table>
<thead>
<tr>
<th>apre</th>
<th>= other (yogis)</th>
</tr>
</thead>
<tbody>
<tr>
<td>sarvani</td>
<td>= all the</td>
</tr>
<tr>
<td>indriyakarmaani</td>
<td>= functions of the</td>
</tr>
<tr>
<td>ch</td>
<td>= and</td>
</tr>
<tr>
<td>praanakaarna</td>
<td>= the functions of breaths</td>
</tr>
<tr>
<td>gyaandeepite</td>
<td>= kindled by knowledge</td>
</tr>
<tr>
<td>aatmsanyam-yogaagnau</td>
<td>= into the fire of yog in</td>
</tr>
<tr>
<td>juhvati</td>
<td>= offer as sacrifice</td>
</tr>
<tr>
<td>dravyagyaH</td>
<td>= perform yagya related to money</td>
</tr>
<tr>
<td>(many)</td>
<td></td>
</tr>
<tr>
<td>tapoyagyaH</td>
<td>= perform yagya in the form of penance</td>
</tr>
<tr>
<td>tatha</td>
<td>= and (many others)</td>
</tr>
<tr>
<td>yogyagyaH</td>
<td>= perform yagya through practice of Yoga</td>
</tr>
<tr>
<td>ch</td>
<td>= and (many)</td>
</tr>
<tr>
<td>sanshitvrtHaH</td>
<td>= observing non-violence</td>
</tr>
<tr>
<td>yatayH</td>
<td>= striving men</td>
</tr>
<tr>
<td>swadhyaya-gyaanyagyaH</td>
<td>= perform yagya of</td>
</tr>
<tr>
<td></td>
<td>= knowledge through</td>
</tr>
<tr>
<td></td>
<td>= study of sacred texts</td>
</tr>
</tbody>
</table>

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 \[29\] I

<table>
<thead>
<tr>
<th>apre</th>
<th>= others (many yogis)</th>
</tr>
</thead>
<tbody>
<tr>
<td>apaane</td>
<td>= in the outgoing breath</td>
</tr>
<tr>
<td>praanm'</td>
<td>= the incoming breath</td>
</tr>
<tr>
<td>juhvati</td>
<td>= offer</td>
</tr>
<tr>
<td>tatha</td>
<td>= likewise (other yogis)</td>
</tr>
<tr>
<td>praane</td>
<td>= in the incoming breath</td>
</tr>
<tr>
<td>apaanm'</td>
<td>= outgoing breath (offer, and)</td>
</tr>
<tr>
<td>apre</td>
<td>= others (many)</td>
</tr>
<tr>
<td>niyataahaaraH</td>
<td>= who eat in moderation</td>
</tr>
<tr>
<td>praanaapaangati</td>
<td>= movement of the incoming and outgoing breath</td>
</tr>
<tr>
<td>rud'dhva</td>
<td>= controlling</td>
</tr>
<tr>
<td>praanm'</td>
<td>= breaths</td>
</tr>
<tr>
<td>praaneshu</td>
<td>= in breaths (only)</td>
</tr>
<tr>
<td>juhvati</td>
<td>= offer as sacrifice</td>
</tr>
<tr>
<td>ete</td>
<td>= these</td>
</tr>
<tr>
<td>sarve, api</td>
<td>= all (worshippers)</td>
</tr>
<tr>
<td>yagyakshpit-kalmashaH</td>
<td>= get their sins destroyed by yagyas and</td>
</tr>
</tbody>
</table>
praanaayaam-paraaayanaH = devoted to Praanayaam (breath-control)  
yagyavidH = are knower of the Yagyas (religious rituals)

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, kurasattam || 31||

kurusattam = O Best of Kurus, Arjun!
yagyashishtaamrtbhujH = those (yogis) who enjoy the nectar left over after a yagya (religious ritual)
sanaatanm’ = eternal
brahm = Parbrahm God
yaanti = attain
ayagyasya = to the man who does not perform a religious ritual
ayam’ = this
lokH = world of men also (happy)
na = not
Asti = is, (then)
anyaH = other world
kutH = 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’ = such (many)
bahuvidhaH = many forms of
yagyaH = yagya
brahmanH = of the Vedas
mukhe = in the speech
vitataaH = have been mentioned in detail
taan’ = them

sarvaan’ = all (you)
karmjaan’ = accomplished through action of mind, senses and body
viddi = know
evam’ = thus
gyaatva = knowing (the truth, you)
vimokshyase = shall be freed (from bondage of action through their performance)

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)

The Knowledge of Gita is Nectar

<table>
<thead>
<tr>
<th>parantap</th>
<th>= O Parantap Arjun!</th>
</tr>
</thead>
<tbody>
<tr>
<td>dravyamyaat'</td>
<td>= performed with money</td>
</tr>
<tr>
<td>yagyaat'</td>
<td>= compared to the yagya</td>
</tr>
<tr>
<td>gyaanyagyaH</td>
<td>= knowledge yagya</td>
</tr>
<tr>
<td>shreyaan'</td>
<td>= is much superior (and)</td>
</tr>
<tr>
<td>akhilam'</td>
<td>= without exception</td>
</tr>
<tr>
<td>sarvam'</td>
<td>= all</td>
</tr>
<tr>
<td>karm</td>
<td>= actions</td>
</tr>
<tr>
<td>gyaane</td>
<td>= in knowledge</td>
</tr>
<tr>
<td>parisamaapyate</td>
<td>= culminate</td>
</tr>
</tbody>
</table>

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, seyya, Updekshyanti, te, gyaanm’, gyaaninH, tattvadarshinH || 34 |

tat’ = that knowledge (you going to Tatvadarshi learned men)  
viddhi = understand, (them)  
prnipaaten = by properly prostrating yourself before them  
seyya = by serving them and giving up deceit  
pariprshnen = by questioning them with simplicity  
te = they  
tattvadarshinH = who have complete and true knowledge about God  
gyaaninH = learned Mahatmas  
gyaanm’ = of the knowledge  
updekshyanti = 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, aatmn, atho, myi || 35 ||

That –

yat’ = which  
gyaatva = knowing  
punH = then (you)  
evam’ = like this  
moham’ = delusion  
na = not  
yaasyasi = will attain (and)  
pandav = O Arjun!  
yen = the knowledge by which (you)  
bhootaani = in all the living beings  
asheshen = completely (first)  
aatmn = in the self (and)  
atho = later  
mayi = in me, the Sachidanandghan God  

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, paapebhyA, sarvebhyA, paapkrttmH,
Sarvam\text{'}}, gyaanpl\text{ven}, ev, vrjinam\text{'}}, santrishyasi || 36||

| chet\text{'} | = if (you other) | gyaanpl\text{ven} | = with the boat of knowledge |
| sarvebhyaH | = all | ev | = surely |
| paapebhyaH | = than sinners | sarvam\text{'} | = entire |
| api | = even | vrjinam\text{'} | = from the ocean of sin |
| paapkrttmH | = most sinful | santrishyasi | = will cross |
| asi | = 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\text{'}}, kurute, Arjun, GyaanaagniH, sarvkarmaani, bhasmasaat\text{'}}, kurute, tatha || 37||

Because –

| Arjun | = O Arjun! | kurute | = does |
| yatha | = just as | tatha | = similarly |
| samiddhH | = blazing | gyaanaagniH | = fire of knowledge |
| agniH | = fire | sarvkarmaani | = all the actions |
| edhaansi | = firewood | bhasmasaat\text{'}}, | = to ashes |
| bhasmasaat\text{'}}, | = to ashes | kurute | = 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\text{'}}, pavitrnm\text{'}}, ih, vidyate, Tat\text{'}}, swayam\text{'}}, yogsaansiddhH, kaalen, aatmni, vindati || 38||

Therefore –

| ih | = in this world | tat\text{'}}, | = that knowledge |
| gyaanen | = as knowledge | kaalen | = prolonged |
| sadrshm\text{'}}, | = like | yogsaansiddhH | = a man purified at heart by Karmyog |
| pavitrnm\text{'}}, | = purifying | | |
| Hi | = surely | swayam\text{'}}, | = automatically |
| Na | = not | aatmni | = in the soul |
| vidyate | = is | vindati | = attains |

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\text{'}}, labhte, gyaanm\text{'}}, tatparH, sanyatendriyaH, Gyaanm\text{'}}, labdhva, paraam\text{'}}, shaantim\text{'}}, achiren, adhigachchhati || 39||

And O Arjun! –

| sanyatendriyaH | = who has won over his senses | labdhva | = having attained |
| tatparH | = devoted to sadhna (spiritual practice) (and) | achiren | = without any delay – soon (in the form of |
The Knowledge of Gita is Nectar

<table>
<thead>
<tr>
<th>shrddhaavaan'</th>
<th>= a man full of faith</th>
<th>attainment of God</th>
</tr>
</thead>
<tbody>
<tr>
<td>gyaanm'</td>
<td>= knowledge</td>
<td>paraam'</td>
</tr>
<tr>
<td>labhte</td>
<td>= attains (and)</td>
<td>shaantim'</td>
</tr>
<tr>
<td>gyaanm'</td>
<td>= knowledge</td>
<td>adhigachchhati</td>
</tr>
</tbody>
</table>

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, ashrddhaaanH, ch, sanshyaatma, vinashyati, Na, ayam', lokH, asti, na, parH, na, sukham', sanshyaatmanH || 40||

And O Arjun! -

<table>
<thead>
<tr>
<th>agyaH</th>
<th>= undiscerning</th>
</tr>
</thead>
<tbody>
<tr>
<td>ch</td>
<td>= and</td>
</tr>
<tr>
<td>ashrddhaaanH</td>
<td>= faithless</td>
</tr>
<tr>
<td>sanshyaatma</td>
<td>= sceptical man</td>
</tr>
<tr>
<td>vinashyati</td>
<td>= definitely becomes deviated from the spiritual path</td>
</tr>
<tr>
<td>sanshyaatmanH</td>
<td>= for such sceptical man</td>
</tr>
<tr>
<td>na</td>
<td>= not</td>
</tr>
</tbody>
</table>

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||

dhananjay = O Dhanajay!

<table>
<thead>
<tr>
<th>aatmvantam'</th>
<th>= (such) man who has overcome his inner-self</th>
</tr>
</thead>
<tbody>
<tr>
<td>karmaani</td>
<td>= actions</td>
</tr>
<tr>
<td>na</td>
<td>= not</td>
</tr>
<tr>
<td>nibadhnanti</td>
<td>= bind</td>
</tr>
</tbody>
</table>

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', aatisth, uttisth, Bharat || 42||

tasmaat' = therefore
<table>
<thead>
<tr>
<th>sanshyam'</th>
<th>= doubt</th>
</tr>
</thead>
<tbody>
<tr>
<td>bharat</td>
<td>= O Bharatvanshi Arjun! (you)</td>
</tr>
<tr>
<td>gyaanaasina</td>
<td>= with the sword of discerning knowledge</td>
</tr>
</tbody>
</table>
hrstham’ = existing in heart  
enam’ = this  
agyaansambhootam’ = born of ignorance  
aatmanH = your

chhitva = slashing  
yogam’ = in karmyog in the form of even-mindedness  
aatisthth = become established in (and)  
uttishth = 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)
अथ पञ्चमोऽध्यायः

अर्जुन उवाच

सन्यासम्, कर्मणाम्, कृष्ण, पुनः, योगम्, च, शंसिस, यत्, श्रेयः, एत्योः, एकम्, ततः, मे, बृहि, सुनिश्चितम्।।

तद्यथात्, अर्जुन बोले—

कृष्ण = हे कृष्ण! (आप) यत् = जो
कर्मणाम् = कर्मके एकम् = एक
सन्यासम् = सन्यासको मे = मे लिये
च = और
पुनः = फिर
योगम् = कर्मयोगकी
शंसिस = प्रशंसा करते हैं।
श्रेयः = साधन (हो),
एत्योः = इन दोनोंमें
बृहि = कहिये।

श्रीभगवानुवाच

सन्यासः, कर्मयोगः, च, नि:श्रेयसकरो, उभोः,
तत्योः, तु, कर्मसन्यासात्, कर्मयोगः, विशिष्ट्यते।।

इस प्रकार अर्जुनके पूजनेकर श्रीभगवान् बोले, हे अर्जुन!—

सन्यासः = कर्मसन्यासः।
च = और
कर्मयोगः = कर्मयोगः (ये)
उभोः = दोनों (ही)
नि:श्रेयसकरो = प्रग कर्मयोगके

तु = परंतु
तत्योः = उन दोनोंमें (भी)
कर्मसन्यासात् = कर्मसन्यासात्
कर्मयोगः = कर्मयोग (साधनमें
बृहि = कहिये।

विशिष्ट्यते = श्रेष्ठ है।
हेम, सः, नित्यसन्यासी, यः, न, द्वर्धित, न, काइङ्ग्वित, निर्दर्शः, हि, महाबाहो, सुखम, बन्धात्, प्रमुच्यते ॥ ३ ॥

इसलिये—

महाबाहो = हे अर्जुन!
यः = जो पुरुष
न = न (कि सीता से)
द्वर्धित = हे प्रसन्न करतां है
(और)
न = न (कि सीता की)
काइङ्ग्वित = आकांशा करता है,
सः = वह कर्मयोगी
प्रमुच्यते = मुक्त हो जाता है।

साइङ्ग्वयोगी, पृथक, बाला:, प्रवदन्ति, न, पण्डितात:, एकम्, अपि, आसिष्टत:, सम्यक्, उभयो:, बिन्दते, फलम् ॥ ४ ॥

और हे अर्जुन! उपस्थिती—

साइङ्ग्वयोगी =
{| संन्यास और कर्मयोगको |
बाला: = मूर्खलोग सम्यक् =
{ पृथक-पृथक (फल देनेवाले) आसिष्टत: |
प्रवदन्ति = कहते हैं उभयो: = दोनों के |
न = न (फि) फलम् =
पण्डितात: = पण्डिततजन (हि) = क्योंक (दोनों) |
(हि) = क्योंक (दोनों) |
बिन्दते = प्राप्त होता है।

यत्, साइङ्ग्वयः, प्राप्ते, स्थानम्, तत्, योगेः, अपि, गम्यते, एकम्, साइङ्ग्वयम्, च, योगम्, च, यः, पश्यति, सः, पश्यति ॥ ५ ॥
The Knowledge of Gita is Nectar

śāṅkṛtāṁ = ज्ञानयोगियोऽऽ्वत्र 
व: = जो पुरुष
साध्यम् = ज्ञानयोग
स्थानम् = परमधाम
च = और
प्राप्ते = प्राप्त किया जाता है
योगम् = कर्मयोगको
योग्यस्मि = (फलरूपमें)
योगवव: = कर्मयोगियोऽऽ्वत्रा
अपि = भी
एकम् = एक
पश्यति = देखता है
स: = बही (यथार्थ)
पश्यति = देखता है
(इसलिये)

सन्यास: = तु, महाबाहो, दु:खम, आप्तम, अयोगतः
योगिक: = मुनि:, ब्रह्म, नाचिरेण, अधिगच्छति || 6 ||
तु = परंतु
आयोग: = प्राप्त होना
महाबाहो = है अर्जुन!
दुःखम = कठिन है (और)
अयोगत: = कर्मयोगके बिना
अयोगिक: = मनन करनेवाला
मुनि: = भगवत्स्वरूपको
सन्यास: = मन, इन्द्रिय और
योगयुक्त: = कर्मयोगी
सन्यास: = सन्यास अर्थात्
मन, इन्द्रिय और
योगिक: = कर्मयोगी
कर्मयुक्त: = कर्मयोगियोऽऽ्वत्रा
विषुद्धात्मा = कर्मयोगके बिना
सत्यभूतात्मा = परज्ञा परमात्माको
निर्विद्य: = शीघ्र ही
अधिगच्छति = प्राप्त हो जाता है

योगयुक्त:, विशुद्धात्मा, विषुद्धात्मा, जितेन्द्रिय:,
सत्यभूतात्मा, कुर्वन, आपि, न, लिप्यते || 7 ||

तथा—

विषुद्धात्मा = किसी तथा
मन = अपने वशमें है
अपि = सम्पूर्ण प्राणियोंका
कर्मयुक्त: = आत्मरूप पसमा
(और)
कर्मयुक्त: = कर्मयोगी (कर्म)
अपि = भी
विषुद्धात्मा = कर्मयोगके बिना
(और)
न.लिप्यते = लिपिनहीं होता।
न, एव, किंचित्, करोमि, इति, युक्:, मन्येत, तत्त्वभित्, पश्यन्, श्रुण्वन्, स्पृशन्, निमिष्ण, अशन्, गच्छन्, स्वपन्, श्वसन्, प्रलपि, विसुजन्, गृहन्, उन्मिष्ण, निमिष्ण, अपि, इन्द्रियाणि, इन्द्रियार्थेषु, बर्तन्ते, इति, धार्यन्॥ ८-९॥

और हे अर्जुणः!—

तत्त्वभित् = {तत्त्वको} जाननेवालाः
युक्: = सांख्यगोपी (तो)
पश्यन् = देखता हुआ,
श्रुण्वन् = सुनता हुआ,
स्पृशन् = स्पर्श करता हुआ,
निमिष्ण = सूंघता हुआ,
अशन् = भोजन करता हुआ,
गच्छन् = गमन करता हुआ,
स्वपन् = सोता हुआ,
श्वसन् = श्वास लेता हुआ,
प्रलपि = बोलता हुआ,
विसुजन् = त्यागता हुआ,
गृहन् = {ग्रहण करता हुआ (तथा)}

उन्मिष्ण = {आँखोंको खोलता (और)}
निमिष्ण = मूँदता हुआ
अपि = भी,
इन्द्रियाणि = सब इन्द्रियाँ
इन्द्रियार्थेषु = अनेक-अनेक अर्थम्
वर्तन्ते = बरत रही हैं—
इति = इस प्रकार
धार्यन् = समझकर
एव = निःस्तन्देः
इति = ऐसा
मन्येत = मानें (कि मैं)
किंचित् = कुछ भी
न = नहीं
करोमि = करता हूँ।

प्रहाणि, आधायः, कर्माणि, सध्यम्, त्यक्तवा, करोति, य:, लिप्यते, न, स:, पापेन, पञ्चपञ्चम्, इव, अभ्यसः॥ १०॥

य: = जो पुरुष
कर्माणि = सब कर्मोको
सङ्गम् = आसक्तिको
त्यक्तवा = त्यागकर (कर्म)
बहाणि = परमात्मामेण
करोति = करता है,
आधाय = {अर्थ करके (और)}
स: = वह पुरुष
| अभ्यासः | जलसे | इव | भौति |
| पद्यप्रत्यक्षः | कमलके पतेरकी | पापेन | पापसे |
| न, लियते | लिप्त नहीं होता। |

कायेन, मनसा, बुद्ध्या, केवलैः, इन्द्रियेः, अथि,
योगिनः, कर्म, कुर्विन्ति, सङ्क्रम, त्यक्त्वा, आत्मशुद्धिः॥ ११ ॥

इसलिये—

| योगिनः | कर्मनियोगिः |
| (ममत्वबुद्धिरहित) | सङ्क्रमः | आसक्तिको |
| केवलैः | केवल | त्यक्त्वा | त्यागकर |
| इन्द्रियेः | इन्द्रिय | आत्मशुद्धिः | {अन्तःकरणकी |
| मनसा | मन | शुद्धिके लिये |
| बुद्ध्या | बुद्धः (और) कर्म | कर्म |
| कायेन | शरीरद्वारां कुर्विन्ति | करते हैं। |

[कर्मफलके त्यागसे शान्ति और कामनासे बन्धन।]

युक्तः, कर्मफलम्, त्यक्त्वा, शान्तिम्, आनोति, नैष्ठिकीम्,
अयुक्तः, कामकारेण, फले, सतः, निबध्यते॥ १२ ॥

इसीसे—

| युक्तः | कर्मनियोगिः |
| कर्मफलम् | कर्मोक्त फलका |
| त्यक्त्वा | त्याग करके |
| नैष्ठिकीम् | भगवानप्रियरूप |
| शान्तिम् | शान्तिको |
| आनोति | {प्राप्त होता है |
| (और) | फले | फलमें |
| कामकारेण | कामनाकी |
| फलें | फलमें |
| सतः | आसक्त होकर |
| निबध्यते | बैंधता है। |
सर्वकर्माणि, मनसा, सन्यस्त, आस्ते, सुखम्, वशी, नवद्वरे, पुरे, देही, न, एव, कुर्बन्, न, कार्यन्॥ १३॥

और हे अर्जुन!—

वशी = अनःकरण
जिसके बशमें है,
नवद्वरे = नवद्वरोवाले
पुरे = घरमें
योगका आचरण = सर्वकर्माणि
कर्मेवाला = सब कर्मोंको
मनसा = मनसे
सन्यस्त = त्यागकर
देही = पुरुष
न = न
कुर्बन् = करता हुआ
(और)
न = न
कार्यन् = करवाता हुआ
एव = ही
आस्ते = स्थित रहता है।

[ परमात्मामें कर्त्तिपनके अभावका कथन।]

न, कर्तृत्वम्, न, कर्माणि, लोकस्य, सृजति, प्रभु:,
न, कर्मफलसंयोगम्, स्वभाव:, तु, प्रवर्तते॥ १४॥

और—

प्रभु: = परमेश्वर
लोकस्य = मनुष्योंके
न = न (तो)
कर्तृत्वम् = कर्त्तिपनकी,
न = न
कर्माणि = कर्मोंकी (और)
न = न
कर्मफलसंयोगम् = कर्मफलके संयोगकी (ही)
वशी = रचना करते हैं,
सृजति = कितु
न = न
कर्माणि = कर्मोंकी (और)
स्वभाव: = स्वभाव (ही)
प्रवर्तते = बरत रहा है।
The Knowledge of Gita is Nectar

न, आदाते, कस्यचित्, पापम्, न, च, एव, सुकृतम्, विभु:, अज्ञानेन, आज्ञातम्, ज्ञानम्, तेन, मुह्मतिः, जन्तवः:॥ १५ ॥

<table>
<thead>
<tr>
<th>विभु:</th>
<th>आदाते</th>
</tr>
</thead>
<tbody>
<tr>
<td>सर्वव्यापी</td>
<td>प्रहण करता है;</td>
</tr>
<tr>
<td>परमेश्वर (भी)</td>
<td>(किंतु)</td>
</tr>
<tr>
<td>न</td>
<td>अज्ञानेन</td>
</tr>
<tr>
<td>अज्ञाने:</td>
<td>अज्ञानके द्वारा</td>
</tr>
<tr>
<td>कस्यचित्</td>
<td>किसीके</td>
</tr>
<tr>
<td>ज्ञानम्</td>
<td>ज्ञान</td>
</tr>
<tr>
<td>पापम्</td>
<td>पापकर्मको</td>
</tr>
<tr>
<td>आज्ञातम्</td>
<td>ठका हुआ है,</td>
</tr>
<tr>
<td>च</td>
<td>तेन</td>
</tr>
<tr>
<td>उसीसे</td>
<td></td>
</tr>
<tr>
<td>न</td>
<td>न (किसीके)</td>
</tr>
<tr>
<td>जन्तवः</td>
<td>सब अज्ञानी</td>
</tr>
<tr>
<td>शुभकर्मको</td>
<td>मनुष्य</td>
</tr>
<tr>
<td>हि</td>
<td>मोहित हो रहें हैं।</td>
</tr>
</tbody>
</table>

ज्ञानेन, तु, तत्, अज्ञानम्, येषाम्, नाशितम्, आत्मन:, तेषाम्, आदित्यवत्, ज्ञानम्, प्रकाशयति, तत्तपरम्॥ १६ ॥

| तु       | परस्   |
| येषाम्    | वशका |
| तत्      | वह    |
| ज्ञानम्   | ज्ञान |
| अज्ञानम्  | अज्ञान |
| आत्मन:   | परमात्मके |
| ज्ञानेन   | तत्त्वात्मानेद्वारा |
| नाशितम्  | नष्ट कर दिया गया है, |
| प्रकाशयति | प्रकाशित कर देता है*। |

तद्वृढ़य:, तदात्मान:, तन्निष्ठ:, तत्परायण:, गच्छन्ति, अपुनरावृत्तिः, ज्ञानान्यूतकलम्भः:॥ १७ ॥

| तदात्मान: | सच्चिदानन्दघन परमात्मामें ही |
| तन्निष्ठ:  | जिनकी निर्मलताके गोकृतवसे स्थिति है, (ऐसे) |
| तद्वृढ़य: | जिनका मन तद्धूप हो रहा है, |
|           | (वह) |
|           | तद्धूप हो रही है |
|           | (और) |
तत्परायणा: = तत्परायण पुरुष
अपुनरावृत्तिम = अपुनरावृत्तिको
ज्ञाननिर्धूत- = ज्ञानके द्वारा
कल्पना: = पापरहित होकर
gच्छन्ति = प्राप्त होते हैं।

विद्याविनयसम्पन्ने, ब्राह्मणे, गवि, हस्तिनि,
शुनि, च, एव, श्वपाके, च, पण्डिता:, समदर्शिन:।।१८।।

पण्डिता: = ज्ञानीजन
हस्तिनि = हाथी,
विद्याविनय- = विद्या और
सम्पन्ने = संस्कृतक
ब्राह्मणे = ब्राह्मणमें
श्वपाके = चाप्पालमें (भी)
च = तथा
एव = ही (होते हैं)।।

इह, एव, तै:, जित:, सर्ग:, येषाम्, साम्ये, स्थितम्, मन:,
निर्दोषम्, हि, समम्, ब्रह्म, तस्मात्, ब्रह्मणि, ते, स्थिता:।।१९।।

येषाम् = जिनका
मन: = मन
साम्ये = समभावमें
स्थितम् = स्थित है,
तै: = उनके द्वारा
इह = इस जीवित
एव = ही
सर्ग: = सम्पूर्ण संसार
जित: = जीत लिया
हि = क्रयोंक
ब्रह्म = {सचिवानन्दधन
परमात्मा
निर्दोषम् = निर्दोष (और)
समम् = सम है,
तस्मात् = इससे
ते = वे
ब्रह्मणि = {सचिवानन्दधन
परमात्मा: (ही)
स्थिता: = स्थित हैं।
न, प्रह्षेष्ट, प्रियम्, प्रायं, न, उद्घेित, प्रायं, च, अप्रियम्, स्थिरबुद्धि:, असम्मूढ़:, ब्रह्मवित्, ब्रह्मणि, स्थित:। २०।।

प्रियम् = प्रियको स्थिरबुद्धि: = स्थिरबुद्धि
प्रायं = प्रायो होकर असम्मूढ़: = संशयरहित
न प्रह्षेष्ट= हरित नहीं हो ब्रह्मवित् = ब्रह्मवेता पुरुष
च = और ब्रह्मणि = परब्रह्म परमात्मामें (एकीभावेर नित्य)
अप्रियम् = अप्रियको सिस्थित: = सिस्थित है।
प्रायं = प्रायो होकर न, उद्घेित= उद्घेिन न हो, (बह) सिस्थित: = सिस्थित है।

बाहस्येशु, असकात्मा, विन्दति, आतमिन, यत्, दुःखम्, सः, ब्रह्मयोगुकात्मा, सुखम्, अक्षयम्, अश्नुते। २१।।

और—

बाहस्येशु = बाहरेिक विषयोमें सः = वह
असकात्मा = आसक्तिरहित सचिदानन्दद्धन
अत: करणवाला परब्रह्म परमात्माके
साधक: ध्यानरूप योगोमें (सचिदानन्दद्धन)
आतमि = आत्मामें (सिस्थित)
ब्रह्मयोगुकात्मा = अभिनभावेर
यत् = जो (ध्यानजनित सिस्थित पुरुष
(साल्किक) अक्षयम् = अक्षय
सुखम् = आनन्दका
(तत्) = उसको अश्नुते = अनुभव करता है।
विन्दति = प्रायो होता है; (तदन्तर)

ये, हि, संस्पर्शज्:, भोगा:, दुःखयोनय:, एव, तेः,
आद्यतवन्त:, कौन्तेय, न, तेतु, रमते, बुधः।। २२।।
शयकोन्निति, इह, एव, य:, सोदुम्, प्राक्, शरीरविमोक्षणात,
कामक्रोधोद्वादम्, वेगम्, स:, युक्त:, स:, सुखी, नर: II २३ II

य:, अन्त:सुख:, अन्तराम:, तथा, अन्तर्ज्ञ्यति:, एव, य:,
स:, योगी, ब्रह्मनिर्वाणम्, ब्रह्मभूत:, अधिगच्छति II २४ II

य:, अन्त:सुख:, अन्तराम:, तथा, अन्तर्ज्ञ्यति:, एव, य:,
स:, योगी, ब्रह्मनिर्वाणम्, ब्रह्मभूत:, अधिगच्छति II २४ II

य:, अन्त:सुख:, अन्तराम:, तथा, अन्तर्ज्ञ्यति:, एव, य:,
स:, योगी, ब्रह्मनिर्वाणम्, ब्रह्मभूत:, अधिगच्छति II २४ II

य:, अन्त:सुख:, अन्तराम:, तथा, अन्तर्ज्ञ्यति:, एव, य:,
स:, योगी, ब्रह्मनिर्वाणम्, ब्रह्मभूत:, अधिगच्छति II २४ II
The Knowledge of Gita is Nectar

| सचिवादान्द्वनि | योगी = सांख्ययोगी |
| परश्रम परमात्मके | ब्रह्मनिर्वाणमू = शान्त ब्रह्मको |
| साथ एकीभावे- | अधिगच्छति = प्राप्त होता है। |
| ब्रह्मनिर्वाणमू = शान्त ब्रह्मको |

लभते, ब्रह्मनिर्वाणमू, ऋषय:, क्षीणकल्पमा:,
छिन्नहैथा:, यतात्मान:, सर्वभूततिहते, रता: ॥ २५ ॥

और—

| जिनके सब | जिनका जीता |
| पाप नष्ट हो | हुआ मन |
| गये हैं, | निश्चलभावसे |
| जिनके सब संशय | परमात्मामें |
| हो गये हैं, | स्थित है, (वे) |
| ऋषय: = ब्रह्मवेतापुरुष |

सर्वभूततिहते = जो सम्पूर्ण |
प्रणियोके हितमें ब्रह्मनिर्वाणमू = शान्त ब्रह्मको |
रता: = रत है (और) |
लभते = प्राप्त होते हैं।

कामक्रोधवियुक्तानाम्, यतीनाम्, यतचेतसाम,
अभित:, ब्रह्मनिर्वाणमू, वर्तते, विदितात्मनाम् ॥ २६ ॥

और—

| काम-क्रोधसे |
| वियुक्तानाम् = जानी पुरुषोके |
| रहित, |
| यतचेतसाम् = लिये |
| जीते हुए |
| चित्तवाले, |
| परब्रह्म |
| विदितात्मनाम् = शान्त परब्रह्म |
| परमात्माका |
| साक्षात्कार |
| किये हुए |
| वर्तते = परिपूर्ण हैं। |

स्मरान, कृत्वा, बहि:, बाधान, चक्षु:, च, एव, अन्तरे, धुयो:,
प्राणापानो, समो, कृत्वा, नासाभ्यन्तरचरिणो ॥ २७ ॥
यतेन्द्रियमनोबुद्धिः, मुनि:, मोक्षपरायण:, विगतेच्छाभयक्रोधः, यः, सदा, मुकः, एव, सः । २८ ।।

बाह्यानूः = बाहरके  

cविषयभोगोऽको  

(न चितन)  

करता हुआ)  

समी = सम  

कृत्वा = करके  

यतेन्द्रिय-मनोबुद्धीः = जीती हुई  

मन और बुद्धि  

(इसकी इन्द्रियाँ,  

यः = जो  

मोक्षपरायणः = मोक्षपरायण  

मुनि: = मुनि*  

कृत्रिम = निकालकर  

च = और  

विगतेच्छाभयक्रोधः = इच्छा, भय और  

ब्रोहस्ये रहित हो  

गया है,  

स: = वह  

सदा = सदा  

मुकः = मुक्त  

एव = ही है ।

अतः = बीचमें (स्थित  

करके तथा)  

नासाध्यानाहारिणः = नासिकमें  

विचरनेवाले  

प्राणायानी = प्राण और  

अपनवायुको  

भोक्तारम्, यज्ञतपसाम्, सर्वलोकमहेश्वरम्,  

सुहदम्, सर्वभूतानाम्, ज्ञाता, माम्, शान्तिम्, ऋष्ण्विति । २९ ।।

माम् = मुखोके  

सर्वभूतानाम् = अपूर्ण  

सब यज्ञ और  

भूतप्राणियोऽकाएः  

सुहदुः अर्थति  

रोगनेवाला,  

सुहदम् = स्वार्थरहित दयालु  

शान्ति  

और प्रेमी, (ऐसा)  

माम् = तत्कथे जानकर  

सर्वलोकमहेश्वरम्= सम्पूर्ण लोकोऽकोऽका  

ज्ञाता = शान्तिको  

शान्तिम् = प्राप्त होता है ।
Chapter Five

Arjun said

Sannyasam', karmanam', krishna, punH, yogam', ch, shansasi,
Yat', shreyH, etyoH, ekam', tat', me, broohi, sunishchitam' || 1||

Thereafter, Arjun said –

krishna = O Krishna! (You)
yat' = which
karmanam' = of actions
ekam' = one
sannyasam' = of renunciation
me = for me
ch = and
sunishchitam' = definitely
punH = then
shreyH = conducive to (my) good
yogam' = of karmyog
tat' = that
shansasi = praise (therefore)
broohi = tell
etyoH = 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

SannyasH, karmyogH, ch, niHshreyaskarau, ubhau,
TayoH, tu, karmsannyasaat', karmyogH, vishishyate || 2||

On this question of Arjun, God said, O Arjun! –

sannyasH = karmsannyas
(ch renunciation of action)
tu = but
karmyogH = karmyog
tayOH = of those two (also)
ubhau = both (of these)
karmyogH = to karmsannyas
karmsannyasaat' = karmyog (because of being easy to
vishishyate = is superior
practice)

Karmsannyas (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 Karmsannyas. (2)

GeyeyH, saH, nityasannyasi, yaH, na, dwshti, na, kaankshati,
NirdwandwH, hi, mahabaaho, sukham', bandhaat', prmuchyate || 3||

Therefore –

mahabaaho = O Arjun!
nityasannyasi = always Sanyasi (only)
yah = a man who
gyeyH = is worthy of being
na = neither (anyone)
considered
dwshti = hates (and)
hi = because
nirdwandwH = (man) free from the

love-hatred etc pairs
Photocopies of the Verses of Shrimadbhagavat Gita Chapter 5

| na      | = nor (anyone) | sukham’ | = easily |
| kaankshati | = desires for | bandhaat’ | = from the bondage of the world |
| saH     | = that Karmyogi | prmuchyate | = 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)

And O Arjun! Above-mentioned –

| saankhyayogau | = Sanyas and Karmyog | ekam’ | = in one |
| baalaaH       | = foolish people     | api   | = even  |
| prthak’       | = different (yielding result) | samyak’ | = firmly |
| pravdanti     | = say                | aasthitH | = established (man) |
| na            | = not                | ubhyoH | = of both |
| panditaH      | = pandits            | falam’ | = (God) in the form of fruit |
| (hi)          | = because (of them two) | vindte | = 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)


| saankhayaH | = by the Gyanyogis | yaH     | = a man who |
| yat’       | = which             | saankhya’H | = Gyanyog |
| sthaanm’   | = supreme abode     | ch       | = and |
| praapyaH   | = attained          | yogam’   | = Karmyog (in the form of fruit) |
| yogaeH     | = by the Karmyogis  | ekam’    | = one |
| api        | = also              | pashyati | = sees |
| tat’       | = the same          | saH, ch  | = he alone (reality) |
| gamyate    | = is attained (therefore) | pashyati | = 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 one, he alone sees the reality. (5)


| tu     | = but | duHkham’ | = is difficult (and) |
| mahabaho | = O Arjun! | muniH | = one engrossed in God |
The Knowledge of Gita is Nectar

<table>
<thead>
<tr>
<th>ayogatH</th>
<th>= without Karmyog</th>
<th>yogyuktH</th>
<th>= Karmyogi</th>
</tr>
</thead>
<tbody>
<tr>
<td>sannyasH</td>
<td>= Sanyas i.e. renunciation of doership in all the actions performed by mind, senses and body</td>
<td>brahm</td>
<td>= Parbrahm God</td>
</tr>
<tr>
<td></td>
<td></td>
<td>nachiren</td>
<td>= soon</td>
</tr>
<tr>
<td>aaptum’</td>
<td>= to be attained</td>
<td>adhigachchhati</td>
<td>= attains</td>
</tr>
</tbody>
</table>

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||

\[ \text{And} - \]

<table>
<thead>
<tr>
<th>vijitaatma</th>
<th>= whose mind is under control</th>
<th>yogyuktH</th>
<th>= Karmyogi</th>
</tr>
</thead>
<tbody>
<tr>
<td>jitendriyaH</td>
<td>= who has conquered senses (and)</td>
<td>kurvan’</td>
<td>= while performing (action)</td>
</tr>
<tr>
<td>vishuddhaatma</td>
<td>= whose heart is pure (and)</td>
<td>api</td>
<td>= also</td>
</tr>
<tr>
<td>sarvbhootaatmbhootaatma</td>
<td>= the soul-like God of all the beings only is whose soul (such)</td>
<td>na, lipyate</td>
<td>= is not tainted</td>
</tr>
</tbody>
</table>

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)


\[ \text{And O Arjun!} - \]

<table>
<thead>
<tr>
<th>tatvavit’</th>
<th>= who knows the reality</th>
<th>nimishan’</th>
<th>= while closing eyes</th>
</tr>
</thead>
<tbody>
<tr>
<td>yuktH</td>
<td>= Saankhyayogi</td>
<td>api</td>
<td>= even</td>
</tr>
<tr>
<td>pashyan’</td>
<td>= while seeing</td>
<td>indriyaani</td>
<td>= all the senses</td>
</tr>
<tr>
<td>shrvn’</td>
<td>= while hearing</td>
<td>indriyaartheshu</td>
<td>= in their respective sense-objects</td>
</tr>
<tr>
<td>sprshan’</td>
<td>= while touching</td>
<td>vartante</td>
<td>= are operating</td>
</tr>
<tr>
<td>jighran’</td>
<td>= while smelling</td>
<td>iti</td>
<td>= thus</td>
</tr>
<tr>
<td>ashnn’</td>
<td>= while having food</td>
<td>dhaaryan’</td>
<td>= understanding</td>
</tr>
<tr>
<td>gachchhan’</td>
<td>= while walking</td>
<td>ev</td>
<td>= certainly</td>
</tr>
<tr>
<td>swapan’</td>
<td>= while sleeping</td>
<td>iti</td>
<td>= this</td>
</tr>
<tr>
<td>shwasan’</td>
<td>= while breathing</td>
<td>manyet</td>
<td>= believe (that I)</td>
</tr>
<tr>
<td>pralpan’</td>
<td>= while speaking</td>
<td>kinchit’</td>
<td>= anything</td>
</tr>
<tr>
<td>visrjan’</td>
<td>= while giving</td>
<td>na</td>
<td>= not</td>
</tr>
<tr>
<td>grhnan’</td>
<td>= while receiving (and)</td>
<td>karomi</td>
<td>= do</td>
</tr>
<tr>
<td>unnishan’</td>
<td>= while opening eyes (and)</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
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 ||

<table>
<thead>
<tr>
<th>yah</th>
<th>= A man who</th>
<th>sah</th>
<th>= he</th>
</tr>
</thead>
<tbody>
<tr>
<td>karmaani</td>
<td>= all actions</td>
<td>ambhsa</td>
<td>= by water</td>
</tr>
<tr>
<td>brahmni</td>
<td>= to God</td>
<td>padampatram’</td>
<td>= lotus leaf</td>
</tr>
<tr>
<td>aadhaay</td>
<td>= by offering (and)</td>
<td>iv</td>
<td>= just as</td>
</tr>
<tr>
<td>sangam’</td>
<td>= attachment</td>
<td>paapen</td>
<td>= by sin</td>
</tr>
<tr>
<td>tyaktva</td>
<td>= giving up (action)</td>
<td>na, lipyate</td>
<td>= is not tainted</td>
</tr>
<tr>
<td>karoti</td>
<td>= performs</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

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 –

<table>
<thead>
<tr>
<th>yoginH</th>
<th>= karmyogis (without the feeling of mine)</th>
<th>api</th>
<th>= also</th>
</tr>
</thead>
<tbody>
<tr>
<td>kevlaeH</td>
<td>= only</td>
<td>sangam’</td>
<td>= attachment</td>
</tr>
<tr>
<td>indriyaeH</td>
<td>= senses</td>
<td>tyaktva</td>
<td>= giving up</td>
</tr>
<tr>
<td>mansa</td>
<td>= mind</td>
<td>aatmshuddhye</td>
<td>= for the purification of the inner-self</td>
</tr>
<tr>
<td>buddhya</td>
<td>= intellect (and)</td>
<td>karm</td>
<td>= actions</td>
</tr>
<tr>
<td>kaayen</td>
<td>= with the body</td>
<td>kurvanti</td>
<td>= perform</td>
</tr>
</tbody>
</table>

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]

YuKtH, karmfalam’, tyaktva, shaantim’, aapnoti, naishthikeem’, AyuktH, kaamkaaren, faley, saktH, nibadhyate || 12 ||

By this alone –

<table>
<thead>
<tr>
<th>yuktH</th>
<th>= Karmyogi</th>
<th>ayuktH</th>
<th>= a man with a selfish motive</th>
</tr>
</thead>
<tbody>
<tr>
<td>karmfalam’</td>
<td>= of the fruit of actions</td>
<td>kaamkaaren</td>
<td>= inspired by desire</td>
</tr>
<tr>
<td>tyaktva</td>
<td>= by renouncing</td>
<td>faley</td>
<td>= to the fruit</td>
</tr>
<tr>
<td>naishthikeem’</td>
<td>= in the form of attainment of God</td>
<td>saktH</td>
<td>= being attached</td>
</tr>
<tr>
<td>shaantim’</td>
<td>= peace</td>
<td>nibadhyate</td>
<td>= gets bound</td>
</tr>
<tr>
<td>aapnoti</td>
<td>= attains (and)</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
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! –

vashi = who has overcome the inner-self, such a person who practices Saankhya-Yog

navdwaare = in the form of body with nine gates

dehi = man

purey = in the house

na = not

sarvkarmaani = all the actions

kurvan’ = while doing (and)

mansa = from mind

na = not

sannyasya = renouncing

kurvan’ = while getting done

sukham’ = blissfully (in the image of Sachidanandghan God)
aaste = 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, karttvrav’, na, karmaani, lokasya, srjati, prabhuH,
Na, karmfalsanyogam’, swabhaavH, tu, prvartate || 14 ||

And –

prabhuH = God

na = nor

lokasya = of men

karmfalsanyogam’ = contact with the fruit of actions (even)

na = neither

srjati = creates

karmaani = of the actions (and)

tu = but

na = nor

swabhaavH = nature (only)

karttvrav’ = of the doership

prvartate = 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)


vibhuH = (even) the Omnipresent God

aadatte = receives (but)

na = not

agyaanen = by ignorance

kasyachit’ = of anyone

gyaanm’ = knowledge

paapam’ = sin

aadvtam’ = is covered

ch = and

ten = by that alone
Photocopies of the Verses of Shrimadbhagavat Gita Chapter 5

| na         | = not (of anyone) | jantavH | = all ignorant men |
| sukrtam'   | = virtue         | muhyanti | = are being deluded |
| ev         | = only           |          |                    |

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', yешаam', naašitam', aatmanH,
Teshаam', aadityavat', gyaanm', praaškhyati, tatparam' | 16 |

| tu         | = but            | naašitam' | = has been destroyed |
| yешаam'    | = whose          | teshаam'  | = their (that)       |
| tat'       | = that           | gyaanm'   | = knowledge          |
| agyaanm'   | = ignorance      | aadityavat' | = like sun |
| aatmanH    | = of God         | tatparam' | = that Sachidanandghan God |
| gyaanen    | = by Tatvgyan    | praaškhyati | = illuminates |

But those whose that ignorance has been destroyed by the Tatvgyan of God, that knowledge of theirs like the sun illuminates that Sachidanandghan God. (16)

Tad’buddhayH, tadaatmaanH, tannishtaH, tatparaayanaH,
Gachchhanti, apunaraavrтtim', gyaananirdhootkalmashaH | 17 |

| tadaatmaanH | = whose mind is wholly merged in Him | tatparaayanaH | = men devoted to that God |
| tad’buddhayH | = whose intellect is wholly merged in Him (and) | gyaananirdhootkalmashaH | = becoming free from sins by knowledge |
| tannishtaH  | = who are constantly single-mindedly established in that Sachidanandghan God, (such) | apunaraavrтtim' | = 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     | hastini | = elephant |
| vidhyaavinay- | = endowed with learning | shuni   | = dog      |
| sampanne      | and humility      | ch      | = and      |
| brahmane      | = in Brahmin      | shwapaake | = outcaste |
| ch            | = and             | samdarshinH | = look with equanimity |
| gavi          | = cow             | 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)

\[
\text{Lh, ev, taiH, jitH, sargH, yeshaam', saamye, sthitam', manH, Nirdosham', hi, samm', brahm, tasmaat', brahmani, te, sthitaH} \mid 19 \mid
\]

\[
\begin{array}{ll}
\text{yeshaam'} &= \text{whose} \\
\text{manH} &= \text{mind} \\
\text{saamye} &= \text{in equanimity} \\
\text{sthitam'} &= \text{is situated} \\
\text{taiH} &= \text{by them} \\
\text{ih} &= \text{in this alive state} \\
\text{ev} &= \text{only} \\
\text{sargH} &= \text{entire world} \\
\text{jitH} &= \text{has been conquered}
\end{array}
\quad
\begin{array}{ll}
\text{hi} &= \text{because} \\
\text{brahm} &= \text{Sachidanandghan God} \\
\text{nirdosham'} &= \text{innocent (and)} \\
\text{samm'} &= \text{is the same to all} \\
\text{tasmaat'} &= \text{hence} \\
\text{te} &= \text{they} \\
\text{brahmani} &= \text{in Sachidanandghan God} \\
\text{sthitaH} &= \text{are situated}
\end{array}
\]

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)

\[
\text{Na, prhrshyet', priyam', praapya, na, udwijet', praapya, ch, apriyam', SthirbuddhiH, asammodH, brahmv'it, brahmi, sthitH} \mid 20 \mid
\]

\[
\begin{array}{ll}
\text{priyam'} &= \text{the pleasant} \\
\text{praapya} &= \text{obtaining} \\
\text{na, prhrshyet'} &= \text{does not rejoice} \\
\text{ch} &= \text{and} \\
\text{apriyam'} &= \text{the unpleasant} \\
\text{praapya} &= \text{obtaining}
\end{array}
\quad
\begin{array}{ll}
\text{na, udwijet'} &= \text{does not despair (that)} \\
\text{sthirbuddhiH} &= \text{steady intellect} \\
\text{asammodH} &= \text{free from doubt} \\
\text{brahmv'it} &= \text{knower of Brahm} \\
\text{brahmi} &= \text{in the Sachidanandghan Parbrahm God (always single-mindedly)} \\
\text{sthithH} &= \text{is situated}
\end{array}
\]

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)

\[
\text{Baahyasparsheeshu, asaktaatma, vindati, aatmani, yat', sukham', SaH, brahmyogyuukaatma, sukham', akshyam', ashnute} \mid 21 \mid
\]

And –

\[
\begin{array}{ll}
\text{baahyasparsheeshu} &= \text{in external sense-objects} \\
\text{asaktaatma} &= \text{with unattached mind (worshipper)} \\
\text{aatmani} &= \text{in the soul (situated)} \\
\text{yat' } &= \text{which (derived from meditation, Satvik)}
\end{array}
\quad
\begin{array}{ll}
\text{saH} &= \text{that} \\
\text{brahmyogyuukaatma} &= \text{person engrossed in the worship of Sachidanandghan Parbrahm God with an undivided attention}
\end{array}
\]
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, AadhvantH, kauntey, na, teshu, ramte, budhH || 22 ||

ye = which (these) senses and
sansparshjaH = born of union of sense-objects
bhogaH = all pleasures
te = they (though appear to be enjoyable to worldly-minded people)
hi = undoubtedly
duHkhyonayH = of suffering only
ev = are source (and)
aadhvantH = have a beginning and an end i.e. are transient (therefore)
kauntey = O Arjun!
budhH = a wise man
teshu = in them
na = not
ramte = 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)


yaH = a worshipper who
ih = in this human body
shareervimokshanaat' = the destruction of the body
praak' = before
ev = only
kaamkrodhod'hvam' = arising from lust and anger
vegam' = impulses
sodum' = in withstanding
shaknoti = becomes competent
saH = he only
narH = man
yuktH = is a yogi (and)
saH = he only
sukhi = 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, anthHsukhH, antaraaraamH, tatha, antarjyotiH, ev, yaH,
SaH, yogi, brahmrirvaanm’, brahmbhootH, adhigachchhati || 24 ||

yah = a man who  

ev = certainly  

antHsukhH = is happy within himself  

antaraaraamH = enjoys within his soul  

tatha = and  
yah = who  

antarjyotiH = is illuminated from within  

saH = he  

brahmbhootH = who has reached oneness with Sachidanandghan Parbhrghm God  

yogi = Saankhya-yogi  

brahmrirvaanm’ = peaceful Brah  

adhigachchhati = 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 Parbhrghm God attains the peaceful Brah. (24)

