



Thraitha Siddhanta
BHAGAVADHGEETHA

Indu Dharma Pradata,
The Sensational Writer, Adi karta of Traita Doctrine
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BHAGAVAD GITA

Prologue

Among all living things on earth, man possesses the supreme power and wisdom. By virtue of being greater than others in intellect, he is able to think in every field. But as far as the spiritual aspects are concerned, the humans are far behind. Let us take a case of a Lawyer for example. He prefers to use his wits to argue on behalf of a client, who is implicated in an unjustified act. The lawyer would not hesitate in presenting his client on the lawful side to save him from punishment. Similarly, even a Physician with his intelligence is able to cure the patient from the dreaded diseases. Even the doctor, who is being able to challenge the new diseases or the Lawyer who is also able to argue and prove the injustice as justice, but others, who are more matured and more intelligent are still demonstrating their stupidity and are unable to prove their astuteness in the divine matters.

The intellect, which prevails in the mundane matters, is ineffective in realizing the Paramatma. Man is able to invent the new doctrines and the new machines, but in the spiritual matters, he could not comprehend the age-old theories and realities. He is totally mistaken in the divine matters and not able to understand why he is not understood the matters of Paramatma as he is known mundane matters completely. As one believes that by becoming literate he can acquire all educational degrees, he thinks that he had perfect realization with the fragment of devotion.

However in the present day man's intellect lacks the required understanding in the spiritual matters. For example two women happened to be walking along the road and three persons happened to be sitting on the roadside. The two women were still about a furlong away from three men. One was a woman and the other was a eunuch. The eunuch wore a sari and other ornaments and possesses features like a woman. So men were not wrong by thinking that both were women. The three men first concluded that those two were woman. One, among the three who was watching the women when they were drawn near had noticed that one of women had some discrepancy in her gait and face and could conclude that she was a eunuch. The other two, who failed to acknowledge the distinction, had said that both of them were women. However, both the women had come much closer. The second person did not express the fact openly, but realized that one of them was a eunuch. So he remained quiet as he had earlier argued to the contrary.

Whereas the third person is perhaps not enough intelligent and could not find any difference at all. Though the first person tried to explain, yet the third person completely failed to recognize the differences. He felt that visible form is more important than knowing the difference of gender and hence no deviation was noticed. He argued that the person who wore sari (a garment traditionally is worn by woman in Indian sub-continent) must be a woman. He argued that if a woman was wearing ear rings, bangles and a Mangalsutra (Neck cord) around the neck, she must undoubtedly be a woman and it would be foolish to think otherwise. Though the second person agreed with the views of the first, yet he outwardly has supported the statement of the third. The first person felt that it is better to keep quiet rather than arguing with the other two foolish men.

In the same way, there are three categories of people in the world. One category grasps and accepts the truth. The second category does not accept the truth despite they know it. The third category does not know the truth, but argue that only what they accept is true. The one, who knows the truth in the matters of divine, is one among the millions. Some men agree the truth in their inner heart, but they do not accept openly. The rest are those, who deny not only truth but also

strongly argue against it. It is only a man in a million who has a strong will, and wants to realize the truth by questioning after truth and finally realizes it in the divine way. Very rarely, a person may exist in the universe, who has realized the truth. We can call him the first person who is treading the path of his goal of truth.

The saints, seers and sadhus, who have high regard in society consider themselves religious heads are not in a position to speak the truth, as they are afraid of losing their existing prominence. Hence to conceal the facts and abide by what they say, they simply speak of their untruth discourses. These are the second category of persons who are treading the path of truth. Some others boast that they possess divine knowledge without grasping the truth and would not agree with the views of anyone. This category of people can be classified as the third one.

Though those who are walking down along the road are the women, yet they have some physical differences in their bodies. One among the two is of course a woman while other is a eunuch. We cannot call eunuch a woman since he possess masculine organs. Though the external features resemble as a woman, yet in the inner body is different. From the distant view by her appearance and dress, it is concluded that she is woman, but whereas from a close view, if someone fails to distinguish the difference, he can be called a fool. But failing to ascertain the differences even after disrobing and seeing in the nude is no doubt a sheer brutality.

Despite the fact that most of the books are look alike, but it can be bifurcated into epics and sciences in accordance with the matter in that books. By going through the contents, a person who is capable of categorizes them into epics and sciences are one type. The second type is one who believes that all books are similar and if one book contains the subject of science the other too would contain the same subject and he argues on that aspect even after knowing the difference. He is the one who strongly believes and stands by his belief till the end. The third one, who believes that all books are identical and argues without ascertain the difference.

Despite some others are capable of differentiating the matters between the epics and sciences and describing its differences, some men may initially refused to accept the same. Having realized the truth later, they are unable to leave the epics and still say that both are similar, which ultimately lead to the one path. Those who preach and possess proficiency in mythology assume that the mythologies are just meant for passing of time and not for liberation of karma. Though they are known the fact, if they denounce the value of epics by replacing it with the Shastras, they are feared of losing their appeal and hence they tell about the epics as great. Some others think that the sciences are greater than the epics, but they do not leave the epics for the respect in the society. Let us know about the epics and sciences, which entangled men.

If a matter is spoken rather than written, it can be heard only at that particular place and time. However for knowing the matter in the wide spread area, the matter which is preached, must take the form of book so as to remain till the book exists. These types of books are two varieties. They are Puranas (epics) and Shastras (science). Some books were written with fiction and some books were written without any fiction for revealing the information to the future mankind by dictating that man has to walk like this manner. The fictitious imaginations are called the Puranas. But the aim of theme in the Puranas is indeed good for walking men in the good way. As the revealed matter is fictitious so, it could not withstand to the criticism leveled against that matter by the so called Rationalists.

There is no status to challenge such criticism in the epics. Since the factual knowledge doesn't exist in the epics, so it lacks the capacity to eliminate karma in mankind. As such, they are deemed to be meant for passing of time rather than to eliminate karma and called Purana Kalaskhepana

from the previous days. It means the process of wasting time. The experiment of epics for unfolding and educating the new facts to mankind, have failed to provide freedom from karmas. Despite this matter is giving regret to those who are attached completely to the epics, but the epics do not liberate them from karmas. From the age old time, the epics have been nicknamed as traditional nonsense (Pukkidi Puranas). Some people opine that truth originates from the navel, whereas fantasies originate from inside the cheek.

Let us look into an aspect here. In a school when the master questioned a child why you had not turned up yesterday, the child said that he had headache and hence he did not turn up. On hearing this, master asked whether the reply had come from the navel or from the inside of cheek. Thus it can be concluded what the master intends to ask is whether the child is speaking the truth or lying. By saying about epics as Pukkidi Puranas it is understood that epics are untrue.

If the Puranas are deemed to have originated from inside the cheek, the Shastras (science) no doubt have originated from the navel. It can be said that Shastras are associated with the charters. ***The Sasanam (charters) was originated from the word Sapam (curse). If either Sasanam or Sapam suggests that it should be happened.*** The Shastras always associate with the charters. Every aspect explained in the Shastra reflects the truth. Once a Shastra is enlightened, it never is untrue. For example, let us take into account the subject of arithmetic, where in it is shown that $5 \times 4 = 20$. The arithmetic equation was quoted only once and it became an eternal feature. The arithmetic equation of $5 \times 4 = 20$ will never change; similarly the Shastras whenever and wherever certainly will be happened. While the Puranas form one sort of book, the Shastras form another sort of book. Despite the Journey is the same, but differs in the directions like eastwards and westwards, likewise the aim is the same, but Puranas and Shastras are different. Unable to reckon such differences and if every book is presumed similar to the other book, it shows the incapability of a person to know the distinction between a woman and a eunuch.

In observance of the above, it is the necessary for knowing which book belongs to which category, which one is the Shastra and which one is the Purana. Otherwise, it is like taking the dust off the foot over to the head vice versa the water on the head over to the foot, thus whole body is polluted. If the water is poured on the head while bathing, in the course of action the falling water from the head would also clean the dust that stuck to the foot. Thus the Puranas are useful for those who lack the basic grasping power and the Shastras are useful for those who have grasping power. Despite, those who have grasping power read the Puranas and those who don't have grasping power read the Shastras it should not be tasted at least. For this sole reason some people are unable to follow the Shastras and only follow the Puranas. Those who are proficient with the Shastras are avoiding the Puranas as well.

The subject of Bhagavad-Gita which is going to be seen now is hundred percent Shastra (science) and this should not be compared to the Puranas. There are well established Puranas numbering eighteen i.e., 1) Brahma Purana. 2) Padma Purana. 3) Vishnu Purana. 4) Siva Purana. 5) Bhagavata Purana. 6) Narada Purana. 7) Markandeya Purana. 8) Agni Purana. 9) Bhavishyat Purana. 10) Brahma Vaivarta Purana. 11) Linga Purana. 12) Varaha Purana. 13) Skanda Purana. 14) Vamana Purana. 15) Koorma Purana. 16) Matya Purana. 17) Garuda Purana. 18) Brahmanda Purana. These are familiar from the time immemorial. But Shastras are six in number, which are just one-third part of Puranas. Though the Puranas are bigger in number than the Shastras, if value based assessment is made, it is like comparison between the stones and diamonds.

The Shastras are more valuable than the Puranas, but this truth was not digested by some men in olden days. In course of time when the persons who fond of Epics were more and the persons who fond of Shastras were a few, a great conspiracy was made for giving more value to the Epics and devalue the Shastras. The conspirators introduced another six methods in place of Shastras by propagating them as Shastras. Likewise, the first six Shastras were not propagated as Shastras, but the pseudo six Shastras were propagated as Shastras. Those are 1) Siksha. 2) Vyakarana. 3). Chandasu. 4) Nirukta. 5) Jyotishya. 6) Kalpa. Except the Jyotishya Shastra, the rest are pseudo Shastras. Though these Shastras are not familiar nowadays yet these are familiar to those, who have known the Veda and those who are immersed in the Puranas. In the so-called aforesaid Shastras, let us discuss on one.

NOTE: SHASTRA MEANS SCIENCE.

1) Siksha : In this, knowledge of the words of Veda and the knowledge of Udatta, Anudatta and Swaritha swaras are said. Udatta means a high pitch. Anudatta means a low pitch and Swaritha means equaling pitch. These Siksha Shastras are divided into three sub-sects and are called Vyasa Siksha, Bharadwaja Siksha and Narada Siksha. This manner is found in the first Shastra, Shiksha. The manner of pronunciation of Veda words should be loudly at a place and another place it should be softly and it should be such a manner is called Shastra. Besides it was not said in the form of charter, it was in accordance with manner of either Vyasa or Narada or Bharadwaja. According to this, it was said that Vyasa did not recite in manner as Bharadwaja did and again Bharadwaja did not recite in a similar manner as Narada did. Siksha shastra had devalued the principle such as Shastras always have sole manner and never be changed. Hence, let us know the real Shastras by leaving the fictitious Shastras that are inserted in the middle.

The Shastras were originated before advent of the Puranas. These are 1) Ganita Shastra (Mathematics). 2) Jyotishya Shastra (astrology). 3) Khagola Shastra (Space – science). 4) Rasayana Shastra (Chemistry). 5) Bowthika Shastra (Physics). 6) Yoga Shastra. There are no other Shastras apart from these six. But someone may question about Vastu Shastra, which is at present have widespread prominence. Those who are constructing the house follow the principles of Vastu and accordingly they are undertaken the construction. Thus they may ask us why the Vastu Shastra is not enlisted in the above six Shastras. For this my reply is! Those who are known the aforesaid six Shastras are very few. But the scientists of Vastu Shastra (the followers of the principles of house construction) are so many.

The science of Vastu is absolutely absurd. It is surprising that house must be constructed in accordance with the Vastu Shastra. The fear of houses that built against the principles of Vastu Shastra shall bring ill luck and is prone to inviting troubles, no doubt is contrary to the Yoga Shastra itself. The house which should be attained is decided in his Prarabda Karma, at the time of birth. In the mean period, no one decides the house. The matter of what type of house is entitled is known through the Jyotishya Shastra (Astrology). Hence one should recognize that there is no Shastra exclusively meant for construction of house.