Labhante, brahmrirvaanm’, rishayH, ksheenklamsaH, ChhinndwaedhaH, yataatmanH, sarvbhoottie, rataaH || 25 ||

And –

ksheenklamsaH = those whose all sins have been destroyed  

chhinndwaedhaH = whose all doubts have been dispelled by knowledge  

sarvbhoottie = who in the welfare of all the living beings  

rataaH = are engaged (and)  

yataatmanH = whose conquered mind is firmly situated in God (those)  

rishayH = knower of Brah  

brahmrirvaanm’ = peaceful Brah  

labhante = 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 Brah attain the peaceful Brah. (25)


kaamkrodhviyuktaanaam’ = free from lust and anger  

yateenaam’ = for the learned men  

yatchetaaam’ = with conquered mind  

abhitH = in all respects  

viditaatmnaam’ = who have met Parbhrghm God  

brahmrirvaanm’ = peaceful Parbhrghm God (alone)  

vartate = is complete

For the learned men, who are free from lust and anger, who have conquered their mind, who have met Parbhrghm God, the peaceful Parbhrghm God is complete in all respects. (26)
Photocopies of the Verses of Shrimadbhagavat Gita Chapter 5

| Sparshaan’, krtva, bahiH, baahyaan’, chakshuH, ch, ev, antarey, bhruvoH, Praanaapaanau, samau, krtva, naasaabhyantarchaarinau | 27 |

| baahyaan’ = external               | samau = equal                    |
| sparshaan’ = sense-enjoyments      | krtva = making                   |
| (without contemplating on)         |                                  |
| bahiH = out                        | yatendriya-                      |
| ev = only                          | manobuddhiH = whose senses,      |
| krtva = expelling                  | mind and intellect have been     |
| ch = and                           | conquered (such)                 |
| chakshuH = the gaze                 | yaH = who                        |
| bhruvoH = eyebrows                 | mokshparaayanH = intent on       |
| antarey = in the middle (by fixing | liberation                      |
| and)                               | muniH = seer                     |
| naasaabhyantarchaarinau = moving   | vigatechchhaabhyakrodhH = has    |
| in the nostrils                    | become free from desire, fear    |
| praanaapaanau = incoming and       | and anger                        |
| outgoing breath                    | saH = he                         |
|                                   | sadaa = always                   |
|                                   | muktH = is liberated             |
|                                   | ev = 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)


| mam’ = me                          | sarvbhootaanaam’ = of all the living beings |
| yagyatpasaam’ = all religious      | suhrdam’ = friend i.e. selfless,          |
| rituals and austerities           | compassionate and loving, (such)          |
| bhoktaaram’ = enjoyer             | gyaatva = knowing in reality             |
| sarvlokmaheshvaram’ = Lord of the  | shaantim’ = peace                        |
| lords of all the worlds (and)     | richchhati = 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)
### अथ षष्ठोध्यायः

श्रीभगवानुवाच

उसके पश्चात् श्रीभगवान् बोले, हे अर्जुन।—

<table>
<thead>
<tr>
<th>य:</th>
<th>जो पुरुष</th>
<th>च</th>
<th>और (केवल)</th>
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</thead>
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<tr>
<td>कर्मफलम्</td>
<td>कर्मफलका</td>
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<tr>
<td>अनाश्रित:</td>
<td>आश्रय न लेकर</td>
<td>करतेवाला</td>
<td>करतैर्योग्य</td>
</tr>
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<td>करतेयोग्य</td>
<td>(संन्यासी)</td>
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</tr>
<tr>
<td>कर्म</td>
<td>कर्म</td>
<td>न</td>
<td>नहीं है</td>
</tr>
<tr>
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<td>च</td>
<td>तथा (केवल)</td>
</tr>
<tr>
<td>स:</td>
<td>वह</td>
<td>अक्रियः</td>
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<td>(योगी)</td>
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</tr>
<tr>
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<td>योगी है;</td>
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यम्, सन्न्यासम्, इति, प्राहुः, योगम्, तम्, विद्धि, पाण्डव, न, हि, असन्न्याससंकल्पः, योगी, भवति, कर्षचन।

इसलिये—

<table>
<thead>
<tr>
<th>पाण्डव</th>
<th>हे अर्जुन!</th>
<th>हि</th>
<th>क्योंकि</th>
</tr>
</thead>
<tbody>
<tr>
<td>यम्</td>
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<td>असन्न्यास̄-</td>
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</table>
आरूर्खोः, मुने:, योगम्, कर्म, कारणाम्, उच्च्यते,
योगारूढः, तस्य, एव, शम:, कारणाम्, उच्च्यते॥ ३॥
योगम् = योगम्
आरूर्खोः = {आरूढ़ होनेकी
मननशील पुरुषके
कर्म = {निष्कामभावसे
कारणाम् = हेतु
मुने: = {मननशील पुरुषके
(योगकी प्राणिम्)
शम: = {जो सर्वसंकल्पों-
(स: ), एव = वही (कल्पनामो)
कारणाम् = हेतु
उच्च्यते = कहा जाता है।

यदा, हि, न, इन्द्रियार्थेशु, न, कर्मसु, अनुषज्जेते,
सर्वसंकल्पसन्नासी, योगारूढः, तदा, उच्च्यते॥ ४॥

यदा = जिस कालेमं
न = न (तो)
इन्द्रियार्थेशु = {इन्द्रियोंके भोगोऽ॥
न = न
कर्मसु = कर्ममें
हि = ही
उच्च्यते = कहा जाता है।

उद्देतु, आत्मना, आत्मानम्, न, आत्मानम्, अवसाद्येतु,
आत्मा, एव, हि, आत्मन:; बन्धु:, आत्मा, एव, रिपु:, आत्मन:॥ ५॥

आत्मना = अपने द्वारा
आत्मानम् = {अपना (संसार-
उद्देतु = उद्दार को(और)
आत्मानम् = {अपने को
न = न

अवसाद्येतु = डालें;
हि = {क्योंकि
(यह मनुष्य)
आत्मा = आप
eव = ही तो
आत्मन: = अपना
बन्धु: = मित्र है (और)
आत्मा = आप
एव = ही
आत्मन: = अपना
सिद्ध: = शान्त हैं।
बन्धु:, आत्मा, आत्मन:, तस्य, येन, आत्मा, एव, आत्मना, जित:
अनात्मन: = तु, शान्ति, वर्तन्, आत्मा, एव, शान्ति। ॥ ६ ॥
येन = जिस
आत्मना = जीवात्माद्वारा
आत्मा = {मन: और इन्द्रियोऽनि
सहित शरीर}
अनात्मन: = सहित शरीर नहीं
जित: = जीता हुआ है,
तस्य = उस
अनात्मन: = जीवात्माका
आत्मा = आप
एव = ही
आत्मा = आप
शान्ति = शान्ति
शान्ति = सदृश
बन्धु: = मित्र है;
वर्तन् = वर्तता है।
जितात्मन:, प्रशान्तस्य, परमात्मा, समाहित:,
शीतोष्णसुखुखुः-खेपु, तथा, मानापमानयो: ॥ ७ ॥
और हे अर्जुन!—
शीतोष्ण- = {सदी-गर्मी और
सुखु:खेपु: = सुखु:खुः-खेपुःमें}
तथा = तथा
जितात्मन: = स्वाधीन
पुरूषके (ज्ञानमें)
परमात्मा = आत्मावले
सचिदानन्दन धन
मानापमानयो: = {मान और
अपमानमें}
परमात्मा = परमात्मा
समय: प्रकारसे
स्थित हैं अर्थात्
उसके ज्ञानमें
प्रशान्तस्य = {जिसके अन्त: करणकी वृत्तियाँ
भलीभांति शालि
नहीं, (ऐसे)
ज्ञानविज्ञानसत्सत्तमा, कूटस्थ:, विजितेन्द्रिय:,
युक्त:, इति, उच्यते, योगी, समलोष्टाश्मकार्जन:॥ ८ ॥

ज्ञानविज्ञान-
तुपत्तमा = { जिसका अन्त:-
करण ज्ञान--
विज्ञानसे तृप्त है, समलोष्टाश्म-
कार्जन: = { जिसके लिये-
सम्मानहैं, (वह)
कूटस्थ: = { जिसकी स्थिति
विकारहित है, योगी = योगी
युक्त: = { युक्त अर्थात्तः
भवन्त्राप्ण है,
विजितेन्द्रिय: = { जिसकी इन्द्रियाँ
भलीभाति जीती
हुई हैं (और)
उच्यते = कहा जाता है।

सुहृदद्वारार्यदासीनमध्यस्थङ्ग्रहन्द्वषुः,
साधुषु, अष्टि, च, पापेषु, समबुज्जसः; विशिष्यते॥ ९ ॥

सुहृदद्वारार्यदासीन-=
उदासीनौ, अष्टि = भी
मध्यस्थ: = मध्यस्थौ,
हेष्टवषृहाः = हेष्ट और
साधुपुन = धर्मसौभागोऽपि,
च = और
विशिष्यते = अत्यन्त श्रेष्ठ है।

योगी, युज्जीत, सत्तमाः, आत्मानम्, रहसि, स्थित:,
एकाकी, यत्चित्ततत्मा, निराशी:= अपरिग्रहः॥ १० ॥

इसलिये उचित है कि—

यत्चित्तत्तमा = { मन और
इन्द्रियोऽहित
शरीरको वशम्
रखनेवाला,
निराशी: = आश्विनहित (और)
अपरिग्रह: = संग्रहहित
योगी = योगी
एकाकी = अकेला ही
रहसि = एकांत स्थानमें
स्थित: = स्थित होकर
आत्मानम् = आत्माको
निराश: { निराश: (परमात्मामें)
सत्तमाः = (फरमात्मामें)
युज्जीत = लगावे।
The Knowledge of Gita is Nectar

शुचि, देशे, प्रतिष्ठाया, स्थिरम्, आसनम्, आत्मनः, न, अत्युच्छितम्, न, अतिनीचम्, चैलाजिनकुशोतर्म्॥ ११॥
कैसे कि—

शुचि = शुद्ध
देशे = [भूमिमें, (जिसके ऊपर क्रमशः)
चैलाजिन-कुशोतर्म् = [कुशा, मृगशाला
और वस्त्र बिचे
(जो)
न = न
अत्युच्छितम् = [बहुत ऊंचा है
(और)
तत्र = उस
एकाग्रम्, मनः, कृत्वा, यत्विचतिन्द्रियक्रियः
उपविषय, आसने, युज्यातु, योगम्, आत्मविशुद्धः॥ १२॥
और—

तत्र = उस
मनः = मनको
आसने = आसनपर
एकाग्रम् = एकाग्र
उपविषय = बैठकर
कृत्वा = करके
चित्त और
इन्द्रियांको
वत्विचतिन्द्रियक्रियः = [अना: करणकी
क्रियाएँकी
योगम् = योगका
युज्यातु = अभ्योस करे।
समम्, कायशिरोग्रीवम्, धारयन्, अचलम्, स्थिरः,
सम्प्रेर्या, नासिकाग्रम्, स्वम्, दिशा:, च, अनवलोकन्॥ १३॥

उसकी विधि इस प्रकार है कि—

कायशिरोग्रीवम् = [काया, सिर
और गलेको
समम् = समान (एवम्)
अचलम् = अचल
धारयन् = धारण करके
स्थिरः = स्थिर होकर,
च = और
स्वम् = अपनी
Photocopies of some of the Verses of Shrimadbhagavat Gita Chapter - 6

नासिकायाम् = नासिकाके अग्रभागपर
सम्प्रेक्ष्य = दृष्टि जमाकर, अन्य

प्रशान्तताम्, विगतभीः, ब्रह्मचारिनः, स्थितः,
मनः, संयम्य, मन्न्यतः, युक्तः, आसीत, मत्यः: \[स्पूर्त 14\]

ब्रह्मचारिनः = ब्रह्मचारीके तत्तथा मनः = मनको
स्थितः = स्थित संयम्य = रोककर
विगतभीः = भयहितः (तथा) मन्न्यतः = मुझमें चित्तवाला
प्रशान्तताम् = भलीभावित शान्ति: (और)
अन्तःकरणः मत्यः = मेरे पश्चात होकर
युक्तः = सावधान योगी आसीत = स्थित होकरै।

युज्ञः, एवः, सदा, आत्मानः, योगी, नियतमानसः,
शान्तिम्, निर्वाणपरमाम्, मत्स्यंपायम्, अधिगच्छिति \[स्पूर्त 15\]

नियतमानसः = वशमें किये हुए मनवाला
वोगी = योगी
एवः = इस प्रकार
आत्मानः = आत्माको

युज्ञः = लगता हुआ
मत्स्यंपायम् = मुझमें रहनेवाली
निर्वाणपरमाम् = परमानन्दकी
शान्तिम् = शान्ति
अधिगच्छिति = प्राप्त होता है।

न, अति, अशना, तु, योग, असि, न, च, एकात्माः, अनशना,
न, च, अति, स्वप्नसीलस्य, जाग्रतः, न, एव, च, अर्जुन \[स्पूर्त 16\]
The Knowledge of Gita is Nectar

| अर्जुन   | = हे अर्जुन! (यह) | व | = तथा |
| योगः    | = योग | न | = न |
| न        | = न | अति | = बहुत |
| तु       | = तो | स्वपनशीलस्य | = शयन करनेके |
| अति     | = बहुत | स्वपनशीलस्य | = स्वभाबवाले का |
| अश्नतः   | = खाने वाले का | व | = और |
| व        | = और | न | = न (सदा) |
| न        | = न | जाग्रतः | = जागने वाले का |
| एकान्तम्  | = बिलकुल | एम | = ही |
| अनश्नतः  | = न खाने वाले का | अति | = सिद्द होता है। |

युक्ताहारविहारस्य, युक्तचेष्टस्य, कर्मसु, युक्तस्वप्नावबोधस्य, योगः, भवति, दुःखहा॥ १७॥

| दुःखहा | = [दुःखोंका नाश करनेवाला] | युक्तचेष्टस्य | = [यथायोग चेष्टा करनेवालेका (और)] |
| योगः    | = योग (तो) | युक्तचेष्टस्य | = [यथायोग सोने करनेवालेका] |
| युक्ताहार- विहारस्य | = [यथायोग आहार-विहार करनेवालेका,] | युक्तस्वप्नाव- बोधस्य | = [तथा जागनेवालेका (ही सिद्द)] |
| कर्मसु   | = कर्मों में | भवति      | = होता है। |

तम्, विद्यात्, दुःखस्योगवियोगम्, योगसिद्धिश्च, स्.: निश्चयेन, योक्तव्यः, योगः, अनिविरणचेतसा॥ २३॥

| दुःखस्योग- वियोगम् | = [दुःखों रूप संसारके संयोगसे रहित है (तथा)] | योगः | = योग |
| योगसिद्धिश्च  | = जिसका नाम योग है, | अनिविरणचेतसा | = [न उक्ततये हुए अर्थात जैसे और चित्तसे] |
| तम्          | = उसको | निश्चयेन  | = निश्चयपूर्वक |
| विद्यात्       | = जानना चाहिये। | योक्तव्यः | = करना कर्त्तव्य है। |
सर्वभूतिस्थितम्, यः, माम्, भजति, एकत्वम्, आस्थितः,
सर्वथा, वर्तमान:, अपि, स:, योगी, मथि, वर्तते || ३१ ||

इस प्रकार—

<table>
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<tr>
<th>यः</th>
<th>जो पुरुष</th>
<th>सः</th>
<th>वाह</th>
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<tr>
<td>एकत्वम्</td>
<td>एकीभावम्</td>
<td>योगी</td>
<td>योगी</td>
</tr>
<tr>
<td>आस्थितः</td>
<td>स्थित होकर</td>
<td>सर्वथा</td>
<td>सब प्रकारसे</td>
</tr>
<tr>
<td>सर्वभूतिस्थितम्</td>
<td>सम्पूर्ण भूतोम्</td>
<td>वर्तमानः</td>
<td>बरतता हुआ</td>
</tr>
<tr>
<td>माम्</td>
<td>मुख सचिवादनदनम्</td>
<td>अपि</td>
<td>भी</td>
</tr>
<tr>
<td>भजति</td>
<td>भजता है,</td>
<td>मथि</td>
<td>मुझें (ही)</td>
</tr>
</tbody>
</table>

आत्मोपपम्येन, सर्वत्र, समम्, पश्यति, यः, अर्जुन,
सुखम्, वा, यदि, वा, दुःखम्, सः, योगी, परम:, मत: || ३२ ||

और—

| अर्जुन | है अर्जुन! | यदि, वा | अथवा |
| यः | जो योगी | दुःखम् | दुःखको (भी) |
| आत्मोपपम्येन | अपनी भाँति* | समम् | सबमें सम |
| सर्वत्र | सम्पूर्ण भूतोम् | देखता है), |
| समम् | सम | सः | वाह |
| पश्यति | देखता है | योगी | योगी |
| वा | और | परम: | परम श्रेष्ठ |
| सुखम् | सुख | मत: | माना गया है |

अस्साशयम्, महाबाहो, मन:, दुनिग्रहम्, चलम्,
अभ्यासेन, तु, कौन्तेय, वैराग्येन, च, गृह्यते || ३५ ||
असंयतत्त्वना, योग:, दुःखाप:, इति, मे, मति:, वश्यात्मना, तु, यत्ता, शक्य:, अवापुम, उपायत: ॥ ३६ ॥

असंयतत्त्वना, तु, यत्ता, शक्य:, अवापुम, उपायत: ॥ ३६ ॥

इत्यादि अर्जुन बोले—

कृष्ण = हे श्रीकृष्ण! कृष्ण = हे श्रीकृष्ण! योगकी सिद्धिको योगकी सिद्धिको अर्थात् भगवत्— अर्थात् भगवत्—
श्रद्धाया, उपेत= जो योगमें श्रद्धा रखनेवाला है, किंतु संयमी नहीं है, कामु = किस अयतिः अप्राप्य = न प्राप्त होकर
इति = इस कारण अन्ततःकामु = कामु
योगात= जिसका मन योगसे विचित्रित हो गतिम् = गतिको
चलितमानसः= यथा है, (ऐसा राजतिः = प्राप्त होता है। साथक योगी)
| कक्षित, न, उभयविभाष्ट:, छिन्नाभ्रम:, इव, नस्यति, अप्रातिष्ठ:, महाबाहो, विमूढ:, ब्रह्मण:, पथि || 38 ||
| --- | --- |
| महाबाहो = हे महाबाहो! | छिन्नाभ्रम = छिन-भ्रमन |
| कक्षित् = क्या (वह) | बादलकी |
| ब्रह्मणः = भगवतप्राप्तिके | इव = भोति |
| पथि = मार्गमें | दोनों औरसे भ्रष्ट |
| उभयविभाष्टः = होकर | होकर |

| विमूढः = मोहित (और) | न, नस्यति = नस्त तो नहीं |
| अप्रातिष्ठः = अश्रयन्नहित पुष्प | हो जाता?

| एतत्, मे, संशयम्, कृष्ण, छेत्रम्, अहंसि, अश्रेष्ठः; | त्वदन्यः: संशयस्य, अस्य, छेत्रा, न, हि, उपपद्याते || 39 ||
| कृष्ण = हे श्रीकृष्ण! | हि = क्योंकि |
| मे = मेरे | त्वदन्यः = आपके सिवा |
| एतत् = इस | दूसरा |
| संशयम् = संशयको | अस्य = इस |
| अश्रेष्ठः = संपूर्णपृष्टे | संशयस्य = संशयका |
| छेत्रम् = छेदन करनेके लिये (आप ही) | छेत्रा = छेदन करनेवाला |
| अहंसि = योग्य हैं; | न, उपपद्याते = मिलना सम्भव |

| पार्थ, न, एव, इह, न, अमुत्र, विनाशः, तस्य, विद्धते, न, हि, कल्याणकृतः, करिचितः, दुर्गतिम्, तात, गच्छति || 40 ||
| पार्थ = हे पार्थ! | तात = हे प्यारे! |
| तस्य = इस पुष्पका | आत्मेदारके |
| न = न (तो) | लिये अर्थात् |
| इह = इस लोकमे | कल्याणकृत= भगवतप्राप्तिके |
| विनाशः = विनाश | लिये कर्म |
| विद्धते = होता है (और) | करनेवाला |
| न = न | करनेवाला |
| अमुत्र = परलोकमें | करिचितः = कोई भी मनुष्य |
| एव = हि; | दुर्गतिम् = दुर्गतिको |
| हि = क्योंकि | न, गच्छति = प्राप्त नहीं होता। |
प्राय, पुण्यकृताम्, लोकान्, उषित्वा, शाश्वति:, समा:, शुचीनाम्, श्रीमताम्, गेहे, योगभ्रष्ट:, अभिजायते॥ ४५ ॥

किंतु वह—

योगभ्रष्टः = योगभ्रष्ट पुरुष
शाश्वति: = बहुत
समा: = वर्षाृतक
पुण्यकृताम् = पुण्यवानोके
लोकोको अर्थतु
उषित्वा = {निवास करके
स्वामि उत्तम
शुचीनाम् = शुद्ध आचरणावले
लोकोको
श्रीमताम् = श्रीमान पुरुषोके
गेहे = घरमें
प्राय = {प्रात होकर,
(उनमें)
अभिजायते = जन्म लेता है।

अथवा, योगिनाम्, एव, कुले, भवित्, श्रीमताम्,
एतत्, हि, दुर्लभ्यताम्, लोके, जन्म, यत्, ईदृशम्॥ ४६ ॥

अथवा = {अथवा
(लेकिन पुरुष
उन लोकों में न
जाकर)
इदृशम् = इस प्रकारका
यत् = जो
एतत् = यह

श्रीमताम् = ज्ञानवान्
जन्म = जन्म है, (सो)
यथा = संसारमें
एव = हि
हि = नि:संदेह
कुले = कुलमें
दुर्लभ्यताम् = अत्यन्त दुर्लभ है।

तत्र, तम्, बुद्धिसंयोगम्, लभते, पौरवेदीहिकम्,
यति, च, तत:, भूय:, संसिद्धाँ, कुरुनन्दन॥ ४७ ॥

और वह पुरुष—

तत्र = वहाँ
तम् = उस
पौरवेदीहिकम् = {पहले शरीरमें
संग्रह किये हुए
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Photocopies of some of the Verses of Shrimadbhagavat Gita Chapter - 6

बुद्धिसंयोगम्
रूप योगके संस्कारोको
(अनायास ही)
लभते = प्राप्त हो जाता है
च = और
कुरुन्नदन = हे कुरुन्नदन!

पूर्वभ्यासेन, तेन, एव, हियते, हि, अवशः, अपि, सं,
जिज्ञासु:, अपि, योगस्य, शब्दप्रभा, अतिवर्तते॥ ४४ ॥

और—

स: = वह (श्रीमानोंके घरमें जन्म)
लेनेवाला योगप्रभु)
अवशा: = पराशिन हुआ
अपि = भी
तेन = उस
पूर्वभ्यासेन = फहरोंके अभ्याससे
एव = हि
हि = [नि:संदेह
(भावानुकी ओर)]

अतिवर्तते = उल्लेखन कर
जाता है।

प्रयत्नातः, यत्मानः, तृ, योगी, संशुद्धकिलिविषः;
अनेकजन्मसंसिद्धः, ततः, याति, पराम, गतिम्॥ ४५ ॥

तृ = परमुः
प्रयत्नातः = प्रयत्नपूर्वक
यत्मानः = अभ्यास किये गये
योगी = योगी (तो)
अनेकजन्मसंसिद्धः = [जन्मोंके संस्कार-
(बलसे इसी]

जन्ममें संसिद्ध होकर
संशुद्धकिलिविषः = [सम्पूर्ण पापोंसे
(रहित हो)
पराम, गतिम् = परमगतिको
याति = प्राप्त हो जाता है।
योगिनामु, अपि, सर्वेशामु, मद्गतेन, अन्तरात्मना,
श्रद्धावान्, भजते, यः, माम्, सः, मे, युक्तमः, मतः। ॥ ४७ ॥

और हे धन्याः!—

माम् = मुझको (निर्त्तर)
भजते = भजता है,
सः = वह योगी
मे = मुझे
युक्तमः = परम्श्रेष्ठ
मतः = मान्य है।
Photocopies of some of the Verses of Shrimadbhagavat Gita Chapter - 6

Chapter Six

God said

AnaashritH, karmfalam’, kaaryam’, karm, karoti, yaH, SaH, sannyasi, ch, yogi, ch, na, niragniH, na, ch, akrinyaH || 1||

After that, Shri God said, O Arjun! –

yaH = he who
karmfalam’ = fruit of actions
anaashritH = without depending on
kaaryam’ = obligatory
karm = action
karoti = performs
saH = he
sannyasi = Sanyasi

ch = and
yogi = yogi
ch = and (only)
niragniH = who renounces fire (Sanyasi)
na = (is) not
ch = and (only)
akrinyaH = who renounces activities (Yogi)
na = (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’, sannyasam’, iti, praahuH, yogam’, tam’, viddhi, Pandav, Na, hi, asannyastsankalpH, yogi, bhavti, kashchan || 2||

Therefore –
pandav = O Arjun!
yam’ = which
sannyasam’ = Sanyas
iti = as
praahuH = is called
tam’ = that only (you)
yogam’ = Yog

viddhi = know
hi = because
asannyast-sankalpH = who has not given up desires
kashchan = anyone
yogi = yogi
na = not
bhavti = 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)

AaurukshoH, muneH, yogam’, karm, kaarnam’, uchyaate, Yogaarudasya, tasya, ev, shamH, kaarnam’, uchyaate || 3||

yogam’ = in yog
aarukshoH = who aspires to become firm
muneH = for a contemplative man (in the attainment of yog)
karm = to perform action without any desire
tasya = that
yogaarudasya = man firm in yog
shamH = the absence of all desires
(saH), ev = that only (welfare)
The Knowledge of Gita is Nectar

kaaram’ = cause
uchyate = is said to be (and on becoming firm in yog)

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, karsmu, anushjjate, Sarvsankalpsannyaasi, yogaarudH, tada, uchyte || 4 ||

yada = when
na = neither
indriyaartheshu = in the pleasures of senses (and)
na = nor
karsmu = in actions
hi = only
anushjjate = gets attracted
tada = then
sarvsankalpsannyaasi = a man who has renounced all desires
yogaarudH = firm in yog
uchyte = 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)


aatmna = by oneself
aatmaanam’ = one’s (from ocean of world)
uddhret’ = lift (and)
aatmaanam’ = oneself (degrade)
na = not
avsaadayet’ = put
hi = because (this man)
aatma = oneself
ev = only
aatmanH = one’s own
bandhuH = is friend (and)
aatma = oneself
ev = only
aatmanH = one’s own
ripuH = 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, jithH, AnaatmanH, tu, shatrutve, vartet, aatma, ev, shatruvat’ || 6 ||

yen = which
aatmna = by embodied soul
aatma = the body along with mind and senses
bandhuH = is friend
tu = and
anaatmanH = by whom the body along with mind and senses has not been conquered, for him
Photocopies of some of the Verses of Shrimadbhagavat Gita Chapter - 6  

jitH = has been conquered  
tasya = that  
aatmanH = of embodied soul  
aatma = oneself  
ev = only  
shatrut' = like an enemy  
shatrutve = antagonistically  
vartet = 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, maanaapmaaanyoH || 7||
And O Arjun! –

Sheetoshn-sukhduHkheshu = in cold-heat and joy-sorrow etc  
jitaatmanH = (in the knowledge) of a man with an independent soul  
tatha = and  
parmatma = Sachidanandghan God  
maanaapmaaanyoH = in honour and ignominy  
smaaHitH = fully established i.e. there is nothing in his knowledge except God  
prshaantasya = who is absolutely 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, kootastH, vijitendriyaH,
YuktH, iti, uchyate, yogi, samloshaashmkaanchanH || 8||

Gyaanvigyaan-trptaatma = whose inner-self is content with knowledge and special knowledge  
yogi = yogi  
kootastH = who is free from defects  
YuktH = has attained God

vijitendriyaH = whose senses have been adequately conquered (and)  
iti = this  
samloshaashm-kaanchanH = to whom clay, stone and gold are alike (that)  
uchyate = is said

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,
Saadhushu, api, ch, paapeshu, sambuddhiH, vishishyate || 9||

Suhrnmitraaryudaaseen-madhyasthdweshyabandhushu = well-wishers, friends, foes, neutrals, mediators, inimicals, and in relatives  
paapeshu = in sinners  
api = also
The Knowledge of Gita is Nectar

saadhushu = in righteous  sambuddhiH = who looks upon equally
ch = and  vishishyate = 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, sthitH,
Ekaaki, yachitaatma, niraashiH, aprigrhrH || 10 ||

Therefore, it is appropriate that –

yachitaatma = who keeps his body along with mind and senses under control
rahsi = in solitary place

niraashiH = free from expectations (and)
sthitH = having established

apigrhrH = free from possession
aatmaanam' = soul

yogi = yogi
sattam' = constantly (in God)
ekaaki = alone
yunjeet = 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, pritishtaaapya, sthiram', aasanam', aatmanH,
Na, atyuchchhrtam', na, atineecham', chailaajinkushottaram' || 11 ||

How –

shuchau = pure
na = nor
deshe = place
atyuchchhrtam' = very high (and)

pritishtaaapya = having placed

chailaajinkushottaram' = Kush grass, a deerskin and cloth are spread (thereon, one upon another)
atineecham' = very low (such)

aasanam' = seat

aatmanH = his

sthiram' = firmly

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, yachitendriyakiyBh,
Upvishya, aasne, yunjyaat', yogam', aatmvishuddhye || 12 ||

And –

tatr = that
ekaagrm' = concentrating

aasne = on seat
krtva = for the purification

upvishya = sitting
of the inner-self

atyuchtendriyakiyH = controlling the functions of the mind and senses
yogam' = of yog

manH = mind
yunjyaat' = 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)


Its method is like this –

| kaayshirogveevam’ | = the trunk, head and neck |
| kaayshirogveevam’ | = the trunk, head and neck |
| samm’ | = straight (and) |
| achlam’ | = steady |
| dhaaryan’ | = keeping |
| ch | = and |
| sthirH | = remaining still |
| swam’ | = his |
| naasikaagrm’ | = on the tip of nose |
| samprekshya | = fixing the gaze |
| dishH | = (other) directions |
| anvalokyang’ | = not looking |

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, brahmchaairiverte, sthitH, ManH, sanyamya, machchitH, yukth, aaseet, matparH || 14||**

| brahmchaairiverte | = in the vow of celibacy |
| brahmchaairiverte | = in the vow of celibacy |
| sthitH | = firm |
| vigatabhiH | = fearless (and) |
| prshaantaatma | = with completely calm inner-self |
| yukth | = the vigilant Yogi |
| manH | = mind |
| sanyamya | = restraining |
| machchitH | = with mind fixed in me |
| matparH | = absorbed in me |
| aaseet | = 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, niyatmaanasH, Shaantim’, nirvaanparmaam’, matsansthama’am, adhigachchhati || 15||**

| niyatmaanasH | = with restrained mind |
| niyatmaanasH | = with restrained mind |
| yogi | = yogi |
| evam’ | = thus |
| aatmaanam’ | = soul |
| sadaa | = constantly (in my, God’s, image) |
| yunjan’, | = engaging |
| matsansthama’am’ | = residing in me |
| nirvaanparmaam’ | = height of supreme bliss |
| shaantim’ | = peace |
| adhigachchhati | = 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’, anashnathH, Na, ch, ati, swapnsheelasya, jaagrthH, na, ev, ch, Arjun || 16||**
The Knowledge of Gita is Nectar

Arjun = O Arjun! (This)  ch = and
yogH = yog  na = not
na, tu = neither  ati = a lot
ati = a lot  swapnshealasya = of one who tends to sleep
ashnathH = of one who eats  ch = and
ch = and  na = not
na = not  jaagrthH = of one who (always) remains awake
ekaantam' = at all  ev = only
anashnath = of one who does not eat  asti = 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)

Yuktaahaarvihaarasa, yuktheshtasya, karmsu, Yuktswapnaaavbodhasya, yogH, bhavti, duHkhha  || 17||

duHkhha = which destroys miseries  yuktheshtasya = who is regulated in performing (and)
yogH = Yog  yuktswapnaaavbodhasya = who is regulated in sleeping and waking
yuktaahaarvihaarasa = who is regulated in diet and recreation  bhavti = is (successful)
karmsu = 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', duHkhsanyogyviyogam', yogsangyitam', SaH, nishchayen, yoktavyaH, yogH, anirvnnchetsa  || 23||

duHkhsanyogyviyogam' = free from contact with the sorrow-like world (and)  saH = that
yogH = yog  yogsangyitam' = whose name is Yog
anirvnnchetsa = unwearied i.e. with a patient and enthusiastic mind

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 –
Photocopies of some of the Verses of Shrimadbhagavat Gita Chapter - 6

| yaH          | = he who          | saH          | = that          |
| ekatvam’     | = in oneness      | yogi         | = yogi          |
| aasthitH     | = being established | sarvatha    | = in every respect |
| sarvbhootsthitam’ | = residing in all beings as their own self | vartmaanH | = while dealing |
| maam’        | = me, Sachidanandghan Vasudev | api         | = even          |
| bhajti       | = worships        | mayi         | = in me (only)  |
|              |                    | vartate      | = 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)


| Arjun          | = O Arjun!          | sukham’   | = joy          |
| yaH            | = a Yogi who         | yadi, va  | = and (also)   |
| aatmaupamyen   | = like himself       | duHkham’  | = sorrow (sees equally in everyone) |
| sarvatr        | = in all living beings | saH        | = that         |
| samam’         | = equally            | yogi      | = Yogi         |
| pashyati       | = sees               | paramH    | = supreme      |
| va             | = and                | matH      | = 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 ||

| mahaabaaho    | = O Mighty-armed!   | kauntey    | = O son of Kunti, Arjun! (It) |
| asanshyam’    | = undoubtedly       | abhyaasen  | = by practice      |
| manH          | = the mind           | ch         | = and               |
| chalam’       | = is restless (and)  | vairaagyen | = by detachment    |
| durnigraham’  | = is hard to control | grhyate    | = is controlled     |
| tu            | = 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)

Asanytaatmna, yogH, dushpraapH, iti, me, matiH, Vashyaatmna, tu, yatataa, shakyaH, avaaptum’, upaayath || 36 ||

| asanytaatmna | = by a person whose mind is not under control | upaayath | = through practice (its) |
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)

On this, Arjun said –

O Shri Krishna! He who has faith in yoga, but who is not abstinent; therefore in the final moments, whose mind has become deviated from yoga, such a worshipper yogi failing to achieve accomplishment of yoga i.e. to meet God, attains which state. (37)

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)
Photocopies of some of the Verses of Shrimadbhagavat Gita Chapter - 6

asheshatH = completely
cchetum' = to slash (you alone)  
archas = are worthy

chhetta = one who slashes
na, uppadyate = is not possible to find

O Shri Krishna! Only you are worthy of completely slashing this doubt of mine, because it is not possible to find anyone other than who you slashing this doubt. (39)

Paarth, na, iv, ih, na, amutr, vinaashH, tasya, vidyate,
Na, hi, kalyaankrt', kashchit', durgatim', taat, gachchhati || 40||

When Arjun asked this, Lord said –

paarth = O Paarth!
tasya = of that man
na = neither
ih = in this world
vinaashH = destruction
vidyate = happens (and)
na = not
amutr = in the other world

ev = only
hi = because

kalyaankrt' = who acts for self-welfare

i.e. for attainment of God
taat = O dear!
kashchit' = anyone
durgatim' = evil plight

na, gachchhati = does not attain

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, punyakrtaam', lokaan', ushitva, shaashvatiiH, samaaH,
Shucheenaam', shreemataaam', gehe, yogbhrashtH, abhijaayate || 41||

But that –

yogbhrashtH = man who has strayed from Yog
punyakrtaam' = of those who perform
meritorious deeds
lokaa' = to the worlds i.e. heaven etc
superior worlds
praapya = attaining (in them)
shaashvatiiH = many

samaaH = for years
ushitva = residing (then)
shucheenaam' = pious

shreemataaam' = of noble people
gehe = in home
abhijaayate = 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', iiddrsham' || 42||

athva = or (a recluse instead of going
to those worlds)

dheemtaam' = learned

yoginaam' = yogis

iiddrsham' = this kind of

yat' = that
etat' = this
janm = birth
The Knowledge of Gita is Nectar

| ev    | = only          | loke   | = in the world |
| kuley | = in the family | hi     | = certainly   |
| bhavti| = takes birth (but) | durlabhtaram’ | = 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 birth is certainly extremely rare in the world. (42)

Tatr, tam’, buddhisanyogam’, labhte, paurvdehikam’, Yatate, ch, tatH, bhooyH, sansiddhau, kurunandan ||43||

And that man –

tatr    = there

tam’    = that

paurvdehikam’    = accumulated in the previous body

buddhisanyogam’    = destined intellect i.e. impressions of Yog in the form of even-mindedness (spontaneously)

labhte    = attains

ch    = and

yatate    = strives

kurunandan    = O Kurunandan!
tatH    = through its effect (he)
bhooyH    = then

sansiddhau    = for the accomplishment of attainment of God (harder than before)

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)

Poorvaabhyasaen, ten, ev, hriyate, hi, avashH, api, saH,
JigyaasuH, api, yogasya, shabdbrahm, ativartate ||44||

And –

saH    = he (who had strayed from Yog, born in the noble family)

avashH    = while being dependent

api    = even

ten    = that

poorvaabhyasaen    = by the previous practice

ev    = only

hi    = certainly (towards God)

hriyate    = is attracted (and)
yogasya    = of Yog in the form of even-mindedness

jigyaasuH    = inquisitive

api    = also

shabdbrahm    = the fruit of actions performed with some motive as mentioned in the Vedas

ativartate    = violates

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, sanshuddhkbishH,
AnekjanmsansiddH, tatH, yaati, paraam’, gatim’, ||45||
Photocopies of some of the Verses of Shrimadbhagavat Gita Chapter - 6

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)

\[
\begin{align*}
\text{tu} & = \text{but} & \text{sanshuddhikilbishH} & = \text{becoming free from all the sins} \\
\text{pryatnaat'} & = \text{diligently} & \text{tatH} & = \text{then immediately} \\
\text{yatmaanH} & = \text{who practises} & \text{paraam', gatim'} & = \text{supreme salvation} \\
\text{yogi} & = \text{Yogi} & \text{yaati} & = \text{attains} \\
\text{anejanmsansiddH} & = \text{being successful in this very birth with the power of the impressions of several previous births}
\end{align*}
\]

Because –

\[
\begin{align*}
\text{yogi} & = \text{Yogi} & \text{karmibhyaH} & = \text{even to those who perform action with a motive} \\
\text{tapasvibhyaH} & = \text{to ascetics} & \text{yogi} & = \text{yogi} \\
\text{adhiH} & = \text{is superior} & \text{adhiH} & = \text{is superior} \\
\text{gyaanibhyaH} & = \text{to those well-versed in the scriptures} & \text{tasmaat'} & = \text{by this} \\
\text{api} & = \text{also} & \text{arjun} & = \text{O Arjun! (You)} \\
\text{adhiH} & = \text{superior to} & \text{yogi} & = \text{yogi} \\
\text{matH} & = \text{is regarded as} & \text{bhav} & = \text{be} \\
\text{ch} & = \text{and}
\end{align*}
\]

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)

\[
\begin{align*}
\text{Yoginaam', api, sarveshaam', mad'gaten, antaraatmna,} & \text{Shraddhaavaan', bhajte, yaH, maam', saH, me, yuktatamH, matH} & \text{47} \\
\text{And O dear! –} & \\
\text{sarveshaam'} & = \text{all} & \text{maam'} & = \text{me (constantly)} \\
\text{yoginaam'} & = \text{among yogis} & \text{bhajte} & = \text{worships} \\
\text{api} & = \text{also} & \text{saH} & = \text{that yogi} \\
\text{yaH} & = \text{he who} & \text{me} & = \text{me} \\
\text{shraddhaavaan'} & = \text{devout yogi} & \text{yuktatamH} & = \text{best} \\
\text{mad'gaten} & = \text{focussed on me} & \text{matH} & = \text{is considered to be} \\
\text{antaraatmna} & = \text{with the inner-soul}
\end{align*}
\]

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)
अथ सप्तमोऽध्यायः

पार्थ = हे पार्थ!
मयः, आस्तकमनः = अनन्य प्रेमसे
आस्तकमनः = {मुझमें आस्तकचित (तथा अनन्य भावसे)}
सम्प्रम् = {सम्पूर्ण विभूति, बल, ऐश्वयादि}
गुणोऽसे युक्त,
सबके आत्मरूप
मदाश्रयः = {मेरे परायण होकर}
योगम् = योगमें
युज्ञन् = लगा हुआ (तु) तत् = उसको
यथा = जिस प्रकारसे श्रृणु = सुन।

ज्ञानम्, ते, अहम्, सविज्ञानम्, इदम्, वक्ष्यामि, अशेषतः,
यत्, जात्वा, न, इह, भूयः, अन्यत्, ज्ञात्वयम्, अवशिष्यते।। २ ॥

अहम् = में
ते = तेरे लिये
इदम् = इस
सविज्ञानम् = विज्ञानसहित
ज्ञानम् = तत्वज्ञानको
अशेषत् = सम्पूर्णतया
वक्ष्यामि = कहूँगा,
यत् = जिसको
जात्वयम् = जाननेवैयथ
न, अवशिष्यते = {शेष नहीं रह

मनुष्याः, सहस्रे, करिचतु, यतिः, सिद्धे,
यतताम्, अपि, सिद्धानाम्, करिचतु, माम्, बेत्ति, तत्त्वः।। ३ ॥
भूमि: = पृथ्वी,
आप.: = जल,
अनल: = अग्नि,
वायु: = वायु,
खम् = आकाश,
मन: = मन,
बुद्धि: = बुद्धि,
च = और
अहंकार: = अहंकार
एव = भी—
इति = इस प्रकार
इयम् = यह
अष्टि = आठ प्रकारसे
भिन्ना = विभाजित
मे = मेरी
प्रकृति: = प्रकृति है
इयम् = (आठ प्रकारके
तु = तो
अपरा = जड़ प्रकृति है
(और)
अपरा = जड़ प्रकृति है
(और)
महाबाहो = हे महाबाहो!
इति = इससे
अन्याय = हृदसरीको,
यथा = जिससे
इदम् = यह (सम्पूर्ण)
जगत् = जगत्
धार्यते = { धारण किया
मे = मेरी
जीवभूताय = जीवरूपा
पराय = परा अर्थात् चेतन
प्रकृतिम् = प्रकृति
विद्विद् = जान।
The Knowledge of Gita is Nectar

| एतद्योनीनि, भूतानि, सर्वाणि, इति, उपधारयं, अहम्, कृतस्तथा, जगते:, प्रभवे:, प्रलये:, तथा || ६ ||
| और हे अर्जुन! तू—
| इति = ऐसा | कृतस्तथा = सम्पूर्ण
| उपधारयं = समझ (कि) | जगते: = जगतुका
| सर्वाणि = सम्पूर्ण | प्रभवे: = प्रभव
| भूतानि = भूत | तथा = तथा
| इन दोनों प्रकृतियोऽसे हि उत्तम होनेवाले हैं (और) प्रलयं हैं ||
| अन्यथा में || (अर्थात् सम्पूर्ण जगतुका मूल कारण हूँ)

| मनः, परतरम्, न, अन्यतः, किंतु, अस्ति, धन०ज्ञय, मयि, सर्वम्, इदम्, प्रोतम्, सूते, मणिगणाः, इह || ७ ||
| इसलिये—
| धन०ज्ञय = हे धन०ज्ञय! | इदम् = यह
| मनः = मुझसे | सर्वम् = सम्पूर्ण (जगत्)
| अन्यतः = भिन्न दूसरा | सूते = सूत्रमें (सूत्रके)
| किंतु = कोई भी | मणिगणाः = मणियोऽके
| परतरम् = परम (कारण) | इह = सदृश
| न = नहीं | मयि = मुझमें
| अस्ति = है। | प्रोतम् = गुँथा हुआ है।
| रसः, अहम्, अस्तु, कौन्तेय, प्रभा, अस्मि, शासिसूर्योऽः, प्रणवः, सर्ववेदेशु, शब्दः, खे, पौरुषम्, नृषु || ८ ||

| कौन्तेय = हे अर्जुन! | अस्मि = हूँ,
| अहम् = में | सर्ववेदेशु = सम्पूर्ण वेदोऽमें
| अस्तु = जलमें | प्रणवः = ओऽकार (हूँ),
| रसः = रस (हूँ), | खे = आकाशमें
| शासिसूर्योऽः = चन्द्रमा और | शब्दः = शब्द (और)
| सूर्यमें | नृषु = पुरुषोमें
| प्रभा = प्रकाश | पौरुषम् = पुरुषत्व (हूँ)।
पुण्यः, गन्धः, पृथिवयाम्, च, तेजः, च, असि, विभावसी, जीवनम्, सर्वभूतेषु, तपः, च, असि, तपस्विख्।।

तथा में—

पृथिवयाम् = पृथ्वीमें | सर्वभूतेषु = सम्पूर्ण भूतोमें
पुण्यः = पवित्र | (उनका)
गन्धः = गन्धः
च = और | जीवनम् = जीवन (हूँ)
विभावसी = अनिमें | च = और
tेजः = तेज | तपस्विख् = तपस्वियोमें
असि = हूँ | तपः = तप
t = तथा
असि = हूँ।

बीजम्, माम्, सर्वभूतानाम्, विज्ञ, पार्थ, सनातनम्,
बुद्धः, बुद्धिमताम्, असि, तेजः, तेजसविनाम्, अहम्।।

तथा—

पार्थ = हे अर्जून! (तू) | अहम् = में
सर्वभूतानाम् = सम्पूर्ण भूतोंका | बुद्धिमताम् = बुद्धिमानोंकी
सनातनम् = सनातन | बुद्धः = बुद्धः (और)
बीजम् = बीज | तेजसविनाम् = तेजस्वियोंका
माम् = मुद्रको (ही) | तेजः = तेज
विज्ञ = जान।
असि = हूँ।

बलम्, बलवताम्, च, अहम्, कामरागविवर्जितम्,
धर्माविरूढः, भूतेषु, कामः, असि, भरतरथभ।।

और—

भरतरथभ = हे भरतश्रेष्ठ! | च = और
अहम् = में | भूतेषु = सब भूतोंमें
बलवताम् = बलवानोंका | धर्माविरूढः = धर्मके अनुकूल
कामराग- | असि = अर्थात् शास्त्रके
विवर्जितम् = { कामनाओंसे रहित | अनुकूल
बलम् = { बल अर्थात् | काम = काम
सामथ्र्य हूँ | असि = हूँ।
ये, च, एवं, सात्विका:, भाव:, राजस:, तामस:, च, ये,
मत:, एव, इति, तान, विभिन्न, न, तु, अहम,, तेषु, ते, मथि।। १२।।

tथा—

| सात्विका: | सत्त्वगुणसे उच्चन होनेवाले |
| भावा: | भाव हैं (और) |
| ये: | जो |
| राजसा: | रजोगुणसे |
| च | तथा |
| तामसा: | तमोगुणसे होनेवाले |

ये, च, एव, सात्विका:, भाव:, राजस:, तामस:, च, ये,
मत:, एव, इति, तान, विभिन्न, न, तु, अहम,, तेषु, ते, मथि।। १३।।

tित—

| गुणमये: | गुणोके कार्यरूप |
| एभि: | इन |
| तिति: | तीनो प्रकारके |
| भावै: | भावेरे |
| इदम् | यह |
| सर्वम् | सारा |
| जगत् | संसार— |

| मोहितम् | मोहित हो रहा है, (इसीलिये) |
| एभ्य: | इन तीनो गुणोसे |
| परम् | परे |
| माम् | मुष्ट |
| अव्ययम् | अविनाशीको |

अभिज्ञानाति = जानता।
देवी, हि, एषा, गुणमयी, मम, माया, दुर्स्तया,
माम्, एव, ये, प्रपद्यते, मायाम्, एताम्, तर्निति, ते॥ १४॥

हि = क्योंकि  माम् = मुझको
एषा = यह    एव = ही (निर्दर्त)
देवी = अलोकिक अस्ति  प्रपद्यते = भजते हैं,
     = अति अस्तित = ते = वे
गुणमयी = ग्रिन्यागमयी  एताम् = इस
मम = मेरी    मायाम् = मायाको
माया = माया  तर्निति = उत्साहित कर
दुर्स्तया = (बड़ी दुस्तर है;) तर्निति = जाते हैं अर्थात्
(परंत) = संसारसे तर = जाते हैं।

न, माम्, दुष्कृतिन:, मूढ़:, प्रपद्यते, नराधमाः,
मायाः, अपहतज्ञानाः, आसुरस्, भावम्, आश्रिताः॥ १५॥

ऐसा सुगम उपाय होनेपर भी—

मायाः = मायाके द्वारा    नराधमाः = मनुष्योंमें नीच,
अपहतज्ञानाः = जिनका ज्ञान    दुष्कृतिन् = दृष्टिकम
(हरा जा चुका है,) करनेवाले (ऐसे)
आसुरस्, भावम् = (आसुर स्वभावको
न = नहीं
आश्रिता: = धारण किये हुए, प्रपद्यते = भजते

चतुर्विधा:, भजन्ते, माम्, जनाः, सुकृतिन:, अर्जुन,
आर्य:, जिज्ञासु:, अर्थाधीन, ज्ञानी, च, भरतरथ्यभ॥ १६॥

और—

भरतरथ्यभ अर्जुन= हे भरतरथ्यभोंगेच  = और
= श्रेष्ठ अर्जुन! ज्ञानी = ज्ञानी—(ऐसे)
सुकृतिन् = उल्लास करनेवाले  चतुर्विधा: = चार प्रकारके
अर्थाधीन = अर्थाधीन, ज्ञाना भक्तजन
आर्य: = आर्य, माम् = मुझको
जिज्ञासु: = जिज्ञासु  भजन्ते = भजते हैं।
The Knowledge of Gita is Nectar

उदाराः, सर्वं, एव, एते, ज्ञानी, तु, आत्मा, एव, मे, मतम्,
आस्थित: सः हि, युक्तात्मा, माम्, एव, अनुतमाम्, गतिम् । १८ ।।

यथा—

एते = ये
सर्वं, एव = सभी
उदाराः = उदार हैं,
तु = परंतु
ज्ञानी = ज्ञानी (तो)
आत्मा = मेरा स्वरूप
एव = ही है—(ऐसा)
मे = मेरा
मतम् = मत है;
हि = क्योंकि

यथा—

बहूनाम्, जन्मनाम्, अन्ते, ज्ञानवान्, माम्, प्रपद्यते,
वासुदेवः, सर्वम्, इति, सः महात्मा, सुदुर्लभः । १९ ।।

और जो—
बहुनाम् = बहुत  
जयनाम् = जयने  
अन्ते = अन्ते  
ज्ञानवान् = ज्ञानवाने  
सर्वम् = सब  
वासुदेव: = वासुदेव ही हैं  
कामः, तेः, तेः, हृदज्ञानः, प्रपंचंते, अन्यदेवता:, 
तम्, तम्, निममम्, आस्थान्य, प्रकृत्या, नित्यता:, स्वयम्॥ २० ॥

और हे अर्जुन!—

तेः, तेः = उन-उन  
कामः = श्रोतोऽकु कामनाष्टः  
हृदज्ञानः = जा चुका है, 
स्वयम् = अपने  
प्रकृत्या = स्वभावसे  
यः, यः = जो-जो  
तस्य = उस-  
भक्तः = सकाम भक्तः  
याम्, याम् = जिस-जिस  
तनुम् = देवताके स्वरूपको  
श्रद्धया = श्रद्धासे  
अचिन्तम् = पूजना  
इच्छति = चाहता हैः  
सः, तथा, श्रद्धया, युक्तः, तस्य, आराधनम्, ईहते, 
तथा—
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<th>तत:</th>
<th>उस देवतासे</th>
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<td>मथा</td>
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<td>हि</td>
<td>नि:सतेह</td>
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<td>च</td>
<td>और</td>
<td>लभते</td>
<td>प्राप्त करता है</td>
</tr>
</tbody>
</table>

अन्तवत्, तु, फलम, तेषाम, ततु, भवति, अत्यपेधसाम्, देवान्, देवयजः, याति, मद्दका:, याति, माम्, अपि।। २३।।

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<td>याति</td>
<td>आर (और)</td>
</tr>
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<td>अत्यपेधसाम्</td>
<td>अल्प बुद्धिवालोऽका</td>
<td>माम्</td>
<td>मुक्तको</td>
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<tr>
<td>तत्</td>
<td>वह</td>
<td>मद्दकाः</td>
<td>तल शास्त्रोऽसे ही पढ़ने, अन्तःमे वे</td>
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<td>है (तथा वे)</td>
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<td>माम्</td>
<td>मुक्तको</td>
</tr>
<tr>
<td>भवति</td>
<td>है (तथा वे)</td>
<td>माम्</td>
<td>मुक्तको</td>
</tr>
<tr>
<td>देवयजः</td>
<td>देवताओऽको</td>
<td>याति</td>
<td>प्राप्त होते हैं</td>
</tr>
</tbody>
</table>

अव्यक्तम्, व्यक्तिम्, आपणम्, मन्यते, माम्, अबुद्धः, परम्, भावम्, अजानन्तः, मम, अव्ययम्, अनुतमम्।। २४।।

ऐसा होनेपर भी सब मनुष्य मेरा भजन नहीं करते, इसका कारण

<table>
<thead>
<tr>
<th>अबुद्धः</th>
<th>बुद्धीहीन पुरुष</th>
<th>माम्</th>
<th>मेरे</th>
</tr>
</thead>
<tbody>
<tr>
<td>मम</td>
<td>मेरे</td>
<td>मुः सत्वचिदानन्दभवन</td>
<td>परमात्माको</td>
</tr>
<tr>
<td>अनुतमम्</td>
<td>अनुतम</td>
<td>(मनुष्यकी भांति जनकर)</td>
<td></td>
</tr>
<tr>
<td>अव्ययम्</td>
<td>अविनाशी</td>
<td>व्यक्तिम्</td>
<td>व्यक्ति-भावको</td>
</tr>
<tr>
<td>परम्</td>
<td>परम</td>
<td>आपणम्</td>
<td>प्राप्त हुआ</td>
</tr>
<tr>
<td>भावम्</td>
<td>भावको</td>
<td>मन्यते</td>
<td>मानते हैं</td>
</tr>
</tbody>
</table>
| अजानन्तः | न जानते हुए | माम् | मुः सत्वचिदानन्दभवन
न, अहम्, प्रकाश:, सर्वस्य, योगमायासमावृत:, 
मूढ:, अयम्, न, अभिजानति, लोक:, माम्, अजम्, अययम्|| २५||
तथा—
योगायाया-{अपनी योगायाये माम् = मुझ 
समावृत: = छीपा हुआ अजम् = जनमरहित 
अहम् = मैं अययम् = अविनाशी 
सर्वस्य = सबके परमेश्वरको 
प्रकाश: = प्रत्यक्ष 
न = नहीं 
न = नहीं होता, (इसलिये) जानता अर्थात् 
अयम् = यह अभिजानति = जनमे-मरनेवाला 
मूढ़: = अनजानी समझता है। 
लोक: = जनसमुदाय वेद, अहम्, समतीताणि, वर्त्तमानाति, च, अर्जुन, 
भविष्याणि, च, भूतानि, माम्, तु, वेद, न, कश्चन || २६||
और—
अर्जुन = हे अर्जुन! वेद = जानता हूँ, 
समतीताणि = पूर्वमें व्यतीत हुए 
च = और तु = परंतु 
वर्त्तमानाति = वर्तमानमें स्थित 
माम् = मुझको माम् = मुझको 
च = तथा कश्चन = {कोई भी (श्रद्धा- 
भविष्याणि = आगे होनेवाले भक्ति रहित पुरुष) 
भूतानि = सब भूतोंको न = नहीं 
अहम् = मैं वेद = जानता। 
इच्छादेशसमुदेशेन, इन्द्रमोहेन, भारत, 
सर्वभूताणि, सम्मोहम्, सर्गेन्, यान्ति, परन्तप || २७||
क्योंकि—
भारत = हे भरतवंशी इन्द्रमोहेन = {सुख-दु:खादि 
परन्तप = अर्जुन! इन्द्रमोहेन = {इन्द्रलुप मोहसे 
सर्गेन् = संसारमें सर्वभूताणि = सम्पूर्ण प्राणी 
इच्छादेश- 
समुदेशेन = {इच्छा और द्वेषसे सम्मोहम् = अत्यन्त आस्ताको 
उत्पन्न यान्ति = प्राप्त हो रहे हैं।
येषाम्, तु, अन्तगतम्, पापम्, जनानाम्, पुण्यकर्मणाम्, ते, द्वृढ़रूपमोहिनमुक्ता:। भजन्ते, माम्, दृढ़ब्रह्माता:॥ २८॥

ि तु = {परंतु (निष्कामभावसे) अन्तगतम् = नष्ट हो गया है, ते = वे पुण्यकर्मणाम् = {श्रेष्ठ कर्मोकार आचरण करनेवाले द्वृढ़मोहिनमुक्ता: = {राग:-द्वेषज्ञिमत जनानाम् = जिन दृढब्रह्माता: = दृढ़निर्भरभिभक्त माम् = मुझे (सब प्रकारसे) भजन्ते = भजते हैं।

जरामरणमोक्षाय, माम्, आधिश्रव्यः, यतनिः, चे, ते, भ्रहम्, तत्, विदुः, कृद्वम्, अध्यात्मम्, कर्म्, च, अखिलम्॥ २९॥

और—

ये = जो भ्रहम् = भ्रहमोक्त् माम् = मेरे कृद्वम् = सम्पूर्ण आधिश्रव्यः = शारीर होकर जरामरणमोक्षाय = {जरा और मरणसे अध्यात्मम् = अध्यात्मको च = तथा यतनिः = यल करते हैं, अखिलम् = सम्पूर्ण ते = वे (ङूप) कर्म् = कर्मको तत् = उस विदुः = जानते हैं।

साधिभूताधिश०, माम्, साधिभूताधिश०, च, ये, विदुः, प्रयाणकाले, अपि, च, माम्, ते, विदुः, युक्तचेतास्:॥ ३०॥

और—

ये = जो पुष्प अपि = भी साधिभूताधिश० = {अधिभूत और विदुः = जानते हैं* भूताधिश० = अधिभूतके सहित च = तथा युक्तचेतास्: = युक्तचेतास् च माम् = मुझे (सबकाआत्महृद) च = ही माम् = मुझे विदुः = जानते हैं अर्थात् प्रयाणकाले = अन्तकालम्
Photocopies of the Verses of Shrimadbhagavat Gita Chapter 7

Chapter Seven


After this, Lord Shri Krishna said –

| paarth            | = O Paarth!       |
| samagrm’         | = endowed with all splendour, strength, majesty etc attributes, the universal soul |
| mayi,            | = through exclusive love |
| aasaktmanaaH     | = with mind attached to me (and exclusively) |
| madaashryaH      | = devoted to me |
| yogam’           | = in Yog |
| yunjan’          | = engaged (you) |
| yatha            | = by which |
| mam’             | = me |
| asanshayam’      | = without any doubt |
| gyaasyasi        | = you will know |
| tat’             | = that |
| shrnu            | = 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)


| aham’            | = I |
| te               | = for you |
| idam’            | = this |
| savigyaanm’      | = along with Vigyan |
| gyaanm’          | = Tatvgyan |
| asheshatH        | = in its entirety |
| vakshyaami       | = shall state |
| yat’             | = which |
| gyaatva          | = knowing |
| ih               | = in the world |
| bhooyH           | = then |
| anyat’           | = anything else |
| gyaatvyam’       | = to be known |
| na, avshishyate  | = 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)


| sahastreshu      | = thousands |
| manushyaanaam’   | = among men |
| kashchit’        | = hardly one |
| siddhye          | = to attain me |
| yatati          | = strives (and those) |
| yattaam’         | = striving |
| siddhaanaam’     | = among yogis |
| api              | = even |
| kashchit’        | = some rare one (devoting himself to me) |
| mam’             | = me |
| tatvatH          | = in essence i.e. in reality |
| vetti            | = 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,
AghanarkH, iti, iyam’, me, bhinna, prakritiH, ashtdha ||4||
Apra, iyam’, itH, tu, anyaam’, prakritim’, viddhi, me, paraam’,
Jeevbooatam’, mahabaaho, yya, idam’, dhaaryate, jagat’ ||5||
But O Arjun! –

bhoomiH = earth
aapH = water
analH = fire
vaayuH = air
kham’ = sky
manH = mind
buddhiH = intellect
ch = and
ahankaarH = pride
ev = also
iti = in this way
iyam’ = this
ashtdha = in eight ways
bhinna = divided
me = my
prakritiH = Prakriti

iyam’ = this (of eight types of distinctions)
tu = indeed
apra = is apra i.e my inanimate Prakriti (and)
mahabaaho = O Mighty-armed!
itH = than this
anyaam’ = the other
yya = by whom
idam’ = this (entire)
jagat’ = world
daaryate = is sustained
me = my
jeevbooataam’ = in the form of a living being
paraam’ = Paraa i.e. animate
prakriti = Prakriti
viddhi = know

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, updhaaryaa,
Aham’, krtsnasya, jagatH, prbhavH, prlayH, tatha ||6||
And O Arjun! You –

iti = thus
updhaaryaa = know (that)
sarvaani = all
bhootaani = living beings
etdhyoneeni = originate from these two Prakritis only (and)
aham’ = I

krtsnasya = entire
jagatH = of world
prbhavH = origin
tatha = and
prlayH = am destruction (i.e. I am the root cause of the entire world.)

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)
Photocopies of the Verses of Shrimadbhagavat Gita Chapter 7

| dhanaṅjaya | = O Dhananjay! | idaṁ | = this |
| matṛH | = than me | sarvaṁ | = entire (world) |
| anyat’ | = other | sootre | = in thread (of thread) |
| kincit’ | = any | maniṅgaH | = beads |
| partaram’ | = higher (cause) | iv | = like |
| na | = not | mayī | = in me |
| asti | = is | protam’ | = 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)

| kauntey | = O Arjun! | sarvvedeshu | = in all the Vedas |
| aham’ | = I | PrnaH | = (am) Omkar |
| apsu | = in water | khe | = in the ether |
| rash | = (am) taste | shabdH | = sound (and) |
| shashtiṣuryayṇoH | = in moon and sun | nrshu | = in men |
| prṛḥa | = light | pauruṣaṁ | = (am) virility |
| asmi | = 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)

| prthiṣṭyaṁ | = in the earth | ch | = and |
| punyaH | = pure | sarvabhooteshu | = in all the living beings (their) |
| gandH | = odour | jeevn | = life (am) |
| ch | = and | ch | = and |
| vibhaavṣau | = in fire | tapasvine | = in ascetics |
| teṇH | = brightness | tapaH | = austerity |
| asmi | = am | asmi | = 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’, sarvbhootaanaṁ’, viddhi, paarth, sanaatanaṁ’ | | | |
| BuddhiH, buddhimataam’, asmi, teṇH, tejasvin | = aham’ |

And –
### The Knowledge of Gita is Nectar

<table>
<thead>
<tr>
<th>paarth</th>
<th>= O Arjun! (You)</th>
</tr>
</thead>
<tbody>
<tr>
<td>sarvbhootanaam’</td>
<td>= of all the living beings</td>
</tr>
<tr>
<td>sanaatanam’</td>
<td>= eternal</td>
</tr>
<tr>
<td>beejam’</td>
<td>= seed</td>
</tr>
<tr>
<td>mam’</td>
<td>= me (alone)</td>
</tr>
<tr>
<td>viddhi</td>
<td>= know</td>
</tr>
<tr>
<td>aham’</td>
<td>= I</td>
</tr>
<tr>
<td>buddhimataam’</td>
<td>= of the intelligent</td>
</tr>
<tr>
<td>buddhiH</td>
<td>= intelligence (and)</td>
</tr>
<tr>
<td>tejasvinaam’</td>
<td>= of the glorious</td>
</tr>
<tr>
<td>tejH</td>
<td>= glory</td>
</tr>
<tr>
<td>asmi</td>
<td>= am</td>
</tr>
</tbody>
</table>

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)

#### 11

<table>
<thead>
<tr>
<th>bharatrshabh</th>
<th>= O best of bharats!</th>
</tr>
</thead>
<tbody>
<tr>
<td>aham’</td>
<td>= I</td>
</tr>
<tr>
<td>balvataam’</td>
<td>= of the powerful</td>
</tr>
<tr>
<td>kaamraagvivarjtm’</td>
<td>= free from attachment and desires</td>
</tr>
<tr>
<td>balam’</td>
<td>= power i.e. capability</td>
</tr>
<tr>
<td>ch</td>
<td>= and</td>
</tr>
<tr>
<td>bhooteshu</td>
<td>= in all living beings</td>
</tr>
<tr>
<td>dharmaaviruddhH</td>
<td>= in accordance with virtue i.e. scriptures</td>
</tr>
<tr>
<td>kaamH</td>
<td>= (sexual) desire</td>
</tr>
<tr>
<td>asmi</td>
<td>= am</td>
</tr>
</tbody>
</table>

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)

#### 12

<table>
<thead>
<tr>
<th>ch</th>
<th>= and</th>
</tr>
</thead>
<tbody>
<tr>
<td>ev</td>
<td>= also</td>
</tr>
<tr>
<td>ye</td>
<td>= that</td>
</tr>
<tr>
<td>saatvikaH</td>
<td>= born of Satvgun</td>
</tr>
<tr>
<td>bhavaH</td>
<td>= entities (there are, and)</td>
</tr>
<tr>
<td>ye</td>
<td>= that</td>
</tr>
<tr>
<td>rajsahA</td>
<td>= born of Rajogun</td>
</tr>
<tr>
<td>ch</td>
<td>= and</td>
</tr>
<tr>
<td>tamsahA</td>
<td>= born of Tamogun</td>
</tr>
<tr>
<td>taan’</td>
<td>= all of them (you)</td>
</tr>
<tr>
<td>mattH, ev</td>
<td>= (evolved) from me alone</td>
</tr>
<tr>
<td>iti</td>
<td>= thus</td>
</tr>
<tr>
<td>viddhi</td>
<td>= know</td>
</tr>
<tr>
<td>tu</td>
<td>= but (in reality)</td>
</tr>
<tr>
<td>teshu</td>
<td>= in them</td>
</tr>
<tr>
<td>aham’</td>
<td>= I (and)</td>
</tr>
<tr>
<td>te</td>
<td>= they</td>
</tr>
<tr>
<td>mayi</td>
<td>= in me</td>
</tr>
<tr>
<td>na</td>
<td>= are not</td>
</tr>
</tbody>
</table>

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)

#### 13


But –
337

Photocopies of the Verses of Shrimadbhagvat Gita Chapter 7

gunmayaeH = as a result of the
            Gunas, Satvik, Rajas
            and Tamas

mohitam’ = is being deluded
           (therefore)

ebhiH = these

ebhyaH = from these three gunas

tribhiH = three types of

param’ = beyond

bhaavaeH = by entities

mam’ = me

avyyam’ = immortal

idam’ = this

na = not

sarvam’ = entire

abhijaanaati = knows

jagat’ = world – all the living
           beings

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, duratyya, mam’,
Ev, ye, prpadhyante, mayam’, etaam’, taranti, te || 14 ||

hi = because

esha = this

daiivi = divine i.e. most wonderful

gunmayi = Trigunmayi (consisting of
           the three Gunas)

mm = my

maya = Maya

duratyya = is extremely difficult to
           overcome (but)

ye = those who (only)

mam’ = me

ev = only (constantly)

prpadhyante = worship

etaaam’ = this

mayam’ = Maya

taranti = overcome i.e. cross
           over the world

Because this divine i.e. most wonderful Trigunmayi (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, aphrtyaanaH, aasuram’, bhaavam’, aashritaH || 15 ||

Despite such an easy solution –

mayya = by Maya

aphrtyaanaH = whose knowledge
             has been carried away (such)

mam’ = me

aasuram’, bhaavam’ = demoniac nature

na = not

aashritaH = are of

prpadhyante = worship

naraadhmaH = lowest among men

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)
The Knowledge of Gita is Nectar

ChaturvidhaH, bhajante, mam’, janaaH, sukrtinH, Arjun, Aarthi, jigyasaH, arthaarthi, gyaani, ch, bharatrshabh || 16||
And –

bharatrshabh = O the best of the Bharats, Arjun!
arjun = Arjun!
sukrtinH = who perform virtuous acts
arthaarthi = Artharthis
aarthi = Aart
jigyasaH = Jigyasa

ch = and
gyaani = Gyani – (such)
chaturvidhaH = four types of
janaaH = devout men
mam’ = me
bhajante = worship

O the best of the Bharats, Arjun! Those who perform virtuous deeds, Artharthis (seekers of worldly possessions), Aart (the afflicted), Jigyasus (seekers of knowledge) and Gyani (the man of knowledge) – such four types of devout men worship me. (16)

Teshaaam’, gyaani, nityayuktH, ekbhaktiH, vishishyate,
PriyaH, hi, gyaaninH, atyartham’, ahام’, saH, ch, mm, priyaH || 17||

teshaaam’ = among those
nityayuktH = always established with oneness in me
ekbhaktiH = one with exclusive devotion
gyaani = Gyani devotee
vishishyate = is very good
hi = because (who knows me in reality)
gyaaninH = to Gyani

aham’ = I
atyartham’ = very
priyaH = am dear
ch = and
saH = that Gyani
mm = me (very)
priyaH = 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’,
AasthitH, saH, hi, yuktaatma, mam’, ev, anuttamaam’, gatim’ || 18||

Although –

ete = these
sarve, ev = all
udaaraH = are noble
tu = but
gyaani = Gyani (visibly)
aatma = my own self
ev = is indeed – (such)
me = my
matam’ = is opinion

hi = because
saH = that
yuktaatma = who has his mind and intellect merged in me (Gyani devotee)
anuttamaam’ = very good
gatim’ = form of salvation
mam’ = in me
ev = only
aasthitH = is well established

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)
Photocopies of the Verses of Shrimadbhagavat Gita Chapter 7

Bahoonaaam', janmnaam', ante, gyaanvan', mam', prpadhyate,
VasudevH, sarvam', iti, saH, mahatma, sudurlabhH || 19 ||

And he who –

bahoonaaam’ = many
janmnaam’ = of births
ante = in the last birth
gyaanvan’ = he who has attained Tatvgyan (true spiritual knowledge)
sarvam’ = everything
vasudevH = Vasudev alone is

iti = in this way
mam’ = me
prpadhyate = worships
saH = that
mahatma = mahatma
sudurlabhH = 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, hrtgyaaanaH, prpadhyante, anyadevtaH,
Tam’, tam’, niyamm’, aasthaay, prkrtya, niyataH, svya || 20 ||

And O Arjun! –

taeH, taeH = those-those
kaamaeh = by desires of pleasures
hrtgyaaanaH = whose knowledge has been carried away (those people)
svya = their own
prkrtya = by nature

niyataH = prompted
tam’, tam’ = that-that
niyamm’ = rule
aasthaay = adopting
anyadevtaH = other deities
prpadhyante = 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, achatam’, shraddhaam’, taam’, ev, viddhaami, aham’ || 21 ||

yaH, yaH = whichever
bhaktH = devotee (desiring some return)
yaam’, yaam’ = whichever
tanum’ = form of deity
shraddhya = with faith
architum’ = worship
ichchhati = wants

tasya = that
tasya = of that devotee
shraddhaam’ = faith
aham’ = I
taam’, ev = in that very deity
achtam’ = stable
viddhaami = 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’, iihte,
The Knowledge of Gita is Nectar

Labhate, ch, tatH, kaamaan’, mya, ev, vihitaan’, hi, taan’ || 22 ||

And –

saH = he
tatH = through that deity
tyae = that
mya = by me
shraddhya = faith
ev = only
vyhitaan’ = ordained
tasya = of that deity
taan’ = those
akaamaan’ = desired pleasures
aaraadhanam’ = worship
hi = certainly
labhthe = obtains

Endowed with that faith, he worships that particular deity, and certainly obtains through that deity, those desired pleasures ordained by me alone. (22)


tu = but
devyajH = worshippers of gods
teshaan’ = those
devaan’ = gods
alpmedhsaan’ = of low intelligence
yaanti = attain (and)
tat’ = that
madbhaktaH = my devotees (howsoever they worship, eventually they)
falma’ = fruit
mam’ = me
antvat’ = perishable
api = alone
bhaavti = is (and those)
yaaanti = 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)

Aavyaktam’, vyaktim’, aapannm’, manyante, mam’, abuddhyaH,
Param’, bhaavm’, ajaanantH, mm, avyyam’, anuttam’ || 24 ||

Despite this, all human beings do not worship me. Its reason –

abuddhyaH = the foolish
ajaanantH = not knowing
mm = my
avyyam’ = beyond the mind and senses
anuttam’ = bad
mam’ = me, the Sachidanandghan God (born like a human being)
param’ = prime
vyaktim’ = a human form
bhaavm’ = permanent
aapannm’ = to have assumed
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 –

yogmayasmaavrthH = hidden by my Yogmaya
aham' = I
sarvasya = everyone
prakaashH = visible
na = do not (therefore)
ayam' = this
moodH = foolish

lokH = people
mam' = me
ajam' = unborn
avyyam' = immortal God
na = not
abhijaanaati = knows i.e. considers me as subject to birth and death)

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 –

Arjun = O Arjun!
samteetaani = who have been in the past
ch = and
vartmaanaani = are existing at present
ch = and
bhavishyaani = who will be in the future
bhootaani = all the living beings

aham' = I
ved = know
tu = but
mam' = me
kashchan = anyone (devoid of faith and devotion)
na = not
ved = 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)

Ichchhhaadweshsamutthen, dvandvmohen, bharat,  
Sarvbhootaani, sammoham', sarge, yaanti, parantap || 27 ||

Because –

bharat = O Bharatvanshi
dvandvmohen = by the delusion of dualities of joy and sorrow etc
parantap = Arjun!
sarvbhootaani = all the living beings
sarge = in the world
sammoham' = extreme ignorance
ichchhhaadwesh-

samutthen = born of desire and hatred

yaanti = 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)

tu = but (without any desire)  
punyakarmnaam’ = who perform virtuous deeds  
yesham’ = whose  
janaanaam’ = of men  
paapam’ = sin  
antgatam’ = has become destroyed  
te = those  
dvandvmoihnirmitktaH = free from the delusion arising from the dualities of love and hatred  
drdvrtaha = firmly determined devotees  
mam’ = me (in every way)  
bhajante = worship

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)


And –
ye = who  
mam’ = my  
aashriya = taking refuge  
jaraamaranmokshaay = to get rid of old age and death  
yatanti = strive  
te = they  
tat’ = that  
brahm = Brahm  
krtsnnam’ = entire  
adhyaatmm’ = spirituality  
ch = and  
akhilam’ = entire  
karm = action  
viduH = 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)


And –
ye = those who  
saadhi-bhootaadhidaiyam’ = along with Adhibhoot and Adhidaiv  
ch = and  
saadhiyayam’ = along with Adhiyaya (everyone’s self-form)  
mam’ = me  
pryaankaale = at the time of death  
api = also  
viduH = know  
te = they  
yuktchatasH = men with focussed minds  
mam’ = me  
ch = only  
viduH = know i.e. attain

Those who know me (everyone’s self-form) along with Adhibhoot and Adhidaiv and along with Adhiyaya even at the time of death, those men with focussed minds only know i.e. attain me. (30)
अथाष्टेष्टव्यष्टायः
अर्जुन उवाच

किम्, तत्, ब्रह्म, किम्, अध्यात्मम्, किम्, कर्म, पुरुषोत्तम,
अधिभूतम्, च, किम्, प्रोक्तम्, अधिदेवम्, किम्, उच्यते॥ १ ॥

इस प्रकार भगवानके वचनोंको न समझकर अर्जुन बोले—

पुरुषोत्तमम् = हे पुरुषोत्तम! 
अधिभूतम् = अधिभूत (नामसे)
तत् = वह
ब्रह्म = ब्रह्म
किम् = क्या है?
किम् = क्या?
अध्यात्मम् = अध्यात्म
किम् = क्या है?
कर्म = कर्म
किम् = क्या है?
अधियज्ञ:, कथम्, क:, अत्र, देहे, अस्मिनु, मधुसूदन,
प्रयाणकाले, च, कथम्, ज्ञेय:, असि, नियतात्मभिः॥ २ ॥

और—

धिः = हे मधुसूदन!
अत्र = यहाँ
अधिज्ञ: = अधिज्ञ
क: = कौन है?(और वह)
अस्मिनु = इस
देहे = शरीरमें
कथमू = कैसे है?
अष्टरमू, ब्रह्म, परमम्, स्वभाव:, अध्यात्मम्, उच्यते,
भूतभावोद्वकर:, विसर्ग:, कर्मसम्बन्धम:॥ ३ ॥

इस प्रकार अर्जुनके प्रश्न करनेपर श्रीभगवान् बोले, अर्जुन!—
| परमाः     | = परम  | उच्चते    | = कहा जाता है (तथा) |
| अक्षराः    | = अक्षर  | भूतभावोज्जवकरः | = उत्पन्न करनेवाला (जो) |
| ब्रह्म       | = 'ब्रह्म' है, | चिसरगः    | = त्याग है, (वह) |
| स्वभावः    | = (अपना स्वरूप  | कर्मसन्धितः  | = 'कर्म' नामसे कहा गया है। |
| मूर्तिः      | = 'अयात्मा' (नामसे) |  |

अधिभूतम्, क्षरः, भावः, पुरुषः, च, अधिदेवतम्, अधियजः, अहम्, एव, अत्र, देहे, देहभृताम्, वर॥ ॥

तथा—

| क्षरः, भावः | = उत्पत्ति-विनाश | देहभृताम्, वरः | = हे देहवारियों में हे देहारियों में श्रेष्ठ अर्जुन! |
| अत्र       | = इस | देहे     | = शरीरमें |
| पुरुषः     | = हिरण्यमय पुरुषः* | अहम्     | = में वापुदेव |
| अधिदेवतम् | = अधिदेव है | एव       | = ही (अन्तर्यामीपर्से) |
| च        | = और | अधियजः = अधियज हूँ। |

अनतकाले, च, मामा, एव, स्मरन, मुक्त्वा, कलेवरम्,
यः, प्रयाति, सः, मद्रावम्, याति, न, असि, अत्र, संशयः॥ ॥

और

| यः        | = जो पुरुष | सः       | = वह |
| अनतकाले, च= अनतकालमें भी | मद्रावम्     | = मेरे साक्षात |
| मामा      | = मुझको |
| एव       | = ही |
| स्मरन्     | = स्मरण करता हुआ |
| कलेवरम्  | = शरीरको |
| मुक्त्वा     | = त्यागकर |
| प्रयाति     | = जाता है, |
| संशयः= संशय | असि     | = है। |

* हिरण्यमय पुरुषः — महाभारत में उक्त किया जाने वाला पुरुष।
यम, यम, वा, अपि, स्मरन, भावम, त्यजति, अन्ते, कलेवरम्, तम, तम, एव, एति, कौन्तेय, सदा, तद्वाभावितः॥ ६॥
कारण कि—
कौन्तेय = {हे कुलीपुत्र अर्जुन!}
त्यजति = त्याग करता है,
(यह मनुष्य)
तम, तम = उस-उसको
एव = ही
अन्ते = अन्तकालमें
यम, यम = जिस-जिस
वा, अपि = भी
भावम् = भावको
सदा = सदा
स्मरन् = समरण करता हुआ
स्मरण करता हुआ (यह)
कलेवरम् = शरीरका
तद्वाभावितः = {उसी भावसे भावित
रहा है।}
[ निर्तन भगवन्धिते करते हुए युध्य करनेकी आज्ञा एवं उसका फल ]
तस्मात्, सवंष, कालेष, माम्, अनुसमर, युध्य, च,
मयि, अर्थितमनोच्छिद्: माम्, एव, एष्यसि, असंशयम्॥ ७॥
तस्मात् = {इसलिये}
मयि = मुझमें
(हे अर्जुन! तु)
सवंष = सब
अर्थितमनोच्छिद्: = {अर्थ दिये हुए,
कालेष = समयमें (निर्तन)
मन-बुद्धिसे युक्त
माम् = मेरा
होकर (तु)
अनुसमर = समरण कर
असंशयम् = निःसंदेह
च = और
माम् = मुझको
एव = ही
युध्य = {युध्य भी कर।
एष्यसि = प्राप्त होगा।}
(इस प्रकार)
अभ्यासयोगयुक्तेः, चेतसा, नान्यागामिना,
परमम्, पुरुषम्, दिव्यम्, याति, पार्थ, अनुचिन्त्यम्॥ ८॥
पार्थ = {हे पार्थ! (यह}
परमेश्वरके
अभ्यासयोगयुक्तेः = {धानके अथासथुप
नियम है कि)
योगसे युक्त
The Knowledge of Gita is Nectar

| नायनगामिना | परम्पुर = परम (प्रकाशश्रवृह) |
| सितस्र = दिव्य |
| अनुचित्तायु = पुरुषो को अर्थातुः (परमेश्वरको ही) |
| चाति = प्राप्त होता है |

कबिम्, पुराणम्, अनुशासितारम्, अणो:, अणियांसम्, अनुसमीत, य:, सवर्ष, धाताम्, अनुभुवायुपर, आदित्यार्जुनम्, तमस:, परस्ताद्।।९।।

| व: | अचित्यायुपर = अचित्यश्रवृह |
| कबिम् = सवर्ष, |
| पुराणम् = अनादि, |
| अनुशासितारम् = सबके नियन्ता, * |
| अणो:, = सूक्ष्मसे भी अति |
| अणियांसम् = सूक्ष्म, |
| सवर्ष = सबके |
| धातारम् = [धारण-पोषण करनेकाले, |
| अनुसमीत = स्मरण करता है— |

प्रयाणकाले, मनसा, अचलेन, भक्त्या, युक्त:, योगबलेन, च, एव, ब्रूहो:, मध्ये, प्राणम, आवेश्य, सम्यक्, स:, तम्, परम्, पुरुषम्, उपैति, दिव्यम्।।१०।।

| स: | अचलेन = निश्चिन |
| भक्त्या, युक्त: = भक्तियुक्त पुरुष |
| प्रयाणकाले = अत्तकालम् (भी) |
| योगबलेन = योगबलसे |
| भूहो: = भूहुकृतीके |
| मध्ये = मध्यमे |
| प्राणम् = प्राणको |
| सम्यक् = अची प्रकार |
| आवेश्य = स्थापित करके |
| च = फतर
यत, अक्षरम्, वेदविदः, वदन्ति, विश्वान्ति, यत्, यत्त्वः,
वोत्तारागः, यत्, इच्छतः, ब्रह्मचयः, चरन्ति, तत्, ते,
पदम्, सह्यग्रहणे, प्रवक्ष्ये॥ २२॥

और हे अर्जुन!—

वेदविदः = { वेदके जानेवाले } विद्वान्
यत् = { जिस सवधानन वदन्ति } यत् = { जिस परमपदको } (और)
अक्षरम् = अध्यायाशी
चरन्ति = आराधनकरहि
पदम् = परमपदको (२२)
तत् = उस
सह्यग्रहणे = संक्षेपसे
प्रवक्ष्ये = कहूँगा।

सर्व्हाराणि, संस्थय, मनः, हृदि, निरुध्या, च, चूषण, आधारण, आत्मनः, प्राणम्, आसिन्ति, योगधाराम्॥ २३॥

औम, हृति, एकाक्षरम्, ब्रह्म, व्याहरण, माम, अनुसरण, यः, प्रयाति, त्वजन, देहम्, सः, याति, परमाम्, गतिम्॥ २४॥

हे अर्जुन!—

सर्व्हाराणि = { सब इतिर्योके } द्वारोको
संस्थय = रोककर
च = तथा
मनः = मनको
हृदि = हृदेशां
निरुध्या = { फिर फिरके, (फिर उस जीते हुए) मनके द्वारा } (२४)
प्राणम् = प्राणको
पृथिवी = पृथिवी
आधारण = स्थापित करके
आत्मनः = परमात्मस्म-वाच
योगधाराम् = योगधाराम्
आसिन्ति = संविष्ठ होकर
यः = जो पुरुष

आम = ‘ॐ’
हृति = इस
एकाक्षरम् = एक अक्षररूप
ब्रह्म = ब्रह्मको
व्याहरण = उच्चारण करता
माम = मुझ निर्णृत ब्रह्मका
अनुसरण = चिन्तन करता हुआ
देहम् = शरीरको
त्वजन = त्वाण्डकर
प्रयाति = जाता हो,
सः = वह पुरुष
परमाम्, गतिम् = परमगतिको
याति = प्राप्त होता है।
अनन्यचेताः, सत्तमः, यः, माम, स्मरति, नित्यः;
तस्य, अहम्, सुलभः, पार्थ, नित्यमुक्तस्य, योगिनः॥ १४ ॥

और—

पार्थ = हे अर्जुन!
तस्य = उस
य: = जो पुरुष
नित्यमुक्तस्य = नित्य-निर्मर्ग
( मधि ) = मुझमें
अनन्यचेताः = अनन्यचित्त होकर
योगिनः = योगीके लिये
नित्यः = सदा ही
अहम् = मैं
सत्तमः = निरंतर
मामः = मुझ पुरुषोत्तमको
सुलभः = उसे सहज ही प्राप्त
स्मरति = स्मरण करता है,

मामः, उपेत्य, पुनर्जनम्, दुःखालयम्, अश्चितमः,
न, आज्ञाविति, महात्माः, संसिद्धिः, परमामः, गता:॥ १५ ॥

और वे—

परमामः = परम
संसिद्धिः = सिद्धिको
गता: = प्राप्त
अश्चितमः = क्षणभंगुर
महात्माः = महात्माजन
पुनर्जनम् = पुनर्जनमको
न = नहीं
उपेत्य = प्राप्त होकर

आभ्रभुवनात्, लोकः, पुनरावर्तिनः, अर्जुन,
मामः, उपेत्य, तु, कौन्तेय, पुनर्जनम्, न, विद्यते॥ १६ ॥

क्योंकि—

अर्जुन = हे अर्जुन!
आभ्रभुवनात् = ब्रह्मालोकपर्यंत
लोकः = सब लोक
पुनरावर्तिनः = पुनरावर्ती हें,
तु = परंतु
कौन्तेय = हे कुञ्जीपुत्र!

मामः = मुझको
उपेत्य = प्राप्त होकर
पुनर्जनम् = पुनर्जनम
न = नहीं
विद्यते = होता;
अव्यक्तात्, व्यक्तय:, सर्वा:, प्रभवति, अहारामेमे, राज्यागमेमे, प्रलीयन्ते, त्त्रू, एव, अव्यक्तसंज्ञानके॥ १८ ॥

इसलिये वे यह भी जानते हैं कि—

सर्वा: = सम्पूर्ण

व्यक्तय: = चराचर भूतगण

अहारामेमे = { ब्रह्माके दिनके प्रवृत्तिकालबीमे

अव्यक्तात् = { ब्रह्माके सूक्ष्म शरीरसे

प्रभवति = { उत्पन होते हैं (और)

एव = ही

प्रलीयन्ते = लोग हो जाते हैं।

भूतग्राम:, स:, एव, अयम:, भूतचा, भूतचा, प्रलीयते,
राज्यागमे, अवश:, पार्थ:, प्रभवति, अहारामेमे॥ १९ ॥

और—
The Knowledge of Gita is Nectar

पार्थ = हे पार्थ!
स:, एव = वही
अयम् = यह
भूतग्रामः = भूतसमुदाय
भूतवा, भूतवा = उत्पन्न हो-होकर
अवश: = प्रकृतिके वशमें हुआ

राष्ट्रागमे = राष्ट्रके प्रवेशकालमें
प्रलीयते = लीन होता है
अहरागमे = दिनके प्रवेश-कालमें (फिर)
प्रभवति = उत्पन्न होता है।

पर:, तस्मात, तु, भाव:, अन्य:, अयम्:, अयक्त:, अयक्तात:, सनातन:, य:, स:, सर्वेः, भूतेः, नाश्यत्स्य, न, विनाश्यति || २० ||

तु = परंतु
तस्मात् = उस
अयक्तात् = अयक्तसे (भी अति)
पर: = परे
अन्य: = दूसरा अर्थात् विलक्षण
य: = जो

सनातन: = सनातन
अयक्त: = अयक्त
भाव: = भाव है;
स: = वह परम दिव्य पुरउष
सर्वेः = सब
भूतेः = भूतोंके
नाश्यत्सु = नष्ट होनेपर (भी)
न, विनाश्यति = नष्ट नहीं होता।

अयक्त:, अक्षर:, इति, उक्त:, तमु, आहु:, परमामु, गतिम्,
यमु, प्राप्य, न, निवर्तनेते, ततु, धाम, परममु, मम || २१ ||

और जो——
अयक्त: = अयक्त
अक्षर: = ‘अक्षर’
इति = इस (नामसे)
उक्त: = कहा गया है,
तमु = उसी अक्षर नामक
परमामु, गतिम् = परमगति
आहु: = कहते हैं, (तथा)

यम् = अयक्तभावको जिस सनातन
प्राप्य = प्राप्त होकर (मनुष्य)
न, निवर्तनें = वापस नहीं आते,
ततु = वह
मम = मेरा
परमम् = परम
धाम = धाम है।
पुरुषः सः परः पार्थ भक्त्या लघ्यः तु अनन्यः यस्य अन्तःस्थानि भूतानि येन सर्वम् इदम् तत्मः ॥ २२ ॥

पार्थ = हे पार्थः।
यस्य = जिस परमात्माके
अन्तःस्थानि = अन्तर्गत
भूतानि = सर्वभूति हैं (और)
येन = [जिस सविदानन्दन
परमात्मासे]
इदम् = यह
सर्वम् = समस्त जगत्

वेदेशु यज्ञेशु तपःसु च एव दानेशु यत् पुण्यफलम् प्रदिष्टम् अत्येंति तत् सर्वम् इदम् विदित्वा योगी परम् स्थानम् उपैति च आद्यम् ॥ २८ ॥

क्योंकि—

योगी = योगी पुरुषः
इदम् = इस रहस्यको
विदित्वा = तत्वसे जानकर
वेदेशु = वेदोंके पढ़नेमें
च = तथा
यज्ञेशु = यज्ञः
तपःसु = तपः (और)
दानेशु = दानादिके करनेमें
यत् = जो
पुण्यफलम् = पुण्यफल

प्रदिष्टम् = कहा है
तत् = उस
सर्वम् = सबको
एव = नि:सत्तेह
अत्येंति = {उल्लंघन कर
जाता है}
च = और
आद्यम् = सनातन
परम् स्थानम् = परमपदको
उपैति = प्राप्त होता है।
Photocopies of some of the Verses of Shrimadbhagavat Gita Chapter 8

Chapter Eight

Arjun said

Adhibhootam’, ch, kim’, proktam’, adhidaivm’, kim’, uchyte || 1 ||

Not understanding these words of the Lord, Arjun said –

purushottam’ = O Purushottam!

adhibhootam’ = Adhibhoot (by name)

tat’ = that

kim’ = what is

proktam’ = is called

Brahm = Brahm

ch = and

kim’ = what is

adhidaivm’ = Adhidaiv

karm = action

kim’ = who

uchyte = is said to be

kim’ = 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 –

Madhusudan = O Madhusudan!

ch = and

atr = here

niyataatmbhiH = by me with focussed minds

adhiyagyaH = Adhiyagya

pryaankaale = at the time of death (you)

kaH = who is (and he)

katham’ = how

asmin’ = this

gyeyH = known

dehe = in body

asi = are

katham’ = 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’, Brahms, Parmm’, swabhaavH, adhyaatmm’, uchyte,
Bhootbhaavod’havkarH, visargH, karmsangyitH || 3 ||

When Arjun asked this question, Lord said, Arjun! –

Parmm’ = Param

uchyte = is called (and)

Aksharam’ = Akshar

boothbhaavodbhavkarH = which brings forth

Brahm = Brahmin

the existence of living beings

swabhaavH = one’s own form i.e. soul

visargH = sacrifice

adhyaatmm’ = ‘Adhyatm’ (by the

karmsangyitH = is called by the

name)

name ‘Karm’
He is Param Akshar Brahman; 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)


And –

ksharH, bhaavH = All things with the nature of creation and destruction
dehvrttam’ = O best among embodied beings, Arjun!
var = this
atrr = in body
arde = I Vasudev
aham’ = am Adhiyagya
ch = and
adhidaivtam’ = is Adhidaiv

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)


And –

yaH = he who
antkaale, ch = even at the time of death
mam’ = me
ev = only
smaran’ = while remembering
kalevaram’ = the body
muktva = renouncing
pryaati = departs
sah = he
madbhaavm’ = my visible form
yaati = attains
atrr = in this (any)
sanshayH = doubt
na = not
asti = is

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)


The reason is that –

kauntey = O son of Kunti, Arjun! (This man)
tyajati = renounces
tam’, tam’ = that and that
ev = only
eti = attains, (because he)sadaa = always
tadbhaavbhaavith = absorbed in its thoughts
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 ||

tasmaat’ = therefore (O Arjun! You)  mayi = in me
sarveshu = all  arpitmanobuddhiH = possessing the
kaaleshu = at times (constantly)  mind and intellect
mam’ = my  devoted to (you)
asanshyam’ = undoubtedly
anusmar = remember  mam’ = me
ch = and  ev = only
yudhya = fight as well (thus)  eshyasi = attain

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 ||

paarth = O Paarth! (It is a rule that)  anuchintyan’ = constantly thinking
abhyaasyogyukten = endowed with Yog in (man)
the form of practice of parmm’ = Supreme (effulgent)
contemplation of God  divyam’ = Divine
naanyagaamina = undeviated  purusham’ = Purush i.e. Supreme
chetsa = mind  God only
yaati = 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)

YaH, sarvasya, dhaataaarm’, achiedtyaroopam’, aadityavarnam’, tamasH, parastaat’ || 9 ||

yaH = he who  dhaataaarm’ = sustainer
Kavim’ = Omniscient  achiedtyaroopam’ = who has an
puraaanm’ = beginningless  inconceivable form
anushaasitaarm’ = controller of all  aadityavarnam’ = perpetually radiant
anoH,  like the sun (and)
aniyaansam’ = subtler than the
tamasH = from ignorance  subtle
sarvasya = of all  parastaat’ = far beyond; pure
anusmaret’ = remembers

Sachidanandghan
Supreme God
Photocopies of some of the Verses of Shrimadbhagavat Gita Chapter - 8

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)


| saH       | = that               | achlen   | = steadfast             |
| bhaktya, yuktH | = man full of devotion | mansa    | = mind                  |
| pryaankaale | = (even) at the time of death | (smran’) | = while remembering    |
| yogbalen   | = with the power of Yog | tam’     | = that                  |
| bhruvoH    | = of the eyebrows    | divyam’  | = Divine                |
| madhye     | = in the middle      | param’   | = Supreme               |
| praanm’    | = life-breath        | Purusham’| = Purush God            |
| samyak’    | = properly           | ev       | = only                  |
| aaveshya   | = fixing             | upaiti   | = attains               |
| ch         | = 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)


And O Arjun! –

| vedvidH | = scholars who are knowers of the Vedas               | yat’    | = the supreme abode which |
| yat’    | = which, supreme abode in the form of Sachidanandghan | ichchhantH | = desiring (celibates) |
| aksharam’ | = imperishable                              | brahmcharyam’ | = celibacy     |
| vadanti | = call                                | charanti  | = practise     |
| veetragaH | = free from attachment                      | tat’     | = that         |
| yatayH  | = striving recluses                        | padam’   | = supreme abode (I) |
| yat’    | = in which                                | te       | = for you      |
| vishanti | = enter (and)                             | sangrhen | = in brief    |
|         |                                      | prvakshye | = 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, hrdi, nirudhya, ch, Moordhin’, aadhaay, aatmanH, praanm’, aasthitH, yogdharnaam’ || 12 ||


O Arjun! –
| sarvdwaaraani | the doors of all the senses |
| sanyamya | having closed |
| ch | and |
| manH | mind |
| hrdi | in the heart |
| nirudhya | stabilising, (then by that conquered mind) |
| praanm' | life-breath |
| moordhin' | in the forehead |
| aadhaay | by establishing |
| aatmanH | related to God |
| yogdhaarnaam' | in worship |
| aasthitH | being steadfast |
| yaH | he who |
| Om' | = 'ॐ' |
| iti | = this |
| ekaaksharam' | = in the form of one word |
| Brahm | = Brahm |
| vyaaaharan' | = uttering (and as its meaning) |
| mam' | = me, the Nirgun Brahm |
| anusmaran' | = contemplating |
| deham' | = body |
| tyajan' | = renouncing |
| pnyaati | = departs |
| saH | = that man |
| parmaam', gatim' | = supreme salvation |
| yaati | = 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 –

| paarth | = O Arjun' |
| yaH | = he who |
| (mayi) | = in me |
| ananyachetaH | = with undivided mind |
| nityashH | = always |
| satatam' | = constantly |
| mam' | = me Purushottam |
| smarti | = remembers |
| tasya | = that |
| nityayuktasya | = ever absorbed in me |
| yoginH | = for yogi |
| aham' | = I |
| sulabhH | = am easily attainable |

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', aashaashvatam', Na, aapnuvanti, mahaatmaanaH, sansiddhim', parmaam', gataaH || 15 ||

And they –

| parmaam' | = supreme |
| sansiddhim' | = spiritual success |
| gataaH | = attained |
| mahaatmaanaH | = mahatmas |
| duHkhaalyam' | = abode of sorrow (and) |
| aashaashvatam' | = short-lived |
| punarjanm | = rebirth |
| na | = not |
Photocopies of some of the Verses of Shrimad Bhagavat Gita Chapter - 8

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’, upeta, tu, kauntey, punarjanm, na, vidyate || 16 ||

Because –

Arjun = O Arjun!
Aabrahmbhuvnaat’ = upto Brahmlok
lokaH = all the worlds
PunraavartinH = are in recurrence
Tu = but
Kauntey = 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)


O Arjun! –

BrahmaH = of Brahma
Yugastraantaam’ = of duration of one thousand Chaturug
Yat’ = that
(Ye) = who
AhH = one day (that)
ViduH = know in reality
Sahastryugparyantm’ = of the duration of one thousand Chaturug (and)
Te = they
JanaaH = yogis
Raatrim’ = night (also)
AhoraatvidH = know the reality of Kaal

Those who know the reality of one day of Brahma to be of the duration of one thousand Chaturug and the night also to be of the duration of one thousand Chaturug, those yogis know the reality of Kaal. (17)

Avyaktaat’, vyaktyaH, sarvaH, prbhavanti, ahraagme,
Raatryaagme, prleeyante, tatr, ev, avyaktsangyke || 18 ||

Therefore, they also know that –

SarvaH = all
Raatryaagme = at the beginning of night of Brahma
VyaktyaH = sentient and insentient beings
Tatr = that
Ahraagme = at the beginning of the day of Brahma
Aavyaktsangyke = in the subtle body of Brahma, known as the Unmanifest
Avyaktaat’ = from the Unmanifest i.e. from the subtle body of Brahma
Ev = only
Prbhavanti = originate (and)
Prleeyante = 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, Raatreyaagme, avashH, paarth, prbhavti, ahraagme || 19 ||

And –

paarth = O Paarth!
saH, ev = the same
ayam’ = this
bhootgraamH = the multitude of beings
bhootva, bhootva = having born again and again

avashH = under the control of Prakriti
raatreyaagme = at the beginning of night
prleeyate = dissolves (and)
ahrangme = at the beginning of day (again)
prbhavti = 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)


tu = but
'tasmaat’ = that
avyaktaat’ = from the Unmanifest (also far)
parH = beyond
anyaH = another i.e. extraordinary
yaH = which
sanaatanH = eternal

avyaktH = Unmanifest
bhaavH = existence
saH = that Supreme Divine Purush/God
sarveshu = all
bhooteshu = beings
nashyatsu = (even) on destruction of
na, vinashyati = 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 –

avyaktH = Unmanifest
aksharH = ‘Akshar’
iti = this (by name)
uktH = is called
tam’ = that same Akshar named Unmanifest existence
parmaam’, gatim’ = supreme salvation
aahuH = is called, (and)

yam’ = the eternal Unmanifest existence
praapya = having attained (men)
na, nivartante = do not return
tat’ = it
mm = my

parmm’ = supreme
dhaam = abode
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)

PurushaH, saH, parH, paarth, bhaktya, labhyaH, tu, ananyyaa, Yasya, antHsthaani, bhootaani, yen, sarvam’, idam’, tatem’ || 22 ||

paarth = O Paarth!
yasya = the God, whom
antHsthaani = under
bhootaani = all living beings are (and)
yen = the Sachidanandghan God from whom
idam’ = this
sarvam’ = entire world
tatem’ = is pervaded
saH = that eternal Unmanifest
parH = Supreme
purushH = God
tu = indeed
ananyyaa = exclusive
bhaktya = devotion (only)
labhyaH = 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)


Because –

yogi = yogi
idam’ = this mystery
viditva = knowing in reality
vedeshu = in the study of Vedas
ch = and
yagyeshu = yagya (religious rituals)
tapHsu = austerities (and)
daaneshu = in the performance of charities etc
yat’ = that
punyafalam’ = the reward
prdishtam’ = is said to be
tat’ = that
sarvam’ = all
ev = undoubtedly
atyeti = violates
ch = and
aadyam’ = eternal
param’, sthaanm’ = supreme abode
upaiti = 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)
The Knowledge of Gita is Nectar

Photocopies of some of the Verses of Shrimadabhagavat Gita Chapter 9
मया, तत्तम, इदम्, सर्वम्, जगत्, अव्यक्तमूर्तिना,
मत्स्थानि, सर्वभूतानि, न, च, आहम्, तेषु, अवस्थितः।॥ ५ ॥

और हे अर्जुन!