The existing figure of 6 Shastras and 18 Puranas never change. One among the six Shastras, the Ganitha Shastra (Mathematics) is allied with the Jyotishya Shastra (Astrology). Hence there is no existence of Jyotishya Shastra without the Mathematics. On similar lines, the Rasayana Shastra (Chemistry) with the Khagola Shastra (Space science) and Yoga Shastra with Bouthika Shastra (physics) are closely associated. Bouthika is the word associated with physical appearance like the body or man, who put on this body. The Jeevatma, which exists with many organs of human body, should definitely be acquainted with the Yoga Shastra in order to mingle with the Paramatma. The five

Shastras, Ganitha, Jyotishya, Khagola, Rasayanika and Bouthika Shastra are useful for mankind in relation to the mundane matters. But the sixth Shastra, the Yoga Shastra is useful for mankind in relation to the Paramatma. As the five Shastras are useful for living in the world but the sixth, the Yoga Shastra is needed for merging with the Paramatma.

Some persons may question us, where is and what is the science of Yoga? It is very important about knowing the value of Yoga and Yoga science, which are needed for every one. The Yoga Shastra is the most important science to man. In the Yoga science, manner of destroying karma of man exists. Man couldn't teach the principles of destroying karma. So, these manners of science were taught by the Paramatma in the form of Bhagavan. The Yoga Shastra, which was taught by the Bhagavan, exists as three parts. On the earth, in some countries, Bhagavan taught more about one part of the Yoga Shastra. He preached in accordance with need of which part for which country and what part people could understand well that part was preached by him. But in India he preached three parts of Yoga Shastra. Here, if they have followed any part among the three parts there is possibility of attaining the liberation.

India is the Indu country. It means it has wisdom. The Indus can understand the wisdom. So he preached completely the three parts of Yoga Shastra. The three parts are 1) Jnana Yoga or Brahma Yoga. 2) Raja Yoga or Karma Yoga 3) Bhakti Yoga (Devotional Yoga) or Faithful Yoga. Indians are fortunate enough because of Bhagavan himself taught these three parts in the name of Bhagavad-Gita.

In the Bhagavad- Gita , which is pure Yoga Shastra , similar thesis also exist that prevails in the concerned religious texts of other nations. So Bhagavad- Gita cannot be condemned by anyone, who follows any religion or anyone who belongs to any nation. Because of the essence of their religion is being a part in the Bhagavad-Gita, is the specialty. ***As the great Yoga Shastra like Bhagavad-Gita was mis – quoted by some writers, so its greatness was endangered.*** Because of the interpreters of Bhagavad-Gita had insufficient knowledge in the three parts of Gita , and they were more acquainted with the Puranas resulted in they failed to know that Bhagavad-Gita was a science and the value of Bhagavad-Gita in India was unknown. So there is possibility of mocking the Bhagavad-Gita by the other religious people.

Even some Indus have been looking down the Bhagavad-Gita. Those who do not know the Bhagavad- Gita , which is the book of root , are going to the other religions and read the books of Khuran and Bible, by leaving the Indu religion. As the entire principles of all religions are being part of Bhagavad – Gita, but the reason for going into other religions by leaving the Indu religion is they do not know the essence of Bhagavad-Gita and its value. As so many are being translated the Bhagavad-Gita in many languages, ***In the Indu religion thus far approximately 300 Swamis are being written commentary to the Gita, as so many exist by wearing bracelets as honor and declaring themselves as the teachers of Gita, why this state was formed by leaving this religion that is the matter , which is to be pondered by all.***

Until now, in the villages 90 % of people do not know about the Gita. One of the reason for this grim prospect is this Shastra was not taught either with right manners or by the principles which are bound to the science. I am revealing that by not teaching the Shastra as Shastra , but by teaching as Purana, and by inserting the matters of Puranas in the Gita, and without revealing the Bhagavad-Gita as it is for only liberation, but by adding the Gita Mahatya (Miracles) for livelihood , the Gita, which is Yoga Shastra has lost its value. I am disclosing that though Bhagavad-Gita is righteous yet it appears as unrighteous.

Now the pure Bhagavad-Gita which is Yoga Shastra and binds to charters is needed. Now we need of the meaningful Bhagavad-Gita, which can't be criticized by anyone of any country or follower of any religion and for disclosing to others by facilitating that this theme is related to my religion. Now Bhagavad-Gita is needed for removing the doubts of the Rationalists and Atheists results in make them believe in the God more than the theists. For recognizing like that Bhagavad-Gita, first we need to know the acquaintance with it and its description. About the Gita, which is to be known first is the Gita acquaintance. If we read the Gita acquaintance we can understand Gita easily.

Thus far we have disclosed by separating the Puranas and Shastras and has written the Bhagavad- Gita in accordance with the science. This is the ***Bhagavad- Gita of Traitā Doctrine***. It is a great turn in the spiritual education. The deletion of a chapter among eighteen chapters is an amazing factor, apart from the removal of several fabricated verses from the Bhagavad-Gita. In the Traitā doctrine of Bhagavad-Gita, the theme of 50 verses has been changed by re-writing is like the revolution. The Gita is re-written purely as science by condemning the matters of Puranas. If we read the Gita acquaintance first, then we can easily understand the Traitā doctrine of Bhagavad-Gita. As of now, to make out what Gita is and what it should be, let us know the meaning of Gita first before go through " the Gita acquaintance".

Our elders have told us many meanings about the ***Gita***. But we know that the meaning of Gita is ***boundary line***. The fact we can immediately acquaint with the epic of Ramayana is that, Laxmana before leaving into the woods drew a line with the twig, warning Seetha not to cross the line of boundary. Similarly if we are in this boundary line there is meaning or credibility for the life, otherwise if crossed over the boundary line there is no credibility to the life, so the boundary line which was formed by the Bhagavan is called ***Bhagavad-Gita***. According to the history, Lakshmana said to Seetha if you were in that line you would be protected, else you crossed over the boundary line you would be endangered, so you should not cross over the line. Similarly, Bhagavan made a boundary line for the lives by revealing if we were all in this line, we would have a meaning for living and get Divinity, but if we crossed over that line there was no meaning to humanity and Bhagavan drew a line in an order is the Bhagavad - Gita.

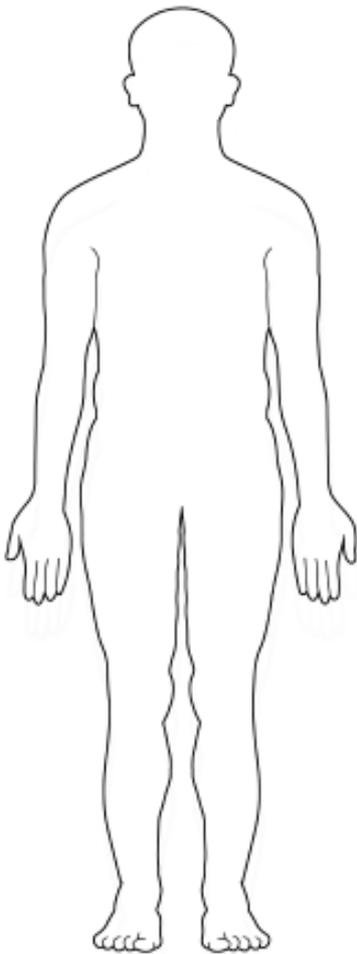
Those ignorant persons who did not understand the Gita as the boundary or the line that is written, wrote me letters scornfully by asking about the meaning that in which dictionary it exists, who told you about this meaning, and how have you told without having attention that the learned like us laugh at you. I am giving reply to those is! We shall never reveal and we shall not be written the matter, which was told by others and was written by others. So, in my writings new matters are appearing. Sri Krishna taught the Gita but that was not told by anyone and was not written. Lord Jesus told some sayings in his life. Those were not told by anyone before him. How Sri Krishna and Jesus did not follow anyone for telling, similarly we do not follow anyone for telling. So I hope all people must be understood that the writings, which are written by me have specialty. In the same manner, I am saying about the Gita with specialty.

Gita means which is drawn. If we questioned ourselves, who has drawn the Gita, reply is known that it was drawn by the God. God doesn't appear. A question may arise how has he written? For this reply is! Jeeva who is in the body doesn't appear. As Jeeva, we are not appearing in the body, but we are drawing the lines through the hand. Why have you not think that the invisible God drew the line through the body which is called the Prakruti. Here another question may arise. Jeeva doesn't appear. God doesn't appear. But the Gita, which is drawn by the visible body, is appearing. Likewise, the Gita, which is drawn in the visible Prakruti also, must be appeared. They may question us that likewise it is not appearing anywhere. The intelligent may consider another wise that Sri

Krishna was a man like us, who had a body, but the Gita, which had come out through his body was in the form of book. Despite God is not like us, a question may raise that Gita, which had come out through his body that is Prakriti, is not appearing in any form. For this question, what the reply is, how can we understood this is seen in the below picture.

Some men may have or some men may not have the Bhagavad- Gita book, which is drawn by Sri Krishna. But every one has Gita, which is drawn by the God. This Gita is not only in the humans, but also in the entire living things. This Gita or boundary which is drawn by the God exists without leaving you. That Gita ever is attaching to you. Let you see the boundary, which is written by the God in the below picture. On the earth, so many countries exist. Every country has a boundary line. Below the boundary line, it is said that such country exist. According to this method, India has a boundary line. Similarly in the world so many living things exist. The body of each living thing has some extent. According to this, the body of man has some extent.

As the country has the boundary line, the body of man also has boundary. In the boundary line of a country, constitutional law of that country exists. Likewise within the boundary line of the body of man a constitution, which is binding the body, exists. The circumference of countries constitution is within the boundary line of that country. The constitution, which is binding the body, is within the boundary line. As the country has a king, the body has a king called Jeeva. As the king has some attendants, the king called Jeeva has 25 attendants. As the king is ruling the country by his attendants without moving, Jeeva in the body is ruling the body by his attendants without moving.



God's Geta

1. This gita is drawn by the God. No dharma exists beyond this line.
2. In this gita all verses that are told by the Bhagavan are immersed.
3. No verse of the Bhagavath-Gita can be found to the outside of this Gita by any one.
4. This Gita is the Bhagavath-Gita. This Bhagavath-Gita is the Gita.
5. God created this boundary of body. What Bhagavan told is the Bhagavath-Gita.

The law reveals the constitution, which is within circumference of the country. The nibandhana (an agreement which is binding to anyone) or Dharma reveals the working of body within the circumference of body. As the law is within circumference of the country, Dharma is within the circumference of the body. As the law has Justice and Injustice, in the Dharma sin and merit exists. As the law decides the Justice and Injustice in the country, the Dharma in the body decides the righteous (Dharma) and unrighteous.

If boundary is examined, it can be known which country is that and what law is in it. Similarly the boundary of body is examined; it should be known what body that is, what Dharma is in it. For knowing the Dharmas in your body, it can be known within your body. Gita reveals about subtle and physical matters in the body. ***Every verse in the Bhagavad-Gita reveals the Dharmas, which are within the circumference of the body only, but no verse says by crossing over body circumference.*** The Dharmas reside within the circumference of the body. So, which is told within the circumference is called Gita. God told this in the form of Bhagavan, so it is called the Bhagavad-Gita.

If we see with the discriminative outlook, which is in your boundary is the Bhagavad- Gita. As God revealed many doctrines for thinking of man, the word Gita also is revealed. God made man write many meanings such as the line, the boundary and the drawn line. The intention of God is at any time man may get doubt and questioned himself what the Gita is and what the boundary is and may wait for the replies. Those, who look into the Gita, may be understood about the Dharmas in the Gita. As God made us acquaint with the Gita by wishing good to us, but some others do not think to know it. They ask us whether this meaning is belonged to which dictionary, but I am astonished whether they belonged to the race of demons or the race of demy-Gods, what can be called them let you think on.