मया = मुख
अव्यक्तमूर्तिना = निराकार परमात्मा
इदम् = यह
सर्वम् = सब
जगत् = जगत् (जलसे बर्फके सदृश)
तत्तम् = परिपूर्ण है
च = और
न, अवस्थितः = स्थित नहीं है।

इदम् = यह
सर्वभूतानि = सब भूत
मत्स्थानि = आधार स्थित हैं,
अहम् = में
तेषु = उनमें
न, अवस्थितः = स्थित नहीं है।

न, च, मत्स्थानि, भूतानि, पश्चि, मे, योगम्, ऐश्वरम्,
भूतभूति, न, च, भूतस्थः, मम, आत्मा, भूतभावनः।॥ ६ ॥

भूतानि = वे सब भूत
मत्स्थानि = मुझमें स्थित
न = नहीं है; (किंतु)
मे = मेरी
ऐश्वरम् = ऐश्वरीय
योगम् = योगसिद्धि
पश्चि = देख (कि)
भूतभूति = भूतोंको धारण-
पोषण करनेवाला
भूतस्थः = भूतोंमें स्थित
आत्मा = (वास्तवमें)

यथा, आकाशस्थितः, नित्यम्, वायुः, सर्वार्थः, महान,
तथा, सर्वार्थः, भूतानि, मत्स्थानि, इति, उपधारय॥ ६ ॥

क्योंकि—

यथा = {जैसे (आकाशसे उत्पन्न)
सर्वार्थः = सर्वमें विचरनेवाला
महान् = महान्
वायुः = वायु
नित्यम् = सदा
आकाशस्थितः = (आकाशमें ही
स्थित है,
तथा = संस्कृतपुराण उत्पन्न
सर्वार्थः = सर्वमें विचरनेवाला
सर्वार्थः = सम्पूर्ण
भूतानि = भूत
महान् = महान्
वायुः = वायु
नित्यम् = सदा
आकाशस्थितः = (आकाशमें ही
स्थित है,
प्रिति = ऐसा
उपधारय = जान।
सर्वभूतानि, कौन्तेय, प्रकृतिम्, यानि, मामिकाम्,
कल्पकश्ये, पुनः, तानि, कल्पादो, विसृज्यामि, अहम्॥ ७ रुपी —
कौन्तेयः = हे अर्जुनः! कल्पकश्ये = कल्पोऽके अन्तःकरणः
सर्वभूतानि = सब भूतः मामिकाम् = मे
प्रकृतिम् = प्रकृतिको अहम् = मैं
यानि = प्रातः होते हैं अर्थातः पुनः = फिर
[सर्वभूतानि का पुनः:–पुनः: उपस्थितिका कथन।]
प्रकृतिम्, स्वाम्, अवस्थाम्, विसृज्यामि, पुनः, पुनः,
भूतग्रामम्, इमम्, कृत्स्नम्, अवशाम्, प्रकृते:, वशात्॥ ८ रुपी
कैसे कि—
स्वाम् = अपनी इमम् = इस
प्रकृतिम् = प्रकृतिको कृत्स्नम् = सम्पूणेः
अवस्थाम् = अंगीकार करके भूतग्रामम् = भूतसमुदायको
प्रकृते: = स्वभावके पुनः, पुनः =
वशात् = बलसे करोकं अनुशास
अवशाम् = परत्तु हुए विसृज्यामि = रचता हूँ।
अवजाननं, माम्, मूहा:, मानुषिम्, तनुम्, आश्रितम्,
परम्, भावम्, अजाननं:, मम्, भूतमहेश्वरम्॥ १९ रुपी
ऐसा होनेपर भी—
मम् = मे
परम् = परम
भावम् = भावको *
अजाननं = न जाननेवाले
मूहा: = मूहलोग
मानुषिम् = मनुष्यका
तनुम् = शरीर
आश्रितम् = धारण करनेवाले
माम् = मूह
भूतमहेश्वरम् = सम्पूणेः भूतोऽके महानु ईश्वरको
युक्त समझते हैं अर्थातः अपने योगान्वयने युक्त संसारके उद्धरणे लिये
अवजाननं = मनुष्यसमूहम् चिन्तनेदृष्टे
हुए पृथ्वीपरीय विश्वको साधारण मनुष्य
मानते हैं।
Photocopies of some of the Verses of Shrimadbhagavat Gita Chapter - 9 363

और मे—

दृढ़ निर्चयवाले च = और
भक्तजन मामू = भक्तजन (बार-बार)
सततम = निस्तार
नमस्यन्त: = प्रणाम करते हुए,
कीर्त्यन्त: = भक्तया = अनन्य प्रेमसे
मेरे नाम और गुरुका मामू = मेरी
कीर्तन करते हुए तथा (मेरी)
मेरे प्राप्तिके लिये
उपासते = उपासना करते हैं।

ज्ञानयज्ञेन, च, आच, आयेये, यजन्त: मामू, उपासते,
एकत्वेन, पृथक्कन्ते, बहुधा, विश्वतोमुख्यम्। १५॥

अन्ये = दूसरे ज्ञानयज्ञेन
मामू = मुझ (निरफ्तै-
[ निराकार व्रहका] बहुधा = बहुत प्रकाशसे स्थित
ज्ञानयज्ञेन = ज्ञानयज्ञेन के द्वारा विश्वतोमुख्यम् = मुझ विश्वरूप
एकत्वेन = एकत्वेन अभिन्न-भावसे
यजन्त: = पूजन करते हुए पृथक्कन्ते = पृथक्-भावसे
अथ = भी (मेरी उपासना उपासते = उपासना करते हैं।

गति:, भर्ता:, प्रभु:, साक्षी, निवास:, शरणम्, सुहृत,
प्रभव:, प्रलय:, स्थानम्, निधानम्, बीजम्, अव्ययम्॥ १८॥

और हे अर्जुन!—

गति: = प्राप्त होनेवाले
परमधाम, = प्राप्तपकार में
भर्ता = भरण-पोषण
P्रभव: प्रलय: = स्वकृति-करने करने करने कारने
प्रभु: = सबका स्वामी,
साक्षी = श्रीभाष्यभक्ता
निवास: = सबका वासस्थान,
शरणम् = शरण लेनेयोग्य,
The Knowledge of Gita is Nectar

तपायिम्, अहम्, अहम्, वर्षम्, निगृहामि, उत्सृज्ञामि, च,
अमृतम्, च, एव, मृतः, च, सत्, असत्, च, अहम्, अर्जुन। ११॥

And—

अहम् = मैं (ही) 
तपायिम् = सूर्यपरंपरा हृद 
वर्षम् = वर्षका 
निगृहायिम् = आकर्षण करता हृद 
च = और (उसे) 
उत्सृज्ञामि = बरतात हृद। 
अर्जुन = हे अर्जुन! 
अहम् = मैं

द्रैविद्या:, माम्, सोमपानि:, पूतपानि:, यहि:, इष्ट्वा, स्वर्गतिम्,
प्रार्थ्यते, ते, पुण्यम्, आसाद्य, सुरेण्द्रलोकम्, अस्तन्ति,
दिव्यानु, दिविः, देवभोगान्। २०॥

परंतु जो—

द्रैविद्या: (तीनों वैदिकों समाज विधवा)
सोमपानि: (सोमसे पिता वै)
पूतपानि: (पूती स्वागत हुए)
माम् = मुखः
यहि: = यहीं
इष्ट्वा = इष्ट
स्वर्गतिम् = स्वर्गीय धर्म
प्रार्थ्यते = चाहते हृद;
ते = वे पुरुष
पुण्यम् = अपने पुण्यों
दिविः = स्वर्गों
दिव्यानु = दिव्य
देवभोगान् = देवताओं के भोग
अस्तन्ति = भोगते हृद।

tे, तम्, भुक्त्रा, स्वर्गलोकम्, विशालम्, क्षीणो, पुण्ये,
मत्त्वलोकम्, विशाल्म्, एवम्, त्रयीधर्मम्, अनुप्रयणः;
गतागतम्, कामकामाः, लभन्ते। २१॥

And—

ते = वे 
तम् = उस 
विशालम् = विशाल 
स्वर्गलोकम् = स्वर्गलोकको 
भुक्त्रा = भोगकर 
पुण्ये = पुण्य
| कामकामा: | भोगोंकी Ka\n| कामनावले पुरुष Bar-Bar |
| गतगतम: आवागमनको श्वातो साधनहुँ (प्राप्त होते हैं अर्थात् पुण्यके प्रभावसे) |
| लभन्ते स्वर्गमि जाते हैं और पुण्य क्षीण होनेपर श्रुत्युंशरं में आते हैं |

अनन्याः, चिन्तयन्त: मामः, ये, जना:, पर्युपासते, तेषाः, नित्याभिषुकतानामः योगक्षेत्रम्, वहामि, अहम्। २२।।

और—

| तेषाः = उन |
| नित्याभिषेक = नित्य-निरस्तर |
| युक्तानामः = मेरा चिनतन |
| करते हुए |
| बोधकेमि = बोधकेह* |
| अहम् = में स्वयं |
| वहामि = प्राप्त कर देता हूँ। |

ये, अपि, अन्यदेवता:, भक्ति:, यज्ञते, श्रद्धा, अन्विता:, ते, अपि, मामः, एव, कौन्तेय, यज्ञति, अविष्कर्तकम्। २३।।

और—

| कौन्तेय = हे अर्जुन! |
| अपि = यद्यपि |
| मामः = मुखःको |
| एव = ही |
| श्रद्धा = श्रद्धासे |
| अन्विता: = युक्त |
| ये = जो सकाम |
| भक्ता: = भक्ता |
| अन्यदेवता: = दूसरे देवताोको |
| यज्ञते = पूजते हैं, |
| ते = वे |
| अविष्कर्तकम् = अविष्कर्तक \ (किंतु उनका वह पूजन) |
| अविष्कर्तक = अविष्कर्तक है।
The Knowledge of Gita is Nectar

अहम्, हि, सर्वयज्ञानां, भोक्ता, च, प्रभु:, एव, च, न, तु, माम्, अभिजानन्ति, तत्भेदं, अत:, च्यवति, ते॥ २४॥

हि = क्योंकि
ते = वे
सर्वयज्ञानम् = सम्पूर्ण यज्ञोंका
माम् = मुझ परमेश्वरको
भोक्ता = भोक्ता
तत्भेदं = तत्क्षेसे
न = नहीं
प्रभु: = स्वामी
अत: = इसीसे
च = भी
च्यवति = 
अहम् = में
एव = ही हूँ;
तु = परंतु

यान्ति, देवव्रत::, देवन, पितृः, यान्ति, पितृव्रत:,
भूतेज्य:, यान्ति, भूतेज्य:, यान्ति, मद्याजिन:, अपि, माम्॥ २५॥

कारण यह नियम है कि—

देवव्रता: = 
(देवताओंका पूजनेवाले)
देवन = देवताओंका यान्ति = प्राप्त होते हैं
(और)
मद्याजिन: = मेरा पूजन करनेवाले भक्त
पितृव्रता: = पितृराओंका
(पूजनेवाले)
पितृः = पितृराओंका यान्ति = प्राप्त होते हैं
(इसीलिये मेरे)
भूतेज्यः = भूतेज्यका पूजनेवाले
भूतानि = भूतानि (नहीं होता।)
अपि, चेतृ, सुदुराचार:, भजते, माम्, अनन्यभाकः,
साधु:, एव, स:, मन्तव्य:, सम्यक्, च्यवसित:, हि, स::॥ ३०॥

तथा और भी मेरी भक्तिका प्रभाव सुन—
चेत = यदि (कोई)
सुदुरचार = अतिशय दुरचारी
अपि = भी
अन्यभाकु = अन्यभावसे मेरा
भक्त होकर
माम् = मुझको
भजते = भजता है (तो)
स: = वह
साधु: = साधु
एव = ही
मल्लिक्र: = माननेयग्रह है;

क्षिप्रम, भवति, धर्मात्मा, सश्वत, शान्तिम्, निगच्छति,
कौन्तेय, प्रति, जानीहि, न, मे, भक्त:, प्रणाश्यति॥ ३१ ॥

इसलिये वह—
क्षिप्रम् = शीघ्र ही
धर्मात्मा = धर्मात्मा
भवति = हो जाता है (और)
शश्वत् = सदा रहनेवाली
शान्तिम् = परमशान्तिको
निगच्छति = प्राप्त होता है।

माम्, हि, पार्थ, व्यपाश्रित्य, ये, अपि, र्सु:, पापयोनयः,
रिनयः, वैष्ण्यः, तथा, शूद्रः, ते, अपि, यान्ति, पराम, गतिम्॥ ३२ ॥

हि = क्योंकि
पार्थ = हे अर्जुन!।
रिनयः = स्री, तथा = तथा
वैष्ण्यः = वैष्ण, अपि = भी
शूद्रः = शूद्र
पयोनयः = चाण्डालादि
ये = जो (कोई)

परम् = परम
गतिम् = गतिको (ही)
यान्ति = प्राप्त होते हैं।
किम्, पुनः, ब्रह्मणा:, पुण्या:, भक्ता:, राजर्षिः, तथा,
अनित्यम्, असुखम्, लोकम्, इमम्, प्राण्य, भजस्वः, माम्॥ ३३॥

पुनः = फिर
(इसमें तो कहना ही)
किम् = क्या है (जो)
असुखम् = सुखहित (और)
पुण्या: = पुण्यशील
अनित्यम् = क्षणभंगुर
ब्रह्मणा: = ब्रह्मण
इमम् = इस
tथा = तथा
लोकम् = मनुष्य-शरीरको
राजर्षिः = राजर्षि
प्राण्य = प्रात्ह होकर
भक्तजन (मेरी)
रामाको = (निर्दर)
शरण होकर
परमगतिको
भजस्वः = भजन कर।
भक्ता: = शरण होकर
[अर्जुनको अपनी शरण होनेके लिये कहकर अंगसहित शरणागतिकेसे
स्वरूपका निरूपण।]

मन्नाः, भव, मद्यकं:, मद्याजी, माम्, नमस्कूरुः,
माम्, एव, एष्यसि, युक्त्वा, एवम्, आत्मानम्, मत्प्रायणः॥ ३४॥

मन्नाः = मुझसे मनवाला
एष्यसि = इस प्रकार
भव = हो,
आत्मानम् = आत्माकाँ (मुझमें)
मद्यकं = मेरा भक्ति
युक्त्वा = नियूत्त करके
(भव) = बन,
मत्प्रायणः = मेरे परायण होकर
मद्याजी = मेरा पूजन करनेवाला
(भव) = हो,
माम् = मुझको
(तू)
माम् = मुझको
एव = ही
नमस्कूरुः = प्रणाम कर।
एष्यसि = प्राप्त होगा।
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! –
te = you
ansooyve = to a devotee who does not cavil
idam’ = this
guhyatmm’ = most secret
vigyansahitm’ = along with special knowledge
gyanm’ = knowledge (again)
prvakshyami = will properly state
tu = that
yat’ = which
gyatva = knowing (you)
ashubhat’ = from sorrow-like world
mokshyse = 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’, pavitrmm’, idam’, uttamm’,
Prtyakshaavagmm’, dharmyam’, susukham’, kartum’, avyyam’ || 2 ||
And –
idam’ = this knowledge along with the special knowledge
rajvidya = king of all knowledge
rajguhyam’ = king of all secrets
pavitrmm’ = extremely sacred
uttamm’ = excellent
prtyakshaavagmm’ = giver of direct results
dharmyam’ = righteous
kartum’ = in practice
susukham’ = very easy (and)
avyyam’ = 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, mrtysansaarvartmnt || 3 ||
And –
parantap = O Parantap!
asya = this (aforesaid)
dharmasya = in Dharm
ashrdddhaanaH = lacking faith
purushaH = men
mam’ = me
apraapya = instead of attaining
mrtysansaar-vartmnt = in the cycle of world of death
nivartante = keep revolving

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,
The Knowledge of Gita is Nectar

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)

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)

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)
Photocopies of some of the Verses of Shrimadbhagavat Gita Chapter - 9

Kalpakshye, punH, taani, kalpaadau, visrjaami, aham’ || 7 ||

And –

kauntey = O Arjun!
kalpakshye = at the end of kalps (aeons)
sarvbhootani = all the beings
maamikaam’ = my
prakrtim’ = Prakriti
yaanti = attain i.e. merge into Prakriti (and)

kalpaadau = at the beginning of kalps
taani = them
aham’ = I
punH = again
visrjaami = create

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,

How –

swaam’ = my
prakrtim’ = Prakriti
vashta’ = by power
avasham’ = overpowered

imm’ = this
krtsnnm’ = entire
bhoottgramm’ = multitude of beings
punH, punH = repeatedly (as per their deeds)

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, bhoottmaheshvaram’ || 11 ||

Despite this –

mm = my
param’ = supreme
bhaavam’ = nature
ajaanantH = not knowing
moodaH = fools
manusheem’ = human
tanum’ = body
aashritm’ = who assumes
mam’ = me

bhoottmaheshvaram’ = the great lord of all beings

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.

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)

And they –

| drdvrtahH       | = devotees of firm resolve | mam’        | = to me (repeatedly) |
| keeryantH       | = chanting my name and qualities | namasyantH | = bowing |
| ch              | = and (to attain me)       | nityayuktaH | = always absorbed in my thoughts |
| yatantH         | = striving                 | bhaktya     | = with exclusive love |
| ch              | = and                      | mam’        | = me |
|                 |                            | upaaste     | = 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||

| anye       | = other gyanyogis | ch      | = and (other men) |
| mam’       | = me (Nirgun-invisible Brahmar) | bahudha | = present in many ways |
| gyaanyagyen | = through yagya of knowledge | vishwatomukham’ | = me, the God in Viraat form |
| ekatven    | = with oneness     |         |                   |
| yajantH    | = worshipping      | prthaktven | = separately |
| api        | = also (pray to me) | upaaste | = worship |

Other gyanyogis (who follow the path of knowledge) also pray to me through yagya of knowledge by worshipping me (the Nirgun/unqualified-invisible Brahmar) 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,
PriayH, sthaanm’, nidhaanm’, beejam’, avyyam’ || 18||

And O Arjun! –

| gatiH       | = supreme abode worthy of being attained | prbhavH | = the cause of everyone’s origin and destruction |
| bharta      | = nurturer             | prlayH  |                           |
| prabhuH     | = lord of all          | sthaanm’| = basis of everyone’s state |
| saakshi     | = witness of good and bad | nidhaanm’| = storehouse (and) |
| nivaasH     | = everyone’s residence | avyyam’ | = immortal |
| sharnam’    | = worth taking refuge in | beejam’ | = cause (also) |
| suhrt’      | = a well-wisher seeking no return  | (aham’)  | = I  |
|             |                          | (ev)     | = 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.
Photocopies of some of the Verses of Shrimadbhagavat Gita Chapter - 9

<table>
<thead>
<tr>
<th>aham'</th>
<th>= I (only)</th>
<th>ev</th>
<th>= only</th>
</tr>
</thead>
<tbody>
<tr>
<td>tapaami</td>
<td>= blaze in the form of sun</td>
<td>amrtam'</td>
<td>= immortality</td>
</tr>
<tr>
<td>varsham'</td>
<td>= rain</td>
<td>ch</td>
<td>= and</td>
</tr>
<tr>
<td>nirg翰ami</td>
<td>= withhold</td>
<td>mrtuH</td>
<td>= death (am)</td>
</tr>
<tr>
<td>ch</td>
<td>= and</td>
<td>ch</td>
<td>= and</td>
</tr>
<tr>
<td>utsrjami</td>
<td>= send forth</td>
<td>sat', asat'</td>
<td>= imperishable and perishable</td>
</tr>
<tr>
<td>arjun</td>
<td>= O Arjun!</td>
<td>ch</td>
<td>= also</td>
</tr>
<tr>
<td>aham'</td>
<td>= I alone am</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

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)

<table>
<thead>
<tr>
<th>traividyaH</th>
<th>= those who perform actions with some interested motive as laid down in the three Vedas</th>
<th>te</th>
<th>= those men</th>
</tr>
</thead>
<tbody>
<tr>
<td>sompaH</td>
<td>= those who drink the nectar</td>
<td>punyam'</td>
<td>= as the result of their virtuous deeds</td>
</tr>
<tr>
<td>pootpapaH</td>
<td>= men free from sins</td>
<td>surendralokam'</td>
<td>= heaven-world</td>
</tr>
<tr>
<td>mam'</td>
<td>= me</td>
<td>aasaadhya</td>
<td>= attaining</td>
</tr>
<tr>
<td>yagyaeH</td>
<td>= through yagyas (religious rituals)</td>
<td>divi</td>
<td>= in heaven</td>
</tr>
<tr>
<td>isht'va</td>
<td>= worshipping</td>
<td>divyan'</td>
<td>= divine</td>
</tr>
<tr>
<td>swargatim'</td>
<td>= to attain heaven</td>
<td>devbhogaan'</td>
<td>= pleasures of gods</td>
</tr>
<tr>
<td>praarthanye</td>
<td>= aspire</td>
<td>ashnanti</td>
<td>= enjoy</td>
</tr>
</tbody>
</table>

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)

<table>
<thead>
<tr>
<th>te</th>
<th>= they</th>
<th>vishanti</th>
<th>= attain</th>
</tr>
</thead>
<tbody>
<tr>
<td>tam'</td>
<td>= that</td>
<td>evam'</td>
<td>= thus (as means of attaining heaven)</td>
</tr>
<tr>
<td>vishaalam'</td>
<td>= extensive</td>
<td>tryeedharmm'</td>
<td>= the action with interested motive recommended by the three Vedas</td>
</tr>
</tbody>
</table>
The Knowledge of Gita is Nectar

swarglokam' = heaven-world
bhuktva = having enjoyed
punye = merits
ksheene = upon exhaustion of
mrtyalokm' = mortal world

anuprpannaH = devoted to (and)
kaamkamaH = those seeking worldly enjoyments
gataagatam' = repeatedly come and go
labhante = attain (i.e., ascend to heaven by the virtue of their merits and upon exhaustion of those merits return to the 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, Tesham', nityabhiyuktanaam', yogkshemm', vaahaami, aham' || 22 ||

And –

ye = those
ananyaH = solely loving
janaaH = devotees
mam' = me, God
chintyantH = constantly thinking
paryupaaste = worship without any desire

tesham' = those
nityabhi-yuktanaam' = men who are always engaged in my thought
yogkshemm' = protect their Yog (worship)
aham' = I myself
vaahaami = do

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 –

kauntey = O Arjun!
api = even though
shraddhya = with faith
anvitaH = endowed with
ye = those who (with Interested motives)
bhaktaH = devotees
anyadevtaH = other gods

yajante = worship
te = they
api = also
mam' = me
ev = only

yajanti = worship (but that worship of theirs)
avidhipoorvakam' = is against the prescribed method i.e. full of ignorance
O Arjun! Even though 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||

hi = because
dsarvyagyanam’ = of all the yagyas
bhokta = enjoyer
ch = and
prabhuH = lord
aham’ = I
ev = only am
tu = but
te = they
mam’ = me, God
tatven = in reality
na = not
abhijaananti = know
ataH = hence
chyavanti = fall i.e. (are subjected to rebirth)

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 –

devvrtah = those who worship gods
devaan’ = gods
yaanti = attain
bhootaani = ghosts
yaanti = attain (and)
madyaajinH = devotees who worship me
mam’ = me
api = only
yanti = attain (therefore, my devotees are not subject to rebirth)

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)


And further listen to the effect of my worship –

chet’ = if (some)
suduraachhaarH = the vilest sinner
api = even
ananyabhaak’ = being exclusively devoted to me
mam’ = me
ev = only
mantavyaH = should be considered
hi = because
saH = he
samyak’ = rightly
The Knowledge of Gita is Nectar

bhajte = worships (then)  vyavasitH = has resolved i.e. he has resolved that there is nothing like worship of God.
sAH = he saadhuH = 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)

KshiprH, bhavti, dharmaatma, shashvatH, shaantimH, nigachchhati,
Kauntey, prati, janeehi, na, me, bhaktH, prnashyati | 31 |

Therefore, he –

kshiprH = soon kauntey = O Arjun! (you)
dharmaatma = virtuous prati = absolutely true
bhavti = becomes (and) janeehi = know (that)
shashvatH = ever-lasting me = my
shaantimH = supreme peace me = my
nigachchhati = attains bhaktH = devotee

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)

MamH, hi, paarth, vypaashritya, ye, api, syuH, paapyonyaH,
StriyaH, vaishyaH, tatha, shoodraH, te, api, yaanti, paraamH, gatimH | 32 |

hi = because syuH = be
paarth = O Arjun! te = they
striyaH = woman api = also
vaishyaH = merchant mamH = me
shoodraH = Shudra (person of lower caste) vypaashritya = taking refuge in
paraamH = supreme gatimH = salvation (only)
tatha = and yaanti = attain
paapyonyaH = sinful birth – hangman etc
ye = anyone
api = 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)

KimH, punH, brahmanaH, punyaH, bhaktaH, rajrshyaH, tatha,
AnityamH, asukhamH, lokamH, immH, praapya, bhajasv, mamH | 33 |

punH = then (in this to say) asukhamH = joyless (and)
kimH = what is (those who) anityamH = transient
punyaH = virtuous immH = this
brahmanaH = Brahmins lokamH = human body
Photocopies of some of the Verses of Shrimadbhagavat Gita Chapter - 9

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 ||

manmnaH = fix your mind on me
bhav = be
madbhaktH = my devotee
(bhav) = be
madyaaji = my worshipper
(bhav) = be
mam’ = to me
namaskuru = offer obeisances

evam’ = thus
aatmaanm’ = soul (in me)
yuktva = engaging
matparaayanH = devoted to me (you)
mam’ = me
ev = only
eshyasi = will attain

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 दशमोष्ठ्यायः

भूयः, एव, महाबाहो, श्रृणु, मे, परमम्, वचः,
यत्, ते, अहम्, प्रीयमाणाय, वश्यामि, हितकाम्या॥ १॥

श्रीभगवान् बोले—

महाबाहो = हे महाबाहो!  
भूयः = फिर  
एव = भी  
मे = मेरे  
परमम् = परम (रहस्य और प्रभावयुक्त)  
वचः = वचनको  
श्रृणु = सुन,  
यत् = जिसे  
अहम् = मे  
ते = तुझ  
प्रीयमाणाय = अंतिष्य प्रेम, रखनेवालेके लिये  
हितकाम्या = हितकी इच्छासे  
वश्यामि = कहूँगा।

['योग' शब्दवाच्य अपने प्रभावका वर्णन करके उसके जानने का फल बतलाना।]

न, मे, बिदु:, सुरगणा:, प्रभवम्, न, महर्षय:, अहम्, आदि:, हि, देवानाम्, महर्षिणाम्, च, सर्वशः॥ २॥

हे अर्जुन!—

मे = मेरे  
बिदु: = जानते हैं;  
प्रभवम् = उत्तपितको अर्थात्, लीलासे प्रकट होनेको  
हि = क्योंकि  
अहम् = मे  
न = न  
सर्वशः = सब प्रकारसे  
सुरगणा: = देवतालोग (जानते हैं और)  
देवानाम् = देवताओंका  
च = और  
न = न  
महर्षिणाम् = महर्षिवोक्ता (भी)  
महर्षय: = महर्षिजन (ही)  
आदि: = 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, hitkaamyya || 1||

Lord said –

mahabaho = O mighty-armed!
yat’ = which
bhooyH = again
aham’ = I
ev = also
te = to you
me = my
preeyamaanaay = who has excessive love
parmm’ = most (secretive and impressive)
hitkaamyya = with the desire of welfare
vachH = words
vakshyaami = shall say
shrnu = 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]


O Arjun! –

me = my
prbhavam’ = origin i.e. manifestation through divine play
hi = because
aham’ = I
na = neither
surganaaH = gods (know and)
sarvashH = in all respects
da = not
devaanam’ = of the gods
mahrshayH = great sages (only)
ch = and
mahrshinam’ = (also) of the great sages
viduH = know
aadiH = 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)
The Knowledge of Gita is Nectar

Photocopies of some of the Verses of Shrimad Bhagavat Gita Chapter 11
लेलिह्सवे, ग्रस्मान्, समन्तातु, लोकान्, समग्रान्,
वदनै: ज्ञलिद्वि: तेजोभि: आपूर्य: जगतु, समग्रम्,
भास: तव, उग्राः प्रत्यपनि: विष्णो॥ ३०॥

और आप उन—

समग्रान् = सम्पूर्ण
tab = आपका
लोकान् = लोकोऽको
उग्राः = उग्र
ज्ञलिद्वि: = प्रज्ञलित
भास: = प्रकाश
वदनै: = पुखोऽवार
समग्रान् = सम्पूर्ण
ग्रस्मान् = ग्रास करते हुए
जगतु = जगत्को
समन्तातु = सब ओरसे
श्रेष्ठ्यि: = श्रेष्ठ्ये द्वारा
लेलिह्सवे = बार-बार चान रहे हैं,
आपूर्य: = परिपूर्ण करके
विष्णो = हे विष्णोः
प्रत्यपनि = तपा रहा है।

आप्याहि, मे, क: भवान्, उग्रशुप:, नम:, अस्तु, ते,
देववर:प्रसीद: बिज्ञात्मू, इच्छामि, भवन्तमू, आद्यम्,
न, हि, प्रजानामि, तव, प्रवृत्तिम्॥ ३१॥

हे भगवन्! कृपा करके—

मे = मुझे
आद्यम् = आदिपुरुष
आप्याहि = बलताइये (कि)
भवन्तमू = आपको (में)
उग्रशुप: = उग्रशुपवाले
क: = कौन हैं?
विज्ञात्मू = विशेषस्यसे जानना
इच्छामि = चाहता हूँ;
देववर: = हे देवोऽमें श्रेष्ठ!
हि = क्योंकि (में)
ते = आपको
प्रवृत्तिम् = प्रवृत्तिको
ना = नहीं
समकार = प्रणाम होइये।
प्रजानामि = जानता।

कालः, अर्थम्, लोकःस्म्यकृतः प्रवृद्धः, लोकान्,
समाहतूम्, इह, प्रवृत्तः, त्रृते, अपि, त्वाम्, न, भविष्यति,
सर्वं ये, अवस्थिताः प्रत्यनिबेदु, योधा:॥ ३२॥
इस प्रकार अर्जुनके पृष्ठेवर श्रीभगवान् बोले, हे अर्जुन! मैं—

तस्मात्, त्त्वम्, उत्तिष्ठ, यशः, लघुस्व, जित्वा, शत्रूनं, भुद्ध्वस्व, राज्यम्, समृद्धम्, मया, एव, एते, निहता:, पूर्वम्, एव, निमित्तमात्रम्, भव, सत्यसाचिनि।

अवस्थिता: = स्थित
योधा: = योधा लोग हैं,
(ते) = ते
सबे = सब
त्वाम् = तेरे
ऋहे = बिना
अपि = भी
न = नहीं

भविष्यति = रहेंगे अर्जुन! तेरे युद्ध
न करनेसे भी इन
सबका नाश हो
जायगा।

रहेंगे अर्जुन! तेरे युद्ध
न करनेसे भी इन
सबका नाश हो
जायगा।

तस्मात् = अतएव
त्त्वम् = तू
उत्तिष्ठ = उठ!
यशः = यश
लघुस्व = प्राप्त कर (और)
शत्रूनं = शत्रुओं
जित्वा = जीतकर
समृद्धम् = [धन-धान्यसे]
राज्यम् = राज्यको

भुद्ध्वस्व = भोग।
एते = ये सब (शूरवीर)
पूर्वम्, एव = पहलेहीसे
मया = मेरे ही द्वारा
निहता: = मोरे हुए हैं।
सत्यसाचिनि = हे सत्यसाचिनि।

कर्मात्, च, ते, न, नमेरन, महात्मन, गरीयसे, ब्रह्मण:, अपि, आदिकर्जे, अनन्त, देवेश, जगनिवास, त्त्वम्, अक्षरम्, सत्, असत्, तत्त्वम्, यत्।

कर्मात्, च, ते, न, नमेरन, महात्मन, गरीयसे, ब्रह्मण:, अपि, आदिकर्जे, अनन्त, देवेश, जगनिवास, त्त्वम्, अक्षरम्, सत्, असत्, तत्त्वम्, यत्।
महात्मन् = हे महात्मन्!
ब्रह्मण्य = ब्रह्मण्य
अपि = अपि
आदिकर्ता = आदिकर्ता
च = और
gरीयमेव = सबसे बड़े
tे = आपके लिये (ये)
कर्मात् = कैसे
न, नमेनाम् = नमस्कार न करें
अनन्त = हे अनन्त!

किरीटिनम्, गदिनाम्, चक्रहस्तम्, इच्छामित्, त्वम्,
द्रष्टुम्, अहम्, तथा, एव, तेन, एव, रूपेण, चतुर्भुजेन,
सहस्रायोहो, भव, विश्वमूर्तेऽ॥ ४६ ॥

और हे विष्णो!—

अहम् = मैं
तथा = वैसे
एव = ही
त्वम् = आपको
किरीटिनम् = गृहुत धारण किये
हुए (तथा)
गदिनाम् = गदा और चक
चक्रहस्तम् = हाथमें लिये हुए
द्रष्टुम् = देखना

मया, प्रसन्नन, तव, अर्जुन, इदम्, रूपम्, परम्, दर्शितम्,
आत्मेऽगतौ, तेजोमयम्, विश्वम्, अनन्तम्, आद्यम्,
यत्, मे, तवद्येन, न, दृष्ट्पूर्वम्॥ ४७ ॥

इस प्रकार अर्जुनकी प्रार्थनाको सुनकर श्रीभगवान् बोले—

अर्जुन = हे अर्जुन!
प्रसन्नन = अनुप्रहृत्वक
मया = मैंने
आत्मेऽगतौ = अपनी योग–
शक्तिके प्रभावसे

इदम् = यह
मे = मेरा
परम् = परम
तेजोमयम् = तेजोमय
आद्यम् = सबका आदि

(और)
| अन्तर्गुप्त = सीमारहित | यत्र = जिसे |
| विश्वम् = विद्वान् | त्वद्वैषे = ते अतिरिक्त दूसरे |
| रूपम् = रूप | किशीने |
| तब = तुझको | पहले नहीं |
| विशीतम् = दिखालाया है, | देखा था। |

न, बद्धयाज्ञयवनेः, न, दानेः, न, च, क्रियाभिः, न, तपोभिः, उग्रे., एवंरूपः, शक्यः, अहम्, नूतनके, दृष्टम्, त्वद्वैषे, कुरुप्रवीर ॥ ४८ ॥

कुरुप्रवीर = हे अर्जुनाद।
नूलोके = मनुष्योऽक्षः
एवंरूपः = इस प्रकार
अहम् = मैं
न = न
बद्धयाज्ञयवनेः = बद्ध और
दानेः = दानसे,

मा, ते, व्यथा, मा, च, विमृद्धभावः, दृष्टवा, रूपम्, घोरम्, इदृश, मम, इदम्, व्यपतभीः, प्रीतमनः, पुनः, त्वम्, तत्, एव, मे,

मम = मेरे
ईदृशक = इस प्रकारके
इदम् = इस
घोरम् = विकारत
रूपम् = रूपको
दृष्टवा = देखकर
tे = तुझको
व्यथा = व्याकुलता
मा = नहीं होनी चाहिये
च = और
विमृद्धभावः = मूढ़भाव (भी)
मा = नहीं होना चाहिये।

त्वम् = तू
व्यपतभीः = भयरहित (और)
प्रीतमनः = प्रीतियुक्त मनवाला
सुगम्य = होकर
tतु, एव = उसी
मे = मेरे
इदम् = इस (शंख, चक्र,

गदा-पदयुक्त
तथा च = चतुर्भुज)

रूपम् = रूपको
पुनः = फिर
प्रश्य = देख।
इति, अर्जुनभान, वासुदेवः, तथा, वक्ता, स्वकम्, रुपम्, दर्शयामसः, भूयः, आश्वासयामसः, च, भीतम्, एनम्, भूत्वा, पुनः, सौम्यवपुः, महात्मा॥ ५० ॥

उसके परश्रात् संजय बोले, हे राजन!—

| वासुदेवः  | वासुदेवं भगवानसे | च     | और |
| अर्जुनभान | अर्जुनके प्रति     | पुनः  | फिर |
| इति      | इस प्रकार         | महात्मा | महात्मा श्रीकृष्णाने |
| वक्ता     | कहकर           | सौम्यवपुः | सौम्यमूलिः |
| भूयः     | फिर             | भूत्वा  | होकर |
| तथा      | वैसे ही         | एनम्   | इस   |
| स्वकम्    | अपने             | भीतम्  | भयभीत अर्जुनको |
| रुपम्     | चतुर्पुजरुपको   | दर्शयामसः | धीरज दिया |
| दर्श्यामसः | दिखलाया         | आश्वासयामसः | धीरज दिया |

दृष्ट्वा, इदम्, मानुषम्, रुपम्, तव, सौम्यम्, जनार्दन, इदानीम्, असि, संवृत्तः, सचेता:, प्रकृतिम्, गतः॥ ५१ ॥

उसके परश्रात् अर्जुन बोले—

| जनार्दन | हे जनार्दन! |
| तव     | आपके    |
| इदम्   | इस      |
| सौम्यम् | अतिशान्त |
| मानुषम् | रुपम्— मानुष रुपको |
| दृष्ट्वा  | देखकर   |
| इदानीम् | अब (मैं) |

| सचेता: | स्थिर—चित |
| संवृत्तः | हो गया |
| असि    | हूँ (और) |

प्रकृतिम् = {अपनी स्वाभाविक स्थितिको}
हृत: = प्रापं हो गया हूँ।

सुदर्शनम्, इदम्, रुपम्, दृष्ट्वान्, असि, यत्, मम, देवा:, अपि, अस्य, रूपस्य, नित्यम्, दर्शनकार्यकला:॥ ५२ ॥

इस प्रकार अर्जुनके वचनको सुनकर श्रीभगवान् बोले, हे अर्जुन !—

| मम    | मेरा  |
| यत्   | जो   |
| रुपम्  | चतुर्पुजरुप (तुमने) |
| दृष्ट्वान् | देखा |
| असि   | हूँ, |
| इदम्   | यह   |

| देवा:  | देवता |
| अपि   | भी   |
| नित्यम् | सदा |
| अस्य   | इस   |
| रूपस्य | रूपके |

सुदर्शनम् = {सुदर्शन है अर्थात् इसके दर्शन बढ़े ही दर्शन करते रहते हैं}
न, आहम्, वेदेः; न, तपसा, न, दानेन, न, च, इज्यया,
शकय:, एवंविध:, 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
एवंविध: = { इस प्रकार र् न = न
अहम् = में इज्यया = र् (ही)
न = न तपसा
वेदेः = वेदोसे,
शकय: = जा सकता हूँ।

भक्तया, तु, अनन्यया, शकय:, अहम्, एवंविध:, अर्जुन,
जातुम्, द्रष्टुम्, च, तत्त्वेन, प्रवेष्टुम्, च, परस्तप॥५४॥

तु = परलो तत्त्वेन = तत्त्वे
परस्तप = हे परस्तप जातुम् = जाननेके लिये
अर्जुन = अर्जुन! च = तथा
अनन्यया, भक्तया = अनन्यभक्ति के द्वारा
एवंविध: = { इस प्रकार प्रवेष्टुम् = { प्रवेश करनेके
अहम् = में लिये अर्थात्
द्रष्टुम् = प्रत्यक्ष देखनेके एकीकरने प्राप्त
लिये, च = भी होनेके लिये
शकय: = शक्य हूँ।

मत्कर्मकृत्, मत्सरम्, मज्जक:, सज्जविजित:, नित्येः, सर्वभूतेशु, य:, स:, माम्, एति, पाण्डव॥५५॥

पाण्डव = हे अर्जुन! (और)
च्छ = जो पुरुष केवल सर्वभूतेशु = सम्पूर्ण भूमार्गियोमें
मेरे ही लिये सम्पूर्ण नित्येः: = वैभवके सहित है*,
मत्कर्मकृत् = { कत्यु-कर्मोऽको स: = { (अनन्यभक्तियुक्त
करनेवाला है, वह
पारस्तुम् = मेरे पराष्ट्र है,
मज्जक: = मेरा भक्त है,
सज्जविजित् = आसक्तिरहित है एति = प्राप्त होता है।
Photocopies of some of the Verses of Shrimadbhagavat Gita Chapter - 11

Chapter Eleven

Dhyaavaaprtihvyoh, idam’, antram’, hi, vyapaptm’, tvya, eken, dishH, ch, sarvaH,
And –
mahatman’ = O Mahatman!
vyaapaptm’ = are pervaded (and)
tav = your
idam’ = this
adbhutm’ = transcendent
ugrm’ = dreadful
roopam’ = form
drshtva = seeing
loktryam’ = the three worlds
prvyathitm’ = are getting very distressed

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, tvam’, sursanghaH, vishanti, kechit’, bheetaH, praanjalayH, grnanti, swasti,
iti, uktva, mahrhisiddhsanghaH, stuvanti, tvam’, stutibhiH, pushkalaabhiH || 21 ||
And O Govind! –
ami = those only
mahrhisiddhsanghaH = hosts of great
sages and siddhs
sursanghaH, hi = hosts of gods
swasti = ‘may all be well’
tvam’ = in you
iti = this
vishanti = enter (and)
uktva = saying
kechit’ = some
pushkalaabhiH = excellent
bheetaH = out of fear
stutibhiH = with hymns
praanjalayH = with folded hands
(two names and qualities)
tvaam’ = you
(grnanti = chant (and)
stuvanti = 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)

Lelihyase, grsmaanH, samntaat’, lokaan’, samgraan’, vadnaeh, jwaldibhH,
TejobhiH, aapooraya, jagat’, samgrm’, bhaasH, tav, ugraH, prtpanti, vishnoo || 30 ||
And you those –
samgraan’ = all
tav = your
lokaan’ = worlds
ugraH = dreadful
The Knowledge of Gita is Nectar

| jwaldibhH | = blazing | bhaasH | = light |
| vadnaehH | = with mouths | samgrm' | = entire |
| grsmaH | = devouring | jagat' | = universe |
| samntaat | = from all sides | tejobhiH | = with effulgence |
| lelihyase | = are repeatedly licking | aapoorya | = filling |
| vishno | = O Vishno! | prtpanti | = 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)

AakhyaaH, me, kaH, bhavaan', ugrroopH, namH, astu, te, devvar, prseed, vigyaatum', ichchhaami, bhavam', aadyam', na, hi, prjaanaami, tav, prvrttim' || 31 ||

O Lord! Please –

| me | = me | aadyam' | = Aadi Purush |
| aakhyaaH | = tell (that) | bhavam' | = you (I) |
| bhavaan' | = you | vigyaatum' | = especially know |
| ugrroopH | = dreadful form | ichchhaami | = want |
| kaH | = who are | hi | = because (I) |
| devvar | = O best among gods! | tav | = your |
| te | = to you | prvrttim' | = disposition |
| namH | = salutations | na | = not |
| astu | = be (you) | prjaanaami | = know |
| praseed | = be pleased |

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', prvrdhH, lokaan', smaahrtum', ih, prvrtH, ritey, api, tvaam', na, bhavishyanti, sarve, ye, avasthitH, prtyaneekeshu, yodhaH || 32 ||

When Arjun asked this, Lord said, O Arjun! I –

| lokakshaykrt' | = destroyer of the worlds | avasthitH | = situated |
| prvrdhH | = enlarged | yodhaH | = warriors |
| kaalH | = Kaal | (te) | = they |
| asmi | = am | sarve | = all |
| ih | = at this time | tvaam' | = you |
| lokaan' | = these worlds | ritey | = without |
| smaahrtum' | = to destroy | api | = also |
| prvrtH | = have appeared (therefore) | na | = not |
| ye | = who | bhavishyanti | = will not survive i.e. even if you do not fight, they will all be destroyed. |
| prtyaneekeshu | = in the enemy’s army |
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', uttisnth, yashH, labhasv, jitva, shatroon', bhun'kshv, raajyam', samrddhm', mya, ev, ete, nihtaH, poorvam', ev, nimittmaatrm', bhav, savyasaachin' || 33 ||

tasmaat' = therefore  
tvam' = you  
uttisnth = get up  
yashH = fame  
labhasv = attain (and)  
shatroon' = enemies  
jitva = by conquering  
samrddhm' = affluent  
raajyam' = kingdom  
bhun'kshv = enjoy  
ete = all these (warriors)  
poorvam', ev = already  
mya = by me alone  
nihtaH = have been killed  
savyasaachin' = O ambidextrous archer!  
nimittmaatrm', ev = you, merely an instrument  
bhav = be

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 ||

mahaatman' = O great soul!  
brhmanH = of Brahma  
api = even  
aadikartre = progenitor  
ch = and  
gareeyase = the greatest  
te = to you (these)  
kasmaat' = how  
na, nameyran' = should not bow (because)  
anant = O Infinite being!  
devesh = O lord of the gods!  
jagannivas = O abode of the universe!  
yat' = who  
sat' = imperishable  
asat' = perishable (and)  
tatparam' = beyond them  
aksharam' = immortal i.e. Sachidanandghan Brahman  
tvam' = you only are  
(tat ') = he

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 Brahman. (37)

Kireetinm', gadinm', chakhrastm', ichchhaami, tvaam', drshtum', aham', Tatha, ev, ten, ev, roopen, chaturbhujen, sahasrbaaho, bhav, vishwamoorte || 46 ||

And O Vishno! –

aham' = I  
tatha = like that  
ichchhaami = wish  
(atH) = therefore
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)

Thus, listening to Arjun’s request, Lord said –

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)
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)


mm = my
iiddrk’ = this kind of
idam’ = this
ghoram’ = dreadful
roopam’ = form
drshtva = on seeing
te = you
vyatha = perturbation
ma = should not be
ch = and
vimoodbhaavH = stupified

ma = should not be
tvam’ = you
vyaptbhiH = fearless (and)
preetmnaH = with loving mind
tat’, ev = that very
me = my
idam’ = this (four-armed bearing conch, discus, mace and lotus)
roopam’ = form
punH = again
prpashya = behold

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)


After that, Sanjay said, O King! –

vasudevH = Vasudev God
arjunm’ = to Arjun
it = thus
uktva = having said
bhooyH = again
tatha = in the same way
swakam’ = his personal
roopam’ = ChaturbhuJ form
darshyaamaas = showed

ch = and
punH = then
mahatma = Mahatma Krishna
saumyavapuH = gentle appearance
bhoootva = assuming
enam’ = this
bheetam’ = frightened Arjun
aashvaasyaamaas = consoled

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)

Drshtva, idam’, maanusham’, roopam’, tav, saumyam’, janaardan,
Idaaneem’, asmi, sanvrtH, sachetaH, prkrtim’, gatH || 51||

After that, Arjun said –

janaardan = O Janardan!

idaaneem’ = now (I)
tav = your

sachetaH = composed
The Knowledge of Gita is Nectar

| idam’        | = this                  | sanvrttH     | = become           |
| saumyam’     | = very peaceful        | asmi         | = I have (and)    |
| maanusham’, roopam’ | = human form       | prkrtim’     | = my natural state|
| drshtva      | = seeing               | gatH         | = 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! –

mm = my
yat’ = that
roopam’ = Chaturbhuja form (you)
drshtvaan’ = seen
asi = have
idam’ = it
sudurdarsham’ = is very rarely seen i.e. it is very difficult to see it
devah = gods
api = also
nityam’ = always
asya = this
roopasya = form
darshan-kaankshinH = long to see

This Chaturbhuja (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, iyyya,
ShakyaH, evamvidhH, drshtum’, drshtvaan’, asi, mam’, yatha || 53||
And O Arjun! –

yatha = the way in which (you)
yatha = me
drshtvaan’ = seen
asi = have
evamvidhH = in this four-armed form
aham’ = I
na = nor
tapsa = by penance
na = nor
daanen = by charity
ch = and
na = not
iyyya = through yagya (only)
na = nor
drshtum’ = seen
shakyaH = can be

The way in which you have seen me in Chaturbhuja (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||

tu = but
parantap = O Parantap
tatven’ = in reality
arjun = Arjun!
gyaatum’ = to be known
ch = and
Photocopies of some of the Verses of Shrimadbhagavat Gita Chapter - 11

ananyya, bhaktya = through exclusive devotion

evamvidhH = in this Chaturbhuj form

aham’ = I

drshtum’ = to be clearly seen

prveshtum’ = to enter into i.e. to unite with

ch = also

shakyaH = am capable

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)


pandav = O Arjun!

yaH = he who (only)

matkarmkrt’ = performs all the duties for my sake

matparamH = is devoted to me

madbhaktH = is my devotee

sangvarjitiH = is free from attachment (and)

sarvbooteshu = in all beings

nirvairH = is free from enmity

saH = he (the man with exclusive devotion)

mam’ = me (only)

eti = attains

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)
### अष्ठ आदर्शोध्यायः

#### अर्जुन उवाच

| एवम् | सततयुक्तः | ये, भक्तः, त्वाम्, पूर्वपापस्ते, ये, च, अपि, अक्षरम्, अव्यक्तम्, तेषाम्, के, योगविष्टमाः।। |
| ये | जो | अक्षरम् | सचिदानन्दन। |
| भक्तः | अनन्त प्रेमी भक्तजन। |
| एवम् | पूर्वमें प्रकारसे करन्तर आपके। |
| सततयुक्तः | भजन-ध्यानमें लगे रहकर। |
| त्वाम् | आप समुपरपूर्णरूप। |
| च | और। |
| ये | दूसरे जो (केवल)। |

#### श्रीभगवानुवाच

| मयोः | वुःस्रोत्तम। |
| मनः | मनको। |
| आवेश्यः | एकाग्र करके। |
| नित्ययुक्तः | नित्तर में भजन-ध्यानमें लगे हुए। |
| ये | जो भक्तजन। |
| परयः | अतिशय श्रेष्ठ। |
| श्रद्धा य | श्रद्धासे। |
| उपेता: | युक्त होकर। |

#### योगविष्टमाः। |

| मयोः | मुहुष्म; |
| मामः | परमेश्वरको। |
| उपासते | भजते हैं। |
| ते | वे। |
| मे | मुहुष्म। |

#### मंत्रः |

| योगियोऽः अति। |
| म्या: | म्या है। |
ये, तु, अक्षरम्, अनिदेशयम्, अव्यक्तम्, पर्युपासते,
सर्वत्रगम्, अचित्त्यम्, च, कूटस्थम्, अचलम्, धृवम्। ॥ ३ ॥
सनिययम्, इन्द्रियग्रामम्, सर्वत्र, समबुद्धयः,
ते, प्रापन्विन्ति, माम्, एव, सर्वभूतहिते, रता: ॥ ४ ॥

tu = परंतु
ye = जो पुरुष
idhrtyagramm = इन्द्रयोक्ते समुदायको
saninam = भली प्रकारसे
achitnam = मन-बुद्धि से पे,
sarvatragam = सर्वव्यापी,
anideshyam = अधकथनीय स्वरूप
c = और
cootstham = सदा एकरस
dhruvam = नित्य,
achalam = अचल,
avyaktam = निराकार,

अक्षरम् = सचिदानन्दं
पर्युपासते = निरतं एकेभासं
रता: = रत (और)
भजते हैं,
जहांको
भ्यान करते हुए

क्लेशः, अधिकतरः, तेषाम्, अव्यक्तासकान्तत्सम्,
अव्यक्ता, हि, गति:। दुःखम्, देहवच्छिन्द्रः,
अवायते ॥ ५ ॥

किंतु—
tesam = उन
h = क्योंकि
avyakta = सचिदानन्दं
dehvar = देहभिमानियोंके

क्लेशः = परिश्रम
du:khm = दुःखपूर्वक

अधिकतरः = विशेष है; अवायते = प्राप्त की जाती है।
| तु | परंतु | माम् | पुज्य सगुणरूपं |
| ये | जो | योगेन | परमेश्वरको |
| मत्या: | मेरे परायण | अनन्येन | अन्य |
| सवैाँणि | संपूर्ण | योगेन | भक्तियोगसे |
| कर्माणि | कर्मानि | ध्यायन्तः | निर्तत चिनना |
| मयि | मुहम् | ध्यायन्तः | करते हुए |
| सन्न्यासं | अर्पण करके | उपासते | भजते हैं*— |

| तेषांम् | अहम् | समुद्रतर् | मृत्युसंसारसागरात् | भवामि | निचिराय | पार्थ | पार्थ | तेषांम् | अहम् | शीघ्र ही |
| मयि | मुहम् | मृत्युसंसार- | सागरात् | संसारसुधे |
| आवेशित्वेवत्साम् | लगनेवले प्रेमी | समुद्रतर् | उद्धार करनेवाला |
| भक्तोऽका | भवामि | होता हूँ। |

| मयि | एव | मनः | आधत्स्व | मयि | बुद्धिम् | निवेशय | निविसिष्यसि | मयि | एव | अतः | ऊर्ध्वम् | न | संशयः |
| मयि | मुहम् | ऊर्ध्वम् | उपासनां | (तु) |
| मनः | मनको | मयि | मुहम् |
| आधत्स्व | लगा (और) | एव | ही |
| मयि | मुहम् | एव | ही |
| एव | ही | निविसिष्यसि | निविसिष्यसि |
| बुद्धिम् | बुद्धिको | (इसमें कुछ भी) |
| निवेशय | लगा; | संशयः | संशयः |
| अतः | इसके | न | नहीं है। |
अथ, वित्तम्, समाधातुम्, न, शकनोषि, मयि, स्थिरम्,
अध्यासयोगेन, ततः, माम्, इच्छ, आप्तुम्, धनञ्जय।

अथ = यदि (तू)
चित्तम् = मनको
मयि = मुझमें
स्थिरम् = अचल
समाधातुम् = स्थापन करनेके लिये
न, शकनोषि = समर्थ नहीं हैं,
ततः = तो
धनञ्जय = हे अर्जुन!
अध्यासयोगेन = [अध्यासरूप*]
योगके द्वारा
माम् = मुझको
आप्तुम् = प्राप्त होनेके लिये
इच्छ = इच्छा कर।
अध्यासे, अपि, असमर्थः, असि, मत्यक्षरमः, भव,
मदर्धम्, अपि, कर्माणि, कुर्वन्, सिद्धिम्, अवाप्यसि।

अथ = अध्यासमें
मदर्धम् = मेरे निमित
कर्माणि = कर्मोको
असमर्थः = असमर्थ
कुर्वन् = करता हुआ
असि = है (तो केवल)
अपि = भी
मत्यक्षरमः = [मेरे लिये कर्म
सिद्धिम् = [मेरी प्राप्तरूप
करनेके ही परायण*]
सिद्धिको (ही)
भव = हो जा।(इस प्रकार)
अवाप्यसि = प्राप्त होगा।
अथ, एतत्, अपि, अशकः, असि, कर्तुम्, मद्योगम्, आश्रितः,
सर्वकर्मफलात्मकम्, ततः, कुरु, यतात्मवान्।

अथ = यदि
मद्योगम् = [मेरी प्राप्तरूप
असि = है
ततः = तो
आश्रितः = आश्रित होकर
एतत् = उपयुक्त साधनको
कर्तुम् = करनेमें
अपि = भी (तू)
अशकः = असमर्थ
कुरु = कर
श्रेयः, हि, ज्ञानम्, अभ्यासात्, ज्ञानत्, ध्यानम्, विशिष्यते,
ध्यानतु, कर्मफलत्वागः, त्यागात्, शान्ति:, अनन्तः॥ १२॥

अभ्यासात् = {किये हुए अभ्याससे}
ध्यानतु = ध्यानसे (भी)
त्यागात् = {सब कर्मोंके फलका त्यागः}
शान्ति = {परम शान्ति होती है।}

अद्वैतः, सर्वभूतानाम्, मैत्रः, करुणः, एव, च,
निर्मलः, निरहर्षः, समुद्रः खसुखः, क्षमः॥ १३॥
संतुष्टः, सततः, योगी, यतात्मा, दूढ़निश्चयः,
मयं, अर्थितमनोबुद्धि:, यः, मद्वकः, सः, मे, प्रियः॥ १४॥

इस प्रकार शान्तिको प्राप्त हुआ—

यः = जो पुरुष (तथा जो)
सर्वभूतानाम् = सब भूतोंमें
अद्वैतः = द्वेष-भावसे रहित, चेतस—
मैत्रः = स्वार्थसे रहित; प्रेमी
संतुष्टः = संतुष्ट हैं,
च = और
करुणः = हेतुरहित दयालु है
एव = तथा*
निर्मलः = ममतासे रहित,
निरहर्षः = अहंकारसे रहित,
समुद्रः खसुखः = सुख-दुःखोंकी
मयं = मुझमें
अर्थितमनोबुद्धि = अर्थित सम (और)
क्षमोऽञ्जन है अर्थात्
प्रियः = प्रिय है।
यस्मातु, न, उद्धिज्ञे, लोकः, लोकाः न, उद्धिज्ञे, च, यः,
हर्षमर्यम्ययोधेंगे, सुकः, यः, सः, च, मे, प्रियः। १५॥

tatha-

यस्मातु = जिससे
लोकः = कोई भी जीव
यः = जो
न, उद्धिज्ञे = {उद्धिगो प्राप्त नहीं होता}
हर्षमर्यम्ययोधेंगे = {हर्ष, अमर्यम्}
च = और
य = जो (स्वयं भी)
लोकाः = किसी जीवने
स = वह भक्त
न, उद्धिज्ञे = {उद्धिगो प्राप्त नहीं मे होता}
प्रियः = प्रिय है।

अन्यवेशः, शुचि:, दक्ष:, उदासीन:, गतव्यः,
सर्वरम्भपरित्यागी, यः, महत्कः, सः, मे, प्रियः। १६॥

और-

यः = जो पुरुष
अन्यवेशः = आकाशसे रहित,
गतव्यः = {दुःखोंसे छूटा}
स = वह
शुचि = {बाहर-भीतसे}
महत्कः = {सब आरम्भोका}
दक्षः = चतुर
शुचि = {बाहर-भीतसे}
महत्कः = {सब आरम्भोका}
उदासीनः = पक्षपातसे रहित (और)
प्रियः = प्रिय है।

यः, न, हथयति, न, दैविति, न, शोचति, न, काक्षति,
शुभाशुभपरित्यागी, भक्तिमानू, यः, सः, मे, प्रियः। १७॥

और-

यः = जो
न = न (कभी)
हथयति = हरित होता है,
शुभाशुभ-परित्यागी = {शुभ और अशुभ}
दैविति = हेच करता है,
स = वह
शोचति = शोक करता है,
काक्षति = कामना करता है
(तथा)

tatha-

यः = जो
न = न (कभी)
हथयति = हरित होता है,
शुभाशुभ-परित्यागी = {शुभ और अशुभ}
स = वह
शोचति = शोक करता है,
काक्षति = कामना करता है
प्रियः = प्रिय है।
समस्यै, शत्रु, च, मित्रे, च, तथा, मानापमाण्योः,
शीतोष्णसुखसुखेशु, समस्यै, सह्मविवर्जितः || १८ ||

और जो—
शत्रु, मित्रे = शतु-मित्रम्
च = और
मानापमाण्योः = मान-अपमानम्
समस्यै = सम है
तथा = तथा
सह्मविवर्जितः = आसक्तिके रहित है—

tुल्यनिद्वस्तुतिः, मौनी, सन्तुष्टः, येन, केनचितः,
अनिकेतः, स्थिरप्रतिः, भक्तिमान्, मे, प्रियः, नरः || १९ ||

tथा जो—

tुल्यनिद्वस्तुतिः = निन्दा-स्तुतिको
समान = रहनेके स्थानसे
समझनेबालाः = ममता और
मौनी = मननैल
(और)
जिस किसी = स्थिरप्रतिः
येन, = भक्तिमान्
केनचितः = भक्तिमान्

सन्तुष्टः = सदा ही संतुष्ट है
प्रियः = प्रिय है।

ये, तु, धर्मायामृतम्, इदम्, यथा, उक्तम्, पर्युपासते,
श्रद्धानाः: मत्प्रथमः, भक्तः: ते, अतीवः, मे, प्रियः: || २० ||

tु = परंतु
वे = जो
श्रद्धानाः: = श्रद्धायुक्त पुरुषः
मत्प्रथमः = मे परायण होकरः
इदम् = इस
यथा, उक्तम् = ऊपर कहे हुए
धर्मायामृतम् = धर्ममय अमृतको

पर्युपासते = निन्दाम प्रेमभावसे
वे = ते
भक्तः = भक्त
मे = मुझको
अतीवः = अतिशय
प्रियः = प्रिय है।
Chapter Twelve

Evam’, satatyuktaH, ye, bhaktaH, tvaam’, paryupaaste,
Ye, ch, api, aksharam’, avyaktam’, teshaa’m, ke, yogvittmaH || 1||

Thus, listening to Lord’s words, Arjun said, O Manmohan (Charming One)! –

ye = who
bhaktaH = exclusively loving devotees
evam’ = in the aforesaid manner
satatyuktaH = constantly engaged in adoring
and meditating on you
tvaam’ = you i.e. God with attributes
ch = and
ye = others who (only)
aksram’ = Immortal Sachidanandghan
avyaktam’ = unmanifest Brahms
api = only
paryupaaste = worship as the
most supreme
teshaa’m = of both those types
of worshippers
yogvittmaH = best knowers of Yog
ke = who
(santi) = are

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 Brahms 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! –

myi = in me
manH = mind
aaveshya = by concentrating
nityayuktaH = constantly engaged in
adoring and meditating on me
ye = those devotees who
parya = supreme
shraddhya = with faith
upetaH = endowed with
mam’ = me i.e. God with attributes
upaaste = worship
te = they
me = to me
yuktatmaH = the best of all yogis
mtaH = 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,
Sarvatragam’, achintyam’, ch, kootasthm’, achalam’, dhrum’ || 3||
Sanniya, indriyaagraam’i, sarvar, sambuddhya,H,
Te, prapaanvanti, mam’, ev, sarvbhothis, rataaH || 4||

tu = but
ye = those who
avyaktam’ = unmanifest
aksaram’ = immortal
Sachidanandghan Brahms
The Knowledge of Gita is Nectar

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)


But –

teshaaH = those
dehvalibH = by the arrogant beings
avyakta = related to the unmanifest
gatiH = salvation
duHkhamH = with difficulty
avaapyaate = 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, sannyasya, matpraH, Ananyen, ev, yogen, mam’, dhyaayantH, upaaste || 6||

tu = but
mam’ = me i.e. God with attributes
ye = those
ev = only
matpraH = devotees devoted to me
ananyen = exclusive
sarvaani = all
yogen = with devotion
karmaani = actions
dhyaayantH = constantly meditating on me
myi = to me
upaaste = worship
sannyasya = 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, aaveshitchetساam’||7||_

| paarth | = O Arjun! |
| tesaam’ | = those |
| myi | = on me |
| aaveshitchetساam’ | = loving devotees who fix their minds |
| aham’ | = I |
| nachiraat’ | = soon |
| mrityusansaarsaagraat’ | = ocean of mortal world |
| samuddhartta | = saviour |
| bhavaami | = I become |

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, Nivsishyasi, myi, ev, atH, oordhvam’, na, sanshayH ||8||_

| myi | = on me |
| manH | = mind |
| aadhatsv | = fix (and) |
| myi | = in me |
| ev | = only |
| buddhim’ | = intellect |
| niveshya | = establish |
| atH | = after |
| oordhvam’ | = this (you) |
| myi | = in me |
| ev | = only |
| nivsishyasi | = will reside (there is) |
| sanshayH | = doubt |
| na | = not |

Therefore, O Arjun! You –

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, aapтum’, dhananjay ||9||_

And –

| ath | = if (you) |
| chittam’ | = mind |
| myi | = in me |
| sthiram’ | = steadfastly |
| smaadhaatum’ | = to establish |
| na, shaknoshi | = are not capable |
| tatH | = then |
| dhananjay | = o Arjun! |
| abhyaasyogen | = through yog of practice |
| mam’ | = me |
| aapтum’ | = to attain |
| ichchh | = 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, matkarпaramH, bhav, Madarthaм’, api, karmaani, kurvan’, siddhim’, aavaapasyasi ||10||_

And if you, aforesaid –
The Knowledge of Gita is Nectar

abhyaase = in practice
api = even
asamarthH = in capable
asi = are (then only)
matkarmparamH = devoted to performing deeds only for me
bhav = become (thus)

madartham' = for my sake
karmaani = actions
kurvan' = performing
api = also
siddhim' = accomplishment in the form of my attainment
avaapasyasi = 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, ashakH, asi, kartum', madhyogam', aashritH, Sarvkarmfaltyaagm', tatH, kuru, yataatmvaa'n || 11||

And –

ath = if
madhyogam' = yog in the form of my attainment
aashritH = relying on
etat' = the aforesaid method
kartum' = to do
api = also (you)
ashakH = unable
asi = are
tatH = then
yataatmvaa'n' = subduing mind and intellect etc
sarvkarmfaltyaagm' = relinquish the fruit of all actions
kuru = 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', abhyaasaa't, gyaanaat', dhyaanm', vishishyate, Dhyaanaat', karmfaltyaagH, tyaagaat', shaantiH, anantaram' || 12||

abhyaasaa't = to practice done without knowing the meaning
gyaanm' = knowledge
shreyH = is superior
gyaanaat' = to knowledge
dhyaanm' = meditating on my i.e. God's image
vishishyate = is superior (and)
dhyaanaat' = (even) to meditation
karmfaltyaagH = renunciation of the fruit of all actions (is superior)
hi = because
tyaagaat' = renunciation
anantaram' = immediately
shaantiH = 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, sarvbhootaanam', maitrH, karunH, ev, ch,
### Photocopies of the Verses of Shrimadbhagavat Gita Chapter 12

| NirmH, nirahankaarH, samduHkhshukH, kshami || 13 ||
| SantushtH, satatam’, yogi, yataatma, dridnishchayH, Myi, arpitmanobuddhiH, yaH, mad’bhaktH, saH, me, priyaH || 14 ||

Thus, having attained peace –

| yaH = he who | yogi = yogi |
| sarvbhootaanaam’ = towards all beings | satatam’ = constantly |
| adweshta = free from hatred | santushtH = contented |
| maitR = everyone’s selfless friend | yataatma = who has subdued mind, senses and body (and) |
| ch = and | dridnishchayH = who has firm faith in me |
| karunH = is compassionate without any motive | saH = he |
| ev = and | myi = to me |
| nirmH = free from affection | arpitmanobuddhiH = who has surrendered mind and intellect |

| nirahankaarH = free from arrogance | madbhaktH = my devotee |
| samduHkhshukH = balanced in joys-sorrows (and) | me = to me |
| kshami = is forgiving i.e. provides fearlessness even to the perpetrator of a crime (and who) | priyaH = 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, muktH, yaH, saH, ch, me, priyaH \| 15 \|

And –

| yasmaat’ = by whom | ch = and |
| lokH = any living being | yah = who |
| na, udwijate = is not agitated | harshaamarsh-bhayodwegaeh = from elation, resentment, fear and agitation etc |
| ch = and | muktH = is free |
| yaH = who (himself also) | saH = that devotee |
| lokaat’ = by any living being | me = to me |
| na, udwijte = is not agitated | priyaH = 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)
The Knowledge of Gita is Nectar

<table>
<thead>
<tr>
<th>Term</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>yaH</td>
<td>he who</td>
</tr>
<tr>
<td>anpekshH</td>
<td>free from desires</td>
</tr>
<tr>
<td>shuchiH</td>
<td>internally and externally pure</td>
</tr>
<tr>
<td>dakshH</td>
<td>clever</td>
</tr>
<tr>
<td>udaaseenH</td>
<td>impartial (and)</td>
</tr>
<tr>
<td>gatvyathH</td>
<td>free from sorrows</td>
</tr>
<tr>
<td>saH</td>
<td>who renounces all commencements</td>
</tr>
<tr>
<td>sarvaarambhpariyaagi</td>
<td>who</td>
</tr>
<tr>
<td>maddbhaktH</td>
<td>my devotee</td>
</tr>
<tr>
<td>me</td>
<td>to me</td>
</tr>
<tr>
<td>priyaH</td>
<td>is dear</td>
</tr>
</tbody>
</table>

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)

<table>
<thead>
<tr>
<th>Term</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>yaH</td>
<td>he who</td>
</tr>
<tr>
<td>na</td>
<td>neither</td>
</tr>
<tr>
<td>hrshyati</td>
<td>rejoices</td>
</tr>
<tr>
<td>na</td>
<td>nor</td>
</tr>
<tr>
<td>dwesti</td>
<td>hates</td>
</tr>
<tr>
<td>na</td>
<td>nor</td>
</tr>
<tr>
<td>shochati</td>
<td>grieves</td>
</tr>
<tr>
<td>na</td>
<td>nor</td>
</tr>
<tr>
<td>kaankshati</td>
<td>desires (and)</td>
</tr>
<tr>
<td>yah</td>
<td>who</td>
</tr>
<tr>
<td>shubhaasubhpariyaagi</td>
<td>is a relinquier of all good and evil actions</td>
</tr>
<tr>
<td>saH</td>
<td>that</td>
</tr>
<tr>
<td>bhaktimaan'</td>
<td>man full of devotion</td>
</tr>
<tr>
<td>me</td>
<td>to me</td>
</tr>
<tr>
<td>priyaH</td>
<td>is dear</td>
</tr>
</tbody>
</table>

He who neither rejoices nor hates, nor grieves, nor desires and is a relinquier of all the good and evil actions, that man full of devotion is dear to me. (17)

<table>
<thead>
<tr>
<th>Term</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>shatru, ch</td>
<td>to foe and to friend</td>
</tr>
<tr>
<td>ch</td>
<td>and</td>
</tr>
<tr>
<td>maanaapmaanyoH</td>
<td>to honour and ignominy</td>
</tr>
<tr>
<td>samH</td>
<td>is alike</td>
</tr>
<tr>
<td>tatha</td>
<td>and</td>
</tr>
<tr>
<td>sheetoshnsukhduHkhesu</td>
<td>heat and cold and joy and sorrow etc dualities</td>
</tr>
<tr>
<td>samH</td>
<td>is alike</td>
</tr>
<tr>
<td>ch</td>
<td>and</td>
</tr>
<tr>
<td>sangvivarjith</td>
<td>is detached</td>
</tr>
</tbody>
</table>

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)

<table>
<thead>
<tr>
<th>Term</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>tulyanindaastutiH</td>
<td>who takes reproach and praise alike</td>
</tr>
<tr>
<td>sthirmatiH</td>
<td>with stable mind</td>
</tr>
<tr>
<td>mauni, santushtH</td>
<td>yen, kenchit',</td>
</tr>
<tr>
<td>AniketH, sthirmatiH, bhaktimaan', me, priyaH, narH</td>
<td></td>
</tr>
</tbody>
</table>

And who –

TulyanindaastutiH, mauni, santushtH, yen, kenchit', AniketH, sthirmatiH, bhaktimaan', me, priyaH, narH | 19 |
| mauni       | = is contemplative         | bhaktimaan' | = full of devotion |
| yen, kenchit' | = with any means of subsistence whatsoever | narH       | = man             |
| santushtH   | = is always contented (and) | me         | = to me          |
| aniketH     | = is free from affection and attachment to the dwelling place (he) | priyaH     | = 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, ShraddhdhaanaaaH, matparmaH, bhaktaH, te, ateev, me, priyaH || 20 ||

| tu         | = but                      | paryupaaste | = lovingly consume without any selfish motive |
| ye         | = who                      | te          | = those           |
| shradhdhaanaaH | = endowed with faith    | bhaktaH     | = devotees       |
| matparmaH  | = devoted to me           | me          | = to me          |
| idam'      | = this                    | ateev       | = extremely      |
| yatha, uktam' | = above-mentioned        | priyaH      | = are dear       |
| dharmyamritm' | = 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)
अथ त्र्योदशोऽध्यायः
श्रीभgangavatwach

इदम्, शरीरम्, कौटेय, क्षेत्रम्, इति, अभिधियते,
एतत्, यः, वेति, तम्, प्राहुः, क्षेत्रजः, इति, तद्विदः।। २।।

उसके पश्चात् श्रीकृष्णभगवान् बोले—

कौटेय = हे अर्जुन! | यः = जो
इदम् = यह | वेति = जानता है,
शरीरम् = शरीर | तम् = उसको
क्षेत्रम् = ‘क्षेत्र’* | क्षेत्रजः = ‘क्षेत्रजः’
इति = इस (नामसे) | इति = इस (नामसे)
अभिधियते = कहा जाता है; | तद्विदः = उनके तत्त्वको
 (और) | जानेवाले ज्ञानीजन
एतत् = इसको | प्राहुः = कहते हैं।

क्षेत्रजः, च, अपि, माम्, विद्धिः, सर्वक्षेत्रेषु, भारत,
क्षेत्रजःजयोऽ, ज्ञानम्, यत्, तत्, ज्ञानम्, मतम्, मम॥ ३॥

भारत = हे अर्जुन! (तु) | क्षेत्र-क्षेत्रजःका अर्थांत्
सर्वक्षेत्रेशु = सब क्षेत्रोंमें | क्षेत्रक्षेत्रजःजयोऽ: = विकारसहित
क्षेत्रजः = {क्षेत्रजः अर्थांत् | प्रकृतिका और
 | जीवत्मा
क्षेत्रजः = {क्षेत्रजः अर्थांत् | पुरुषका
 | यत् = जो
अपि = भी | ज्ञानम् = तत्त्वसे जानना है?
माम् = मुझे ही | तत् = वह
विद्धिः = जान° | ज्ञानम् = जान है—
 (इति) = ऐसा
मम = मेरा
मतम् = मत है।

च = और | तत् = तथा
तत् = वह | यद्विकारिः = जिन
क्षेत्रम् = क्षेत्र | यद्विकारिः = विकारोबाला है
यत् = जो | च = और
च = और | यत् = जिस कारणसे

यात्रूके = जैसा है
१४

यह ख्यात तथा क्षेत्रज्ञका तत्त्व—

अंशिष्टिः, बहुधा, गीतम्, छन्दोभिः, विविधे, पृथक्, ब्रह्मसूत्रपदे, च, एव, हेतुमाधिः, विनिषिचते:।

ब्रह्माः अर्थात्, भूत प्रकाशे च यह विनिषिचते:। भूमिभवति निरुचय किष्ये हुए।

एव भी गीतम् कहा गया है।

महाभूतानि, अहंकारः, बुद्धि: अव्यक्तम् एव, च, इन्द्रियाणि, दशा, एकम्, च, पञ्चव, च, इन्द्रियगोचरः।

महाभूतानि = पाँच महाभूते॥ इन्द्रियाणि = इंद्रियाँ, अहंकारः = अहंकार, एकम् = एक मन, बुद्धि: = बुद्धि, च = और, पञ्चव = पाँच।

अव्यक्तम् = मूल प्रकृति, एव = भी। इन्द्रियगोचरः = अर्थात् शब्द, च = तथा, दशा = दस।

इच्छा, द्यैणः, सुखम्, दुःखम्, सहात्: वे लोक, धृति: एतस, क्षेत्रम्, समासेन, सविकारम्, उदाहरतम्॥ ६॥

तथा—
इच्छा = इच्छा,  
द्वेष: = द्वेष, 
सुखम् = सुख, 
दुःखम् = दुःख, 
सहात्म = र्यूल देहका 
ष्ठित: = (हस् करके) 
चेतना = चेतना² (और) 
अमानित्वम्, अदिभित्वम्, अहिस्त, क्षान्ति:, आर्जवम्, 
आचार्योपासनम्, शौचम्, स्त्वैर्यम्, आत्मविनिग्रहः: ॥ ७ ॥

और हे अर्जुन!—

अमानित्वम् = {श्रेष्ठताके 
सहाव, 
अभिभावका 
अभाव, 
} आर्जवम् = {मन-वाणी आदिक् 
ससरलता, 
आचार्योपासनम् = {श्रद्धाभिकृतिसहित 
गुरुकी सेवा, 
दब्बाचरणका 
अभाव, 
} शौचम् = {बाहर-भीतरकी 
शुद्धि*, 
किसी भी प्राणीको 
क्रियक प्रकार भी 
स्थैर्यम् = {अन्त:-करणकी 
र्यतात्रा (और) 
किसी सताना, 
आत्मविग्रहः = {मन-इन्द्रियोऽसहित 
शरीर का निग्रह—
क्षान्ति: = क्षमाभाव, 
णिन्द्र्या&्र्, वैराग्यम्, अनह्डः, एव, च,
जन्ममृत्युजराव्याधिहस्त:खदोषानुर्णं ॥ ८ ॥

तथा—

इन्द्रियार्थव् = {इस लोक और 
सर्वलोकके सम्पूर्ण 
भोगोंमें 
अनह्डः, एव= {आहेकिरका भी 
अभाव 
जन्म, मृत्यु, जरा 
जन्ममृत्युजराभोग में 
उरोग आदिकमें 
ब्रैकटिका 
अभाव 
वार-बार विचार। 
च = और 
दोषानुर्णं ॥ ८ ॥
अस्तिकः, अनभिष्क्षः, पुत्रादारूणाहिदिः, नित्यम्, च, समचितत्वम्, इष्टानिष्टोपपतिषिः।

तथा—

पुत्रादारूणाहिदिः = पुत्र-स्त्री-घर \\
(और धन आदि) == इष्टानिष्टोपपतिषिः = प्रिय और \\
अस्तिकः = आसोकिता \\
(अभाव, काम) == नित्यम् = सदा ही \\
अनभिष्क्षः = ममता का न होना \\
च = तथा \\
समचितत्वम् = चिता का सम \\
रहना—

मध्य, च, अनन्योगेन, भक्ति:, अनवभिचारिनी, \\
विविक्तदेशसेवित्वम्, आरति:, जनसंसदि।

और—

मध्य = मुख परमेश्वर \\
अनन्योगेन = अनन्य योगके द्वारा \\
विविक्तदेश- \\
सेवित्वम् = एकात्म और \\
(और) जनसंसदि = विश्वासकर \\
अन्यमें \\
भक्ति = भक्ति \\
च = तथा \\
अरति = प्रेमका न होना—

अध्यात्मज्ञाननित्यत्वम्, तत्त्वज्ञानार्थदर्शनम्, \\
एतत्, ज्ञानम्, इति, प्रोक्तम्, अज्ञानम्, यत्, अत:, अन्यथा।

तथा—

अध्यात्मज्ञान- \\
नित्यत्वम् = अध्यात्मज्ञानमें \\
(और) नित्य स्थिति \\
अन्यथा = ज्ञानें है (और) \\
ब्रह्म = जो \\
तत्त्वज्ञानार्थदर्शनम् = तत्त्वज्ञानके अर्थस्थ \\
देखना—

d = यह सब \\
अन्यथा = वह अज्ञान है*, \\
इति = ऐसा \\
प्रोक्तम् = कहा है।
| तदृष्टम्, तयुः, तत्त्, प्रवश्च्यामि, यतृः, ज्ञात्वा, अमृतम्, अशुत, अनादिमत्, परम्, ब्रह्म, न, सतृ, ततृ, न, असतृ, उच्यते॥ १२॥

और हे अजुन!—

| यतृः = जो | ततृः = वह |
| स्रविजय = जाननेयोग्य है (तथा) | अनादिमतृः = अनादिवाला |
| यतृः = जिसको | परमृः = परम |
| ज्ञात्वा = जानकर (मनुष्य) | ब्रह्म = ब्रह्म |
| अमृतम् = परमानन्दको | न = न |
| अशुत = प्राप्त होता है, | सतृः = सतृ (ही) |
| उसको | उच्यते = कहा जाता है, |
| प्रवश्च्यामि = भलीभोति | न = न |
| कहूँगा। | असतृः = असतृ (ही)। |

सर्वतःपाणिपादम्, ततृः, सर्वतोदशिशिरोमुख, सर्वतःश्रुतिमत्र, लोके, सर्वम्, आवृत्य, तिष्ठति॥ १३॥

परंतु—

| ततृः = वह | सर्वतःश्रुतिमत्र = [सब और |
| सर्वतःपाणिपादम् = [सब और |
| हाथ-पैरवाला, (यतृः) = क्योंकि (वह) |
| लोके = संसारमें | सर्वम् = सबको |
| सर्वतोदशिशिरोमुख = सब और |
| नेत्र, सिर और | आवृत्य = व्याप करके |
| गुप्तवाला (तथा) | तिष्ठति = स्थित है। |

सर्वेन्द्रियगुणाभासम्, सर्वेन्द्रियविवर्जितम्,
असतम्, सर्ववृत्त, च, एव, निर्गुणम्, गुणभोक्तृः, च॥ १४॥

और वह—

| सर्वेन्द्रियगुणाभासम् = [सम्पूर्ण इतिर्योंके |
| विषयोंको | असतम् = आसारहित |
| जाननेवाला है, (परंतु वास्तवम्) | (होनेपर) |
| एव = भी |
| सर्ववृत्त = [सबका धारण-पोषण |
| करनेवाला |
| सर्वेन्द्रियविवर्जितम् = [सब इतिर्योंसे |
| निर्गुणम् = निर्गुण होनेपर (भी) |
| च = और |
| गुणभोक्तृः = [भोगनेवाला है। |

| च = तथा |
वहः, अन्तः, च, भूतानामः, अचरमः, चरमः, एव, च, सूक्ष्मत्वात्, तत्, अविषेयम्, द्रूसः, च, अंतिके, च, तत्॥ १५॥

तथा वह—

भूतानामः = चरचर सब भूताभि
बहि: = बहर–भीतर
अन्तः = (परिपूर्ण है)
च = तथा
अविषेयम् = अविषेय हैं
अन्तिके = अति समीपमें
चरमः, अचरमः = चर-अचररूप
एव = भी (वही है;)
दूसः = दूसः भी स्थितः
रूपसूक्ष्मत्वात् = सूक्ष्म होनेसे
तत् = वह
तत् = वही है।

अविषेकम्, च, भूतेश्वर, विषेकम्, इव, च, स्थितम्,
भूतभर्ती, च, तत्, ज्ञेयम्, प्रसिद्धम्, प्रभविष्णु, च॥ १६॥

तथा वह परमात्मा—

अविषेकम् = विभाराहित एक
सूक्ष्म रूपसे आकाशके
भूतानामः = जाननयोग परमात्मा
स्थितम् = स्थिर
(प्रतीत होता है;)
ज्ञेयम् = विभिन्नरूपसे भूताभि
स्थिर = भी
भूतेश्वर = विभिन्न–सा
स्थितिम् = धारण–पोषण
च = अन्तः
भूतानामः = संहार
अचरमः = संहार
चरमः = अत्यन्त परे
चरमः = तथा
विषेयम्, इव = विभिन्न–सा
अचरमः = उत्तप
सूक्ष्म = उत्पन
एव = वह
अविषेयम् = (वह परमात्मा)

ज्ञोतिष्माम्, अपि, तत्, ज्ञोतिः, तमसः, परमः, उच्चयते,
ज्ञानम्, ज्ञेयम्, ज्ञानम्यम्, हृदि, सर्वस्य, विच्छिद्धम्॥ १७॥

और—

तत् = वह परमात्मा
ज्ञोतिष्माम् = ज्ञोतियोक्ता
अपि = भी
ज्ञोतिः = ज्ञोतिः (एवं)
तमसः = मायासे
परमः = अत्यन्त परे
उच्चयते = कहा जाता है।
The Knowledge of Gita is Nectar

ज्ञानम् = बोधस्वरूप,  
ज्ञेयम् = जाननेके योग्य  
(एवं)  
ज्ञानगम्यम् = तत्वज्ञानसे प्राप्त 
करनेयोग्य है  
सर्वस्य = सबके  
हरि = हर्षमें  
विष्ठात्मू = विशेषरूपसे  
स्थित है।

इति, क्षेत्रम्, तथा, ज्ञानम्, ज्ञेयम्, च, उक्तम्, समासतः, 
मद्रकः, एत्तु, विज्ञाय, मद्रावाय, उपपद्धते॥ १८॥ 
हे अर्जुन!—

इति = इस प्रकार  
क्षेत्रम् = क्षेत्रः  
तथा = तथा  
ज्ञानम् = ज्ञानः  
च = और  
ज्ञेयम् = जाननेयोग्य  
प्रकृतिसम्मतः 
उपपद्धते = प्राप्त होता है।

प्रकृतिम्, पुरुषम्, च, एव, विद्विद्, अनादि, उभः, अपि, 
विकारान्त्, च, गुणानु, च, एव, विद्विद्, प्रकृतिसम्मतः॥ १९॥ 
और हे अर्जुन!—

प्रकृतिम् = प्रकृति  
च = और  
पुरुषम् = पुरुषः  
उभः = इन दोनोऽको 
एव = ही (तु)  
अपि = भी  
अनादी = अनादि  
विद्विद् = ज्ञान  
च = और  
कार्यकरणकरुणते, हेतुः, प्रकृति:; च, च, एव, 
पुरुषः, सुखदः:खानाम्, भोक्रुत्वे, हेतुः, उच्चः॥ २०॥ 
क्योंकि—
<table>
<thead>
<tr>
<th>कार्यकरणकर्तृत्व = कार्य और करणको*</th>
<th>पुरुष: = जीवात्मा</th>
</tr>
</thead>
<tbody>
<tr>
<td>हेतु: = हेतु</td>
<td></td>
</tr>
<tr>
<td>प्रूक्तिः = प्रूक्ति</td>
<td></td>
</tr>
<tr>
<td>उच्चते = कहीं जाती है (और)</td>
<td></td>
</tr>
<tr>
<td>पुरुष:, प्रूक्तिस्थ:, हि, भूक्तेः, प्रूक्तित्वान्, गुणान्, कारणम्, गुणसङ्ख्:, अस्य, सदस्योऽनौजन्यमसु। II २१।।</td>
<td></td>
</tr>
</tbody>
</table>

परंतु—

<table>
<thead>
<tr>
<th>प्रूक्तिस्थ: = प्रूक्तिस्थित</th>
<th>गुणसङ्ख: = गुणोका संग (ही)</th>
</tr>
</thead>
<tbody>
<tr>
<td>हि = ही</td>
<td></td>
</tr>
<tr>
<td>पुरुष: = पुरुष</td>
<td></td>
</tr>
<tr>
<td>प्रूक्तित्वान् = प्रूक्तित्वानुजनन्त:</td>
<td></td>
</tr>
<tr>
<td>गुणान् = त्रिगुणात्मक</td>
<td></td>
</tr>
<tr>
<td>भूक्तेः = होगता है (और इन)</td>
<td></td>
</tr>
</tbody>
</table>

उपद्रष्टा, अनुमन्ता, च, भर्ता, भोक्ता, महेश्वर:, परमात्मा, इति, च, अपि, उत्कः; देहे, असिना, पुरुषः, पर:। II २२।।

| असिना = इस |
|---|---|
| देहे(स्थित: अपि = देहें स्थित |
| पुरुष: = यह आत्मा |
| पर: (एव) = परमात्माः ही है। |

| भर्ता = सबका धारण-पोषण |
|---|---|
| भोक्ता = होनेका भर्ता, |
| महेश्वर: = जीवनभरपूर्वभोक्ता, |
| च = भ्रमा आँका भी |
| परमात्मा = समायमां भोक्ता |

| अनुमन्ता = यथार्थ सम्मति |
|---|---|
| उत्कः = कहा गया है। |

<table>
<thead>
<tr>
<th>शुद्ध सच्चिदानन्दवनं</th>
<th>इति = ऐसा</th>
</tr>
</thead>
<tbody>
<tr>
<td>श्रद्धा होनेसे महेश्वर</td>
<td></td>
</tr>
<tr>
<td>इति = ऐसा</td>
<td></td>
</tr>
</tbody>
</table>

| उत्कः = कहा गया है। |
|---|---|
| अनुमन्ता = देवेनालां होनेसे अनुमन्ता, |
The Knowledge of Gita is Nectar

य:, एवम्, वेदति, पुरुषाः, प्रकृतिम्, च, गुणः:, सह,
सर्वथा, वर्तमान:, अपि, न, स:, भूय:, अभिजायते। ॥ २३ ॥

एवम् = इस प्रकार
पुरुषम् = पुरुषको
च = और
गुणः = गुणाके
सह = सहित
प्रकृतिम् = प्रकृतिको
य: = जो मनुष्य
वेदति = तत्साथे जानता है*, अभिजायते = जानता।

ध्यानेन, आत्मनि, पशुनि, केचित्, आत्माम्, आत्मना,
अन्ये, सार्वशेषेन, योगेन, कर्मयोगेन, च, अपरे। ॥ २४ ॥

हे अर्जुन! उस परमपुरुष—

आत्माम् = परमात्मको
केचित् = कितने ही मनुष्य तो सार्वशेषेन योगेन= ज्ञानयोगरूपके द्वारा
आत्मना = {शुद्ध हुई सूक्ष्म च = और
        बुधिसे अपरे = दूसरे (कितने ही)
ध्यानेन = ध्यानके द्वारा। कर्मयोगेन = कर्मयोगके द्वारा।
आत्मनि = हदसे (पशुनि) = {देखते हैं अर्थात्
पशुनि = देखते हैं,

अन्ये, तु, एवम्, अजानन्त:, श्रुता, अनेक्यथ:, उपासते,
ते, अपि, च, अतितर्नि, एव, मृत्युम्, श्रुतिपरिवरणः। ॥ २५ ॥

तु = परंतु
अन्ये = {इससे दूसरे अर्थात् अनेक्यथः = {तत्त्वके ज्ञानमेवाले
        जो मद बुधिवाले
पुरुष हैं, वे श्रुता = {सुनकर ही
एवम् = इस प्रकार
अजानन्तः = न जानते हुए उपासते = उपासना करते हैं।"
च = और
tे = वे
श्रुतिपरायणः = श्रवणपरायण
पुरुष = भ्रात
अपि = भी
मृत्युरूप = समस्यागरोऽ
अतिरिक्त, एवं = नि:सन्तेर तर
षट्ट्य, सम्जायते, किद्विचि, सत्त्वम्, स्थानरोऽऽ
क्षेत्रक्षेत्रसंस्योगात्, तत्, विदिः, भर्तरज्ञम् = २६ =
भर्तरज्ञ = हे अर्जुन!
तत् = उन सबको (तू)
थावत् = याय-मात्र
किद्विचि = जिल्ले भी
स्थानरोऽऽ = स्थानरोऽऽ
सत्त्वम् = प्राणी
(उत्तर)
सम्जायते = उत्तर होते हैं,
विदिः = जान।
समम्, सर्वेणु, भूतेचु, तिष्ठतन्तम्, परमेश्वरम् =
विनशयत्सु, अविनशयत्तसम, यः, पश्यति, सः, पश्यति = २७ =
इस प्रकार जानकर—
य: = जो पुरुष
विनशयत्सु = नष्ट होते हुए
सर्वेणु = सब
भूतेचु = वहार भूतोऽऽ
परमेश्वरम् = परमेश्वरको
अविनशयत्तसम = नष्टरहित (और)
समम् = समभावसे
तिष्ठतन्तम् = नष्ट
पश्यति = देखता है,
सः = वही (वशार्थ)
पश्यति = देखता है।
समम्, पश्यन्, हि, सर्वेन, समवस्थितम्, ईश्वरम्,
न, हिन्नि, आत्मा, आ॒मानन, तसः, याति, पराम्, गतिम् = २८ =
हि = क्योऽक
(जो पुरुष)
आत्मा = अपने द्वारा
आ॒मानन् = अपनेको
सर्वेन = सबमें
न हिन्नि = नष्ट नहीं करता, न
समवस्थितम् = समभावसे स्थित
tसः = इससे (वह)
ईश्वरम् = परमेश्वरको
पराम् = परम
समम् = समान
गतिम् = गतिको
pश्यन् = देखता हुआ
चाति = प्राप्त होता है।
The Knowledge of Gita is Nectar