The meanings of mundane related words may exist in the dictionaries. But the way of thinking of Paramatma doesn't exist in the dictionaries. If it exists, God doesn't need for coming to reveal the wisdom on the earth. When Dharmas are converted to Adharmas (unrighteous), God must reveal his wisdom. The followers of unrighteousness do not like the Dharmas, when God come to earth as Bhagavan. So many people had existed who made many obstructions and disregarded the words of Krishna and Jesus in their birth. As those scorned had existed in those days, today so many persons exist by finding fault in me. But, we do not consider them, with intention of giving the real wisdom to those, who have interest in divine wisdom. So, we are saying that ***Gita means which is drawn by the God.***

We would like to put forward before you the Gita, which was drawn by the Bhagavan with the words of Dharmas. A person, who is sick, requires the Doctor for getting rid of his illness, but healthy person doesn't need at all. Likewise, my teachings have been useful for not only believers of Atma, but also to the Atheists and Rationalists. Despite some atheists criticize me, if an atheist turns into believer of Atma, our joy will have no bounds. As such we are presenting the Bhagavad-Gita for understanding even the Atheists and Rationalist and they must be known the Divinity by giving answers to all. I am revealing that in my Bhagavad-Gita so many astonishing facts will come to light.

As we have faced criticism as well as praises are showered, we are pleased to decide for announcing the truth by standing to the reasonable criticism. In the Gita, Sri Krishna said that Vedas had existed for the comforts of man and Vedas taught such a way for attaining the comforts. So many men, who are supporting the Vedas have been teaching it as sweet as honey, results in those who heard are doing the divine prayers for their comforts only. Some persons may dislike my teachings because of above said sweet words do not exist in my teachings. Sri Krishna said ***“those, who seek comforts, are doing worship for their comforts only, but they never attain the***

self-knowledge". Similarly, now so many people are in that way. Besides, the teachers of Bhagavad-Gita recite the verses like the mantra. But they did not grasp the higher meaning in it.

My teachings are not useful for the mundane matters. So, we are aware that my teachings do not weigh in tune with the present wishes of the people and thus they have a very little impact. My desire is making the people seek the liberation by revealing the truth. Through my teachings, even if one among a thousand wishes liberation, our aim and efforts have given the desired result.

It is said that Gita means a line; it shows a boundary to mankind and is useful for the entire mankind. But, it can't be said that it belongs to such a religion. So it can be understood that Gita is the science, which is in the form of charter for the whole mankind. The matters of Gita are not meant for any particular religion but for the universe as whole. Other religious persons presume that Gita is meant only for the Hindus are regrettable. Perhaps, some persons thought that at that particular time, according to that person who had said the Gita, what religion he was belonged, it was related to such religion and made the Gita confine to Hindu religion. If we notice that any religion did not exist when Bhagavad-Gita was proclaimed 5150 years back, so it can be understood easily that Gita is for entire humans of all religions.

The matters of Gita are being related to Jeeva, who takes birth, as all people of all religions are being taken birth, so these matters are related to the entire mankind. Besides we look into that, it can be understood that the difference between man and female are said mere only in the aspect of self-knowledge. So, Gita can be understood without having difference between woman and man or caste and religion. So many people feel that Bhagavad-Gita is only for Hindus, the Khuran is for Muslims and the Bible is for Christians. There is definite meaning by calling the Bible and Khuran as the religious books as it is comprised of the names of Christianity and Islam respectively. But in the Bhagavad-Gita, there is no name of any religion. One, who taught Gita, was not the Prophet. Hence, it is meaningless by saying it as a religious book.

If we understood Bhagavad-Gita, we can know lord of entire exist as God. For knowing the God, I wish entire people will study the Bhagavad-Gita. I hope some men may already have studied the Bhagavad-Gita. Those who consider may get some doubts. Some persons may be converted to Atheists or Rationalists by not fulfilling their doubts. We have written Bhagavad-Gita, which gives right answers to the questions of those by minding them in my sight. I hope, the readers do not believe the words of us blindly and take decision by proper thinking. Some matters that are said by us may not be heard by you. In the previous days, no one could explain in this style. Yet, I am writing this with intention that all should understand the realities.

We know that Sri Krishna taught Bhagavad-Gita in the war field. Sri Krishna told Arjuna that ***it was the most secret wisdom and taught only to you***. If so, Arjuna was known the matter only, how had Sanjaya heard? It is the question. Sanjaya may possess the foresight and ability to hear from the distance. Let us think that Sanjaya might inform each and every incident to the Dhrutharastra without knowledge of Sri Krishna. During the process of exposition of Viswa – rupa, Sri Krishna spoke to Arjuna “ ***You cannot see my Viswa- rupa with the normal eye, but you can see it with the eyes of wisdom. I can make you see my Viswa-rupa, which is never be witnessed to even the Devatas (demy-gods). I am giving you the eye of wisdom for seeing the Viswa – rupa*** “. When Arjuna was the sole beneficiary of witnessing to the Viswa-rupa of Krishna, with what sight Sanjaya had described the event to Dhritarastra is the mysterious question.

If Sanjaya could see the Viswa-rupa of Lord Krishna like Arjuna, Why Sri Krishna told Arjuna and made him see his Viswa-rupa? Likewise, in the initial phase itself the Bhagavad-Gita was come

under a spate of questions. It is therefore necessary to provide a justified answer to those who think over in the form of questions.

If we ponder on like this, the truths and secrets in the Gita will open up. The words of Bhagavan had changed in many manners in many contexts and at last Gita remained in the form of 700 verses. If we ponder on about the differences of Bhagavad-Gita, which was told by Sri Krishna and the Bhagavad- Gita, which is in front of us, all questions will be answered. If that thinking is bound to the charter or it is proof oriented, not only truth will come out, but also all questions get answers. Hence if thoughts are given to this path, one can easily get answer how much time lord Krishna spared in the course of imparting Gita to Arjuna at the battlefield.

If an illiterate person approaches a literate person to write a letter to his relative in the neighbouring village, the literate person would gather the important points and arrange them in an order. At first seeking the well being and finishing with good wishes, the message will be arranged in a particular style incorporating the required changes to the subject matter gathered for clear understanding by the person to whom the letter is addressed. Likewise, the said matter of Bhagavan was composed by Vyasa in the form of verses. Though the said matter of Bhagavan was little, yet Vyasa wrote it in many verses and in many chapters for understanding resulted in Gita was formed with 700 verses and it is in front of us. If we notice the essence of all verses, it can be known that the real matter is very little. If we see the chapters by squeezing the essence is a little.

The word "***I am one who pervades entire***" is described in 42 verses in the Vibhuti Yoga. For indicating the matter of "***I am entire***", 42 verses are used, but the theme of 701 verses is not more than talking time of some minutes. As the small matter has been written in a letter as lengthy, the little message of Sri Krishna was written as lengthy. This kind of vast Bhagavad-Gita was not preached to Arjuna in the battle field. In fact, even time would not sufficient for preaching the Gita at battlefield. The saint Vyasa elaborated the message of Krishna in the Bhagavad-Gita for the sake of mankind by expecting that the verses will be easily understood and followed only, but not with any other intention.

The first question now is how Sanjaya could explain the incidents of war to Dhritarastra. Let us assume that for a while Sanjaya was able to glimpse the Viswa- rupa and heard Sri Krishna's message of Bhagavad-Gita. Then the fact was known not only to Arjuna, but also to Sanjaya and Dhritarastra. If Sanjaya and Dhritarastra knew Lord Krishna who he was such, they would have directly approached the battlefield before commencement of war and prevented from waging war. Besides, if Sanjaya had heard the teaching of Gita, the word "***only for you***" of God might be wrong. The word of Bhagavan never is untrue. If we say about Sanjaya that he had heard the Gita is untrue then a suspicion may arise about the existence of Bhagavad-gita if Sanjaya neither heard nor said. If this question is not answered the situation would be like a deep well before and a deep trench behind thus far we could not understand the Gita in the right earnest.

It seems that Gita is understood in an erroneous manner but not in the manner of without doubt. In spite of they are in the state of without answering like these questions and are boasting themselves as the masters of Gita, yet they are questioning our knowledge and are criticizing us. If they are restricted to mere criticism, it doesn't matter, but forcing the people to understand the Bhagavad- Gita in a wrong perspective is our real concern. At this juncture, people must know why the matters of truth can't be come to light till today. Those who are in search of truth in the sphere of spiritual science (Brahma Vidya) and Rationalists are failed to acquire the right answers to their doubts and become critics. Many of them opted to turn into Atheists. Atheists say "***My***

questions have no answers. This is absurd. There is no matter except misleading with the words. They preach the wisdom, which is associated with the doubts in the name of God “.

If such Atheists accept our way of attaining the spiritual knowledge and realize the existence of God by getting answers to their questions through my wisdom, if others mock us it doesn't matter. So many writers of Gita do not give answers to my questions. Because of, they fabricated a form to the Viswa-rupa. If we paint the fangs, face and mouth to the Viswa-rupa according to what they said, the form of Paramatma should be like a big devil. Is the form of Paramatma like that? For this, what answer they give. They converted the words of God to the words of ignorant person by attributing the meaning of word **chaturvarna** to the castes names like Brahmana, Kshatriya, Vysya and Sudra. According to their word above said four castes do not exist in men of other than Hindu religion. Which God had created them? If God is one in the whole Universe, is the word Chaturvarna doesn't applicable to them? So many countries are there without these four castes. Can anyone say about the creator of them?

At the outset of chapter Jnana Yoga in the Gita, it was mentioned that long ago itself Gita was preached to the Sun by the Bhagavan. But how was it possible to explain the Sun, who is not at all human, but a planet? Can anyone give answer to the question how can Gita was heard, when Sun is far away? According to the 3rd and 4th verse of Gunatraya Vibhaga Yoga, the bodies of all living things are evolved out from the nature (Prakruti) and the moving power in the body is belonged to the Purusha that is Paramatma. According to the chapter Purushottama Prapti Yoga 16th and 17th verse, Purusha is being divided into three parts like Kshara, Akshara and Purushottama, the meaning of these verses must be said to only Purusha, but if anyone ask us why they are taken the body which is related to the nature, can anyone give answer? Thus far in the Gita commentaries which are written by so many, there are matters remained as questions. Let us try to know by waking up without wasting time for knowing so many matters as wisdom is like an Ocean.

Let us assume that Sanjaya had been seeing war in the Kurukshetra. There he saw only the vision of nature. Men, elephants, horses and chariots can be seen. Now we can see only the nearest things. At that time, was Sanjaya had seen distant things? Let us assume that Sanjaya had the power to see the distant things. He might be seen Arjuna and Sri Krishna. But how can he have the darsan of Paramatma, who appears only in the inner with the sight of wisdom? If Sanjaya saw from the battlefield from the beginning, he might be seen the external visions which were related to the Prakruti. But, he didn't get the vision of Paramatma.

Here some persons may get doubt. That is! When Sri Krishna went to the court of Kauravas for negotiating an amicable settlement, as Duryodhana and Dussasana etc came forward for binding him with the ropes, Sri Krishna made them see his Universal form, without binding to the ropes. As we heard that the people in the court fall down by not seeing the glittering Universal form, in accordance with the wish of Dhritarastra for seeing the universal form Sri Krishna made his form see by eliminating his blindness. Even the Gandhari, the consort of Dhritarastra had seen the form by removing her bandage cloth, which covered the eyes. At that time they had seen with the physical eye only. So, during war time, why did not Sanjaya see, which was shown to Arjuna? On that day of negotiations, all were seen the Universal form with the physical eyes in the court of Kauravas. So, some persons may ask us why Sanjaya was not seen the Universal form, which was seen by Arjuna in the battlefield.

For this my reply is! According to their word, If Sanjaya, who was away from the battlefield, was seen the Universal form, the soldiers, Pandavas and Kauravas, who were in the battle field, might be seen the Universal form. There is no evidence that all had seen the Universal form. It is untrue by

saying Sanjaya, who was distantly away had seen the Universal form, which was not appeared even those, who were near. Similarly, in the court scene of negotiations some persons had seen the universal form and some persons had not seen the universal form is the fictitious and untrue. Atma and Paramatma are not visible to the senses. Bhagavan revealed in the Gita that these were not appeared to the eyes and not be heard to the ears. As Bhagavan revealed, by saying that the Universal form of Paramatma was appeared to the eye is the word of unrighteous. Those who say that universal form was appeared, are talking against the Bhagavan's righteous word that he pervaded the universe without appearing to the senses, in accordance with the 4th verse " *Maya tata midam sarvam jagadavyakta moorthina* " in the chapter Raja Vidya Raja Guhya Yoga of Bhagavad-Gita. If we examine the Bhagavad- Gita with the righteous outlook, we can say that Sanjaya did not see the Universal form with his eyes.

In the court scene of negotiations, it is not like the Jugglery for showing the Universal form. Does the repetition of such act carry any value? If it is possible to show the Universal form, in the 47th verse in Viswa roopa sandarsana Yoga the word " **except you no one sees it** " and another word in the 52nd verse " **Arjuna, even the devatas are yearning to see this form. But, except you no one has not seen this**" would be useless. If we explore whether the word of Bhagavan is true or whether the word of man is true, it can be known that the word of Bhagavan is the word of science in accordance with the doctrine, but the word of man is unscientific saying, which is not be proved. Else, by saying that the Universal form was seen by Sanjaya in the battlefield and in the court hall of negotiations all were seen the form, the Bhagavan's word will become untruth and even the Bhagavad-Gita becomes untruth.

It is very difficult to understand the secrets of Paramatma, who is Purusha, and the Maya, who is Prakruti. Where Purusha exists, there Prakruti exists. Where righteousness (Dharma) exists, there unrighteousness exists. Similarly, in the Bhagavad-Gita also, which is the confluence of Dharmas there is smell of unrighteousness.

If we are able to analyze the Gita, we can receive the Dharmas from it by discarding the Adharmas. If we see by analyzing the Gita, Bhagavan did not say it as 700 verses. Sanjaya did not see either the Universal form or natural scenes in the battlefield. He did not see the direct picture in the battlefield. Here some men may be astonished and may be suspicious as Bhagavad-Gita is the words, which were heard by Dhritarastra when Sanjaya said. For this my reply is! Bhagavad-Gita is the mere talk between Sri Krishna and Arjuna, but others do not have any connection. Else, if it is the talk between Sanjaya and Dhritarastra, it can be named as the discourse of Sanjaya and Dhritarastra, but not be named as Sri Krishna and Arjuna discourse.

Some men may ask us, Vyasa wrote in the Gita that Sanjaya and Dhritarastra had a talk. Some men may ask us, was it untrue? Our explanation is that Vyasa had cleverly portrayed the conversation of Lord Krishna and Arjuna as the conversation between Sanjaya and Dhritarastra. For some circumstantial purpose Vyasa had done so. With intention of simplify the short message of Gita, the characters of Sanjaya and Dhritarastra were created only to prolong the Gita to 701 verses. Just like how the fairy tales are let known to children in a pleasing way so as to inculcate some excellence, Vyasa also prolonged the contents under compulsions and produced certain characters in the Gita. There is no wrong in doing so. The way in which the mischievous imp characters are presented in the fairy tales to lure the attention of children is untrue, similarly the presentation of Sanjaya and Dhritarastra characters and prolongation of 701 verses in the Bhagavad-Gita is also untrue.

When some elders wrote their wisdom in the form of book, with intention of imparting the facts to the people, they have chosen ways to create some illusionary characters and present the

same in the form of conversation. Similarly Sita, Rama and Anjaneya conversation, Sri Krishna and Rukmini conversation, Siva and Parvati conversation and the Guru and disciple conversation etc are written. Apart from these, many more have composed in the conversation mode. But in reality, these are mere creations and no such conversations took place. Hence, the conversations of Sanjaya - Dhritarastra are also a creation of characters.

Now a question may arise how Vyasa could know the Gita, which was said by Bhagavan, and through whom did he know the Gita? My explanation to this is, if we examine carefully it may be possible that Arjuna personally had told Vyasa about the discourse of Lord Krishna after war. Only after knowing the events through Arjuna and to keep up lively tempo of the same, Vyasa had created the characters of Sanjaya and Dhritarastra. As Vyasa had written like that anyone was never in doubt. The teachers, who were not given to introspection, had followed those sayings without second thought. Most of people felt that this was the true. But some men, who were given to introspection considered Gita that it was the line of hindrance. Those persons who have considered about it have seen some untruth in that. Those persons, who have the sight of wisdom, have seen the form of Gita differently. They are doubtful whether it is to be believed or not to be believed and have been converted to Atheists. In that perplexed situation, I have to say that Gita is the true, and bound to logical reasons and the matters in the Gita are in accordance with the charters and are conformed with the doctrine.

By high lighting the claim that the character role of Sanjaya was in no way associated with the Bhagavad-Gita, Bhagavad-gita becomes real Bhagavad-Gita and not the Sanjaya Gita. By this, it should be deemed as major turning point of Bhagavad-Gita. Unless, this major turn was made, we could not overcome the intricate and obstructive paths to find the right way. As such, the readers are requested to know the truth and untruth by consideration.

Now let us question ourselves with a radical point. That is! The meaning of what Bhagavan said is the Bhagavad-Gita. But Bhagavad-Gita is in 18 chapters. Among the 18 chapters in the Gita, the first chapter begins with the Arjuna Vishada Yoga (the grief of Arjuna). Let us see the reply whether this chapter forms part of Bhagavad-Gita or not.

Let us assume that a doctor is speaking with a patient, who is recounting his ailments, whereas the doctor is prescribing suitable medicines and other dietary precautions. Here the prescription of the doctor is known as the treatment but we can't compare the ailment of patient to that of treatment. Likewise, let us assume that Arjuna is a patient here and Sri Krishna is a doctor. At those circumstances what Krishna has told is the treatment, but what Arjuna has told is not the treatment. When Arjuna revealed his disease called ignorance, Krishna told the wisdom called treatment. If that matter is called the treatment, hence it must be suitable for the words of Sri Krishna only. In the war of Kurukshetra, while Arjuna revealed his distress, Sri Krishna revealed the wisdom, which drives away all distresses. Then, his words are named as Bhagavad-Gita.

Hence, Bhagavad-Gita is what lord Sri Krishna spelt, but not what Arjuna had spoke. If a question is raised where from Bhagavad-Gita begins! As what the doctors prescribed is called treatment; likewise what Bhagavan said is the Bhagavad-Gita. Hence, we can strongly affirm that Bhagavad-Gita commenced from the very point of words which were spoken by the lord Krishna. So the matters, which are necessary for us and ought to be known by us has begun from the words of Bhagavan. The words of Bhagavan must be known as the boundary by the Jeevas, so it is called **Gita**.

Here some persons may get suspicion. What is necessary for a doctor if there is no patient at all? Without having any disease the question of treatment does not arise at all. Thus the question is

whether any significance is attached to the Arjuna Vishada Yoga in the Bhagavad-Gita. For this reply is, on that day not only Arjuna was stuck with distress, but also entire mankind too was facing the distress. Hence Gita is needed for the entire mankind. What lord Krishna told is indeed a treatment prescribed to cure all the human sufferings and thus there is no need for calling the chapter of Arjuna Vishada Yoga as part of the Bhagavad- Gita.

In fact, if every author begins the Bhagavad-Gita with words of Bhagavan, it would have inculcated the spirit of goodness. But, since Bhagavad-Gita began with the Arjuna Vishada Yoga, it created a wrong perception that the subject is merely meant for Arjuna, so as to provoke and justify him to wage war. It had created an impression that since Arjuna looks worried, due to this he required such discourse, which is not required to one and all. The readers are unable to get the feeling about the subject matter in the Bhagavad- Gita is purely meant for their sake and well being. As such people are under a false belief that Bhagavad- Gita is intended for learning by heart for recital purpose only and hence they are not aspiring to know the substance.

We asked a person, who recites Bhagavad- Gita that you were reciting the verses well, so you might be known the meaning of that verses well. But he replied me *"we don't need for the meaning of the verses. We are doing recitation only by thinking that it is good"*. We asked further why these verses were narrated without knowing the purpose and what the good is by doing mere recitation of the verses. But he replied me harshly what Krishna imparted is relatively meant for Arjuna only and not for us and one should oblige what elders taught and should not question them like why this is, and why that is. Similarly we come across many such people who have distanced themselves from the actual substance of Gita. Hence, we have come to the conclusion to begin the Bhagavad-Gita from the Bhagavan said words without quoting the Arjuna Vishada Yoga chapter, so that the title and theme of Bhagavad-Gita will be totally befitting.

Some intellectuals are not paying their attention to the recitation of Gita, and only look into the truth about what Krishna told. Though the truth seekers read the Gita, yet they are not able to grasp anything and are commenting that the facts are mismatching and confusing. They say that it is intended for inspiring Arjuna for provoking him to partake and win over the Kurukshetra war, and there are no matters that are bound to the doctrine. After listening to their doubts, I asked them *"Bhagavad-Gita is bound to the Shastra and it is in accordance with the Dharma. What is it by denying that it is not complying with the doctrine?"*.

But they revealed their doubts like this. "What is in the Gita? It is only acceptable to the blind readers, but not to the discriminative readers of like us. Some persons say in an instance that Atma is unknown to the senses. On another occasion the syllable OM is said as the God. How is he, who is neither appeared nor heard, has become OM who appears or it is heard? On one occasion, he says *"Prakruti is doing all, I am not doing, but I see only. I am mere spectator only"*. But on another occasion he said that he was doing all things. Is it righteous to pronounce that he is playing the entire universe as the play of puppet? Is it doctrine? He said on one occasion that all were equal to him, and equitable to all, and he made the livings take birth in the lower and higher castes, is it divinity? On different occasions he said that actions were getting on through the dispositions, so he advised to leave the Gunas. He said that the state of abstaining from doing work by leaving the dispositions is Tamasa. So he exhorted us not to abstain from doing the work.

On one occasion he said that dog, elephant and the chandala (outcaste) must be treated as equal. On another occasion he provoked to kill the enemy, but at the same time he said that Atma could not be killed. On another occasion he said *"I am the Kala, who destroys the entire creation"*.

Like this way, so many contradictory statements are in the Gita. Because of , it will be suited to those who read by heart only without meaning, but it doesn't suitable for us .

Those who look into the theme in the Gita are getting some doubts is the true. By that mere reason, Gita should not be said as unscientific and not the doctrine. Some persons may get doubt about because of the translators do not reveal the right meaning. But truth is Bhagavad- Gita is not understood still today. For right understanding of Bhagavad- Gita, we have to read in accordance with the four principles. The writers also must write in accordance with the four principles. Those who write and read according to their likings without following the principles ever understand the inner meaning of Bhagavad- Gita. So far, no one had followed the four principles. So it can be said that no one had understood the real form of Bhagavad- Gita. Some persons may get anger at this word. Despite they rebuke us it doesn't matter. Thus far Gita didn't exist without doubts. So, for getting doubtless Gita, we have to read Gita by applying ourselves the four principles. Those four principles are!

- 1) Is the reciting verse belongs to whom? Is it related to Jeevatma, Atma, Paramatma or the Prakruti? With regard to whom was it referred to?
- 2) Is the reciting verse co-related to Brahma Yoga or Karma Yoga?
- 3) Is the reciting verse meant for formless God (Nirakara) or human form (Sakara) and for which it was told?
- 4) Is the verse carry a scientific reasoning or not?