प्रकृत्यां, एव, च, कर्माणि, क्रियमाणानि, सर्वशः, यः, पश्यति, तथा, आत्मानम्, अकर्तरम्, सः, पश्यति॥ २९॥

च  =  और
यः  =  जो पुरुष
कर्माणि  =  सम्पूर्ण कर्मोको
सर्वशः  =  सब प्रकारसे
प्रकृत्यां  =  प्रकृतिके द्वारा
एव  =  ही
क्रियमाणानि  =  किये जाते हुए

पश्यति  =  देखता हैं
तथा  =  और
आत्मानम्  =  आत्माको
अकर्तरम्  =  अकर्ता
पश्यति  =  देखता है,
सः  =  वही (यथार्थ)
(पश्यति)  =  देखता है।

यदा, भूतपूर्वभावम्, एकस्थम्, अनुपश्यति,
ततः, एव, च, विस्तारम्, ब्रह्म, सम्पद्धते तदा॥ ३०॥

और—

यदा  =  जिस क्षण
(यह पुरुष)
भूतपूर्वभावम् = {भूतोके पृथक-
पृथक् भावोको
एकस्थम् = {एक परस्तामो में
 ही स्थित
विस्तारम् = {सम्पूर्ण भूतोका
विस्तार
अनुपश्यति  =  देखता है,
तदा  =  उसी क्षण (वह)
ब्रह्म = {सचिवालयननध न
ब्रह्मको
च  =  तथा
ततः  =  उस परस्तामासे
सम्पद्धते  =  प्राप्त हो जाता है।

अनादित्वात्, निर्गुणत्वात्, परस्तामा, अयम्, अव्ययः,
शरीरस्थः, अपि, कौन्तेय, न, करोति, न, लिप्यते॥ ३१॥

कौन्तेय  =  हे अर्जुन!
अनादित्वात्= अनादि होनेसे(और)
निर्गुणत्वात्= निर्गुण होनेसे
अयम्  =  यह
अव्ययः = अविनाशी
परमात्मा  = तत्त्वात्मा

शरीरस्थः: = शरीरमें स्थित होनेपर
अपि  =  भी (वास्तवमें)
न  =  न (तो)
करोति  =  कुछ करता है और
न  =  न
लिप्यते = लिप्त ही होता है।
यथा, सर्वगतमु, सौक्ष्यात्, आकाशमु, न, उपलिप्यते, सर्वत्र, अवस्थितः; देहे, तथा, आत्मा, न, उपलिप्यते।

यथा = जिस प्रकार
सर्वगतमु = सर्वत्र व्याप्त
आकाशमु = आकाश
सौक्ष्यात् = अस्तित्व

dehe = देहें
sarvatru = सर्वत्र
avasthita = स्थित

आत्मा = आत्मा (निर्गुण
honake karana = होने के कारण
dehake gunosaye = देहके गुणोसे)

न, उपलिप्यते = लिप्त नहीं होता,
tatha = तैसे ही

यथा, प्रकाशयति, एकः, कृत्तनमु, लोकमु, इमम्, रवि:, क्षेत्रमु, क्षेत्री, तथा, कृत्तनमु, प्रकाशयति, भारत।

भारत = हे अर्जुन!
यथा = जिस प्रकार
एकः = एक ही
रवि: = सूर्य
इमम् = इस
कृत्तनमु = सम्पूर्ण
लोकमु = ब्रह्माण्डको

प्रकाशयति = प्रकाशित करता है,

क्षेत्रश्रेणयोऽः, एवम्, अन्तरम्, ज्ञानचक्षुषा, भूतप्रकृतिमोक्षम्, च, ये, विदु:, यात्तित ते, परम्।

एवम् = इस प्रकार
क्षेत्रश्रेणयोऽः = क्षेत्र और
अन्तरम् = भेदको

विदु: = तत्स्ते जानते हैं,
च = तथा

भूतप्रकृतिमोक्षम् = प्रकृतिते
कार्यसहित = प्रकृतिसे
मुक्त होनेको = परम भ्रम

यात्तित = प्राप्त होते हैं।
Chapter Thirteen

God said

Idam’, shareeram’, kauntey, kshetrm’, iti, abhidheeyate,
Etat’, yaH, vetti, tam’, praahuH, kshetragyaH, iti, tadvidH

Thereafter, Lord Shri Krishna said –

kauntey = O Arjun!
yaH = who
idam’ = this
vetti = knows
shareeram’ = body			tam’ = him
kshetrm’ = ‘Kshetr’
kshetragyaH = ‘Kshetragya’
iti = this (by name)
iti = this (by name)
abhidheeyate = is called (and)
tadvidH = learned men who know their reality
etat’ = this
praahuH = call

O Arjun! This body is called by the name Kshetr and he who knows this is called by the name Kshetragya by learned men who know their reality. (1)

Kshetragyam’, ch, api, mam’, viddhi, sarvkshetreshu, bharat,
KshetrkshetragyOH, gyaanm’, yat’, tat’, gyaanm’, matam’, mm

bharat = O Arjun! (you)
kshetrkshetragyOH = of Kshetr-Kshetragya i.e. of Prakriti and Purush along with vices
sarvkshetreshu = in all Kshetras i.e. bodies
kshetragyam’ = Kshetragya i.e. soul
api = also
mam’ = me only
viddhi = know
ch = and
kshetrkshetragyOH = of Kshetr-Kshetragya i.e. of Prakriti and Purush along with vices
yat’ = that
gyaanm’ = knowing in reality
tat’ = that
gyaanm’ = is knowledge
(miti) = such
mm = my
matam’ = opinion

O Arjun! Know me alone as the Kshetragya i.e. soul in all the Kshetras i.e. bodies, and knowing Kshetr-Kshetragya 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

Therefore –

tat’ = that
kshetrm’ = Kshetr or body
yat’ = what
ch = and
saH = that (Kshetragya also)
yaH = what
ch = and
Photocopies of the Verses of Shrimadbhagavat Gita Chapter 13

| yaadrk'   | = what it is like   | yatprbhaavH | = what influence it has  |
| ch        | = and              | tat'        | = all that               |
| yadvikaari| = what vices it has| samaasen    | = in brief               |
| ch        | = and              | me          | = from me                |
| yatH      | = from what cause  | shrnu       | = hear                   |
| yat'      | = what (has happened) |

What that Kshetrt is and what is it like, and what vices it has and from what cause, what has happened, and also what is that Kshetragya and what influence it has, hear all that from me in brief. (3)

RishibiH, bahudha, geetam', chhandobhiH, vividhiaH, prthak', BrahmosootrpadaeH, ch, ev, hetumadbhiH, vinishchitaeH || 4 ||

This truth about Kshet and Kshetragya –

tishibiH = by the sages
bahudha = in many ways
geetam' = is stated (and)
vividhiaH = numerous
chhandobhiH = by Vedic mantras (also)
prthak' = separately
(geetam') = 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 ||

tmahabhootani = the five great elements
ahankaarH = the ego
buddhiH = the intellect
ch = and
avyaktm' = the Primordial Prakriti
ev = also
ch = and

tdash = ten
indriyaani = senses
ekam' = one mind
ch = and
panch = five
indriyagochraH = objects of senses i.e. sound, touch, sight, taste and smell

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 –

ichchha = desire
dweshH = hatred
dhrtiH = steadfastness (thus)
savikaaram' = along with the disorders
The Knowledge of Gita is Nectar

sukham’ = joy

duHkhama’ = sorrow

sanghaatH = the physical body

chetna = consciousness (and)

etat’ = this

kshetrm’ = Kshet

samaasen = in brief

udaahrtam’ = has been stated

Desire, hatred, joy, sorrow, the physical body, consciousness and steadfastness, thus along with the disorders, this Kshetra has been stated in brief. (6)


And O Arjun –

amaanitvam’ = absence of pride

adambhitvam’ = absence of pretentiousness

ahinsa = non-violence, to not torture any living being in any way

kshaantiH = forgiveness

aarjavam’ = simplicity of mind and speech

aachaaryopaasnam’ = service to Guru with faith and devotion

shauchm’ = internal and external purity

sthaairyam’ = steadiness of inner-self (and)

aatmvinigrH = control of body, mind and senses

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 –

indriyaartheshu = to the enjoymenst of this world and the next

vairaagyam’ = absence of attachment

ch = and

JanmmrityujaraavyaadhiduHkhdoshaanudarshnm’ = to repeatedly reflect on the grief and flaws in birth, death, old age and disease etc

anahankaarH, ev = also absence of ego

Absence of attachment to the enjoymenst 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, putdraarghraadishu,
Nityam’, ch, samchittvam’, ishtaanishtoppattishu || 9||

And –

putdraarghraadishu = to son-wife-home and wealth etc

asaktiH = absence of attachment

anbhishvangH = absence of possessiveness

ch = and

ishtaanishtoppattishu = in the attainment of the pleasant and the unpleasant

nityam’ = always

samchittvam’ = 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, avyabhichaarini, Vivaktideshsevitvam’, artiH, jansansadi 10

And —

myi = in me i.e. God  ch = and
ananyayogen = through exclusive worship  vivaktideshsevitvam’ = nature of living in solitary and pure place (and)
avyabhichaarini = faithful  jansansadi = in the community of sensual men
bhaktiH = devotion  artiH = 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)


And —

adyaatmgyaaninilityatvam’ = constancy in spiritual knowledge (and)  yat’ = whatever
etat’ = all this  atH = to this
tatvagyaanaarthdarshnam’ = seeing God as the object of true knowledge  anyatha = contrary
agyaanm’ = that is ignorance  iti = thus
gyaanm’ = is knowledge (and)  proktam’ = 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)


And O Arjun —

yat’ = who  anaadimat’ = beginningless
gyeyam’ = worthy knowing (and)  param’ = Param
yat’ = whom  brahm = Brahm
gyaatva = knowing (man)  na = neither
amritm’ = supreme bliss  sat’ = imperishable (only)
ashnu = attains  uchyate = is said to be
tat’ = that  na = nor
prvakshyaami = will properly state  asat’ = imperishable
tat’ = 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)
The Knowledge of Gita is Nectar


But –

<table>
<thead>
<tr>
<th>tat’</th>
<th>= he</th>
<th>(yat’)</th>
<th>= because (he)</th>
</tr>
</thead>
<tbody>
<tr>
<td>sarvatH paanipaadam’</td>
<td>= with hands and feet in all directions</td>
<td>loke</td>
<td>= in the world</td>
</tr>
<tr>
<td>sarvtokshi-shiromukham’</td>
<td>= with eyes, heads and faces on all sides (and)</td>
<td>sarvam’</td>
<td>= everyone</td>
</tr>
<tr>
<td>sarvatHshrutimat’</td>
<td>= with ears on all sides</td>
<td>aavritya</td>
<td>= pervading</td>
</tr>
<tr>
<td></td>
<td></td>
<td>tishthati</td>
<td>= is situated</td>
</tr>
</tbody>
</table>

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’, sarvendriyavivarjimat’, Asaktm’, sarvbhrit’, ch, ev, nirgunm’, gunbhoktr, ch \[14\]

And he –

<table>
<thead>
<tr>
<th>sarvendriyagunaabhaasm’</th>
<th>= he is the knower of the objects of all senses (but in reality)</th>
<th>ev</th>
<th>= also</th>
</tr>
</thead>
<tbody>
<tr>
<td>sarvendriyavivarjimat’</td>
<td>= is devoid of all senses</td>
<td>sarvbhrit’</td>
<td>= sustainer of all</td>
</tr>
<tr>
<td>ch</td>
<td>= and</td>
<td>ch</td>
<td>= and</td>
</tr>
<tr>
<td></td>
<td></td>
<td>nirgunm’</td>
<td>= (even) despite being Nirgun (without qualities)</td>
</tr>
<tr>
<td>asaktm’</td>
<td>= being detached</td>
<td>gunbhoktr</td>
<td>= is the enjoyer of the gunas</td>
</tr>
</tbody>
</table>

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)


And he –

<table>
<thead>
<tr>
<th>bhootaanaam’</th>
<th>= all the moving and unmoving beings</th>
<th>sookshmtvaat’</th>
<th>= because of being subtle</th>
</tr>
</thead>
<tbody>
<tr>
<td>bahiH, antH</td>
<td>= inside and outside (exists)</td>
<td>avigeyam’</td>
<td>= is incomprehensible</td>
</tr>
<tr>
<td>ch</td>
<td>= and</td>
<td>ch</td>
<td>= and</td>
</tr>
<tr>
<td>charam’, acharam’</td>
<td>= in the form of moving and unmoving</td>
<td>antike</td>
<td>= very near</td>
</tr>
<tr>
<td>ev</td>
<td>= also (He alone is)</td>
<td>ch</td>
<td>= and</td>
</tr>
<tr>
<td>ch</td>
<td>= and</td>
<td>doorasthm’</td>
<td>= also situated far away</td>
</tr>
<tr>
<td>tat’</td>
<td>= He</td>
<td>tat’</td>
<td>= he only is</td>
</tr>
</tbody>
</table>

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', Bhoottbhartr, ch, tat', gyeyam', grsishnu, prabhvishnu, ch || 16||
And that God –

avibhaktm' = though (integral like space) in one undivided form
ch = even
bhooteshu = in all animate and inanimate beings
vibhaktm', iv = divided
ch = and
sthitam' = situated (appears)
ch = and
tat' = that

gyeyam' = God worthy of being known
bhootbhartr = sustainer of all beings in Vishnu form
grsishnu = destroyer in Rudra form
prabhvishnu = creator of all in Brahma form

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, visthtitam' || 17||
And –
tat' = that Parbrahm
jyotishaam' = of the lights
api = also
jyotiH = light (and)
tamasH = Maya
param' = far beyond
uchyate = is said to be (that God)

gyaanm' = in the form of knowledge
gyeyam' = worth knowing (and)
gyaangamyam = worth attaining through Tatvgyan (and)
sarvasya = everyone’s
hrdi = in heart
visthtitam' = is particularly situated

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'bhaaktH, etat', vigyaay, mad'bhaavaay, uppadhyate || 18||
O Arjun –

iti = thus
kshetrm' = Kshetr (body)
tatha = and
gyaanm' = knowledge
ch = and
gyeyam' = the form of God worth knowing
samaasatH = in brief

uktam' = has been said
madbhaktH = my devotee
etat' = this
vigyaay = knowing in reality
madbhaavaay = my form
uppadhyate = attains
Thus the kshetra (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’  | = Prakriti |
| ch         | = and      |
| purusham’  | = Purush   |
| ubhau       | = both these |
| ev          | = only (you) |
| anaadi      | = beginningless |
| viddhi      | = know     |
| ch          | = and      |

| vikaaraan’  | = love and hatred etc defects |
| ch          | = and      |
| gunaan’     | = everything pertaining to the three gunas |
| api         | = also     |
| prakritisambhvaan’ | = born of Prakriti |
| ev          | = only     |
| viddhi      | = know     |

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)

Because –

| kaaryakarankartritve = in bringing forth the action and performance |
| hetuH = the cause |
| prakritiH = Prakriti |
| uchyate = is said to be (and) |
| purushH = the soul |

| sukhduHkhaanaam’ = of joys and sorrows |
| bhoktritve = in the experience |
| hetuH = the cause |
| uchyate = is said to be |

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)

| But – |
| prkritistH = situated in Prakriti |
| hi = only |
| purushH = Purush |
| prakritijaan’ = born of Prakriti |
| gunaan’ = things pertaining to the three gunas |

| bhunkte = enjoys (and these) |
| gunsangH = association with gunas (only) |
| asya = of this soul |
| sadsadhyonianmsu = for birth in good and bad wombs |
| kaarnam’ = 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)
### Photocopies of the Verses of Shrimadbhagavat Gita Chapter 13

| Updṛśta, anumanta, ch, bharta, bhokta, maheshwarH, Parmatma, iti, ch, api, ukṭH, dehe, asmin', puruṣH, parH || 22 || |
|---|---|
| asmin' | = this | bharta | = because of nurturing and protecting everyone, the sustainer |
| dehe (sthitH) | = situated in the body | bhokta | = the enjoyer as the embodied soul |
| api | | maheshwarH | = Maheshwar because of being the lord of even Brahma etc |
| puruṣH | = this soul (in reality) | ch | = and |
| parH (ev) | = is God alone (he only) | parmatma | = God because of being Pure Sachidanandghan |
| updṛśta | = spectator because of being witness | iti | = thus |
| ch | = and | ukṭH | = has been called |
| anumanta | = because of giving genuine consent, the permitter |

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, puruṣham', prakritim', ch, gunaeH, saH, Sarvatha, vartmaanH, api, na, saH, bhooyH, abhijaayte || 23 ||

| evam' | = thus | saH | = he |
| puruṣham' | = Purush | sarvatha | = in every way |
| ch | = and | vartmaanH | = while performing duties |
| gunaeH | = Gunas | api | = even |
| saH | = along with | bhooyH | = again |
| prakritim' | = Prakriti | na | = not |
| yaH | = those men who | abhijaayte | = is born |
| vetti | = 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, aatmnī, pashyanti, kechit', aatmaanm', aatmna, Anye, saankhyen, yogen, karmyogen, ch, apre || 24 ||

O Arjun! That Supreme God—

| aatmaanm' | = God | anye | = many others |
| kechit' | = many men | saankhyen, yogen | = through the Yog of knowledge |
| aatmna | = with refined and sharp intellect | ch | = and |
The Knowledge of Gita is Nectar

The Knowledge of Gita is Nectar

dhyaanen = through meditation
aatmani = in the heart
pashyanti = see

apre = many others
karmyogen = through yog of actions
(pashyanti) = 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||

tu = however
anye = other than these i.e. the dim-witted men, they
evam’ = thus
ajaanantH = not knowing
anyebhyaH = from others i.e. from men who know the truth
shrutva = hearing (accordingly)
upaaste = worship
ch = and
te = they
shrutiparaayanaH = who are devoted to what they have heard
api = also
mrityum’ = the death-like ocean of world
atitaranti, ev = 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’, sthaavarjangamm’,
Kshetrkshetragyasanyogaat’, tat’, viddhi, bharatarshbh || 26||

bharatarshbh = O Arjun!
sanjaayate = are born
tat’ = all of them (you)
kshetrkshetragyasanyogaat’ = born from the union of Kshetra and Kshetragya only

O Arjun! Whatever animate and inanimate beings are born, know them all to be born from the union of Kshetra and Kshetragya. (26)

Samm’, sarveshu, bhooteshu, tishthtam’, parmeshwaram’
Vinashyatsu, avinashyantm’, yaH, pashyati, saH, pashyati || 27||

Knowing thus –

yaH = he who
vinashyatsu = perishing
sarveshu = all
bhooteshu = animate and inanimate beings
parmeshwaram’ = Supreme God

avinashyantm’ = imperishable (and)
samm’ = equally
tishthtam’ = existing
pashyati = sees
saH = he alone (really)
pashyati = sees
He alone really sees, who sees the Supreme God as imperishable, and existing equally in all the perishing animate and inanimate beings. (27)

Samm’, pashyant’, hi, sarvatra, samvasthitam’, iishwaram’
Na, hinasti, aatmna, aatmaanm’, tatH, yaati, paraam’, gatim’ || 28||

hi = because (he who)  aatmaanm’ = the self
sarvatra = in all  na, hinasti = does not destroy
samvasthitam’ = present equally  tatH = thereby (he)
iishwaram’ = Supreme God  paraam’ = supreme
samm’ = equally  gatim’ = state
pashyant’ = seeing  yaati = attains
aatmna = by himself

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)

Prkrtiya, ev, karmaani, kriyamaanaani, sarvashH,  
YaH, pashyati, tatha, aatmaanm’, akartaarm’, saH, pashyati || 29||

ch = and  pashyati = sees
yaH = he who  tatha = and
karmaani = all the actions  aatmaanm’ = soul
sarvashH = in every way  akartaarm’ = a non-doer
prkrtiya = by Prakriti  pashyati = sees
ev = only  saH = he alone (truth)
kriyamaanaani = being performed (pashyati) = sees

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, bhootprthagbhaavam’, ekstham’, anupashyati,  
TatH, ev, ch, vistaarm’, Brahm, sampadyate, tadaa || 30||

And –

yadaa = the moment when  vistaarm’ = expansion of all
 (this man)  the beings
bhootprthagbhaavam’ = the diversified  anupashyati = sees
existence of beings  tadaa = that very moment
ekstham’ = located in one God  (he)
only  brahm = Sachidanandghan
ch = and  Brahm
tatH = from that God  sampadyate = attains
ev = only
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’, nirgunvantvaat’, parmatma, ayam’, avyyaH, ShareerastH, api, kauntey, na, karoti, na, lipyte || 31 ||

kauntey = O Arjun!
anaaditvaat’ = being beginningless (and)
nirgunvantvaat’ = being without attributes
ayam’ = this
avyyaH = immortal
parmatma = God
shareerastH = residing in the body
api = also (in reality)
na = neither
karoti = does anything
na = nor
lipyte = 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’, sauksmyaat’, aakaasham’, na, uplipyte,
Sarvatr, avasthH, dehe, tatha, aatma, na, uplipyte || 32 ||

yatha = just as
dahe = in the body
sarvatr = everywhere
aavasthH = situated
aatma = soul (being without gunas/attributes, by the gunas of the body)
nu, uplipyte = is not tainted
na, uplipyte = is not tainted
tatha = 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, prakaashhayati, ekH, kritsnnam’, lokam’, imm’, raviH,
Kshetrm’, kshetri, tatha, krtssnam’, prakaashhayati, bharat || 33 ||

bharat = O Arjun!
yatha = just as
prakaashhayati = illuminates
ekH = one
tatha = likewise
raviH = sun
kshetri = one soul
imm’ = this
krtsnnam’ = entire
kshetrm’ = kshet (body)
lokam’ = universe
prakaashhayati = illuminates

O Arjun! Just as one sun illuminates this entire universe; likewise, one soul illuminates the entire body. (33)
Thus, those Mahatmas, who through the eyes of knowledge know in reality the difference between Kshetra and Kshetradya and the procedure of liberation from Prakriti, attain Param Brahman God. (34)
The Knowledge of Gita is Nectar

Photocopies of some of the Verses of Shrimadbhagavat Gita Chapter 14
भारत = हे अर्जुन!
मम = मेरी
महत, ब्रह = { महत-ब्रह्मात्मा भूतको (सम्पूर्ण भूतोंकी)
योनि: = गर्भधाराका स्थान (और)
अहम = मैं

तस्मिन = उस योगिमें
गर्भम = { चेतन-समुदायरूप गर्भको
दधामी = स्थापन करता हूँ।
तत्: = { उस जड़-चेतनके संयोगसे
सर्वभूतानाम = सब भूतोंकी सबभव: = उत्पति
भवति = होती है।
सर्वयोनिषु, कौन्तेय, मूर्तयः, समभवन्ति, या:,
तासाम, ब्रह, महत, योनि:, अहम, बीजप्रद:, जित एव।

तथा—
कौन्तेय = हे अर्जुन!
सर्वयोनिषु = { नाना प्रकारकी सब
या: = जितनी
मूर्तयः = { मूर्तियाँ अर्थात्
समभवन्ति = उत्पत्ति होते हैं,
महत, ब्रह = प्रकृति (तो)
सत्त्वम, रजः, तमः, इति, गुणा:, प्रकृतिसमभवः,
निबध्नन्ति, महाबाहो, देहे, देहिनमः, अव्ययम्।

तथा—
महाबाहो = हे अर्जुन!
सत्त्वम = सत्त्वगुण,
रजः = रजोगुण और
tमः = तमोगुण—
इति = ये
प्रकृतिसमभवः = प्रकृतिसे उत्पन
गुणा: = तीनों गुण
अव्ययम = अविनाशी
देहिनम = जीवात्माको
dेहे = शरीरमें
निबध्नन्ति = बाँधते हैं।
न, अन्यम्, गुणेभ्यः, कर्तारम्, यदा, द्रष्टा, अनुपशयति, गुणेभ्यः, च, परम्, वेति, मद्वावम्, सः, अधिगच्छति॥ १९॥

और हे अर्जुन!—

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<tr>
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<td>कर्ता</td>
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<tr>
<td>न</td>
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<td>परमात्माको</td>
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<td>(उस समय)</td>
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<td>सः</td>
<td>वह</td>
</tr>
<tr>
<td>मद्वावम्</td>
<td>मेरे स्वरूपको</td>
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<tr>
<td>अधिगच्छति</td>
<td>प्राप्त होता है।</td>
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गुणान्, एतन्, अतित्य, त्रीन्, देही, देहसमुद्रवान, जन्ममृत्युजयादि:खः:, विमुक्त:, अमृतम्, अश्रुते॥ २०॥

तथा यह—

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<tr>
<td>प्राप्त होता है।</td>
<td></td>
</tr>
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</table>

समुद्र:खुशुखः:, स्वस्थः:, समलोभ्यास्मकार्जनः:, तुल्यप्रियाप्रियः:, धीरः:, तुल्यनिन्दागतंसंस्तुति:॥ २४॥
| स्वस्थः: | जो निरन्तर आत्मभावमें स्थित, दुःखसुखको समान समझनेवाला, सम्मोचाध्यायवनः मिट्टी, पत्थर और स्वर्णमें संस्तुतिः समान ध्वावाला, |
| धीरः: | ज्ञानी, प्रिय तथा अप्रियको माननेवाला (और) अपनी निंदास्तुलिमें भी समान ध्वावाला 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 | भलीभोति लाँडकर |
| भक्तियोगेन | भक्तियोगके द्वारः | सचिदानन्दनः | सचिदानन्दनचन |
| माम् | मुद्रको (निरन्तर) | ब्रह्मभूयाय | ब्रह्मको प्राप्त |
| सेवते | भजता है, | होनेके लिये |
| सः | वह (भी) | कल्पते | योग्य बन जाता है। |

ब्रह्मणः, हि, प्रतिष्ठा, अहम्, अमृतस्य, अव्ययस्य, च, शास्त्रस्य, च, धर्मस्य, सुखस्य, ऐकान्तिकस्य, च॥ २७ ॥

हे अर्जुन!—

| हि | क्योंकि (उस) | धर्मस्य | धर्मकाः |
| अव्ययस्य | अविना:धी | च | और |
| ब्रह्मणः | परभाकाः | ऐकान्तिकस्य | अखण्ड एकरस |
| च | और |
| अमृतस्य | अमृतकाः | सुखस्य | आनन्दकाः |
| च | तथा | प्रतिष्ठा | आश्रय |
| शाश्वतस्य | नित्य | अहम् | में (हूँ)। |
Photocopies of some of the Verses of Shrimadbhagvat 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! –
gyananam' = of all knowledge
gyaatva = knowing
uttamm' (tat') = the best (that)
sarve = all
param' = supreme
munayH = sages
gyanm' = knowledge (I)
itH = being liberated from this world
bhooymH = again
paraam' = supreme
prvakshyami = shall state
siddhim' = spiritual power
yat' = which
gataaH = 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! –
idam' = this
sarge = at the beginning of creation (again)
gyaanm' = knowledge
na, upjaayante = are not reborn
upaashritya = resorting to i.e. following
ch = and
mm = my
prlaye = at the time of dissolution
saadharmyam' = form
api = also
aagataaH = persons who have attained
na, vyathanti = 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 ||
bharat = O Arjun!
garbham' = seed of all life forms
mm = my
dadhaami = place
mahat', Brahm = Primeval Prakriti in
tatH = from the union of
the form of great
that inanimate and animate
Brahm (of all beings)
sarvbhootaanaam' = all the beings
yonH = is the womb (and)
sambhavH = the birth
aham' = I
bhavti = takes place
tasmin' = in that womb
O Arjun! My Primeval Prakriti in the form of great Brahman 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)


\[
\begin{align*}
\text{kauntey} & = O \text{ Arjun!} \\
\text{sarvyonishu} & = \text{in all the species of various kinds} \\
\text{yaH} & = \text{as many} \\
\text{moortayH} & = \text{embodied beings} \\
\text{sambhavanti} & = \text{are born} \\
\text{mahat’, brahm} & = \text{Prakriti}
\end{align*}
\]

And –

\[
\begin{align*}
\text{taasaim’} & = \text{of all those} \\
\text{yonH} & = \text{is the conceiving mother} \\
\text{aham’} & = \text{I} \\
\text{beejprdH} & = \text{seed-giving} \\
\text{pita} & = \text{am the father}
\end{align*}
\]

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, prkritisambhvaeH, Nibadhnanti, mahabaho, dehe, dehinm’, avyyam’ || 5 ||

\[
\begin{align*}
\text{mahabaho} & = O \text{ Arjun!} \\
\text{satvam’} & = \text{Satvgun} \\
\text{rajH} & = \text{Rajogun and} \\
\text{tamH} & = \text{Tamogun} \\
\text{iti} & = \text{these} \\
\text{prkritisambhvaeH} & = \text{born of prakriti}
\end{align*}
\]

And –

\[
\begin{align*}
\text{gunaH} & = \text{three Gunas} \\
\text{avyyam’} & = \text{eternal} \\
\text{dehinm’} & = \text{soul} \\
\text{dehe} & = \text{to body} \\
\text{nibadhnanti} & = \text{bind}
\end{align*}
\]

O Arjun! Satvgun, Rajogun and Tamogun, these three gunas born of Prakriti bind the eternal soul to body. (5)


And O Arjun! –

\[
\begin{align*}
\text{yadaa} & = \text{when} \\
\text{drshta} & = \text{the beholder} \\
\text{gunebhyaH} & = \text{other than the three Gunas} \\
\text{anyam’} & = \text{anyone else} \\
\text{kartaarm’} & = \text{doer} \\
\text{na} & = \text{not} \\
\text{anupashyati} & = \text{sees}
\end{align*}
\]

\[
\begin{align*}
\text{ch} & = \text{and} \\
\text{gunebhyaH} & = \text{from the three gunas} \\
\text{param’} & = \text{me, the Sachidanandghan God far beyond} \\
\text{vetti} & = \text{knows in reality (at that time)} \\
\text{saH} & = \text{he} \\
\text{madbhaavam’} & = \text{my form} \\
\text{adhigachchhati} & = \text{attains}
\end{align*}
\]

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)
The Knowledge of Gita is Nectar

| Gunaan', etaan', ateetya, treen', dehi, dehsamudbhvaan', JanmrityujaraaduHkhae, vimukthH, amritm', ashnute || 20 || |
| dehi                            | = a man |
| dehsamudbhvaan'                 | = cause of the birth of the body |
| etaan'                          | = these |
| treen'                          | = three |
| gunaan'                         | = Gunas |
| ateetya                         | = transcending |
| janmrityujaraaduHkhae           | = from birth, death, old age and all kinds of sorrows |
| vimukthH                        | = freed from |
| amritm'                         | = supreme bliss |
| ashnute                         | = 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, swastH, samloshtaashmkaanchanH, TulyapriyaapriyaH, dheerH, tulyanindaatmsanstutiH || 24 || |
| swastH                          | = who is ever established in the self |
| samduHkhsukhH                   | = to whom joy and sorrow are same |
| samloshtaashmkaanchanH          | = who regards mud, stone and gold as same |
| dheerH                          | = knowledgeable person |
| tulyapriyaapriyaH               | = who regards pleasant and unpleasant as same (and) |
| tulyanindaatmsanstutiH          | = 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 || |
| ch                              | = and |
| yaH                             | = he who |
| avyabhichaaren                  | = unadulterous |
| bhaktiyogen                     | = through yog of devotion |
| mam’                            | = me (constantly) |
| sevte                           | = worships |
| saH                             | = he (also) |
| etaan’                          | = these |
| gunaan’                         | = three gunas |
| samteetya                       | = fully transcending |
| brahmbhooyaay                   | = for attaining Sachidanandghan Brahman |
| kalpate                         | = 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 Brahman. (26)
Because I am the basis of that immortal Parbrahm and of immortality and eternal Dharm (virtue), and of the absolute bliss. (27)
The Knowledge of Gita is Nectar

Photocopies of some of the Verses of Shrimad Bhagavat Gita Chapter 15

अथ पञ्चदशोऽध्यायः
श्रीभगवानुवाच

उद्धवमूलम्, अधःशाखम्, अव्ययम्, प्राहु:, अव्ययम्,
छन्दांसि, यस्य, पर्णानि, य:, तम्, वेद, स:, वेदवित्॥ १ ॥

उसके पश्चातौ श्रीभगवान् फिर बोले, हे अर्जुन!—

अधःशाखम् = जिसके पर्णानि = (कहे गये हैं—)

उद्धवमूलम् = जिसके परमेश्वररूप(और)

अव्ययम् = अविनाशीः
प्राहु = कहते हैं; (तथा)

वेदवित् = वेदके तत्पर्यको

वेद = तत्वसे जानता है,
स: = वह

तस्य = उस संसारवृक्षकी
गुणप्रबृक्ता: = नीचे गुणन्तः

अधः = नीचे
च = और

उद्धवमूलम् = ऊपर सर्वत्र
प्रसृता: = पैर्वी हुई हैं (तथा)

मनुष्यलोकों = मनुष्यलोकमें ३
कर्मनुबन्धीनि = कर्मके अनुसार
मूलानि = अहंता, ममता और

विषयप्रवाला: = विषयेति भोगः

कर्मनुबन्धीनि = बाँधनेवाली

शाखा: = देव, मनुष्य और

विषयप्रवाला = विषयकृष्ठ आदि

मूलानि = लालनारूप जड़े

योनिरूप शाखाएँ २
| (अपि) | = भी | (ऊर्ध्वं) | = ऊपर |
| अधः | = नीचे | अनुमंततानि= | सभी लोकोंके | व्याप्त हो रही हैं। |
| च | = और |

न, रूपम्, अस्य, इह, तथा, उपलब्ध्यते, न, अन्तः, न, च, आदि:, न, च, सम्प्रतिष्ठा, अशवत्थम्, एनम्, सुविरुद्धमूलम्, असहृशस्त्रेण, दृढ़ेन, छित्त्वा॥ ३॥

परंतू—

अस्य | = इस संसारवृक्षका |
रूपम् | = {स्वरूप (जैसा कहा है), |
तथा | = वैसा |
इह | = यहाृ(विचारकालेमें) |
न | = नहीृ |
उपलब्ध्यते | = पाया जाता; |
(यत:) | = क्योृकि |
न | = न (तो इसका) |
आदि: | = आदि हैृृ |
च | = और |
न | = न |
अन्तः | = अन्त हैृृ |
च | = तथा |

तत्:, पदम्, तत्, परिमार्गित्वम्, यस्मिन्, गाता:, न, निवर्तनिः, भूस्, तम्, एवृ, च, आदिृ, पुरुषम्, प्रप्योृ, यत्:, प्रवृत्तिः, प्रसृता, पुराणी॥ ४॥

| तत्: | = उसके परचातु | परिमार्गित्वम् = {भलीभाँति |
| तत् | = उस | खोजना चाहिये, |
| पदम् | = {प्रमपदृपुष्टको | यस्मिन् = जिसमें |
| | | गाता: = गये हुए पुरुष |
भास्यते = { व्रजकाशित कर सकता है }

पाबकः = अधिन ही;
तत् = वही
मम = मेरा

परमः, धाम = परस्मयाधाम हैः

सर्वस्य, च, अहम्, हाद, सानिविष्ट:, मतः, स्पृति:, ज्ञानम्, अपोहनम्, च, वेदे:, च, सर्वः, अहम्, एव, वेद्य:, वेदान्तकृत, वेदवितः, एव, च, अहम्।। १५।।

अहम् = मः (हि)
सर्वस्य = सब प्राणियोंके
हाद = हद्यमें
सानिविष्ट: = { अद्वैतसृष्टियसे स्थित हूँ, च = तथा
मतः = मुझसे (हि)
स्पृति: = स्पृति,
ज्ञानम् = ज्ञान
च = ओर
अपोहनम् = अपोहनः (भवति) = होता है
च = ओर

ढौ, इमी, पुरुषी, लोके, क्षर:, च, अक्षर:, एव, च, क्षर:, सर्वाणि, भूताति, कूटस्थ:, अक्षर:, उच्यते।। १६।।

तथा है अर्जुन!—

लोके = इस संसारमें
क्षर: = नाशवान्
च = ओर
अक्षर: = अविनाशी
एव = भी—
इमी = ये
ढौ = दो प्रकारके* अक्षर: = अविनाशी
पुरुषी = पुरुष हैं (इनमें) उच्यते = कहा जाता है।
उत्तमः, पुरुषः, तु, अन्यः, परमात्मा, इति, उदाहरः,
यः, लोकत्रयम्, आविष्कार, बिभार्ति, अव्ययः, इश्वरः॥ १७॥

तथा इन दोनोः—

उत्तमः = उत्तम, बिभार्ति = सबका धारणा—
पुरुषः = पुरुष, पोषण करता है (एवं)
तु = तो, अव्ययः = अविनाशी,
अन्यः = अन्य ही है, इश्वरः = परमेश्वर (और)
यः = जो, परमात्मा = परमात्मा
लोकत्रयम् = तीनोऽलोकोऽम्, परमात्मा = परमात्मा
आविष्कार = प्रवेश करके, इति = इस प्रकार
उदाहरः = 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 जड्डवर्ग, लोके = लोकोऽम्
(क्षेत्रसे (तो सर्वथा) च = और
अतीतः = अतीत हूँ, वेदे = वेदम् (भी)
च = और
अक्षरात् = अविनाशी, पुरुषोत्तमः = पुरुषोत्तम नामसे
अपि = भी, प्रथितः = प्रसिद्ध
अस्मि = हूँ।
य:, माम्, एवम्, असम्मूहः, जानाति, पुरुषोत्तमम्,
स:, सर्ववित्, भजति, माम्, सर्वभावेन, भारत्॥ १९॥

भारत = हे भारत!  
एव = जो  
असम्मूहः = ज्ञाति पुरुष  
माम् = मुझको  
एवम् = इस प्रकार (तत्त्से)  
पुरुषोत्तमम् = पुरुषोत्तम  
जानाति = जानता है,  
भजति = भजता है।

[उपर्युक्त गुह्यतम विषयके ज्ञानकी महिमा।]

इति, गुह्यतमम्, शास्त्रम्, इदम्, उक्तम्, मया, अनं,
एतत्, बुद्धवा, बुद्धिमान्, स्यात्, कृतकृत्यः, च, भारत्॥ २०॥

अनं = हे निश्चय  
भारत = अर्जुन!  
इति = इस प्रकार  
इदम् = यह  
गुह्यतमम् = अति रहस्यमुक्त  
शास्त्रम् = शास्त्र  
मया = मेरे द्वारा  
उक्तम् = कहा गया,  
एतत् = इसको  
बुद्धवा = तत्त्से जानकर  
बुद्धिमान् = ज्ञानवान्  
च = और  
कृतकृत्यः = कृतार्थ  
स्यात् = हो जाता है।
Photocopies of some of the Verses of Shrimadbhagavat Gita Chapter 15

Chapter Fifteen

Lord said


Thereafter, Lord again said, O Arjun! –

oordhvmoolam’ = having root in the form of Primeval Purush God (and) paraanani = leaves (are said to be)
adhHshaakham’ = having main branch in the form of Brahma (that) tam’ = that world-like tree
ashvttham’ = Peepal tree in the form of world yaH = a man (along with the root)
avyyam’ = imperishable ved = knows in reality
praahuH = is said to be (and) saH = he
chhandaasi = Vedas vedvit’ = is the knower of the purport of the Vedas
yasya = 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, oordhvm’, prsritaH, tasya, shaakhaH, gunprviddhaH, vishayprvaalaH, adhH, ch, moolaani, anusantaani, karmaanubandheeni, manushyaloke

And O Arjun! –

tasya = of that world-like tree manushyaloke = in the world of men
gunprviddhaH = in the form of the three Gunas, fed by water (and) karmaanubandheeni = binding according to the actions
vishayprvaalaH = having shoots in the form of worldly enjoyments moolaani = roots in the form of egotism, affection, and lust
shaakhaH = branches in the form of species of gods, (api) = also
human beings and adhH = below
sub-human creatures etc ch = and
oordhvm’ = above everywhere
prsritaH = are spread (and) adhH = below

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, samprtishta, ashvattham’, enam’, suvirudmoolam’, asanghastren, 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

antH = has an end
ch = and
na = not (its)
samprtishta = has a proper state
(atH) = therefore
enam’ = this

suvirudmoolam’ = having firm roots in the form of egotism, affection and lust
asanghastren = weapon of detachment
chhitva = cutting down

ashvattham’ = world-like Peepal tree
drden = firm

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 = after that
tat’ = that
padam’ = supreme state i.e. God
parimaargtvynam’ = one should properly search for
yasmin’ = in which
gataaH = men who have gone
bhooyH = again

ch = and
yatH = the God from whom (this)
prpadhye = I am in the shelter (thus, with firm determination one should dwell and meditate on that God

puraani = ancient
prvrittiH = flow of the world-tree
prsrita = has expanded
tam’, ev = that same
aadyam’, purusham’ = Primeval God Narayan

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)
The Knowledge of Gita is Nectar


nirmaanmohaH = whose pride and enchantment have been destroyed
jitsangdoshaH = who have conquered the evil of attachment
adhyaatmnityaH = who are constantly engrossed in the image of God (and)
viniwrtkamaH = whose desires have completely ceased (they)
sukhdHkkhsangyeaeH = joy and sorrow named
dwandwaeh = from dualities

vimuktH = free from
amoodaH = learned men
tat’ = that
avyyam’ = immortal
padam’ = supreme state
gachchhanti = 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, parrm’, mm | 6 |

And –

yat’ = the supreme state which

gatva = having attained (men)

na, nivartante = do not return to the world

tat’ = that (self-effulgent supreme state)

na = not

suryaH = sun

bhaasyate = can illuminate

na = not

shashaankH = moon (and)

na = not

paavakH = (even) the fire

tat’ = that itself

mm = my

parrm’, dhaam = 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, matthH, smrtiH, gyanm’, apohanm’,
Ch, vedaeH, ch, sarvaeH, aham’, ev, vedhyH, vedaatkrit’, vedvit’, ev, ch, aham’ | 15 |

aham’ = I (only)
sarvasya = of all the living beings
hridi = in the heart
sannivishtH = seated as the all-knowing
ch = and
matthH = from me (only)

ch = and
sarvaeH = all
vedaeH = through the Vedas
aham’ = I
ev = only
vedhyH = am worth knowing (and)
Photocopies of some of the Verses of Shrimadbhagavat Gita Chapter - 15

smṛtīḥ = memory | vedaantkṛt' = creator of Vedant

gaṇyam' = knowledge | ch = and

ch = and | vedvit' = even the knower of the Vedas

apoḥanam' = reasoning | aham' = I

(bhavti) = be | ev = 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, kootastH, aksharH, uchyaate ∥ 16 ∥

And O Arjun! –

loke = in this world | sarvaani = all

ksharH = perishable | bhootaani = the bodies of living beings

ch = and | ksharH = perishable

aksharH = imperishable | ch = and

ev = also | kootastH = the soul

imau = these | aksharH = imperishable

dwau = two types of | uchyaate = is said to be

purushau = 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, udaahṛtH, YaH, loktryam’, aavishya, bibharti, avyyaH, iiishwarH ∥ 17 ∥

And other than these two –

uttamH = Supreme | bibharti = sustains everyone (and)

purushH = God | avyyaH = immortal

tu = however | iiishwarH = Lord (and)

anyaH = is other than these | parmatma = God

yaH = who | iti = thus

loktryam’ = in the three worlds | udaahṛtH = is called

aavishya = 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’ = because | atH = therefore

aham’ = I | loke = in the world
The Knowledge of Gita is Nectar

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)


bharat = O Bharat!
yaH = who
asammoodH = knowledgeable person
mam’ = me
evam’ = in this way (in reality)
purushottamm’ = Purushottam

jaanaati = knows
saH = he
sarvvit’ = all-knowing man
sarvbhaaven = in every way, constantly
mam’ = me, the Vasudev God
bhajti = 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]


anagh = O sinless
bharat = Arjun!
iti = thus
idam’ = this
guhyatmm’ = most mysterious esoteric
shaastrm’ = scripture
mya = by me

uktam’ = has been spoken
etat’ = this
bud’dhva = knowing in reality (man)
buddhimaan’ = knowledgeable
ch = and
krtkrtyaH = blessed
syaat’ = 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)
अथ षोडशोऽध्यायः

श्रीभगवानुचार

अभयम्, सत्तवसंशुद्धि:, ज्ञानयोगवस्थिति:,
दानम्, दम:, च, यज:, च, स्वाध्याय:, तप:, आज्ञवम्॥ १ ॥

उसके पश्चात् श्रीकृष्णभगवान् फिर बोले कि हे अजुन! दैवी
सम्पदा जिन पुरुषोको प्राप्त है तथा जिनको आसुरी सम्पदा प्राप्त है,
उनके लक्षण पृथक्-पृथक् कहता हूँ, उनमें—

अभयम् = भयका सर्वशा अभाव,
सत्तवसंशुद्धि: = {अन्तःकरणकी पूर्ण
निर्मलता,}; स्वाध्यायः = {वेद-शास्त्रोका पतन-
तत्त्वज्ञानके लिये पाठन (तथा)
शास्त्रोग्यवस्थिति: = ध्यानयोगमें
निर्तता दृष्टि स्वति}; भगवानुके नाम और
च = और गुरुंका कौशिक,
दानम् = सात्तवकदानः,
दमः = इंद्रियोका दमन,
भावानु, देवता और ज्ञानज्ञोंकी पूजा तथा
यजः = {अर्हिन्होत्रादि
उत्तम कर्मोका}; आज्ञवम् = {शरीर तथा इंद्रियोंके
आचरण (एवं)} अनेक अन्तः—

अहिःसा, सत्यम्, अक्रोधः, त्याग:, शान्ति:, अपैशुनम्,
दया, भूतेषु, अलोलुप्तम्, मार्गम्, ही:, अचापलम्॥ २ ॥

तथा—

अहिःसा = {मन, वाणी और
शरीरसे किसी
प्रकार भी किसीको
कष्ट न देना,}; सत्यम् = {यथार्थ और प्रयास
भाषण*};
अक्रोधः = {अपना अपकार
करनेवालोपर भी
क्रोधका न होना,
त्यागः = { कर्मों में कर्तारपनके अभिमानका त्याग, अन्तःकरणकी उपरित अर्थात चितकी चंचलताका अभाव, अपेष्णाम् = { किसीकी भी निदर्दि न करना, भूतेषु = सब भूतप्रार्थियों में दया = हेतुरूमित दया, अचापलम् = { अपस्थताओंका अभाव—

तेजः, क्षमा, धृति:, शीर्ष, अद्रोह:, नातिमानिता, भवनित, सम्प्दद, देवीम्, अभिजातस्य, भारतम् ॥ ३ ॥ तथा—

तेजः = तेजः अपने में पूज्यताके
क्षमा = क्षमा, नातिमानिता= { अभिमानका
धृति=: = शैर्य, अभाव—(येसबलो)
शीर्ष, = { बाहरकी शुद्धिः (एवं) भारत = हे अजुन!
किसीमें भी देवीम्, सम्प्दद= देवी सम्पदाको
शारुभावका न अभिजातस्य= { लेकर उत्पन हुए
होना (और) पुरुषके (लक्षण)
अद्रोह: = { शारुभावका न भवनित = हे ।
किसीमें भी अभिमानका न अभिजातस्य= { पुरुषके (लक्षण)
होना (और) भवनित = हे ।

दर्श: दर्श:, अभिमान:, च, क्रोध:, पारुष्यम्, एव, च, अजानम्, च, अभिजातस्य, पार्थ, सम्प्दद, आसुरिम् ॥ ४ ॥ और—