If we look at the Gita without incorporating the above rules, it would reflect a form only, devoid of meaning. Until now any Bhagavad –Gita is not written in accordance with these four rules. So, in it so many suspicions are remained. For knowing the pure wisdom from the Gita, the above rules must be followed. If the fourth rule is applied to the Gita, the unscientific and fabricated verses will be unearthed. Those verses which are against the aim of Bhagavan will be caught easily in this rule. What theme Bhagavan had said is according to the scientific reasoning. So those who read those words do not have any doubts. It can be said that those verses which are not related to the four principles do not have any relation to the Bhagavad- Gita. Now let us see by applying ourselves the above rule for finding any connection between Gita and Gita Mahatya.

The elders of previous age thought to do only good, yet in the present society unfortunately their deeds become meaningless and are associating with damages. But contrary to their expectations, they are yielding adverse results. For example, the non- existing abode of Lord Yama was explained frighteningly in such a way that as per sins committed, everyone will undergo the wrathful punishment for his sins in the hell, which are recorded in a register that is held by Lord Yama. Despite it was intended for doing good by keeping the people away from committing sins, it had sent wrong signals to the sinners not to regret for the sins committed. People accustomed themselves to commit acts which fall under the purview of sin for selfish motives. Since the fruits of sin are counted only after death and that too at the abode of Lord Yama , why not the fruits be experienced now and who would see the punishment that is meted out there after death. People began to think that hell is the fictitious word leads them to get fearlessness about the sin.

If elders have revealed the truth that the abode of Yama is on the earth itself and human sufferings are a result of their own sins and did not describe the abode of Yama is somewhere then it would be the right thing. Man would try for escaping from the sinful actions as he is scared by seeing

like such grave sufferings of co- humans. Without revealing the fact, they mislead the people from the right direction by the fabricated stories. Similarly due to Gita Mahatya (Glory of Gita) , man's opinion on the Gita is misled.

Some elders pronounced the glory of Gita for making to read by all and all people should be devoted to that. Some people are engrossed in the fruits of glories of Gita by leaving the matters in the Gita. They want the fruits of the glories of Gita. But they are unable to see the Dharmas of Gita. As some elders revealed this glories as good, but it reversed and diverted mankind into Adharmas. In the glories of Gita, so many words exist that are against the Bhagavad- Gita or the Dharmas. So we shall know what the glory of Gita is.

It is surprising by writing theme in the Gita Mahatya that it is against the aim of Bhagavan in the Bhagavad- Gita. As Bhagavan told the Dharmas in the Gita, but some persons had revealed the words that are against the Dharmas in the name of Gita Mahatya by misleading the people is surprising. It is more surprising that those who have little knowledge are reciting the Gita mahatya daily without thinking that it is against the Gita. Some men may get angry with my words and shout loudly that my words are associated with ignorance. I hope, as a reader you may come to the stage for thinking over. Even in the past, the Jesus, who spoke truth was counted as rebuker of divine by the so called wise persons and he was tortured to death. But after knowing the truth, now the words of Jesus are taken as order and all are following. Similarly, the astronomer Galileo, who revealed the secrets, was tortured by the so called wise men. But now his words are the basis for the astronomers. Because of, if the wise man according to our knowledge shouted as this is untrue, I hope you do not hasty and look into this with wise thinking. Then only you know the truth.

Among the four principles that are proclaimed by me, if we see in accordance with the fourth principle, Gita Mahatya is unscientific. Gita is the Yoga Shastra, but the Gita Mahatya is a part in the Varaha Purana. So much difference exists between the Shastra and the Purana. ***As Gita that is Shastra reveals liberation from the birth, but Gita Mahatya that is Purana reveals that humans should be attained births as long as world exists by recitation of Gita.*** According to the 13th verse of Gita Mahatya, everyday by reading one chapter in the Gita, up to the end of Manvantara period you should attain the birth of human on the earth. Is this word against the Gita?

Some men are doing sinful actions in the day time, but in the evening they read and hear the Gita. According to the 18th verse of Gita Mahatya, by hearing Gita, sin might be transformed itself into merit, so they are doing sinful actions without fearlessness and hearing Gita only for transforming the sin into merit, but really they do not grasp the meaning. If they are advised to follow what said In the Gita is, but they reply that it is not necessary to follow the Gita and it is impossible for them. According to Gita Mahatya, if we hear the Gita, sin might be changed to merit. So they say that it is very easy to them for following.

As Bhagavad- Gita said that you should be devoid of merit and sin for attaining the liberation, but Gita Mahatya says that change the sin to merit. Really when men earned the merit and sin, those merit and sin reaches in the sanchita karma of their Karma chakra and it should be experienced in the next birth. By hearing the Gita alone sin might be changed to merit is untrue. We met a person and asked him why you are not hearing the Gita, despite you have an opportunity. In the temple everyday Gita is recited that is near to your house. You have best opportunity for hearing. But he replied to me *"I am not doing any sins. If sins are done, then it should be converted to merit by hearing. I am doing only merit. So there is no need for hearing the Gita"*. We asked him why you are saying like this, he replied me that it is written in the Gita Mahatya like this. He questioned me are you unknown this? We said to him that Gita is the important than the Gita Mahatya. But he

laughed at me and said to look into the 20th verse of Gita Mahatya. According to Gita mahatya though Gita is read, yet Gita Mahatya has not been read, result doesn't come. So he thinks that Gita Mahatya is greater than the Gita.

Similarly so many persons believe and are following the words of Gita Mahatya than the Gita. We asked another person about the Gita, who recites the Gita daily, but he gave me reply that he did not know any details about it. It is surprising. I asked him why you don't know as you are reading Gita daily, but he said to me that despite he read daily there was no need for knowing the matters of it. We asked him why you were reading Gita daily. He replied that for only liberation he was reading. We asked further that for attaining liberation, Dharmas in the Gita should be known. He replied that he got liberation very easily. We astonished and questioned him, *are liberation available when one is alive? Have you got liberation when you are in the body?*

He replied " have you not seen the 19th verse in the Gita Mahatya. According to that either Gita or its meaning is read one can attain liberation when he is in the body. I am reading Gita daily and its substance. So according to Gita I am in the liberation". Then I told him "*liberation means leaving the body without wearing any body and merging with the Paramatma*". He got angry with my reply and said to me that you are unknown anything as you are denying the Gita Mahatya as it is said by Vishnu. Like this, so many persons are changed against the Gita and leaved the real Dharmas by believing the words of Gita Mahatya. In this matter, first mistake is belonged to the person who said about Gita Mahatya. But really the teachers did not say for not misleading the people. They said only for the good. But, unfortunately it misled the People.

In that same method some elders created illusionary desires such as recitation of Gita is needed for fulfilling the mundane matters. They told that each verse was a mantra, if such verse was read like the mantra such work was fulfilled. They even told that this disease may be cured by reciting this verse and by reciting another verse they would win the litigation in the court. Some said that for attaining progeny one verse was useful and another verse was useful for attaining the money. We told them that Gita was not for the mundane matters, it was only for knowing the wisdom, but they said to me that Sri Krishna said the wisdom to only Arjuna, but not for us. We advised them what Arjuna was heard is also useful for us. Owing to knowing wisdom liberation can be attained. For this they replied that elders did not say liberation could be attained from this. Elders said that desires were fulfilled by reciting this verse. Now I have litigation in the court. So I am reciting the verse daily for fulfilling that court work. Like this, Gita Mahatya made the people near to the Gita, but it made them far away from the meaning of Gita.

Those who have known about the Gita as it has glory are worshipping the book and reciting the verses. But they are not coming near to the wisdom of Gita. I wish the readers of Gita from now onwards to understand that Sri Krishna told the Gita not only to Arjuna, but also to us and read it with the meaning by understanding. The learned must be understood the Gita, without reading the Gita Mahatya. Gita should not be read with intention of fulfilling the mundane matters. It should be read without desiring the results. It should be known that Gita doesn't have any relation with the Gita Mahatya, Gita is bound to the science but Gita mahatya is not bound to the science. It is only epic. By analyzing that, a question may arise whether Kurukshetra is Dharmakshetra. Gita took birth in the battlefield. We all knew why war was occurred. Really, it was occurred due to gambling. That war had happened in the Kurukshetra. That kurukshetra was called DharmaKshetra. Now the question is really whether Kurukshetra is Dharmakshetra. Let us look into that.

In the world, naturally Justice differentially exists at the poor and at the rich. If poor had done a minor mistake, he was propagated as bad person. At a village if rich man had done that same

mistake, he was supported. If a poor person adopts illicit connections with woman in a village, the people abuse him, whereas if a rich person adopts similar relationship with the same people admire his masculine character and support the same deed. Likewise, at several places several types of mistakes are pointed out differently towards the rich and the poor. I knew a person, who had lost all his valuables and assets while gambling and people had abused his character. The same people have appraised the character of Dharmaraju, who had placed a bet of his wife and assets and lost them in the gamble. Let you see the disparity between the rich and the poor.

Dharmaraju, having lost his wealth, kingdom, brothers and even his wife, for regaining them at last he resorted to wage war of Kurukshetra, which is in the Panjab state now. It can be said that in that place righteousness doesn't exist even now or in that time. Now this place is big town. In that place cheating, riots, murders are happening like many places. The Sikh community had been demanding a separate statehood. It had turned violent and in that process several men were dead. The Kurukshetra war fought for the land. Thus calling the blood soaked land of Kurukshetra in the history of India as a Dharmakshetra is not justified.

Lord Krishna had never called the Kurukshetra as Dharmakshetra. If someone calls it so, he has to put a question whether the name is worthy to that place or not by thinking over. We have to know what Dharma is. When Dharma is known as such, only we know the details of it is whether Dharmakshetra or not. Besides, for knowing the Bhagavad-Gita first, Dharmas must be known somewhat. Then only it can be possible to recognize the Bhagavan said verses that are united to Dharmas and the unrighteous verses that were told by men.

On one occasion, in the meeting of Judges addressed by a Minister, the Minister called upon the law enforcing representatives to abide by the principles of Justice, without surrendering to ill favours and should be duty bound to protect the Dharmas. Here the Minister without recounting the difference between the Dharmas and Justice, called upon the Judges as saviors of Dharmas. Similarly so many people think that Justice and Dharma is one and using the word Dharma in the context of the word Justice is used. This is the misapprehension of people. But even the Swamis think that wisdom and morality is one and so they say the morality in the context of where wisdom is told. As the people did not know the disparity between the Justice and Dharma, but even Swamis do not know the disparity between the wisdom and morality.

Justice and morality are one kind but the wisdom and Dharmas are another kind. The justice and morality are mundane related but the wisdom and Dharmas are related to Paramatma. As the morality unites to the Justice, but the wisdom unites to the Dharma. If morality is practiced it is lawful. If immorality is practiced it is unlawful. If wisdom is practiced it is righteous (Dharma). If wisdom is not practiced it is unrighteous (Adharma). According to the practice of morality and Justice, merit comes. According to the practice of immorality and injustice sin comes. Similarly, in accordance with the practice of wisdom and Dharma, karma like merit and sin is destroyed.

Morality indicates the conduct of man in the world and made him practise good conduct. Justice and injustice are depended on the conduct of man. If conduct is good it is called Justice and the conduct is not good it is called injustice. Similarly wisdom indicates the limitations of man in spirituality and changes him to Yogi. The Dharma and Adharma is depended on the practice of wisdom. As the justice is related to the external practice of man, but the Dharma is depended on the inner feelings of man. In the inner practice of Dharma it will be appeared externally as immorality and injustice. So, even Sri Krishna had appeared to some people as man of untruth or wicked man in the external world despite the Dharmas were taught by him.

Really we can't recognize those who stand in front of us without knowing the morality and justice, wisdom and Dharma. If we know mere the morality and Justice, then we can't say about the state of men in the world by recognizing him. But in the Yoga path we can't say who are attained how much state. Men in the world may recognize the morality and Justice in the world, but it is very difficult to recognize the wisdom and Dharma. So, nowadays even many swamis did not recognize the wisdom and the Dharmas. But they hold the morality by thinking that it is wisdom. They teach the people to practise the meritorious works and thinks that it is the practice of wisdom. But they are not able to reveal the wisdom, which destroys the sin and merit. So many people think that morality is wisdom and Justice is Dharma. We hear oftenly that in the court Judges are called men of Dharma and their chair is the chair of Dharma.

Though man is doing many meritorious works, and says about those actions that he is doing many Dharmas yet he doesn't know about Dharma as it exists separately. We can grasp that in the context of doing charity, which is moral he says that he is doing Dharma. Let us think that a man has done charity by giving a ceiling fan in the temple. On the fan, the name of donor was written as such the Dharma of man. But it was not written as such the charity of man. It is absurd by writing the word Dharma despite he has done charity. At last the ignorance is spread in every man and even the beggar asks us to do Dharma instead of charity. It can be understood that from the rich to beggar have not known the Dharma. Even the swamis are saying moral words which accrue the merit, so it can be understood that Dharma doesn't have recognition in the world.

If we see in accordance with the details of Dharma and Adharma, Kurukshetra is not at all the Dharmakshetra. It is not right by calling that fighting place which was associated with immorality and injustice as Dharmakshetra. On those days, the Kauravas and Pandavas fought each other by defying the battle norms and killed each other by deceit means. Then how can this blood-wetted land be called a Dharmakshetra? If it is Dharmakshetra, many places like Rayalaseema districts in the Andhra Pradesh are inhabited by egoistic factionalism, hence they can also be called Dharmakshetra.

Dharma is reasonably practicable. It is useful only for men. So we can call men Dharmapara, who is practising Dharma or Adharmapara, who is practising Adharma. But by calling the land which is unconscious as Dharmakshetra is absurd. According to science each thing has its own Dharma. According to the Brahma Vidya Shastra, God has his own Dharma. If the Dharmas of God are practised, man converts to God. Man is the Jeevatma, who came out from the Paramatma. If Jeevatma has practised its own Dharma that is Paramatma Dharma, again it reaches the Paramatma. Despite Air and water are different, but water took birth from the Air. So water again converts to Air. An experiment is needed for converting the water to Air. Similarly, Yoga is needed for converting the Jeevatma to Paramatma. As the scientists revealed the manner for converting the water to Air, Bhagavan Krishna revealed manner of Yoga for converting the Jeevatma to Paramatma. As the scientists revealed the methods in the experiment, Sri Krishna revealed the methods in the Yoga. Those methods are in the Gita. Water converts to Air is bound to the science. Similarly Jeevatma converts to Paramatma is bound the science.

Sri Krishna played the role as charioteer in war between the Kauravas and Pandavas. At the beginning of war, under the influence of his love and affection, Arjuna was baffled to fight with his near and dear ones and felt that killing of them would be a sinful act. At this juncture Krishna told Arjuna to fight like a warrior and defeat them, lest he should be called a timid. Those mundane words didn't impact on Arjuna, who kept on repeating his unwillingness to wage war. Arjuna had requested Krishna to command him what should be done by taking him as a disciple as he was in the confused state, then Sri Krishna utilized the occasion for imparting the discourse of Gita to Arjuna. If

anything is gained when need arises, it will be value. We do not count that thing when there is no need. Similarly if Gita is taught when Arjuna needs then it will be value. If Krishna taught the wisdom when Arjuna didn't need, even Arjuna, who conquered the sleep might be yawning to sleep without hearing, so Krishna did not teach until Arjuna asked him. Now even man until he knows the necessity of Gita though we teach about the Gita yet he doesn't know.

Whenever we fear of sin like Arjuna, we need for Gita. Now men don't fear for sin but only fear for the distresses. So they do not need what Krishna had taught. They always think about the ways for averting the distresses but do not think to eliminate the sin which is caused for the distress. They are searching contrivances of remedial measures for the distresses without thinking about the sin which is caused for distresses. At that time, those who showed the way by revealing the reasons for distresses are the Gurus. Nowadays even the Gurus say to do the circumambulation or do such Yajnas or do charities or worship for removal of distress. So man is doing either sacrifice or charity or paying obeisance for temporary relief. They do not understand the importance of Gita. If anywhere Gita is read they are reading with intention of getting gain only, but they are not reading with intention of knowing wisdom and through the wisdom liberation is attained by removing karma. In some villages Gita is propagated very much. The temples of Gita were constructed, but in that place also people are going only to hear the Gita and don't grasp the essence in it.

Even like this period in some places some people are there to think about the Gita as what Gita is and what the essence in it is. They search for the real form of Gita as they are seen many misgivings in the Gita. This Gita has come out for those who are eager for knowing the real form of Gita. I hope **Bhagavad-Gita of Trait doctrine goes** forward by revealing so many secrets to those.

In the body of man the renowned dispositions are Kama, Krodha, Lobha, Moha, Mada and Matsara, it means desire, anger, avarice, selfishness, pride and envy respectively. Every man is moved by such dispositions for doing the works. On the earth, every living thing is doing actions by the dispositions. According to this method, the disposition like Moha (longing desire) instigated Arjuna that he should not fight war. First the desire and anger instigated Arjuna to wage war. Then he thought "how I would kill these as these are related to me by the Moha guna". Like this every Jeeva gets disturbances among the dispositions. Sri Krishna had taught Gita, when Arjuna got a will that sin might come by killing these through the Moha guna.

Though man gets disturbances like Arjuna by thinking that sin might come, yet immediately Guru like Krishna is not available to them for teaching, so man has been sinking in the disturbance. Every man gets distress from the dispositions like Arjuna. If one disposition drags one side, another disposition drags to the other side. Man doesn't get peace as he is entangled in the dispositions. So Gita of Krishna is needed for not only to Arjuna, but also to every living thing that have dispositions. Don't think that Krishna taught the Gita only to Arjuna. Every man should read the Gita as it is taught to him and it is applicable to everyone who is entangled in the effect of dispositions. Let you read the Gita with the meaning as Krishna taught the Gita to you.

Bhagavad -Gita had begun with the word of Bhagavan. Why the word of Krishna was called the saying of Bhagavan? Some persons may get doubt why the sayings of Sri Krishna are termed as Bhagavan Vuvacha instead of terming it as the Krishna Vuvacha. To clarify this doubt, Krishna was not an ordinary person. He had not born like any other ordinary person. On the basis of what power the universe stands, on the basis of what power the Sun, Moon and other planets are revolving in their cosmic axis, what power stands as divine by existing as lord of every atom, and what power exists as lord of all religions on the earth that power manifested as Sri Krishna. Having taken birth from Bhagam (female genital organ) Lord Krishna is called Bhagavan.

A question arises if that is so, all of us has also taken birth from the bhagam of mother in similar way, hence are we all Bhagavans? But here truth, which is not known to all, is **we are all not taken birth from the Bhagam**. This word astonishes all of us. If we know the truth there is astonishment. Our bodies are taken birth from the Bhagam. But we the Jeevatmas are not taken birth. After the infant body came out from the Bhagam, for a while or some minutes later, we are reaching into the body of infant by leaving another body. The Jeeva, who died in a place is coming out along the dispositions with merit and sin and enters the new body which is ready and fixed. But the Paramatma who is omnipresent doesn't move like us to another place by leaving the body in one place. When he thinks for revealing the dharmas by wearing the body, as he spread all over the fetus, womb and the body of women, so he takes birth in the infant body with alive. So he is only Bhagavan. He is omnipresent. He is entire, so he can take birth without any others involvement.

If Paramatma, who is self-existent wishes to take birth as a man, male semen doesn't need for forming the infant body. So the omnipresent can take birth from the virgin also. Khud means he who himself takes birth. The living body of Paramatma, who is Khuda, was named as Sri Krishna. So Sri Krishna was Bhagavan. What he told is the Bhagavad- Gita.

Bhagavan said in the Gita that when unrighteousness prevailed in men he would manifest for revealing the Dharmas. According to that word, Bhagavan took birth in the end of Dwapara Yuga, when dharmas were endangered and adharma were aroused. Here some persons may get doubts. At the end of Dwapara Age the great men like Vyasa and Bhishma existed. Were the dharmas endangered at that time? For this reply is! On those days the Penance, the Sacrifices and vows were many. Despite the people had the devotion, yet they did not know the real dharmas they externally worshipped the deities. They didn't have inner spirituality. So many saints were there, but they put their sight on the demy-gods for attaining something and they did not know about the Yoga. Even the great saints didn't know manners of without attaching to any karma except doing good actions for getting merit.

At that time of Bhagavan took birth, except morality and Justice, wisdom and dharma was not known. What Bhagavan told is the Gita. But man was unable to see the spiritual form in the boundary, which was drawn by the Bhagavan with blindness like ignorance. He is not able to recognize it as it is dharma. Some men in the name of Gurus started to teach it as the spirituality but Maya took them in its possession and made them teach the adharma by deluding them as teaching the dharma. As the Maya was created by the Paramatma, but its duty is teaching against the Paramatma. So, it is immersed in the dispositions of man without recognizing by anyone. It is easily attracting men towards her. It deluded even the Gurus by not recognizing the dharmas of Paramatma or manners of Paramatma and made them by thinking with delusion that their teaching is the wisdom of Paramatma. So, it can be said that many great men, who were in the spiritual line were deviated from the way of Paramatma by going along the side track.

Even those who are aware of Dharmas are erring under the influence of Maya. Thus the Maya has been provoking the masters to mislead the people with errant discourses. Let us see for example that a saint who is delivering a speech at the celebration of hundredth day of a movie where he thus spoke "The director of the film is a great Yogi who made the film with total penance. His penance for making the movie should indeed be acclaimed". Here the toil of director is compared to penance but also made him a great Yogi. We can notice from these words that Yogi and Penance are a single entity. This is just an instance let us see at another. A religious head (Swamiji) is invited by the people of a town. To acknowledge the same, an invitation was published for inviting the people to the event. The publisher of the invitation happens to be well acquainted with the spiritual aspects and the informative matter ran as " *After attaining perfection by doing 12- years penance at the*

burial ground , His Holiness Sri Sri Bala Bharati Yogi has consented to visit the town. All devotees are requested avail yourselves of this rare opportunity and seek their blessings”.

The point to be noticed here is that a person who had exclusively spent 12 long years in doing penance that too reckoned as Yogi i.e., a person who is performing penance termed as Yogi. Though the person who prepared the invitation possesses the knowledge of truth, yet he could not able to know the disparity between the Penance and Yoga. By calling a person who did penance as Yogi and calling a Yogi as Tapasvi , results in dharmas of God are endangered in the Bhagavad- Gita. When dharmas were endangered, though God descended for protecting the Dharmas and had told “ **Tapasvi bhyodhiko Yogi** “ , yet people do not know the greatness of Yoga by thinking that Tapasvi and the Yogi is the same is a big blunder. Is it not an act much against the Dharma of God? Are we not threatening to the dharma of God without giving credence to the word of God?

Unable to recognize even the small aspects of wisdom, it is astonishing that even the great Swamis are also mistaken. Still today, 90 % people do not know the difference of Tapasvi and the Yogi. Even the epics are describing the penance and Yoga is one. It was so written in the books that a Sage was deeply engrossed in the penance in the woods. Then Lord Indra was fascinated by the steadfastness of sage in the Yoga and showed his manifested form. In another book, it was written that Lord Brahma manifested in front of king who did Yoga. These writings and preachings exist quite contrary to the 46th verse quoted in the Atma Samyamana Yoga of Bhagavad –Gita “ **Tapasvi byodhiko Yogi** “. The character of Maya itself provokes even the wise men to speak against the word of God. Hence we should follow the Shastras and walk in the way of wisdom. Else, we should be deviated from the way.