पार्थ = हे पार्थ! अभिमान: = अभिमान
dर्श: = दर्श, च = तथा
dर्श: = घमुड़ण, क्रोध: = क्रोध,
च = और पारुष्यम् = कठोरता
च = और, सम्पद = सम्पदाको
अज्ञानम् = अज्ञान
एव = भी—(ये सब)
आसुरीम् = आसुरी
अभिजातस्य = लेकर उत्पन्न हुए
पुष्कः (लक्षण हैं)।

दैवी, सम्पद, विमोक्षाय, निन्द्वाय, आसुरी, मता, मा, शुच:, सम्पद, दैवीम्, अभिजात:, असि, पाण्डव॥ ५॥
उन दोनों प्रकारकी सम्पदाओं—

दैवी, सम्पद = दैवी सम्पदा
विमोक्षाय = मुकिते के लिये
(और)
आसुरी = आसुरी सम्पदा
निन्द्वाय = बाधौनेके लिये
दैवीम्, सम्पद = दैवी सम्पदाको
मा, शुच: = शोक मत कर;
(यत:) = क्योंकि (तू)
असि = है।

० और—

पार्थ = हे अर्जुन!
अरिमू = इस
लोके = लोकमें
भूतसगर्गी = भूतोंकी सृष्टि यानी
मनुष्यसमुदयाय
दौ एव = दो ही प्रकारका है,
(एक तो)
दैव: = दैवी—प्रकृतिवाला
च = और (दूसरा)
आसुर: = आसुरी—प्रकृतिवाला
(उनमेंसे)
पार्थ = हे अर्जुन (तू)
सिसारस: = विस्तारपूर्वक
प्रकत: = कहा गया,
आसुरम् = आसुरी—प्रकृतिवाले
मे = मुझसे
शृणु = सुन।
The Knowledge of Gita is Nectar
कामम्, आश्चर्यम्, दुःखम्, दमभमानमदान्विता:
मोहात्, गृहीता, असदुग्राहान, प्रवत्तने, अशुचित्रः। १० ||

दमभमान् = {दमभ, मान और असदुग्राहान् = मिथ्या सिद्धान्तोऽको
मदान्विता: = मदसे युक्त मनुष्य गृहीता = अहं करके (और)
दुःखम् = {किसी प्रकार भी पूर्ण न होनेवाली
कामम् = कामनाओऽका अशुचित्रः = {प्रभु आचरणोऽको
आश्चर्यम् = आश्चर्य लेकर (संसारमें)
मोहात् = अजनासे प्रवत्तने = विचरते हैं।

चिन्ताम्, अपरिमेयाम्, च, प्रलयान्ताम्, उपाश्रिताः,
कामप्रोक्षपरमाः, प्रतावतु, इति, निषिद्धः। ११ ||

प्रलयान्ताम् = {मृत्युपर्यत पर्यावरणी
अपरिमेयान् = असंख्य
च = और

चिन्ताम् = चित्रावृत्ता निषिद्धः
उपाश्रिता: = आश्चर्य लेनेवाले,
इति = इस प्रकार
आश्चर्याशतैः, बद्धः, कामक्रोधपरमाणः,
ईहन्ते, कामभोगार्थम्, अन्यायेन, अर्थसंज्ञयानः। १२ ||

आश्चर्याशतैः = {आशाकी
सैकंडोऽपौनिष्टाः
बद्धः = बंधे हुए मनुष्य
कामक्रोधपरमाणः = {काम-क्रोधके
परमाण होकर ईहन्ते = चेष्टा करते रहते हैं।

इदम्, अद्य, पतया, लब्धम्, इदम्, प्राप्ते, मनोरथम्,
इदम्, अस्ति, इदम्, अपि, मे, भविष्यति, पुनः, धनम्। १३ ||

और वे सोचा करते हैं कि—
The Knowledge of Gita is Nectar

असै, मया, हत:, श्रुः:, हनिष्ये, च, अपरान्न, अपि, ईश्वर:, अहम, अहम, भोगी, सिद्ध:, अहम, बलवान, सुखी। १४।
तथा—

अहम् = मैं
ईश्वरः = ईश्वर हूँ,
भोगी = ऐश्वर्यको भोगनेबाला हूँ।
अहम् = मैं
बलवान = बलवान (तथा)
सुखी = सुखी हूँ।

आद्य:, अभिज्ञानवान, असिन, क:, अन्य:, असित, सदृश:, मया,
यक्ष्ये, दास्यामि, मोदिष्ये, इति, अज्ञानविमोहिताः। १५।
अनेकचितविभ्राताः,
प्रकटाः, कामभोगेषु, पतति, नरके, अश्रुचाँ। १६।
तथा में—

आद्यः = बड़ा धनी (और)
अभिज्ञानवान= बड़े कुटुंबवाला
असिन = हूँ।
मया = मेरे
सदृशः = समान
अन्यः = दूसरा
k = कौन
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अज्जनसे मोहित, रहनेवाले (तथा)
अनेकप्रकारसे सभी सिर्फ चिन्तवाले
मोहमूल जलसे समावृत (और)

कायभोगेषु = विषयभोगोऽमेः
प्रसक्तः = आत्मनात्मस्त (आसुरन्लोग)
अशुचि = महानु अपवित्र
नरके = नरकमें
पतन्ति = गिरते हैं।

आत्मसम्भाविता:, स्तव्या:, धनमानमदान्निविता:, यज्ञे, नामयकः:, ते, दम्भन, अविधिपूर्वकम्॥ १७॥

तथा—
ते = वे
आत्मसभाविता: = अपने–अपको ही
स्तव्या = घमण्डी पुरुष अविधिपूर्वकम् = शास्त्रविधिहित
धनमानमदान्निविता: = मद्दह और मानके

अह्मारमु, बलमु, दर्पमु, काममु, क्रोधमु, च, संश्रिताः:
मामु, आत्मपरदेशेषु, प्रद्विष्णतः, अभ्यसूयकः॥ १८॥

तथा वे—
अह्मारमु = अहकार,
बलमु = बल,
दर्पमु = घमण्ड,
काममु = कामना, (और)
क्रोधमु = क्रोधादिके
संश्रिताः = परायण
च = और

अभ्यसूयकाः = दूसरोंकी निन्दा
आत्मपरदेशेषु = अपने और दूसरोंके
मामु = मुझ अन्तर्गतमीसे
प्रद्विष्णतः = धेश करनेवाले

तानु, अहमु, विषतः, क्रूरानु, संसारेशु, नराधमानु,
क्षिपामु, अजस्मु, अशुभानु, आसुरिष्टु, एव, योनिष्टु॥ १९॥
The Knowledge of Gita is Nectar

ऐसे—

| तानु | = | उन | संसारेशु | = | संसारमें |
| द्विषत: | = | द्वेष करनेवाले | अजस्मृ | = | बार-बार |
| अशुभानु | = | पापाचारी (और) | आसुरिशु | = | आसुरी |
| कृष्णानु | = | कृष्णकृमि | योनिशु | = | योनियोंमें |
| नराधमानु | = | नराधमोंको | एव | = | ही |
| अहम् | = | अहम् | क्षिपामि | = | डालता हूँ। |

आसुरीम्, योनिम्, आपना:, मृदा:, जन्मनि, जन्मनि, माम्, आप्राय, एव, कौन्तेय, ततः, याति, अथमाम्, गतिम्॥ २० ॥

इसलिये—

| कौन्तेय | = | हे अर्जुन! | योनिम् | = | योनिको |
| मृदा: | = | वे मृदु | आपना: | = | प्राप्त होते हैं, (फिर) |
| माम् | = | मुझको | ततः | = | उससे भी |
| अप्राय | = | न प्राप्त होकर | अथमाम् | = | अति नीच |
| एव* | = | ही | गतिम् | = | गतिको |
| जन्मनि | = | जन्म- | याति | = | { प्राप्त होते हैं अर्थात् |
| जन्मनि | = | जन्ममें | | | घोर नरकोंमें |
| आसुरीम् | = | आसुरी | | | पड़ते हैं। |

त्रिविधम्, नरकस्य, इदम्, धार्मम्, नाशनम्, आत्मन:,
| काम:, क्रोध:, तथा, लोभ:, तस्मात्, एतद्, त्रयम्, त्यजेत्॥ २१ ॥

और हे अर्जुन!—

| काम: | = | काम | आत्मन: | = | आत्माका |
| क्रोध: | = | क्रोध | नाश करनेवालो अर्थात् |
| तथा | = | तथा | उसको अध्योपातिमें |
| लोभ: | = | लोभ— | ले जानेवाले हैं। |
| इदम् | = | ये | तस्मात् | = | अताधव |
| त्रिविधम् | = | तीन प्रकारके | एतद् | = | इन |
| नरकस्य | = | नरकके | त्रयम् | = | तीनको |
| धार्मम् | = | धार्म | त्यजेत् | = | त्याग देना चाहिये। |
एते:, विमुक्त:, कौन्तेय:, तमोध्वारे:, त्रिभि:, नर:, आचरति:, आत्मन:, श्रेय:, तत:, याति:, पराम:, गतिम:,॥ २२ ॥

क्योकि—

कौन्तेय = हे अर्जुन! आचरति = आचरण करता हैं
एते = इन तत = इससे (बह)
त्रिभि = तीनों पराम = परम
तमोध्वारे = नरकेके द्वारोंसे गतिमु = गतिको
विमुक्त = मुक्तं
नर = पुरुष याति = \{
आत्मन = अपने जाता है अर्थात्
श्रेय = कल्याणका मुखो क्षास्ता हो
\}

य:, शास्त्रविधिम्, उत्पुर्ण, वर्तते, कामकारत:, न, स:, सिद्धम्, अवासोति, न, सुखम्, न, पराम, गतिम्॥ २३ ॥

और—

य = जो पुरुष सिद्धम् = सिद्धिको
शास्त्रविधिम् = शास्त्रविधिको अवासोति = प्राप्त होता है,
उत्पुर्ण = त्यागकर न = न
कामकारत = अपने इच्छासे मनमाना पराम = परम
वर्तते = आचरण करता है, गतिमु = गतिको (और)
स = वह न = न
न = न सुखम् = सुखो को ही।

तस्मात्, शास्त्रम्, प्रमाणम्, ते, कार्याचार्यव्यवस्थितो, ज्ञातवा, शास्त्रविधानोक्तम्, कर्म, कर्तुम्, इह, अहिसि॥ २४ ॥

तस्मात् = इससे प्रमाणम् = प्रमाण है।
ते = तेरे लिये (एवम्) = ऐसा
इह = इस ज्ञातवा = जानकर (तू)
कार्याचार्यव्यवस्थितो = अकर्तव्यवक कर्म = कर्म (ही)
शास्त्रम् = शास्त्र (ही)
कर्तुम् = करते अहिसि = योग्य है।
The Knowledge of Gita is Nectar

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Chapter Sixteen

Lord said

Abhyam’, sattvsanshuddhiH, gyaanyogvyavasthitiH,
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 demoniac properties, I will tell their characteristics
separately. Of them –

abhyam’ = absolute fearlessness

yagyaH = worship of God, deities and the gurus and
performance of sacred duties like pouring
oblations into the fire etc (and)

sattvsanshuddhiH = complete purity of inner-self

swaadhyaayH = study and teaching of the Vedas and other
sacred books (and) chanting God’s name
and praises

gyaanyogvyavasthitiH = constant fixity in yog of meditation
for true spiritual knowledge
tapH = suffering hardships for the discharge of one’s
religious duties

ch = and

daanm’ = Satvik charity

ch = and

damH = control of the senses

aarjavam’ = simplicity of mind, body
and senses

Absolute fearlessness, complete purity of inner-self, constant fixity in yog of meditation for
ture 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, aloulptvam’, maardvam’, hriH, achaapalam’ || 2||

And –

ahinsa = non-violence in thought, word and deed

bhooteshu = in all living beings

satyam’ = truthfulness and geniality of speech
dayaa = compassion without any motive

akrodhH = absence of anger even on provocation

aloluptvam’ = absence of attachment to the
objects of senses even during their contact with
the senses
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\[\begin{array}{l}
\text{tyaagH} = \text{disclaiming doership in respect of actions} \\
\text{shaantiH} = \text{composure of mind i.e. absence of unsteadiness of mind} \\
\text{apaeshunm}' = \text{abstaining from slander} \\
\text{maardvam}' = \text{mildness} \\
\text{hriH} = \text{sense of shame in transgressing against the scriptures or social conventions (and)} \\
\text{achaapalam}' = \text{abstaining from frivolous pursuits} \\
\end{array}\]

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)

\[\begin{array}{ll}
\text{TejH, kshma, dhrtiH, shaucham', adrohH, naatimaanita, Bhavanti, sampadam', daiveem', abhijaatasya, bharat} & 3131 \\
\text{And} & \\
\text{tejH} = \text{brilliance} & \text{naatimaanita} = \text{absence of pride in self (all these)} \\
\text{kshma} = \text{forgiveness} & \text{bharat} = \text{O Arjun!} \\
\text{dhrtiH} = \text{patience} & \text{daiveem', sampdam'} = \text{divine properties} \\
\text{shaucham'} = \text{external purity (and)} & \text{abhijaatasya} = \text{of him who is born with (characteristics)} \\
\text{adrohH} = \text{bearing enmity to none (and)} & \text{bhevanti} = \text{are} \\
\end{array}\]

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)

\[\begin{array}{ll}
\text{DambhH, darph, abhimaanH, ch, krodhH, paarushyam', ev, ch, Agyaanm', ch, abhijaatasya, paarth, sampdam', aasureem'} & 4141 \\
\text{And} & \\
\text{paarth} = \text{O Paarth!} & \text{paarushyam'} = \text{harshness} \\
\text{dambhH} = \text{hypocrisy} & \text{ch} = \text{and} \\
\text{darph} = \text{arrogance} & \text{agyaanm'} = \text{ignorance} \\
\text{ch} = \text{and} & \text{ev} = \text{also – (all these)} \\
\text{abhimaanH} = \text{pride} & \text{aasureem'} = \text{demoniac} \\
\text{ch} = \text{and} & \text{sampdam'} = \text{properties} \\
\text{krodhH} = \text{anger} & \text{abhijaatasya} = \text{of him} \\
\end{array}\]

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,
The Knowledge of Gita is Nectar

Ma, shuchH, sampadam’, daiveem’, abhijaatH, asi, pandav || 5 ||

In those two types of properties –

| daivi, sampat’ | = divine properties |
| vimokshaay | = for liberation (and) |
| aasuri | = demoniac properties |
| nibbandhaay | = for bondage |
| mataa | = are believed to be |
| (atH) | = therefore |
| pandav | = O Arjun! (You) |
| ma, shuchH | = do not grieve |
| (yatH) | = because (you) |
| daiveem’, sampadam’ | = divine properties |
| abhijaatH | = born with |
| asi | = 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 –

| paarth | = O Arjun! |
| asmin’ | = this |
| loke | = in world |
| bhootsargau | = creations of living beings |
| i.e. human beings | |
| dwau ev | = is only of two types |
| (one is) | |
| daivH | = one possessing divine nature |
| ch | = and (other) |
| aasurH | = possessing demoniac nature (of these) |
| daivH | = one possessing divine nature |
| vistarashH | = in detail |
| proktH | = has been described |
| (now you) | |
| aasuram’ | = those possessing demoniac nature also |
| in detail | |
| me | = from me |
| shrnu | = 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, nivrtrtim’, ch, janaaH, na, viduH, aasuraH,
Na, shauchm’, na, api, ch, aachaarH, na, satyam’, teshu, vidyate || 7 ||

| aasuraH | = possessing demoniac nature |
| janaaH | = men |
| prvrttim’ | = what actions to engage in |
| ch | = and |
| nivrtrtim’ | = what actions to refrain from |
| (these two) | |
| ch | = also |
| na | = not |
| viduH | = know (therefore) |
| teshu | = in them |
| na | = neither |
| shauchm’ | = there is external and internal purity |
| na | = nor |
| aachaarH | = good conduct |
| ch | = and |
| na | = not |
| satyam’ | = truthfulness |
| api | = only |
| vidyate | = 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)


| te            | = those men possessing demoniac nature |
| aahuH         | = say (that)                          |
| jagat’        | = the world                           |
| aprtishtham’  | = without any foundation              |
| asatyam’      | = absolutely unreal (and)             |
| aneeshvaram’  | = without God                          |
| aparasparsambhootam’ | = self-generated by the union of male and female (therefore) |
| kaamhaitukam’ (ev) | = only sex is its cause |
| anyat’        | = apart from this                      |
| kim’          | = 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’        | = this                                 |
| drshtim’      | = false knowledge                      |
| avashtabhyya  | = by following                         |
| nashtaatmaanH | = those who have lost their nature (and) |
| alpbuddhyH    | = who are slow-witted (they)           |
| ahitaH        | = who harm everyone                    |
| ugrkarmaanH   | = men of terrible deeds (only)         |
| jagatH        | = of the world                         |
| kshyaay       | = only for destruction                 |
| prbhvanti     | = 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)


| dambhmaanmadaanvitaH | = men filled with hypocrisy, pride and arrogance |
| dushpoorm’           | = insatiating                               |
| kaamm’               | = desires                                    |
| aashritya            | = driven by                                  |
| mohaat’              | = ignorance                                  |
| asad’graahaan’       | = false doctrines                            |
| grheetva             | = acquiring (and)                            |
| asuchitvrtaH         | = by adopting corrupt behaviour (in the world) |
| prvartante           | = wander                                     |

Men filled with hypocrisy, pride and arrogance, driven by insatiating desires, acquiring false doctrines through ignorance and adopting corrupt behaviour wander in the world. (10)
The Knowledge of Gita is Nectar

Chintaa'm, aparimeyaam', ch, prlyaantaam', upaashritaH, KaamopbhogparmaH, etaavat', iti, nishchitaH || 11||

prlyaantaam' = ending only with death
aparimeyaam' = innumerable
chintaa'm = worries
upaashritaH = giving themselves over to

kaamopbhogparmaH = devoted to the enjoyment of sensuous pleasures
ch = and
etaavat' = 'this much is joy'
iti = thus
nishchitaH = 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||

aashaapaashshataeH = by hundreds of shackles of expectations
baddhaH = bound
kaamkrodhparaayanaaH = overpowered by lust and anger

kaambhogaarthm' = for the enjoyment of sensuous pleasures
anyaayen = by unfair means
arthsanchyaan' = collect money and other objects
lihante = 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 –

mya = I
adya = today
idam' = this
labdham' = have acquired (and now)
imm' = this
manoratham' = desire
praapsye = will fulfill
me = with me

idam' = this (much)
dhanam' = wealth
asti = have (and)
punH = again
api = also
idam' = this
bhavishyati = shall be

Today, I have acquired this and now I will fulfil 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 –
Photocopies of the Verses of Shrimadbhagavat Gita Chapter 16

| asau = that        | hanishye = will kill |
| shatrUH = enemy    | ishwarc = I am God   |
| mya = by me        | bhogi = enjoyer of pleasures |
| hatH = has been killed | aham' = I |
| ch = and (those)   | siddh = am endowed with all supernatural powers (and) |
| apraan' = other enemies | balwaan' = powerful (and) |
| api = also         | sukhi = am happy     |

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, Yaksheya, daasyaami, modishye, iti, agyaanvimohitaH || 15||
AnekhitvibhraantaH, mohjaalsamaavrtaH,
PrsaktaH, kaambhogeshu, patanti, narke, ashuchau || 16||

And I –

| aadyaH = very wealthy (and) | modishye = I will rejoice |
| abhijanvaan' = having a big family | iti = thus |
| asmi = I am | agyaanvimohitaH = deluded by ignorance (and) |
| mya = my | anekhitvibhraantaH = with mind perplexed in many ways |
| sadrshH = equal | mohjaalsamaavrtaH = enveloped in the mesh of delusion (and) |
| anyaH = else | kaambhogeshu = to the enjoyments of sensual pleasures |
| kaH = who | prsaktaH = addicted |
| asti = is (I) | ashuchau = foulest |
| yaksheya = will perform yagya | narke = in hell |
| daasyaami = will do charity (and) | patanti = 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, stabdhac, dhanmaanmadaanvitaH,
Yajante, naamyagyaah, te, dambhen, avidhipoorvakam' || 17||

And –

| te = they | naamyagyaah = through religious rituals only in name |
| aatmsambhaavitaH = who consider themselves to be superior | dambhen = for ostentation |
The Knowledge of Gita is Nectar

<table>
<thead>
<tr>
<th>stadbhaH</th>
<th>= haughty men</th>
<th>avidhipoorvakam' = without following the injunctions of scriptures</th>
</tr>
</thead>
<tbody>
<tr>
<td>dhanmaanmadaanvitaH = intoxicated by wealth and honour</td>
<td>yajante = perform religious rituals</td>
<td></td>
</tr>
</tbody>
</table>

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, abhyasoooykaH 18 And they –

<table>
<thead>
<tr>
<th>ahankaaram' = egotism</th>
<th>ch = and</th>
</tr>
</thead>
<tbody>
<tr>
<td>balam' = power</td>
<td>abhyasoooykaH = men who criticise others</td>
</tr>
<tr>
<td>darpam' = arrogance</td>
<td>aatmpardehesu = (dwelling) in their own and others' bodies</td>
</tr>
<tr>
<td>kaamm' = desire (and)</td>
<td>mam' = me, the all-knowing</td>
</tr>
<tr>
<td>krodhm' = anger etc</td>
<td>prdvishanth = hate</td>
</tr>
<tr>
<td>sanshritaH = given over to</td>
<td></td>
</tr>
</tbody>
</table>

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, ajacrm', ashubhaan', aasureeshu, ev, yonishu 19 Thus –

<table>
<thead>
<tr>
<th>taan' = those</th>
<th>sansaareshu = in the world</th>
</tr>
</thead>
<tbody>
<tr>
<td>dvishath = haters</td>
<td>ajacrm' = repeatedly</td>
</tr>
<tr>
<td>ashubhaan' = sinful (and)</td>
<td>aasureeshu = demoniaca</td>
</tr>
<tr>
<td>krooraan' = cruel</td>
<td>yonishu = wombs</td>
</tr>
<tr>
<td>naraadhmaan' = the degraded men</td>
<td>ev = only</td>
</tr>
<tr>
<td>aham' = I</td>
<td>kshipaami = hurl</td>
</tr>
</tbody>
</table>

I hurl those haters, the sinful and cruel degraded men, repeatedly in demoniac wombs in the world. (19)


<table>
<thead>
<tr>
<th>kauntey = O Arjun!</th>
<th>aasureem' = demoniac</th>
</tr>
</thead>
<tbody>
<tr>
<td>mooodaH = those fools</td>
<td>yonim' = wombs</td>
</tr>
<tr>
<td>mam' = me</td>
<td>aapannaH = attain (then)</td>
</tr>
<tr>
<td>apraapya = not attaining</td>
<td>tatH = than that</td>
</tr>
<tr>
<td>ev = only</td>
<td>adhmaam' = lower</td>
</tr>
<tr>
<td>janmni = birth</td>
<td>gatim' = state</td>
</tr>
<tr>
<td>janmni = after birth</td>
<td>yaanti = attain i.e. fall into deep hells</td>
</tr>
</tbody>
</table>
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! –

kaamH = lust
dwaarm' = gates
krodhH = anger
aatmanH = of soul
tatha = and
naashnm' = are destroyers i.e. bring about its downfall
lobhH = greed
tasmaat' = therefore
idam' = these
etat' = these
trividham' = three types of
tryam' = three
narkasya = of hell
tyajet' = 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)


Because –

kauntey = O Arjun!
shreyH = welfare
eetaeH = these
aacharti = acts
tribhiH = three
tatH = thereby (he)
tamodwaaraeH = from gates of hell
paraam' = supreme
vimuktH = freed
gatim' = state
narH = man
yaati = goes to i.e. attains me
aatmanH = 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, kaamkaaratH, Na, saH, siddhim', avaapnoti, na, sukham', na, paraam', gatim'  || 23 ||

And –

yaH = he who
shaastrvidhim' = the injunctions of scriptures
svaapnoti = attainsa
utsrjya = renouncing
na = nor
kaamkaaratH = arbitrary of one's own volition
paraam' = supreme
vartte = acts
gatim' = salvation (and)
saH = he
na = nor
na = neither
sukham' = 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', sashastrm', prmaanm', te, kaaryaakaaryavyavasthitau, Gyaatva, sashastrvidhaanoktam', karm, kartum', ih, arhasi || 24 |
|---|---|---|---|---|
| sense | translation |
| = therefore | (evam') = this |
| = for you | gyaatva = knowing (you) |
| = this | sashastrvidhaanoktam' = ordained by the scriptures |
| = in matter of determining what should be done and what should not be done | karm = actions (only) |
| shashastrm' = scripture (only) | kartum' = to perform |
| prmaanm' = is proof | arhasi = 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)
अथ सप्तदशोऽध्यायः
अर्जुन उवाच

eye, shāstra-vibhīm, utṣṭha, yajña, śabdā, abhītā,
teṣām, niṣṭha, tu, ka, kṛṣṇa, sattvam, āhoh, rajah, tam:

इस प्रकार भगवान् के वचनों को सुनकर अर्जुन बोले—

कृष्ण = हे कृष्ण! | तेषाम् = उनकी
ये = जो मनुष्य | निष्ठा = स्थिति
शास्त्रविद्धिः = शास्त्रविद्धिको | तु = फिर
उत्स्थ्य = त्यागकर | का = कौन-सी है?
श्रद्धा = श्रद्धासे | सत्त्वम् = सात्त्विको है
अन्विताः = युक्त हुए | आहो = अथवा
यज्ञः = {देवादिका पूजन करते हैं, | रजः = राजसी (किंवा)
क् | तमः = तामसी?

त्रिविधा, भवित, श्रद्धा, देहिनाम्, सा, स्वभावजा,
सात्त्विकी, राजसी, च, एव, तामसी, च, इति, तामू, शृणु।

इस प्रकार अर्जुनके पूजने पर श्रीकृष्णभगवान् बोले—हे अर्जुन!—

देहिनाम् = मनुष्योंकी | च = तथा
वह (शास्त्रीय | तामसी = तामसी—
संस्कारोंसे रहित | इति = ऐसे
(केवल) | त्रिविधा = तीनों प्रकारकी
स्वभावजा = स्वभावसे उत्पनन* | एव = ही
श्रद्धा = श्रद्धा | भवित = होती है।
सात्त्विकी = सात्त्विकी | तामू = उसको (तु)
च = और | (मत्:) = मुझसे
राजसी = राजसी | शृणु = शुन।
यज्ञते, सातिविक, देवान्, यक्षरक्षासिः, राजसा:, त्रेतान्, भूतगणान्, च, अन्ये, यज्ञते, तामसा:, जना: || ॥ ४ ॥

उनमें—
सातिविक: = सातिविक पुरुष
अन्ये = अन्य (जो)
देवान् = देवोऽको
तामसा: = तामस
यज्ञते = पूजते हैं,
जना: = मनुष्य हैं, (वे)
राजसा: = राजस पुरुष
त्रेतान् = त्रेत
च = और
यक्षरक्षासिः = राक्षसोऽको
(तथा)
भूतगणान् = भूतगणोऽको
यज्ञते = पूजते हैं।
अशास्त्रविविध्यतमुः, घोरम्, तपयते, ये, तप:, जना:,
दम्भाह्वेक्स्यायसंयुक्ता:, कामरागबलान्विता: || ॥ ५ ॥

और है अर्जुन!—

ये = जो
जना: = मनुष्य
दम्भाह्वेक्स्यायसंयुक्ता: = अहंकारसे युक्त (एवः)
अशास्त्रविविध्यतमुः = (केवल मनः:-
कल्पत)
कामरागबलान्विता: = कामना, अस्तिक
घोरम् = घोर
tपः = तपको
tपयते = तपते हैं (तथा)
कर्शयन्तः, शरीरस्थम्, भूतग्रामम्, अचेतस्, माम्,
च, एव, अन्तःशरीरस्थम्, तान्, विविद्, आसुरनिष्वध्यान्॥ ६॥
तथा जो—
शरीरस्थम् = शरीररूपसे स्थित
कर्शयन्तः = कृष्ण कलेवलेहैं
भूतग्रामम् = भूत-समुदायकोऽथा
तात् = उन
च = और
अचेतस् = अज्ञानियोऽको (तु)
अन्तःशरीरस्थम् = (अन्तःकरणमें
स्थित
आसुरनिष्वध्यान् = (आसुर-
माम् = मुख परमात्माको
एव = भी
विविद् = जान।
आहारः, तु, अपि, सर्वस्थः, विविधः, भवति, प्रयः,
वजः, तपः, तथा, दानम्, तेषाम्, भेदम्, इमम्, श्रुणुः॥ ७॥
और हेअरुण! जैसे ब्रह्म तीन प्रकारकी होती है, वैसे ही—
आहारः = भोजन
tथा = वैसेही
अपि = भी
चजः = चजः
सर्वस्थः = (अपनी-
अपनी प्रकृतिके
अनुसार)
तपः = तप (और)
श्रविधः = तीन प्रकारका
दानम् = (दान (भी तीन-तीन
प्रकारके होते हैं)
प्रयः = प्रय
भवति = होता है।
इमम् = इस (पृथक-पृथक)
श्रुणुः = शुन।
आयु:सत्त्वबलारोगसुखप्रीतिविवर्धना:,
रस्या:, सिन्धः:, धर्मः:, आहारः:, सात्त्विकप्रियः॥ ८॥
आयु:सत्त्व-
बलारोग= (तथा)
सुखप्रीति-
विवर्धना: = (स्वभावसेही मनको
रस्या: = रसयुक्त,
सिन्धः = चिकने (और)
सिधः = सिधः रहनेर्वाले*
The Knowledge of Gita is Nectar

<p>| कद्रव्यम्लनालवणातुपल्लि तीक्ष्णरुक्षविदाहिनः | आहारा: | राजसस्य, इष्टा: | दुःखशोकाम्यप्रदान: || ९ ||
|---|---|---|---|
| कद्रव्यमल- | कद्रव्यमल- | आहारा: | आहारा: |
| लवणातुपल्लि- | लवणातुपल्लि- | आहारा: | आहारा: |
| तीक्ष्ण- | तीक्ष्ण- | आहारा: | आहारा: |
| रुक्षविदाहिनः | रुक्षविदाहिनः | आहारा: | आहारा: |
| (और) | (और) | आहारा: | आहारा: |
| दुःखशोक- | दुःखशोक- | आहारा: | आहारा: |
| आम्यप्रदान: | आम्यप्रदान: | आहारा: | आहारा: |
| यात्यामम, गतरसम्, पूर्ति, पर्युपिताम, च, यत्, उच्चिष्टम्, अपि, च, अमेध्यम, भोजनम्, तामसप्रियम्, || १० ||
| तथा— |
| यत् | जो |
| भोजनम् | भोजन |
| यात्यामम् | अधमम् |
| गतरसम् | रसरहित, |
| पूर्ति | दुर्गंधस्युक्त, |
| पर्युपिताम् | बासी |
| च | और |
| उच्चिष्टम् | उच्चिष्ट है |
| च | तथा (जो) |
| अमेध्यम् | अपवित्र |
| अपि | भी है |
| (तत्) | वह भोजन |
| तामसप्रियम् | तामस पुरुषको |
| च | प्रय होता है |
| अप्लाकाक्षेश्विष्टभिः, यसः, विविधंदुष्टः, यः, इष्टे, यष्टव्यम्, एव, इति, मनः, समाधाय, सः, सार्विकः || ११ ||
| और हे अर्जुन!— |
| यः | जो |
| विविधंदुष्टः | शास्त्रविविधेनियत, |
| यसः | यसः |
| यष्टव्यम्, एव | करना ही |
| इति | इस प्रकार |
| मनः | मनको |
| समाधाय | समाधान करके |
| अप्लाकाक्षेश्विष्टभिः | फल न चाहनेवाले |
| पुरुषोद्वाराः | पुरुषोद्वाराः |
| इष्टे | किया जाता है |
| सः | वह |
| सार्विकः | सार्विक है |</p>
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<tr>
<th>Sanskrit</th>
<th>Transliteration</th>
<th>Translation</th>
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<tbody>
<tr>
<td>अभिप्रयाय, तु, फलम्, दम्भार्थम्, अपि, च, एव, यत्, इत्यते, भरतश्रेष्ठ, तम्, यज्ञम्, विद्विद्, राजसम्</td>
<td></td>
<td>१२</td>
</tr>
<tr>
<td>भरतश्रेष्ठ = हे अजुन!</td>
<td>इत्यते = किया जाता है,</td>
<td></td>
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<tr>
<td>दम्भार्थम्, एव = (केवल दम्भार्थम्-)</td>
<td>तम् = उस</td>
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<tr>
<td>के ही लिये</td>
<td>यज्ञम् = यज्ञको (तु)</td>
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<tr>
<td>च = अयथावा</td>
<td>यज्ञसम् = राजस</td>
<td></td>
</tr>
<tr>
<td>फलम् = फलको</td>
<td>विद्विद् = जान।</td>
<td></td>
</tr>
<tr>
<td>अपि = भी</td>
<td>विद्विद् = जान।</td>
<td></td>
</tr>
<tr>
<td>विद्विद्हिन्नम्, असुप्राणम्, मन्त्रहीनम्, अदक्षिणाम्, श्रद्धाविरहितम्, यज्ञम्, तामसम्, परिचक्षते</td>
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<td>१३</td>
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<tr>
<td>असुप्राणम् = अनदानसे सहित,</td>
<td></td>
<td></td>
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<tr>
<td>मन्त्रहीनम् = बिना मन्त्रोके,</td>
<td></td>
<td></td>
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<tr>
<td>अदक्षिणाम् = (और)</td>
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<tr>
<td>श्रद्धाविरहितम् - { बिना श्रद्धाके परिचक्षते = कहते हैं।</td>
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<td>बिने जानवाले</td>
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<tr>
<td>तामसम् = तामस यज्ञ</td>
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<td></td>
</tr>
<tr>
<td>परिचक्षते = कहते हैं।</td>
<td></td>
<td></td>
</tr>
<tr>
<td>देवदिनजगुरुप्राणपुजनम्, शौचम्, आर्जनम्, ब्रह्मचर्यम्, अहिसा, च, शारीरम्, तप:, उच्यते</td>
<td></td>
<td>१४</td>
</tr>
<tr>
<td>ज्ञानीजनोका आहिसा = आहिसा—(यह)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>पूजन, शारीरम् = शारीरसम्बन्धी</td>
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<td>अनुदेवकरम्, वाक्यम्, सत्यम्, प्रियहितम्, च, यत्, स्वाध्यायाभ्यासनम्, च, एव, वाक्यम्, तप:, उच्यते</td>
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<td>१५</td>
</tr>
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<td>अनुदेवकरम् = उदेश न करेवाला, वाक्यम् = भाषण हैं।</td>
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<td></td>
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<tr>
<td>प्रियहितम् = (प्रिय और तथा (जो)</td>
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<tr>
<td>हितकारक स्वाध्याय-वेद—शास्त्रोके परमेश्वरके नाम—</td>
<td></td>
<td></td>
</tr>
<tr>
<td>च = एवं अथयसम् = जपका अभ्यास है—</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
(तत्र) अद्वैत = वही तपः = तप
वाणिज्यम् = वाणिज्यम् उच्चयते = कहा जाता है।

[मानसिक तपके लक्षण।]
मनःप्रसादः, सौम्यतम्, मौनम्, आत्मविनिग्रहः,
भावसंशुद्धिः, इति, एतत्, तपः, मानसम्, उच्चयते। १६॥

तथा—
मनःप्रसादः = मनकी प्रसन्नता,
सौम्यतम् = शांतभाव,
भावसंशुद्धिः = भावोंकी भलीमौर्ति
आत्मविनिग्रहः = भगवानवचनन
करनेका स्वभाव,
मौनम् = इस प्रकार
एतत् = यह
मानसम् = मनसम्बन्धी
उच्चयते = कहा जाता है।

[सार्थिक तपके लक्षण।]
श्रद्धया, परया, तपतम्, तपः, तत्, त्रिविधम्, नै;,
अफलाकाशिष्टि:, युकै:, सातिविकम्, परिचक्षते॥ १७॥

परंतु हे अर्जुन!—
अफलाकाशिष्टि: = फलको न
चाहनेवाले = किये हुए
युकै: = योगी
तपतम् = उस (पूर्वक)
तत् = तीन प्र कारके
नै: = पुर्वोदरा
सातिविकम् = सातिविक
परया = परम
तपः = तपको
श्रद्धया = श्रद्धसे
सातिविकम् = सातिविक
परिचक्षते = कहते हैं।
सत्कारसमाप्तार्थम्, तपः, दम्भेन, च, एव, यतः
क्रियते, तत्, इह, प्रोक्तम्, राजसम्, चलम्, अधुतम्॥ १८॥
### यत् = जो
### तपः = तप
### सन्तुरं मान और
### अधुन्
### अविचतः (एवं)
### च, एव = लिये भी स्वभावसे
### (बा) = या
### दश्यन = पाखण्डसे

#### मूढ़ग्राहण, आत्मनः, यत्, पीड़या, क्रियतेः, तपः:
### परस्य, उत्सादलार्थ्यम्, बा, तत्, तामसम्, उदाहरतम्।

#### यत् = जो
### तपः = तप
### मूढ़ग्राहण = मृत्तपूर्वक हत्तसे,
### आत्मनः = मन, वाणी और
### पीड़या = पीड़ये सहि
### बा = अथवा

#### दात्वम्, इदि, यत्, दानम्, दीयते, अनुपकारिणे,
### देशे, काले, च, पात्रे, च, तत्, दानम्, सात्तिककम्, स्मृतम्।

#### दात्वम् = {दान देना ही
### कर्तव्य है—
### च = और
### पात्रे = पाँहुकः प्रात होनेपर

#### इदिः = ऐसे भावसे
### यत् = जो
### दानम् = दान
### देशे = देशी
### च = तथा
### काले = काले

#### अनुपकारिणे = {उपकार न
### करनेवालेके प्रति
### दीयते = दिया जाता है,
### तत् = तः
### दानम् = दान
### सात्तिककम् = सात्तिक
### स्मृतम् = कहा गया है।
The Knowledge of Gita is Nectar

यत्, तु, प्रत्युपकारार्थम्, फलम्, उदिष्य, वा, पुनः,
दीयते, च, परिक्लिष्टम्, तत्, दानम्, राजसम्, स्मृतम्॥ २१॥

तु = किंतु, उदिष्य = दृष्टिमें खिकरः
यत् = जो (दान), पुनः = फिर
परिकिष्टम् = कलेशपूर्वकं
च = तथा, दीयते = दिया जाता है,
प्रत्युपकारार्थम् = प्रत्युपकारकें
तत् = वह, दानम् = दान
वा = अथवा, राजसम् = राजस
फलम् = फलको, स्मृतम् = कहा गया है।

अदेशकाले, यत्, दानम्, अपात्रेभ्यः, च, दीयते,
असत्कृतम्, अवज्ञातम्, तत्, तामसम्, उदाहरतम्॥ २२॥

यत् = जो, च = और
दानम् = दान, अपात्रेभ्यः = कुपात्रकेप्रति
असत्कृतम् = बिना सत्कारकें
(वा) = अथवा, दीयते = दिया जाता है,
तत् = वह दान
अवज्ञातम् = तिरस्कारपूर्वक
तामसम् = तामस
अदेशकाले = अनोखे देश-कालें
उदाहरतम् = कहा गया है।

अं, तत्, सत्, इति, निर्देशः, ब्रह्मणः, तत्वः, स्मृतः,
ब्राह्मणः, तेन, वेदा, च, यज्ञः, च, विहिता, पुरा॥ २३॥

और हे अर्जुन!—

अं = अं,
तत् = तत्,
सत् = सत्—
इति = ऐसे (यह)
विविधः = तीन प्रकारका
ब्रह्मणः = सत्यद्वातद्धा
ब्रह्मका
निर्देशः = नाम
स्मृतः = कहा है;
तस्मात्, ओम्, इति, उदाहर्य, यज्ञदानतप:क्रिया:, प्रवर्तने, विधानोका:, सततम्, ब्रह्मवादिनाम्। ॥ २४ ॥

तस्मात् । इसलिये । सततम् । दादा । ओम् । ‘अः’

ब्रह्मवादिनाम् । करनेलाह श्रेष्ठ । इति । इस (परमात्माके नामको)

विधानोका: । शाब्दिकिः नियत । उदाहर्य । उचारण करके

यज्ञदानतप:क्रिया: । यह, दान और

प्रवर्तने । आराम्भ होती हैं।

तत्, इति, अनभिस्माय, फलम्, यज्ञतप:क्रिया:, दानक्रिया:, च, विधिः, क्रियात्, मोक्षकार्किः। ॥ २५ ॥

और—

तत् । तत् अर्थात् ‘तत्’

नामसे कहे जानेवाले

परमात्माका ही यह,

सब है,

च । तथा

डानक्रिया: । दानरूप क्रियाएँ

इति । इस (भावसे)

फलम् । फलको

अनभिस्माय । न चाहकर

विधिः । नाना प्रकारकी

क्रियात् । को जाते हैं।

सद्दावे, साधुभावे, च, सत्, इति, एतत्, प्रयुज्यते,

प्रशस्ते, कर्मणि, तथा, सत्, शाब्दः, पार्थ, युज्यते। ॥ २६ ॥

और—

सत् । ‘सत्’

इति । इस प्रकार

एतत् । (परमात्माका नाम)

सद्दावे । सत्यभावमें

च । और

साधुभावे । श्रेष्ठभावमें

प्रयुज्यते । प्रयोग किया

पार्थ । हे पार्थ!
### The Knowledge of Gita is Nectar

<table>
<thead>
<tr>
<th>सत्</th>
<th>शब्दः</th>
<th>युग्यते</th>
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<td></td>
<td></td>
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<tr>
<td>च</td>
<td>तथा</td>
<td>इति</td>
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<td>यज्</td>
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<td>एव</td>
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<td>इति</td>
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<td>श्री</td>
<td>अभिधीयते</td>
</tr>
<tr>
<td>सत्</td>
<td>'सत्'</td>
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</tr>
</tbody>
</table>

अश्रुङ्गः, हुतम्, दत्तम्, तप:, तप्तम्, कृतम्, च, यत्, असत्, इति, उच्चते, पार्थ, न, च, तत्, प्रेत्य, नो, इह 28।

और—

<table>
<thead>
<tr>
<th>पार्थ्</th>
<th>वह अर्जुन!</th>
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<td>हुतम्</td>
<td>हवन,</td>
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</table>
| दत्तम् | दिया हुआ दान (एवं)
| तप्तम् | तपा हुआ |
| तप:   | तप    |
| च     | और    |
| यत्   | जो (कुछ भी) |
| कृतम् | किया हुआ शुभ कर्म है— |
| (तत्) | वह समस्त |
| असत् | 'असत्'— |
| इति   | इस प्रकार |
| उच्चते | कहा जाता है; |
| तत्    | वह    |
| नो    | न (तो) |
| इह    | इस लोकमें |
| (लाभदायक है), | और |
| न      | न    |
| प्रेत्य  | मरने के बाद ही। |
Photocopies of the Verses of Shrimadbhagavat Gita Chapter 17

Chapter Seventeenth

Arjun said

Ye, shastrvidhim’, utsrjya, yajante, shraddhya, anvitaH,
Teshaan’, nishtha, tu, ka, Krishna, sattvam’, aaho, rajH, tamH || 1||

Thus, listening to God’s words, Arjun said –

Krishna = O Krishna!
nishtha = state
ye = those men who
tu = then
shastrvidhim’ = injunctions of scriptures
ka = what is
utsrjya = abandoning
sattvam’ = Satviki
shraddhya = with faith
aaho = or
anvitaH = endowed with
rajH = Rajsi (or)
yajante = worship the gods etc
tamH = Tamsi
teshaan’ = 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)

Trovidha, 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! –

dehinaam’ = of men
tamsi = Tamsi
sa = that (not based on the
it = in this way
study of scriptures, only)
swabhaavja = born of nature
trividha = of three types
shradha = faith
ev = only
sattviki = Satviki
bhavti = is
ch = and
taam’ = that (you)
rajsi = Rajsi
(matH) = from me
ch = and
shrnu = 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||

bharat = O Bharat!
shradhaamayH = is filled with faith
sarvasya = of all men
(atH) = therefore
shraddha = faith
yaH = a man who
sattvaanurupa = in accordance with their
yachchhrddhH = whatever faith one
inner self
has
bavti = is
saH = he himself
ayam’ = this
ev = also
purushH = man
saH = 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, Preetaan’, bhootganaan’, ch, anye, yajante, taamsaH, janaaH || 4 ||

In them –

| saattvikaH  | = Satvik men |
| devaan’      | = gods       |
| yajante      | = worship    |
| raajsaH      | = Rajas men  |
| yaksharakshaansi | = Yakshas and demons (and) |
| anye         | = others (who) |
| taamsaH      | = Tamas      |
| janaaH       | = men (they) |
| pretaan’     | = spirits    |
| ch            | = and        |
| bhootganaan’ | = ghosts     |
| yajante      | = worship    |

Satvik men worship gods, Rajas men worship yakshas and demons, and the others, who are Tamas men, worship spirits and ghosts. (4)

Ashaastrvihitam’, ghoram’, tapyante, ye, tapH, janaaH, Dambhaahankaarsanyuktah, kaamraagbalaanvitaH || 5 ||

And O Arjun! –

| ye  | = who |
| janaaH | = men |
| ashastrvihitam’ | = not enjoined by the scriptures (only arbitrary) |
| ghoram’ | = severe |
| tapH  | = austerity |
| tapyante | = practice (and) |
| dambhaahankaarsanyuktah | = full of hypocrisy and arrogance (and) |
| kaamraagbalaanvitaH | = are also full of desire, attachment and pride of power |

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)


And those who –

| shareerasthm’  | = situated in the body |
| bhootgraamm’    | = collection of elements |
| ch               | = and |
| antHshareerasthm’| = dwelling in their hearts |
| mam’             | = me, the God |
| ev               | = also |
| karshyantH      | = who torment |
| taan’           | = those |
| achetasH        | = ignorants (you) |
| aasurnishchyaan’| = of demoniac nature |
| viddhi           | = know |

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,
Photocopies of the Verses of Shrimadbhagavat Gita Chapter 17

Yagyāḥ, taph, tatha, daanam‘, teshām‘, bhedam‘, imm‘, shrnu || 7 ||

And O Arjun! As faith is of three types, likewise –

aahārḥ = food
api = also
sarvasya = to everyone (according to their nature)
trividhḥ = of three types
priyaḥ = dear
bhavti = is
tu = and
tatha = likewise

yagyāḥ = Yagya
taph = austerity (and)
daanam‘ = charity (are also of three each)
teshām‘ = of them
imm‘ = this (separate)
bhedam‘ = distinction
shrnu = hear (from me)

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 from me. (7)

Aayuḥsattvabalaarogyasukhpreativardhnaḥ, rasyaḥ,
Snigdhaḥ, sthirāḥ, hrddyāḥ, aahāraḥ, saattvikpriyaḥ || 8 ||

aayuḥsattvabalaarogyasukhpreativardhnaḥ = which promote age, intellect, strength, health, happiness and love
hrddyāḥ = naturally pleasing to the mind (such)
aahāraḥ = foods i.e. edible substances
saattvikpriyaḥ = are dear to Satvik men

rasyyaḥ = juicy
snigdhaḥ = oily (and)
sthirāḥ = 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,
Aahaaraḥ, raajasya, ishtaḥ, duHkhshokaamyapradah || 9 ||

kat‘vamlavanaatyushnteekshnrukshvidaahinH = bitter, sour, salty, overhot, pungent, dry, burning (and)
aahāraḥ = foods i.e. edible substances
raajasya = to a Rajas man

duHkhshokaamyapradah = which cause suffering, worry and dieases
ishtaḥ = 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)

Yaatyāamm‘, gatarsam‘, pooti, paryushitatm‘, ch, yat‘,
Uchchhishtam‘, api, ch, amedhyam‘, bhojnm‘, taamaspriyam‘ || 10 ||