Nowadays, so many persons are reputed as Gurus. If we see the distinguished Gurus who teach about Atma by leaving the Gurus, who teach epic stories like Bharata, Bhagavata and Ramayana, Maya has worked on them. For example, Advaita and Dvaita doctrine was propagated by the reputed Gurus. Those who are reputed as Gurus and lords of Peethas did not agree with the doctrine of each other. The followers of Advaita doctrine (non-duality) condemn the Dvaita doctrine and the followers of Dvaita doctrine (duality) condemn the Advaita doctrine. If the doctrine of one is correct the doctrine of other should be incorrect. Maya has worked on those Gurus who established the doctrine.

The Siddanta (doctrine) never be changed and never be untrue. Siddi means that is attained. That is gained. It can be experienced. One who reveals the matter which comes to experience is Siddanti. Shastra is associated with the charter. The Siddanta (doctrine) and charter is one. In previous days one who reveals the Shastra is called Shastri. One who reveals the Siddanta is called Siddanti. The Siddanta is the combination of small acts (shasanam). According to this spiritual science should be the doctrine with the charter as it is the great education than any education. The renowned world teachers like Sankaracharya and Madvacharya propagated Advaita and Dvaita doctrines respectively. Since these doctrines are contrary to each other, what true is and what untrue is have to be keenly examined. For knowing the differences between realistic and unrealistic facts, we must be taken note before comparing the actual discourse of **Bhagavad- Gita that is said by Bhagavan.**

The Bhagavad- Gita is the standard book to the Brahma Vidya Shastra (The science of Atma and Paramatma). It is associated with the scientific bound doctrines. The Advaita philosophy which describes Paramatma is one without the existence of dual like Paramatma and Jeevatma and the Dvaita philosophy which describes dual like Paramatma and Jeevatma exists. If we see according to the Bhagavad-Gita , these two doctrines are deviated from the Gita. It can be understood that these

are not right doctrines. If we look into it by keeping the Bhagavad-Gita as standard, both doctrines like Advaita and Dvaita that were told by the gurus like men are not bound to the reason. If we examine the Dvaita doctrine, how far it is true by saying that a tree exists on the earth without the roots, that much truth is in the doctrine. Similarly if we examine the Advaita doctrine, how far it is true by saying that a tree exists without existence of earth and roots that much truth is in that doctrine. It can be known that these two doctrines are not scientific and not bound to reason.

For saying about these two doctrines are unscientific and unreasonable, the 16th and 17th verse in Purushottama Prapti Yoga chapter of Gita are the basis. These two verses strike off both Advaita and Dvaita doctrine in single stroke. These two verses teach the real spiritual doctrine, the Traita doctrine. Apart the two verses, the whole essence of Gita is preached on the basis of the Traita doctrine.

In the Kali Age Dvaita and Advaita doctrines came out, but in the end of Dwapara Age Traita doctrine was preached by the Bhagavan. Yet, Traitha doctrine was not understood by the effect of Maya. The Dvaita and Advaita doctrines came out by the effect of Maya. Still on the earth, Sankaracharya and Madvacharya succession of Guru Peethas exist. ***But the preachers of Traita or the name of Traita did not exist. Under such circumstances, we are fortunate to see the evolution of Traita doctrine. The Bhagavad-Gita is in accordance with the Traita doctrine and Traita is in accordance with the Bhagavad- Gita.*** Let us now describe something about the new principles of the Traita doctrine.

The Advaita doctrine profess that there is no secondary existence apart from the Paramatma, but Dvaita preaches the existence of Paramatma and Jeevatma. The Traita doctrine reveals about the three including Atma that is in between Paramatma and Jeevatma. Just as the prominence of the roots exist in between the tree and the earth, Atma also exists as prominent in between the Paramatma and Jeevatma. Paramatma is omnipresent and endless. Atma spreads all over the body and makes Jeeva lead the life, who stays in one place. As no tree exists without roots, Jeevatma also can't exist without Atma.

As the roots are associated with the existence of tree on the earth by giving necessary help for its growth similarly wherever Jeevatma exists, Atma associates with Jeevatma as the basis and makes Jeevatma lead the life. ***In the world there is no spirituality without the Paramatma, Atma and Jeevatma. Describing these instances in the Gita, the Kshara Purusha (mortal) is compared to Jeevatma, Akshara Purusha (immortal) is compared to Atma and the supreme soul Purushottama is compared to Paramatma. Both Atma and Jeevatma are closely knitted and are co-existent. Paramatma exists beyond the Jeevatma and Paramatma and is called Purushottama.***

Lord Krishna (Paramatma) illustrates this aspect in the science of Brahma vidya through the Gita discourse. But in order to remain in the minds of mankind, three lines of Jeevatma, Atma and Paramatma have been stamped in the palm of every human. These three important lines are formed in every person's palm. Among the three, two lines are extended together to meet at an end. But we can notice that the third line that is above to these two lines exist separately. The two lines that are united represent Atma and Jeevatma. But the above line represents the Paramatma. Though these lines are visibly seen in every human palm, yet even Gurus didn't notice it. So it can be understood that the negative effect of Maya is more.

At the beginning of creation Paramatma kept the secret of three Atmas in the palm of man. In the end of Dwapara Yuga Age, he told this matter in the Gita. As the human beings are unable to understand the truth either through the impressions on the palm or by oral expressions, a Eswara

linga was placed in the temples for representing the Purusha. As explained in the Gita, ***in every living thing Purusha exists as three parts like Jeevatma, Atma and Paramatma and to symbolize the same, three lines of sacred ash are drawn on the linga. The lingas were placed in Eswara temple to indicate the concept of three Atmas.***

But gradually Adharma eclipsed the dharma. At last the temple of Eswara is counted as temple of Sankara, who wears the serpent around the neck. The meaning of Eswara that means the lord of Universe has slowly erased and contrary to it the word Sankara prevailed. In the early days, Eswara temple was pure with the only linga. Some time later at the side of linga Goddess Parvati and at the opposite of linga Nandi statue were consecrated. By and by slowly the Eswara temple has converted to a temple of Sankara and became temple of Shaivas (followers of Siva). However to preserve the changed traditional importance of three lines of Atmas, some wise elders have resolved to implement a procedure. That is, at every dawn one should see his own palm immediately when he wakes up without looking at others.

It was presumed that by seeing three lines in the palm at least one time the people would think the visible three lines on their palms. If this tradition still persists anywhere, yet the possibility of knowing the truth is remote. However three lines have been so arranged in the palm by the Paramatma that three Atmas subsist in the palm of man and entire Universe including the Vaikunta is in the palm. Paramatma arranged three lines in the palm of man with the meaning of even the Traita doctrine is available in the palm thereby imparting the fact that any person from any religion is within his acceptable principles.

We reveal that three lines in the palm are three Atmas in the body and these Atmas are called Traita and this concept of Traita is preached through the Traita Siddanta Bhagavad- Gita. Traita doctrine reveals chiefly about the details of three Atmas. The readers may feel newness about the Traita and three Atmas. So, there is need for reading “*An introduction to Gita*” before reading the Gita. We can't make friendship with a new person or can't meet him and greet him without a mediator, who is familiar with the new person. Unless the mediator is intelligent and well aware of the mental and moral qualities of the new person he cannot appraise us to enable for making our own assessment of the new person. Then one can acquaint and behave freely with the new person.

Similarly before intending to know the essence of “*Traita Siddanta Bhagavad-Gita*” one has to initially familiarize with “*An introduction to Gita*”. Only after such introduction, the new Traita Siddanta Bhagavad- Gita can be understood. This introduction of Gita can surely make you understand the Traita Siddanta. After going through the book an introduction to Gita, we earnestly wish that you can easily follow the ***Traita Siddanta Bhagavad- Gita*** which is written by me.

First Chapter

Sankhya Yoga

(1)Verse! 11: Asochya nanvasochastvam prajnavadamscha bhashase!
Gatasoo nagata sooncha nanu sochanti Panditah! (Prakruti, Paramatma)

Meaning : You are lamenting for those not worthy of grief; yet you are speaking like an intellectual. The learned neither laments for the movable nor the immovable.

Description : Here distinctly using the sentence “lamenting for those not worthy of grief “ indirectly reveals that we have to lament for another thing. Here we have to ponder, which are lamentable and which are not lamentable. For not lamenting about those means don’t bother that is said in the same verse “Gata soo nagata sooncha “. It means you are lamenting for those, which have Gati (motion) and which do not have Gati. Then we can understand easily that we have to lament for other than that have either motion or without have motion. Man has to know which have motion, which have motionless? Which exists other than that have motion or motionless? We have to lament for the third one that is a universal consciousness.

There are many interpretations for Gata. Those interpretations are 1) Departure 2) Manner. 3) Way. 4) Place. 5) Basis. 6) Travel. 7) Contrivance. 8) Motion. In this context, if we take the word motion as the physical meaning, then Sri Krishna’s real meaning of that word can be unfolded. According to this, living things that have motion with body and motionless things are also in the world. The elders who knew the wisdom has named it as Prakruti consisting of men, animals, creatures and motionless things. There is another one, other than this Prakruti. That is God.

Arjuna lamented for men who were in Prakruti and did not lament for the God, who is beyond the Prakruti. So, Sri Krishna warned Arjuna that you were lamenting for those that should not be lamented. Not only Arjuna of that time, but also man always spends in the five sensuous objects of nature. He uses his acquired knowledge for exploring about the objects of nature. So, Sri Krishna warned Arjuna that you were talking by using your intelligence for the matter of nature. Hence we are not using our intelligence to realize God. Jnani doesn’t lament either for things or living things in the nature, but only grieves and ponders for God.

Bhagavan indicated in the 1st verse that the entire visible living things are the Prakruti, but an invisible essence exists. He further indicated that we are daily lamenting and thinking for the matters of the Prakruti but not for the matters of spirituality. The learned does not worry for the movable and immovable Prakruti. In the same way you are using your intelligence for the movable and immovable things. Bhagavan revealed that it is not the right way. He revealed in the 1st verse that by dividing into two parts like lamentable things and not lamentable things is a great peculiarity. The specialty in the first verse is it indicates our intelligence should not be used towards the Prakruti and should be used only towards the Paramatma.

(Here the meaning of this verse, which is written by me, has difference with the meaning of the verse in other Gita commentaries. In their Gita commentary, they said only about the living men and about the dead, but according to my theme, all about Prakruti consist of movable, immovable, lifeless and living is said. If we disclose that learned never laments about the living or the dead, some persons may say “We don’t have any concern about them. Our concern is only for money.

Though how the living exists yet it doesn't bother us. If they eat tasteless food it doesn't matter. But money should not be expended. If they suffer from the disease, it doesn't matter. We don't bother about him. My concern is if we go to the hospital money may be expended ".

They won't bother about the deceased relatives, but concern only for money and gold. Are they called Jnanis? He won't bother for his wife who is forced by another one. If anyone murders his son, he won't complaint for justice because of any need may arise for spending money. According to the meaning of other Gita commentaries these are called Jnanis. If we ponder about whether it is true or not, he is not Jnani, he only desires for money and gold. So up to now, all the explanations on Gita are not correct.)

The Jnani doesn't lament either for the dead or living is wrong. Sri Krishna didn't say like that. If he said about only men, the miser who thinks about money without thinking about the living or the dead is also called Jnani. In this verse if we observe closely, Jnani doesn't lament for movable and immovable Prakruti and only thinks for God. Thus far, some persons may think that the meaning of this verse is written differently from all.

Some persons may ask us is it right to deny the Gita commentaries written by Yogis and heads of Mutts? But truth is like a spark of fire. It can be opened at any time. My duty is to reveal the hidden truths of not only Bhagavad-Gita, but also wisdom of any religion. In this work, the meaning of the succeeding verses might be changed. It is written in accordance with the theory of Traitha and be counted according to the rules of science. This verse and next verse won't facilitate to remain the questions for asking and give answers to all.