And –
The Knowledge of Gita is Nectar

yat' = which | uchchhishtam' = leftover
bhojnym' = food | ch = and (which)
yaatyaamm' = half-cooked | amedhyam' = impure
gatarsam' = tasteless | api = is also
pooti = foul-smelling | (tat') = that food
taxamaspriyam' = is dear to a Tamas man
ch = 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, vidhidrshthH, yaH, ijyate, Yashtvyam', ev, iti, manH, smaadhaay, saH, saattvikH || 11||
And O Arjun! –
yah = which | smaadhaay = resolving
vidhidrshth = as ordained by scriptures | aflaakaankshibhiH = by men without expectation of any reward
yagyaH = yagya | ijyate = is performed
yashtvyam', ev = to perform is a duty | saH = that
iti = thus | saattvikH = is Satvik
manH = 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', 'dambhaarthaam', api, ch, ev, yat', ijyate, bharatshreshth, tam', yagyaH, viddhi, raajsam' || 12||
tu = but | yat' = a yagya which
bharatshreshth = O Arjun! | ijyate = is performed
dambhaarthaam', ev = for the sake of mere show | tam' = that
ch = and | yagyaH = yagya (you)
falam' = reward | raajsam' = Rajas
api = also | viddhi = know
abhisandhaay = 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', mantheenm', adakshinm', Shraddhaaaviritam', yagyaH, taamsam', parichakshte || 13||
vidhiheenm' = not in conformity with scriptural injunctions | shraddhaaaviritam' = performed without any faith
asrshtaannm' = in which no food is offered | yagyaH = yagya
Photocopies of the Verses of Shrimadbhagavat Gita Chapter 17

| mantrheenm’ | = no mantras chanted | taamsam’ | = Tamas yagya |
| adakshinm’ | = no donation made (and) | parichakshte | = 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)


devdwij- | = worship of gods, | ch | = and |
gurupraagyapoojnm’ | brahmins, spiritual | ahinsa | = non-violence |
| teachers and the learned | (this) |
shauchm’ | = purity | shaareeram’ | = related to body |
aarjavam’ | = simplicity | tapH | = austerity |
brahmcharyam’ | = celibacy | uchcye | = 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)


yat’ | = which | ch | = and (which) |
anudwegkaram’ | = causing no agitation | swaadhyaay-aabhyasanam’ | = study of Vedas and other scriptures and the practice of the repetition of God’s name |
| (tat’) ev | = that only |
| priyahitam’ | = pleasing and beneficial | vaankmayam’ | = related to speech |
| ch | = and | tapH | = austerity |
| satyam’ | = truthul | uchcye | = is called |
| vaakyam’ | = is speech |

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’, aatmavinigrhH, BhaavanshuddhiH, iti, etat’ , tapH, maansam’, uchcye || 16||

And –

manHprsaadH | = happiness of mind | iti | = thus |
saumyatvam’ | = calmness | etat’ | = this |
maunm’ | = habit of contemplation of God | maansam’ | = related to mind |
aatmavinigrhH | = control of mind (and) | tapH | = austerity |
bhaavanshuddhiH | = perfect purity of inner feelings | uchcye | = is called |
The Knowledge of Gita is Nectar

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! –

aflaakaankshibhiH = expecting no reward
tyuktaeH = Yogi	naraeH = by men
parya = supreme
shraddhya = with faith
taptam’ = performed
tat’ = that (aforesaid)
trividham’ = three types of
tapH = austerity
saattvikam’ = Satvik
parichakshte = is called

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’, adhruvam’ || 18||

yat’ = which
tapH = austerity
satkaarmaanpoojaarthm’ = for the sake of respect,
honour and veneration (and)
ch, ev = for any other selfish gain by nature
(va) = or
dambhen = by way of ostentation
kriyate = is performed
tat’ = that
adhruvam’ = uncertain (and)
chalam’ = (austerity) yielding a momentary fruit
ih = here
raajsam’ = Rajas
proktam’ = is called

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’, peedya, kriyate, tapH,
Parasya, utsaadnaarthm’, va, tat’, taamsam’, udaahrtam’ || 19||

yat’ = which
tapH = austerity
moodgraahen = foolishly with stubbornness
aatmanH = of mind, speech and body
peedya = accompanied with pain
va = or
parasya = of others
utsaadnaarthm’ = for harming
kriyate = is performed
tat’ = that austerity
taamsam’ = Tamas
udaahrtam’ = 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 ||

daatvyam' = it is one's duty to give donation
iti = with this notion
yat' = which
daanm' = donation
deshe = place
ch = and
kaale = time
ch = and

paatre = on finding a worthy person
anupakaarine = to one who is not a benefactor
deeyate = is given
tat' = that
daanm' = donation
saattvikam' = Satvik
smritam' = is said to be

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, pratupkaaraarthm', falam', uddishya, va, punH,
Deeyate, ch, pariklishtam', tat', daanm', raajsam', smritam' || 21 ||

tu = but
yat' = which (donation)
pariklishtam' = with dissension
ch = and
pratyupkaaraarthm' = for getting benefit in return
va = or
falam' = a reward

uddishya = expecting
punH = then
deeyate = is given
tat' = that
daanm' = donation
raajsam' = Rajas
smritam' = 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', apaatrebhyaaH, ch, deeyate,
Asatkrtam', avagyaatam', tat', taamsam', udaahrtam' || 22 ||

yat' = which
daanm' = donation
asatkrtam' = without showing respect
(va) = or
avagyaatam' = disdainfully
adeshkaale = at an inappropriate place and time

ch = and
apaatrebhyaaH = to an unworthy person
deeyate = is given
tat' = that donation
taamsam' = Tamas
udaahrtam' = 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)

The Knowledge of Gita is Nectar

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)

Om, Tat’, Sat’, iti, nirdeshH, brahmH, trividH, smrtH,
BrahmnaH, ten, vedaH, ch, yagyaaH, ch, vihitaH, pura
And O Arjun! –

| Tat’          | = Tat’                  |
| Sat’          | = Sat’                  |
| iti           | = in this way, this     |
| trividH       | = of three types        |
| brahmH        | = of the Sachidanandghan Brahm (Supreme God) |
| nirdeshH      | = naam (mantra)         |
| smrtH         | = is said to be         |
| ten           | = by that               |
| pura          | = at the beginning of creation |
| brahmnaH      | = Brahmins              |
| vedaH         | = Vedas                 |
| ch            | = and                   |
| yagyaaH       | = Yagya etc             |
| 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)

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, anbhisandhaay, falam’, yagyatapHkriyaH,
DaankriyaH, ch, vividhaH, kriyante, mokshkaankshibhiH
And –

tat’           = Tat’ i.e. all this belongs to God alone who is known by This name ‘Tat’
iti            = this (with belief)
falam’         = reward
anbhisandhaay  = not expecting
vividhaH       = of various kinds
yagyatapHkriyaH = acts of Yagya, austerity
ch             = and
daankriyaH     = acts of donation
mokshkaankshibhiH = by the seekers of liberation
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’, pryujiyate, Prshaste, karmni, tatha, sat’, shabdH, paarth, yujiyate || 26 ||

<table>
<thead>
<tr>
<th>sat’</th>
<th>= ‘Sat’</th>
<th>tatha</th>
<th>= and</th>
</tr>
</thead>
<tbody>
<tr>
<td>iti</td>
<td>= thus</td>
<td>paarth</td>
<td>= O Paarth!</td>
</tr>
<tr>
<td>etat’</td>
<td>= this (name of God)</td>
<td>prshaste</td>
<td>= best</td>
</tr>
<tr>
<td>sadbhaave</td>
<td>= in true sense</td>
<td>karmni</td>
<td>= in deed (also)</td>
</tr>
<tr>
<td>ch</td>
<td>= and</td>
<td>sat’</td>
<td>= Sat’</td>
</tr>
<tr>
<td>saadhubhaave</td>
<td>= in supreme sense</td>
<td>shabdH</td>
<td>= word</td>
</tr>
<tr>
<td>pryujiyate</td>
<td>= is used</td>
<td>yujiyate</td>
<td>= is used</td>
</tr>
</tbody>
</table>

‘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, tadartheeyam’, sat’, iti, ev, abhidheeyate || 27 ||

| ch         | = and         | iti      | = as        |
| yagye      | = yagya       | uchyate  | = is said   |
| tapsi      | = austerity   | ch       | = and       |
| ch         | = and         | tadartheeyam’ | = performed for that God |
| daane      | = in donation | karm     | = action    |
| (ya)       | = which       | ev       | = verily    |
| sthitih    | = state       | sat’     | = Sat’      |
| (sa)       | = that        | iti      | = as        |
| ev         | = also        | abhidheeyate | = is termed |
| sat’       | = ‘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)


| paarth    | = O Arjun!     | asat’    | = ‘Asat’    |
| ashraddhya| = performed without faith | iti     | = in this way |
| hutam’    | = sacrificial ritual | uchyate | = is said (therefore) |
| dattam’   | = donation given (and) | tat’    | = that      |
| taptam’   | = (austerity) practised | no      | = neither   |
| tapH      | = austerity    | ih       | = in this world (is beneficial) |
| ch        | = and          |          |             |
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)
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अथाण्टाद्वोध्यायः

सन्न्यासस्य, महाभाषो, तत्त्वम्, इच्छामि, वेदितुम्,
त्यागस्य, च, हर्षीकेश, पृथक्, केरूलिपिऽदूतं॥ १॥

इसके पश्चाद् अरुण बोले—

महाभाषो = हे महाभाषो!  
हर्षीकेश = हे अतर्यामन्!  
केरूलिपिऽदूतं = हे वासुदेव! (मैं)  
सन्न्यासस्य = सन्न्यास  
च = और  

काम्यानाम्, कर्मणाम्, न्यासम्, सन्न्यासम्, कवयः; विदुः;  
सर्वकर्मफलत्यागम्, प्राहुः; त्यागम्, विचक्षणा: ॥ २॥

इस प्रकार अरुणके पूर्णंपुर श्रीभगवान् बोले, हे अरुण! कितने ही—

काम्यानाम् = काम्  
विचक्षणा = विचक्षण  
कर्मणाम् = कर्मके  
न्यासम् = न्यासको  
सत्यम् = सत्यम्  
बिदुः = समझते हैं  
प्राहुः = कहते हैं।

त्याज्यम्, दोषवत्, इति, एके, कर्म, प्राहुः, मन्निशिण:;  
यज्ञदानतपः:कर्म, न, त्याज्यम्, इति, च, अपरे॥ ३॥

एके = कई एक  
मन्निशिण: = बिद्रान्  
इति = ऐसा  
प्राहुः = कहते हैं (कि)  
कर्म = कर्ममात्र  

doṣavat = दोषकुल हैं,  
(इसलिये)  
त्याज्यम् = त्यागनेके योग्य हैं न, त्याज्यम् = त्यागनेरोग्य नहीं हैं।
निर्णयम्, शृणु, मे, तत्र, त्यागे, भरतसत्तम्,
त्यागः, हि, पुरुषव्याप्र, त्रिविधः, सम्प्रकीर्तितः॥ ४ ॥

पुरुषव्याप्र = हे पुरुषेष्ट
भरतसत्तम = अर्जुनः
तत्र = संयासः और
t्यागं—इन
dोनोंमें पहले
t्यागः = (सत्तविक,
त्याग (राजस और
t्यागके विषयमें
(तू) त्रिविधः = तीन प्रकारका
मे = मेरा
सम्प्रकीर्तितः = कहा गया है।

यज्ञदानतपःकर्मः, न, त्याज्यम्, कार्यम्, एवं, ततः,
यजः, दानम्, तपः, च, एव, पावनानि, मनोर्दिणाम्॥ ५ ॥

यज्ञदानतपःकर्मः=
(यजः, दान और
tपर्यन्त कर्म
dानम्
च = और
n, त्याज्यम् =
(लाग करने के योग
d नहीं है, (बल्कि)
tपः = तपः—(ये तीनों)
tतत् = वह (तो)
et = ही (कर्म)
एव = अवश्य
कार्यम् = कर्तव्य है; क्योंकि
दानम्

एतानि, अपि, तु, कर्मम्णि, सहम्, त्यक्तव्या, फलानि
च, कर्तव्यानि, इति, मे, पार्थ, निर्दिष्टम्, मतम्, उत्तमम्॥ ६ ॥

पार्थ = हे पार्थ!
एतानि =
तत् = तथा
(अन्यानि) = और
अपि = धी
कर्मम्णि =
सहम्
च = और

फलानि = फलोका
त्यक्तव्या =
(अवश्य)
कर्तव्यानि = करना चाहिये;
विदि = कह
मे = मेरा
निर्दिष्टम् = निर्दिष्ट किया हुआ
मतम् = मत है।
नियतस्य, तु, सन्यासः, कर्मणः, न, उपपद्धते,
मोहातु, तस्य, परित्यागः, तामसः, परिकृतिति:॥७॥
तु  =  परंतु  
नियतस्य  =  नियत*  
कर्मणः  =  कर्मका  
सन्यासः  =  स्वरूपसे त्याग  
न, उपपद्धते  =  उचित नहीं है।  
(इसलिये)
परिकृतिति  =  त्याग कहा गया है।

दुःखम, इति, एव, यत्, कर्म, कायकलेशभयात्, त्येजेतू, 
सः, कृत्या, राजसम्, त्यागम्, न, एव, त्यागफलम्, लभेत्।॥८॥

यत्  =  जो (कुछ)  
कर्म  =  कर्म है,  
(तत्)  =  वह सब  
दुःखम्, एव  =  दुःख रूप ही है—  
एति  =  ऐसा (समझकर 
यदि कोई) 
कायकलेशभयात्  =  शारीरिक 
कलेशके भयप्रे 
कार्यम्, इति, एव, यत्, कर्म, नियतम्, क्रियते, अर्जुन, 
संक्रम, त्यक्तवा, फलम्, च, एव, सः, त्यागः, सात्त्विकः, मतः।॥९॥

अर्जुन  =  हे अर्जुन!  
यत्  =  जो  
नियतम्  =  शास्त्रविहित  
कर्म  =  कर्म  
कार्यम्  =  कर्म कर्त्य है—  
इति, एव  =  ऐसी भावसे  
च  =  और
The Knowledge of Gita is Nectar

न, द्वेषि, अकुशलम्, कर्म, कुशले, न, अनुषज्जते, त्यागी, सत्वसमाविष्ट:, मेधावी, छिन्नसंशयः ॥ १० ॥

अकुशलम् = अकुशल ।
कर्म = कर्मसे (तो)

न, द्वेषि = {द्वेष नहीं करता (और)

न, अनुषज्जते = {आपका नहीं होता—(वह)

त्यागी = सच्चा त्यागी है।

न, हि, देहभूता, शक्यम्, त्यक्तम्, कर्माणि, अशोष्टः;
यः, तु, कर्मफलत्यागी, सः, त्यागी, इति, अभिधीयते ॥ ११ ॥

हि = क्योंकि

dेहभूता = {शरीरघंटी किसी भी मनुष्यके द्वारा

अशोष्टः = समूपेतासे

कर्माणि = सब कर्माणि

त्यक्तम् = त्याग किया जाना

न, शक्यम् = शक्य नहीं है; (तस्मात्) = इसलिये

यः = जो

सुखम्, तु, इदानीम्, त्रिविधम्, शृणु, मे, भरतर्षभ,
अभ्यासात्, रमते, यत्र, दुःखान्तम्, च, निवर्जितः ॥ ३६ ॥

यत्र, तत्, अग्रे, विखषम्, इति, परिणामे, अमृतोपपमम्,
तत्, सुखम्, सात्त्विकम्, द्रोपम्, आत्मबुद्धिप्रसादज्ञम् ॥ ३७ ॥

भरतर्षभ = हे भरतर्षभ !

इदानीम् = अब

त्रिविधम् = तीन प्रकारके

सुखम् = सुखको

तु = भी (तु)

मे = मुझसे

शृणु = सुन।

यत्र = { जिस सुखमें

अभ्यासात् = भजन, ध्यान और सेवा आदिके

अभ्याससे

रमते = रमण करता है

च = और (जिससे)

दुःखान्तम् = दुःखके अन्तको
निगच्छि = प्राप्त हो जाता है—
यत = जो (ऐसा सुख है),
तत = वह
अगे = { आरम्भकालें
(यद्यपि)
विषम = विषके
इव = तुल्य प्रतीत होता है, (परंतु)
परिणामे = परिणामे
विषयेनियत्यसंयोगात, यत, तत, अगे, अमृतोपमम्, परिणामे, विषम, इव, तत, सुखम्, सात्तिकानम्, स्मृतम्।। ३८।।
सुखम् = सुख
विषयेनियत्यसंयोगात = { विषय और
ईद्रियोंके संयोगे
(भवति) = होता है,
तत = वह
अगे = पहले—भोगकाले
अमृतोपमम् = { अमृतके तुल्य प्रतीत होनेपर भी
परिणामे = परिणामे
विषम = विषके?
इव = तुल्य है;
(अत:) = इसलिये
तत = वह सुख
राजसम् = राजस
स्मृतम् = कहा गया है।

ब्राह्मणक्षेत्रियविशाम्, शूद्राणाम्, च, परस्तप, कर्माणि, प्रविभक्तानि, स्वभावप्रभवे:। गुणे:।। ४१।।

परस्तप = हे परस्तप!
कर्माणि = कर्म
ब्राह्मणक्षेत्रिय = {ब्राह्मण, क्षत्रिय
विशाम् = और वैश्योंके
शुद्राणाम् = शूद्रोंके
च = तथा
गुणे: = गुणोंके द्वारा
प्रविभक्तानि = विभक्त किये गये हैं।
शम्, दम्, तप्, शौचम्, क्षति, आरज्ञम्, एव, च,
ज्ञानम्, विज्ञानम्, आस्तिक्यम्, बाह्यकर्म, स्वभावज्ञम्।। ४२।।
The Knowledge of Gita is Nectar

श्रीम् = \{ अन्तःकरणका निग्रह करना; इन्द्रियोका दमन करना; धर्म पालनके लिये कष्ट सहना; बाहर भीतरसे शूद्र रहना; कुशीरके अपराधोको क्षमा करना; मन इन्द्रिय और स्वरूपके सत्त सरल रहना; शून्य वैटा र तेज, धृति, दाक्ष्यमू युद्ध, च अपि, अपलायनमू, दानमू, ईश्वरभावः च, क्षात्रमू, कर्म, स्वभावजमू।

\begin{align*}
\text{श्रीम्} & = \text{शून्य-वैटा,} \\
\text{तेजः} & = \text{तेज,} \\
\text{धृति:} & = \text{धैर्य,} \\
\text{दाक्ष्यमू} & = \text{चतुर्था} \\
\text{च} & = \text{और} \\
\text{युद्ध:} & = \text{युद्धमें} \\
\text{अपि} & = \text{भी} \\
\text{अपलायनमू} & = \text{न भागना,} \\
\text{प्रकृतिगौरवक्यवाणिज्यमू,} & \text{वैश्यकर्म, स्वभावजमू, परिचर्यात्मकमू, कर्म, शून्यस्य, अपि, स्वभावजमू।}
\end{align*}
श्रीमद्भगवत गीता अध्याय 18

चरित्रायुतायं वाणिज्यम्

परिचयालकम् सब वर्णोकी
क्रय-विक्रयरूप सत्य-व्यवहारः (यें)
शूद्रस्य = शूद्रका
अपि = भी

वैश्यकर्म, वैश्यकर्म स्वभावजम् = स्वभाविक
स्वभावजम् = कर्म हैं। (तथा)
कर्म = कर्म है।

स्वे, स्वे, कर्मणि, अभिरत:, संसिद्धिम्, लभते, नर:, स्वकर्मनिरत:, सिद्धिम्, यथा, विन्दति, ततः, श्रृणु ॥ ४५ ॥

स्वे, स्वे = {अपने-अपने
(स्वभाविक)
कर्मणि = कर्मम्
अभिरत= {तपस्तति
(लगा हुआ)
नर= = मनुष्य
संसिद्धिम् = {भगवत्प्राप्तिरूप
परम सिद्धिको
लभते = प्राप्त हो जाता है।
श्रृणु = सुन।

यत:, प्रवृति:, शून्यानाम्, येन:, सर्वम्, इदम्, ततः:
स्वकर्मणा, तम:, अभ्यर्थ्य, सिद्धि, विन्दति, मानवः। ॥ ४६ ॥

यतः = जिस परमेश्वरसे
शून्यानाम् = सम्पूर्ण प्राणियोंकी
प्रवृति: = स्वपनत हुई है (और)
बेन = जिससे
इदम् = यह
सर्वम् = समस्त (जगत)
ततम् = व्याप्त है*,

श्रेयान्, स्वधर्मः, विगुणः, परधर्मातु्, स्वनुष्ठितातुः,
स्वभावनियतम्, कर्म, कुर्वन, न, आपोलि, किलिचमण्।। ४७ ॥

स्वनुष्ठितातु= {अच्ची प्रकार
विगुणः = गुणहित
परधर्मातु = (अपि)
स्वधर्मः = अपना धर्म
The Knowledge of Gita is Nectar
<table>
<thead>
<tr>
<th>विशुद्धया</th>
<th>विशुद्ध</th>
<th>बुद्ध्या</th>
<th>बुद्ध (तथा)</th>
</tr>
</thead>
<tbody>
<tr>
<td>लछाशी</td>
<td>हलका, सार्तिक और नियमित भोजन करनेवाला,</td>
<td>शब्दादिन्</td>
<td>शब्दादि</td>
</tr>
<tr>
<td>विषयाः</td>
<td>विषयोका</td>
<td>त्यक्तः</td>
<td>त्याग करके</td>
</tr>
<tr>
<td>विविक्षसेवी</td>
<td>देशका सेवन करनेवाला,</td>
<td>धृत्या</td>
<td>धारणाकर्मकर्मकर्माकरणापरिधियोकां</td>
</tr>
<tr>
<td>आत्मांमुः</td>
<td>संयम करके</td>
<td>नियमः</td>
<td>संयम करके</td>
</tr>
<tr>
<td>नियमः</td>
<td>मन, वाणी</td>
<td>निम्न:</td>
<td>मन, वाणी</td>
</tr>
<tr>
<td>यत्वाक्यायमानसः</td>
<td>और शरीरको वशयें कर लेनेवाला,</td>
<td>रागद्वेशी</td>
<td>राग-डवेशको</td>
</tr>
<tr>
<td>व्युदस्य</td>
<td>सर्वथा नष्ट करके</td>
<td>प्रक्षते</td>
<td>पात्र होता है।</td>
</tr>
</tbody>
</table>

हे अर्जुन! —

| वैराग्यम् | भलीभुत दुःख | वैराग्यकार | 
| समुपास्तिः | आश्रय लेनेवाला | च | तथा |
| अहंकारम् | अहंकार | बलम् | बल, |
| दर्पणम् | दर्पण, | कामम् | काम, |
| क्रोधम् | क्रोध | च | और |
| परिग्रहम् | परिग्रहका | विमुच्य | त्याग करके |
| नित्यम् | नित्य | ध्यानयोगपारः | ध्यानयोगके |
| निरम्म: | ममताभिभिन्न (और) | शान् | शान्तियुक्त पुरुष |
| ब्रह्मभूयाय | व्रघमें अभिन्निनासमें | कल्पते | पात्र होता है। |
भावभूतः, प्रसन्नता, न, शोभित, न, काद्वर्त्ति,
समः, सर्वं, भूतेशु, मद्धकर्मिम्, लभते, परम्।।५४।।

फिर वह—

भावभूतः
= सचिदानन्दन
d| चार्गमें एकोभावसे
स्थित,

काद्वर्त्ति
= आकाशा ही
करता है। (ऐसा)

प्रसन्नता
= प्रसनन मनवाला
योगी
सर्वं
= समसत
भूतेशु
= प्राणियोऽमें
समः
= समभाववाला
ए योगी

न
= (तो किसीके लिये)
परम, मद्धकर्मिम्
= मेरी
पराभक्षिकोर
tि
लभते
= प्राप्त हो जाता है।

भक्त्या, मामू, अभिजनाति, यावानू, य:, च, असिम, तत्त्वतः,
ततः, मामू, तत्त्वतः, ज्ञात्वा, विकाशते, तद्वनन्तरम्।।५५।।

और उस—

भक्त्या
= पराभक्षिके द्वारा
(वह)
पर्वतः
= तीकौ वेषा-का वेषा
(वह)
अवभिजनाति
= तत्सत समसत है,
(तथा)
मामू
= मुझ परमात्माको
(अहूः)
= में
ततः
= उस भक्ति से
मामू
= मुझको
तत्त्वतः
= तत्सत
यः
= जो हूँ
ज्ञात्वा
= जानकर
च
= और
tनमस्तृम्
= तत्काल ही
यावानू
= जितना
विकाशते
= मुझमें प्रविष्ट हो
असिम
= हूँ,
जाता है।

सर्वकर्माणि, अपि, सदा, कुर्वाणः, मद्ध्यपाश्रयः,
मत्रसादातृ, अववानोति, शाश्वतसम्, पदम्, अववयम्।।५६।।

और—

मद्ध्यपाश्रयः
= मेरी परायण हुआ
कर्मभियोगी (तो)
शाश्वतसम्
= सनान
सर्वकर्माणि
= समसू कर्माणि
सदा
= सदा
अववयम्
= अविनाशी
कुर्वाणः
= कर्ता हुआ
pदम्
= परम पदको
अपि
= भी
अववानोति
= प्राप्त हो जाता है।
ईश्वर: सर्वभूतानामः हदेशे, अर्जुन, तिष्ठिति, भ्रामणः सर्वभूतानि, यन्त्रारूढानि, मायया ॥ ६१ ॥

क्योंकि—

अर्जुन = हे अर्जुन! (उनके कर्मोंके अनुसार)
यन्त्रारूढानि = शरीररूप यन्त्रमें आरूढ़ हुए
सर्वभूतानामः = सम्पूर्ण प्राणियोंके सर्वभूतानामः = सब प्राणियोंके
ईश्वरः = अनन्यमी परमेश्वर हदेशे = हदयें
मायया = अपनी मायासे तिष्ठिति = रिश्ते हैं।

तमु, एव, शरणम्, गच्छ, सर्वभावेन, भारत, तत्रप्रसादात्, पराम्, शान्तिम्, स्थानम्, प्राप्तसि, शाश्वतम् ॥ ६२ ॥

इसलिए—

भारत = हे भारत! (तू)
सर्वभावेन = सब प्रकारसे
तम् = उस परमेश्वरकी
एव = ही
शरणम् = शरणमें*
गच्छ = जा।
स्थानम् = परम धामको
शान्तिम् = शान्तिको (तथा)
शाश्वतम् = सनातन
स्थानम् = परम धामको
प्राप्तसि = प्राप्त होगा।

इति, ते, ज्ञानम्, आस्थायतम्, गुह्यत, गुह्यतरम्, मया, विमृश्यं, एतत्, अशोषेण, यथा, इच्छिसि, तथा, कुरु ॥ ६३ ॥

इति = इस प्रकार (यह)
गुह्यत = गोपनीयसे (भी)
गुह्यतरम् = अति गोपनीय
ज्ञानम् = ज्ञान
मया = मैंने
ते = तुझसे
आश्चर्यात् = कह दिया।
एतत् = इस रहस्यायुक्त
अशोषेण = पूर्णतया
विमृश्य = भलीभाँति विचारकर,
यथा = जैसे
इच्छिसि = चाहता है
कुरु = कर।
The Knowledge of Gita is Nectar

सर्वगुणातिसम्, भूय:, शुण, मे, परमम्, वच:, इष्ट:, असि, मे, दृढम्, इति, तत:, वश्यामि, ते, हितम्॥ ६४॥

इतना कहनेपर भी अर्जुनका कोई उत्तर न मिलनेके कारण श्रीकृष्णाभगवान् फिर बोले कि हे अर्जुन!—

सर्वगुणातिसम् अति गोपनीय इष्ट: प्रिय असि है, तत: इससे इति यह हितम् परम हितकारक वचन में ते तुझसे वश्यामि कहुँगा।

मन्ना:, भव, मद्रक:, मद्याजी, माम्, नमस्कुरह, माम् एव, एष्यसि, सत्यम, ते, प्रतिज्ञाने, प्रिय:, असि, मे॥ ६५॥

हे अर्जुन! तू—

मन्ना: मुझमें मनवाला पाम् मुझे भव हो, एव ही मद्रक: मेरा भक्त (भव) बन, एष्यसि प्राप्त होगा, (यह में) ते तुझसे सत्यम् सत्य प्रतिज्ञाने प्रतिज्ञा करता हूँ, (यत:) क्योंकि (तू) मे मेरा प्रिय: अत्यन्त प्रिय असि है।
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<th>शरणम</th>
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अध्येष्ठते, च, य:, इमम, धर्मम, संवादम, आवयो:, ज्ञानयज्ञन, तेन, अहम, इष्ट:, स्याम, इति, मे, मति: || 70 ||

य: = जो पुरुष
इमम् = इस
धर्मम् = धर्मम्
आवयो: = हम दोनोके
संवादम् = संवादरूप
अध्येष्ठते = पढ़ेगा,
तेन = उसके द्वारा

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<td>मति: = मत है।</td>
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The Knowledge of Gita is Nectar

Photocopies of some of the Verses of the Last Chapter 18 of Shrimadbhagavat Gita

Chapter Eighteenth

Sannyasasya, mahabaho, tattvam’, ichchhaami, veditum’,
Tyagaasya, ch, hreshikes, prthak’, keshinishhoodan || 1 ||

After this, Arjun said –

mahabaho = O mighty-armed!  
tyaagasya = Tyag
hrshikesh = O All-knowing!  
tattvam’ = the truth
keshinishhoodan = O Vasudev! (I)  
prthak’ = separately
sannyasasya = Sanyas  
veditum’ = to know
ch = and  
ichchhaami = wish

O mighty-armed! O All-knowing! O Vasudev! I wish to know the truth about Sanyas (renunciation) and Tyag (relinquishment) separately. (1)

Kaamyanaam’, karmnaam’, nyaasam’, sannyasam’, kavayH, viduH,
Sarvkarmfaltyaagm’, praahuH, tyaagm’, vichakshnaH || 2 ||

When Arjun asked in this way, Lord said, O Arjun! Many –

kavayH = the Pandits  
viduH = consider (and others)
kaamyanaam’ = motivated by desire  
vichakshnaH = wise men
karmnaam’ = of actions  
sarvkarmfaltyaagm’ = renunciation of the
nyaasam’ = relinquishment  
fruit of all actions
tsyaagm’ = Tyag
sannyasam’ = Sanyas  
praahuH = call

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 Tyag. (2)

Tyaaajyam’, doshvat’, iti, eke, karm, praahuH, maneeshinH,
YagyadaantapHkarm, na, tyaaajyam’, iti, ch, apre || 3 ||

eke = some  
ch = and
maneeshinH = learned persons  
apre = other learned men
iti = this  
iti = this
praahuH = say (that)  
(aahuH) = say that
karm = actions  
yagyadaantapHkarm = actions of yagya,
doshvat’ = are faulty (therefore)  
charity and austerity
hyaajyam’ = should be relinquished  
na, tyaaajyam’ = should not be

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

Nishchayam’, shrnu, me, tatr, tyage, bharatsattam’,
Photocopies of some of the Verses of Shrimadbhagvat Gita Chapter 18

TyagH, hi, purushvyaaghr, trividhH, samprkeertitH ||4||

purushvyaaghr = O best among men!

bharatsattam' = Arjun!

tatr = Sanyas and Tyag – of these two, first

tyaage = on the subject of Tyag (you)

me = my

nishchayam’ = conclusion

shrunu = hear

hi = because

tyaagH = Tyag (viz Satvik, Rajas and Tamas)

trividhH = of three types

samprkeertitH = is said to be

O best among men, Arjun! Of Sanyas and Tyag, first hear my conclusion on the subject of Tyag because Tyag is said to be of three types (viz Satvik, Rajas and Tamas). (4)


yagyadaantapHkarm = acts of yagya, charity and austerity

na, tyaajyam’ = are not worth giving up (rather)

tat’ = that

ev = must

kaaryam’ = be performed, because

yagyaH = yagya

daanm’ = charity

ch = and

tapH = austerity – these three

ev = only (actions)

maneeshinaam’ = wise men

paavnaani = 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||

paarth = O Paarth!

etaani = these act of yagya, charity and austerity

tu = and

(anyaani) = others

api = also

karmaani = all duties

sangam’ = attachment

ch = and

falaani = of fruits

tyaktva = relinquishing (definitely)

kartavyaani = should be performed

iti = this

me = my

nishchitam’ = definite

uttamm’ = supreme

matam’ = 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)
The Knowledge of Gita is Nectar

Niyatasya, tu, sannyasH, karmanH, na, uppadyate, Mohaat', tasya, parityaagH, taamasH, parikeertithH || 7 ||

| tu | = but |
| niyatasya | = prescribed |
| karmanH | = of action |
| sannyasH | = actual renunciation |
| na, uppadyate | = is not advisable (therefore) |
| mohaat' | = out of delusion |
| tasya | = its |
| parityaagH | = renunciation |
| taamasH | = Tamas |
| parikeertithH | = 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)


| yat’ | = whatever |
| karm | = action |
| (tat’) | = all that |
| duHkham’, ev | = is a form of misery only |
| iti | = this (considering, if anyone) |
| kaayakleshbhyaat’ | = with the fear of physical suffering (of duties) |
| tyajet’ | = renounces (then) |
| saH | = he (such) |
| raajsam’ | = Rajas |
| tyaagm’ | = Tyaag |
| krtva | = by practising |
| tyaagfalam’ | = the fruit of Tyaag |
| ev | = in any way |
| na, labhet’ | = 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)


| arjun | = O Arjun! |
| yat’ | = which |
| niyatm’ | = prescribed by the scriptures |
| karm | = action |
| kaaryam’ | = it is a duty to perform it |
| iti, ev | = with this idea |
| sangam’ | = attachment |
| ch | = and |
| falam’ | = of fruit |
| tyaktva | = relinquishing |
| kriyate | = is performed |
| saH, ev | = that alone |
| saatvikH | = Satvik |
| tyaagH | = Tyaag |
| matH | = has been recognised as |

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, dweehti, akushlam’, karm, kushle, na, anushajjate, Tyaagi, sattvsamaavishtH, medhaavi, chhinnsanshayH || 10 ||
akushlam' = inauspicious
karm = action
na, dveshti = does not hate (and)
kushle = to auspicious action
na, anushajjate = does not get attached (that)
sattvsamaavishtH = man endowed with pure Satyagun
chhinnsanshayH = free from doubts
medhaavi = intelligent (and)
tyagi = is a true (Tyaagi) renunciant

He who neither hates the inauspicious action nor becomes attached to an auspicious action, that man endowed with pure Satyagun is free from doubts, intelligent, and a true (Tyaagi) renunciant. (10)

Na, hi, dehhrta, shakym', tyaktum', karmfaltaagi, saH, tyaagi, iti, abhidheeyate || 11||

hi = because
dehhrta = by any embodied human being
asheshatH = entirely
karmaani = all the actions
tyaktum' = to relinquish
na, shakym' = is not possible
(tasmaat ') = therefore

yarH = who
karmfaltaagi = renounces the fruit of action
saH, tu = he alone
tyagi = is a Tyaagi / renunciant
iti = this
abhidheeyate = is said

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, bharatarshhhb,
Abhyaasat', ramte, yatr, duHkhaantam', ch, nigachchhati || 36||
Yat', tat', agre, visham', iv, parinaame, amrtopmm',
Tat', sukham', saatvikam', proktam', aatmbuddhiprasonadham' || 37||

bharatarshhhb = O best of the Bharats!
idaaneem' = now
trividham' = of three types
sukham' = happiness
tu = also (you)
me = from me
shrnu = hear
yat = the happiness in which (a worshipper)
abhyasat' = through the practice of worship, meditation, and service to God etc

yat' = which (is such a happiness)
tat' = that
agre = in the beginning
visham' = poison
iv = seems like (but)
parinaame = in the end
amrtopmm' = is like nectar
(tat ') = therefore

(tat') = that
The Knowledge of Gita is Nectar

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 ||

yat' = which
sukham' = happiness
vishyendrya-
sanyogaat' = from the union of senses and
(bhavti) = happens
tat' = that
agre = at first, at the time of enjoyment
amrtopmm' = although seems like nectar
parinaame = in the end
visham' = to poison
iv = is equivalent
(atH) = therefore
tat' = that happiness
raajsam' = Rajas
smrtam' = 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, prvibhakaani, swabhaavprbhavaeH, gunaeH || 41 ||

parantap = O Parantap!
braahmankshatriy-
vishaam' = of the Brahmins,
Kshatriyas and
Vaishyas
ch = and
shoodraanaam' = Shudras
karmaani = actions
swabhaav-
prbhavaeH = born of nature
gunaeH = according to the qualities
prvibhakaani = 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', vigyaanm', aastikyam', brahmkarm, swabhaavjam' || 42 ||

shamH = self-restraint
aastikyam = belief in the Vedas,
scriptures, God and the other world etc
| damH       | = subjugation of the senses | gyaanm' = study and teaching of the Vedas and other scriptures |
| tapH       | = enduring hardships for performing religious practices | ch = and |
| shaucham'  | = to remain pure externally and internally | vigyaanm' = realising the truth about God (all of these) |
| kshaantiH  | = forgiving the offences of others | ev = only |
| aarjavam'  | = to keep mind, senses and body simple | brahmkarm, swabhaavjam' = 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 ||

| shauryam' = valour | aplaaynm' = to not flee |
| tejH = brilliance | daanm' = to give donation |
| dhrtiH = steadfastness | ch = and |
| daakshyam' = cleverness | iishvarbhaavH = lordliness – (all these) |
| ch = and | kshaatrm' = of Kshatriya |
| yuddhe = in the battle | swabhaavjam' = natural |
| api = also | karm = 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)

Krshigaurakshyavaaniijyam', vaishyakarm, swabhaavjam', Paricharyaatmkam', karm, shoodrasya, api, swabhaavjam' || 44 ||

| krshigaurakshyavaaniijyam' = farming, rearing of cows, and honest trade of merchandise (these) | paricharyaatmkam' = service of all the varnas (castes) |
| vaishyakarm = of Vaishyas, natural | shoodrasya = of Shudra |
| swabhaavjam' = are actions (and) | api = also |

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, abhirathH, sansiddhim', labhte, narH,
The Knowledge of Gita is Nectar

SwakarmniratH, siddhim’, yatha, vindati, tat’, shrnu || 45 ||

swe, swe = one’s own (natural)  swakarmniratH = a man engaged in his natural action
karmni = in the actions  yatha = performing action according to which
abhiratH = keenly engaged  siddhim’ = supreme spiritual success
narH = man  vindati = achieves
sanskiddhim’ = supreme spiritual success in the form of attainment of God  tat’ = that method (you)
labhte = achieves  shrnu = 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)


And –

yatH = the God from whom  tam’ = of that God
bhootaanaam’ = all the living beings  swakarmna = through one’s natural actions
prvrttiH = have originated (and)  abhyachrya = by worshipping
yen = from whom  maanavH = man
idam’ = this  siddhiM = supreme spiritual success
sarvam’ = entire (world)  vindati = attains
tatam’ = 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)


swanushtitaat’ = well-performed  swabhaavniyatam’ = ordained by one’s own nature
pardharmaat’ = than the other’s religious practice  karm = the action of one’s religious practice
vigunH = devoid of qualities  kurvan’ = while performing (man)
(api) = also  kilbisham’ = sin
swadharH = one’s own religious practice  na = not
shreyaan’ = is superior  aapnoti = does not incur
(yasmat’) = 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', SarvaarambhahaH, hi, doshen, dhoomen, agniH, iv, aavrtah || 48 ||

kauntey = O son of Kunti!
sadosham = fraught with defect
api = even
sahjam = natural
karm = actions
na = should not
tyajet = relinquish
hi = because
dhoomen = smoke
agniH = fire
iv = like
sarvaarambhahaH = all action (some or the other

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, sarvatra, jitaatma, vigatsprH,
Naishkarmyasiddhim', paraam', sannyasen, adhigachchhati || 49 ||

sarvatra = everywhere
asaktbuddhiH = with an intellect free from attachment
vigatsprH = free from desires (and)
jitaatma = man with a conquered mind
sannyasen = through Sankhya Yog
paraam = that supreme
naishkarmyasiddhim = supreme state of freedom from action
adhigachchhati = 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 ||

ya = which
gyaanasya = of Yog of Knowledge
paraa = supreme
nishtha = accomplishment
siddhim = that supreme state of freedom from action
yatha = the way in which
praapth = having attained man
brahm = Brahm
aapnoti = attains
tatha = that way
kauntey = O Son of Kunti (you)
samaasen = in brief
ev = only
me = from me
nibodh = 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, yukthH, dhrtya, aatmaanm’, niyamya, ch, Shabdaadeen’, vishyaan’, tyaktva, raagdweshau, vyudasya, ch || 51||
Viviktsevi, laghvaashi, yatvaakkaaymaanashH,
DhyaanyogparH, nityam’, vairaagym’, samupaashritH || 52||
Vimuchya, nirmH, shaantH, brahmbhooyaay, kalpte || 53||

O Arjun! –

vishuddhya = pure
buddhya = intellect
yukthH = endowed with (and)
laghvaashi = who eats a light, Satvik and regulated diet
shabdaadeen’ = sound etc
vishyaan’ = objects of sense
tyaktva = giving up
viviktsevi = who lives in a solitary and pure place
dhrtya = through Satvik steadfastness
aatmaanm’ = of inner-self and the senses
niyamya = restraining
yatvaakkaaymaanashH = who has overcome mind, speech and body
raagdweshau = love and hatred
vyudasya = completely destroying
vairaagym’ = resolute renunciation
samupaashritH = who takes shelter of

ch = and
ahankaarm’ = egotism
balam’ = power
darpam’ = arrogance
kaamm’ = lust
krodham’ = anger
ch = and
parigrham’ = luxuries
vimuchya = giving up
nityam’ = constantly
dhyaanyogparH = devoted to Yog of meditation
nirmH = free from affection (and)
shaantH = peaceful
brahmbhooyaay = situated in oneness with Sachidanandghan Brahm
kalpte = deserves to be

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, kaankshti,
SamH, sarveshu, bhooteshu, madbhaktim’, labhte, paraam’ || 54||

Then that –
### Photocopies of some of the Verses of Shrimadbhagavat Gita Chapter 18

<table>
<thead>
<tr>
<th>brahmbhooth</th>
<th>situated in oneness with Sachidanandghan Brahman</th>
<th>sarveshu</th>
<th>all</th>
</tr>
</thead>
<tbody>
<tr>
<td>prsannaatma</td>
<td>Yogi with a cheerful mind</td>
<td>bhooteshu</td>
<td>to living beings</td>
</tr>
<tr>
<td>na</td>
<td>neither (for anyone)</td>
<td>samH</td>
<td>same (yogi)</td>
</tr>
<tr>
<td>shochti</td>
<td>grieves (and)</td>
<td>paraam',</td>
<td>my supreme devotional worship</td>
</tr>
<tr>
<td>na</td>
<td>nor (for anyone)</td>
<td>madbhaktim'</td>
<td></td>
</tr>
<tr>
<td>kaankshti</td>
<td>desires (such)</td>
<td>labhte</td>
<td>attains</td>
</tr>
</tbody>
</table>

Situated in oneoneness with Sachidanandghan Brahman, 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, tattvatH, TatH, mam', tattvatH, gyaaatva, vishte, tadanantaram' || 55 ||

And that –

<table>
<thead>
<tr>
<th>bhaktya</th>
<th>through that supreme devotional worship (he)</th>
</tr>
</thead>
<tbody>
<tr>
<td>mam'</td>
<td>me, the God</td>
</tr>
<tr>
<td>(aham')</td>
<td>I</td>
</tr>
<tr>
<td>yaH</td>
<td>who I am</td>
</tr>
<tr>
<td>ch</td>
<td>and</td>
</tr>
<tr>
<td>yaavaan'</td>
<td>of what magnitude</td>
</tr>
<tr>
<td>asmi</td>
<td>am</td>
</tr>
<tr>
<td>tattvatH,</td>
<td>knows as it is in reality (and)</td>
</tr>
<tr>
<td>abhijaanaati</td>
<td></td>
</tr>
<tr>
<td>tatH</td>
<td>by that devotional worship</td>
</tr>
<tr>
<td>mam'</td>
<td>me</td>
</tr>
<tr>
<td>tattvatH</td>
<td>truly</td>
</tr>
<tr>
<td>gyaaatva</td>
<td>knowing</td>
</tr>
<tr>
<td>tadanantaram'</td>
<td>immediately</td>
</tr>
<tr>
<td>vishte</td>
<td>enters into me</td>
</tr>
</tbody>
</table>

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', avyyam' || 56 ||

And –

<table>
<thead>
<tr>
<th>mad'vyapaashryaH</th>
<th>a karmyogi who is devoted to me</th>
</tr>
</thead>
<tbody>
<tr>
<td>sarvkarmaani</td>
<td>all the actions</td>
</tr>
<tr>
<td>sadaa</td>
<td>always</td>
</tr>
<tr>
<td>kurvaanH</td>
<td>while performing</td>
</tr>
<tr>
<td>api</td>
<td>also</td>
</tr>
<tr>
<td>matprsaadaat'</td>
<td>by my grace</td>
</tr>
<tr>
<td>shaashvatam'</td>
<td>eternal</td>
</tr>
<tr>
<td>avyyam'</td>
<td>imperishable</td>
</tr>
<tr>
<td>padam'</td>
<td>supreme state</td>
</tr>
<tr>
<td>avaapnoti</td>
<td>attains</td>
</tr>
</tbody>
</table>

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 –

<table>
<thead>
<tr>
<th>arjun</th>
<th>O Arjun!</th>
</tr>
</thead>
</table>

(according to their actions)
The Knowledge of Gita is Nectar

The Knowledge of Gita is Nectar

yantraarudaani = mounted on the body-like machine
sarvbhootaani = all the living beings
iishwarH = the Omniscient God
maayya = by His Maya

bhraamyan’ = causing them to revolve
sarvbhootaanaam’ = of all living beings
hrddeshe = in the heart
tishthathi = 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 (illusive power). (61)

Tam’, ev, sharmm’, gachchh, sarvbhaaven, bharat,
Tatprsaadaat’, paraam’, shaantim’, sthaanm’, praappsyasi, shaashvatam’ || 62 ||
Therefore –

bharat = O Bharat! (You)
tatprsaadaat’ = by the grace of that God (only, you)
sarvbhaaven = in every respect
paraam’ = supreme
tam’ = of that Supreme God
shaantim’ = peace (and)
ev = only
shaashvatam’ = eternal
sharmm’ = in the refuge
sthaanm’ = supreme abode
gachchh = go
praappsyasi = 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, gyaanm’, aakhyaatam’, guhyaat’, guhytaram’, mya,
Vimrshya, etat’, ashenhen, yatha, ichchhasi, tatha, kuru || 63 ||

iti = thus (this)
etat’ = this mysterious knowledge
guhyaat’ = of the secret (also)
ashessen = fully
guhytaram’ = most secret
vimrshya = properly reflecting on
gyaanm’ = knowledge
yatha = as
mya = I
ichchhasi = you wish
tetha = so
te = to you
kuru = 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’, hbooyH, shrnu, me, parmm’, vachH,
IshtH, asi, me, drdam’, iti, tatH, vakshyaами, te, hitam’ || 64 ||

Despite saying all this, when Lord Shri Krishna did not get any reply from Arjun, then he said, O Arjun! –

sarvguhyatmm’ = the most secret of all secrets
me = my
parmm’ = utmost mysterious
vachH = words (you)
ishtH = dear
asi = (you are)
tatH = therefore
iti = this
Photocopies of some of the Verses of Shrimad Bhagavat Gita Chapter 18

bhooH = again (also)  hitam’ = highly beneficial
shrunu = listen to  te = to you
me = my  vakshyaami = will say
drdam’ = 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 –

manmnaH = fix your mind on me  ev = only
bhav = be  eshyasi = attain (this I)
madbhaktH = my devotee  te = to you
(bhav) = be  satyam’ = true
madyaaji = my worshipper  pratijaane = promise
(bhav) = be (and)  (yatH) = because (you)
mam’ = to me  me = my
namskuru = bow  priyaH = very dear
(evam’) = by doing so (you)  asi = are
mam’ = 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)

SarvdharmaaH, parityajya, mam’, ekam’, shannam’, vraj,
Aham’, tva, sarvpaaapebhyaH, mokshyishyaami, ma, shuchH || 66 ||

Therefore –
sarvdharmaaH’ = all the religious practices
= i.e. all the duties (in me)
parityajya = relinquishing (you only)
ekam’ = one
mam’ = of me, the Almighty, the
basis of all, Supreme Lord
only
shannam’ = in the refuge

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 ||

yaH = he who  aham’ = I
imm’ = this  gyaanyagyen = through Yagya of
dharmyam’ = sacred  Knowledge
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 “Poojir” i.e. “worshipped”. In Verse 64 also, there is “IshtH” word. If it is interpreted as “Pujiya Dev” i.e. “worshipped deity”, then it becomes clear that Param Akshar Brah is also the worshipped deity of the Giver of the knowledge of Gita.