As we already said before that every verse should be seen according to four principles. I like to remind them once more. 1) Is the reading of verse said about to whom? Is it to Jeevatma, Atma, Paramtma or Prakruti? 2) Is the reading of verse related to Brahma Yoga or Karma Yoga? 3) Is the reading verse is meant for formless God (Nirakara) or human form (Sakara) and about whom it was told? 4) Is it bound to the principles of Shastra or not? We are writing only the verses, which are bound to the principles of Shastra. We leave the verses which are not bound to the Shastra. So you have to notice only three principles. We have disclosed it by putting in brackets for your understanding for which the verse is intended. So, every one has to notice about, which is in the bracket.

(1)Verse! 12: Natvevaham jatu nasam natvam neme janadhipah!

Na chaiva Na bhavisyama sarve vaya matah param!

(Jeevatma)

Meaning : Never was there a time when I did not exist. You always exist. The kings always exist. Never shall we cease to exist in the future.

Description : Are you anguishing about living things that are to be perished? No one goes ever without their existence. The living including you and me, and the kings will leave one day is untrue. A question may arise when Bhagavan said that we would live forever. We would live for some time and die. So, how can we say that we shall live eternally and we shall not exist is untrue? Its meaning is in the next verse.

(1)Verse! 13: Dehinosmin yatha dehe kaumaram yauvanam jara!

Tatha dehantarapraoptir dhira statra na muhyati!

(Jeevatma)

Meaning : The Dehi (embodied soul) gets childhood, youth, Kaumara (age between youth and old age) and old age in the body in an order. Likewise death happens by leaving the body.

Description : One who lives in the physical body is called Dehi. In a body three Atmas exist. They are

1) Jeevatma 2) Atma 3) Paramatma. We have to understand according to the context of verse, and should not be interpreted to one another. In so many published Gita commentaries, the commentators didn't think that this verse is said to Jeevatma, but they said by using the word Atma, where the word dehi is mentioned. They did not look into the verse deeply whether the word Dehi was used to Jeevatma (1st Atma) or Atma (2nd Atma) or Paramatma (3rd Atma). To avoid the mistakes, what is in the verse is put in bracket at the end of verse to recognize the verse. . Arjuna asked Sri Krishna about the fate of men called Jeevatmas. He never asked about the Divine Atma. Thus this verse is said to describe the Jeevatma. After Jeevatma enters a body, that grows from the childhood to youth, Kaumara (maturity age) and withers at old age. But Jeevatma never increases nor decreases. Increasing of age is to the body alone.

Let us think that we have a car. We can travel in that car so long as its condition is good. After some time car tyres are worn away but not the legs of the traveler. As the traveler replaces the worn away tyre by the new tyre, similarly the bearer of body will enter the new body after disposing of his withered body. Only the physical body undergoes change. But Jeevatma never changes. Jeevatma is eternal and not be affected by the time. But in one birth he may be a poor person and in another birth, he may be a king. He will not exist after leaving the body is untrue. It is a general rule applied to all Jeevatmas. Bhagavan Sri Krishna said "we are all, including you and me never will not be existed". The principle is applicable to Bhagavan also, as he wore the physical as a man. If we see him as a Paramatma, he is eternal as he said.

Here another question arises. If Jeevatma gets wisdom and attains liberation, then its identity as Jeevatma ceases by changing as Paramatma. Thus, Jeevatma is called mortal (Kshara). At the time of liberation, Jeevatma is to be destroyed. What is the significance by saying that he never will not exist? My answer is though the matter in the verse intends to Jeeva, yet the matter is applicable to those who are ignorant only. This matter is said about common living Jeevas only, but not about other matter. Bhagavan removed Arjuna's doubt by saying that during change of body, Jeevatma never be destroyed like the physical body. This is described the state of Jeevatma, when body is destroyed at the time of change of body. Next verse describes when Karma is destroyed, Jeevatma is destroyed. So Jeevatma is called mortal (Kshara).

We can understand from this verse that it intends to say only about Jeevatma among the three Atmas and he is somewhere after leaving the body. This verse describes the change of Jeevatma at the time of leaving the body only, but not at cessation of Karmas. Besides, it must be known that this verse is only for Jeevatma and not for Atma. Though we know the fact that a person who left only his physical body is not be destroyed after crossing the four stages of body growth, yet we regret for his permanent disappearance for some time. Bhagavan again said in another verse like this.

1) Verse! 14 : *Matra sparsastu Kaunteya! Sitosna sukha dukkhadah!*

Agamaapayino nityastan stitiksasva Bharata!

(Jeevatma)

Meaning : Arjuna, only by the interaction of five Tanmatras man gets cold, heat, pleasure and pain. These things are temporarily appearing and disappearing; therefore try to tolerate them.

Description : The five senses of perception (Jnanendriyas) have their own powers. These powers are called Tanmatras. For example, eye is one among the Jnanendriyas. Though eye is in all lives yet range of vision is different. The external eye appears to all. But its power is called the vision or Tanmatra, but it is not appearing. Though eye appears yet vision doesn't appear. It means eye and vision are different. Despite others ear appear to us, we can't say how much power of hearing he has and

whether he is deaf or not. The senses of perception are 1) Eye 2) Nose 3) Ear 4) Tongue 5) Skin. These have subtle rudiments called Tanmatras. They are 1) Vision 2) Smell 3) Sound 4) Taste 5) Touch. By this tanmatras, Jeeva knows the outward objects. Owing to this, he feels happiness and pain. The embodied soul, though whatever religion and race he belongs, yet it gets cold, heat, pleasure and pain due to Tanmatras only.

Let us take an example. When one man talks with his wife he relates to the tanmatra of sound. When he sees her he relates to tanmatra of vision. If she dies, he gets grief by the influence of Tanmatras. After some time these Tanmatras unite to the different objects and give happiness and pain of that object. So he gradually forgets the previous grief relating to death of her wife. Tanmatras always gives happiness and pain on the outward objects. So any happiness and pain will not be permanent and changes will naturally happen in course of time. If the dearest of us die, the grief is also temporary. If a son is born to us that happiness is also for some time only. In this verse, Bhagavan Krishna said that “ Seetoshna sukha dukkhada agamapayina anityah “. According to this cold, heat, happiness and pain are transitory that come and go. Due to existence of tanmatras like this temporary happiness and distress are occurred to any one. At that time we have to tolerate either without rejoicing for temporal happiness or without feeling the pain. Therefore, even Jnani has to bear happiness and suffer pain. One who doesn't feel any grief by toleration is called ablest person. Next verse reveals for which he is able.

(1)Verse! 15: Yam hi na vyathayam tyete purusham purusharshabha!
Sama dukkha sukham dhiram so amrutatvaya kalpate! (Jeevatma)

Meaning : The person who doesn't differentiate happiness and pain and doesn't worry with those is certainly eligible for liberation.

Description : Though cold and heat, pleasure and pain occurs, yet he has to tolerate it. Owing to practice of tolerance, the interaction of Tanmatras that are vision, touch, smell, taste and the connection of sound ceases. Likewise, if he accustoms without having any relation with tanmatras and used to practice of Brahma Yoga, he deserves for union with immortal Paramatma.

(1)Verse! 16: Nasato Vidyate bhavo nabhavo vidyate satah!
Ubhayorapi dristo anta stvanayo statta darsibhih! (Atma)

Meaning : Atma never be destroyed as it is existent (sattu). Body is nonexistent (Asattu), so it must be destroyed. Those who have realized Atma have known the destined manners of both.

Description : In our body, not only Jeevatma, but also Atma exists. That is imperishable. Where Atma exists in the body there the perishable Jeevatma also exists. Though Jeevatma is not destroyed while changing the body, yet ultimately it merges with Paramatma (Release from the prison of the body) and loses its identity. Thus Jeevatma is called Kshara. Unlike Jeevatma, Atma equally spread over all bodies and not be perished. Thus it is called Akshara. The immortal Atma has spread over the bodies of lives and resides in the head by transmitting its power through the nerves. This power of Atma is essential for working of all parts of the body. As electric power is needed for running the lights and fans, the power of consciousness of Atma is essential for working of the parts of body. Without consciousness of Atma, there is no living body on the earth. The power of Atma is inevitably necessary to Jeeva for experience of both happiness and pain and working of inner and external organs of body.

The essence in all the bodies is the power of consciousness of Atma. Thus Atma is called the existent (sattu). If Atma leaves the body, there is no existent. Then body is called non-existent. In every living thing including Cow, elephant, mosquito and man have the same existent, which is called

Atma. When it spreads over the body, all organs work well. If that existent does not transmit its consciousness to hand of someone, then his hand is paralyzed. Eventually the word Sattu is corrupted and pronounced as Sachchu and its meaning is paralyzed. Those who called the word "sachchu" when the organ paralyzed, must know that the power of Atma has withdrawn from that organ. The body of any man irrespective of his religion doesn't work without power of Atma. Though we make differences about religion, yet Sattu (existent) is same and equal in all living things. Let us think that Sattu has gone in the body of cow. In olden days elders called the sattu of cow had left the body. Now we call that cow is dead. No one has been thinking about the Sattu (existent). It is called Atma.

Atma, which is called Sattu, has a principle. Where Jeevatma exists, there Atma exists. When Jeevatma leaves the body, Atma also leaves the body. When Jeevatma enters the body, Atma also enters the body. So, Atma along with Jeevatma leaves the body in the death and enters the new body at birth along with Jeevatma. The dead body doesn't have any movements. The body, which doesn't have self-consciousness, is called Asattu (non-existent). Atma is self conscious. So it is called Sattu (existent). Those who know about Atma can understand that the non-existent bodies, which do not have consciousness, are destroyed and Atma, which is existent, is never destroyed.

It is like a lamp to all bodies. Some exercise authority over people as a minister, Inspector of police and collector by the power of existent. The police officer who holds a lathi becomes pride by not knowing the power of existent, which is in him. Judge writes the judgment by the power of Atma alone. Jesus knew Atma and Jeevatma completely. One day Jesus stood in front of a Judge as a culprit. Judge said to Jesus "what I have said would be executed as a law". Then Jesus replied "you would not have any authority over me unless it was given to you by God". This means that no one is independent and a superior authority exists that is Atma (Sattu) alone. Succeeding verse describes about Paramatma.

(1)Verse! 17: *Avinasi tu tadviddi yena sarva midam tatam!*
Vinasa mavayaya syasya na kaschi tkartu marhati! (Paramatma)

Meaning : Imperishable Paramatma pervades the world and immerses in it. It is in the body also. No one is able to destroy the imperishable soul.

Description : Atma resides in the body along with Jeevatma. Paramatma is in the body. Besides Jeevatma and Atma, Paramatma also is either in the body or out of body. It pervades the universe. It is also in the materials and pervades every atom. There is no different identities other than Paramatma in the universe. No one kills the Paramatma, as it is omnipresent. If it is in one place, it could be killed. It doesn't appear to kill. But body could be killed by any one. The pair like Jeevatma and Atma enters the new body after leaving the withered body. But Paramatma doesn't move and spreads over every atom of living or the dead.

(1)Verse! 18: *Anta vanta eme dehah nitya syokta ssareerinah!*
Anasino aprameyasya tasma dyudyasva Bharata! (Atma, Paramatma)

Meaning : The body certainly at any time will be destroyed, which is resided by the eternal Atma and indestructible and imperishable Paramatma, therefore fight, 'oh 'descendent of Bharata.

Description : If we look into the living body, in it Jeevatma, Atma and Paramatma exist. This verse is not said about Jeevatma, and only said about the body, Atma and Paramatma. According to the word "Anta vanta eme deha" means this body is indestructible. Eternal Atma resides in the body, which is perishable. This Atma exists as a severed fragment and exist in all bodies as a portion of

Paramatma. Therefore all Atmas, which exist in the bodies, are one. But Jeevatmas which exist in the bodies are different from one another by the different Karmas. Thus Jeevatmas are many kinds. Though Atmas exist in so many bodies, yet these are all one. If we kill Atma in a body, it can not be killed in all bodies. Thus it can't be destroyed. The succeeding verse describes this extensively.

Paramatma is indestructible. It can't be revealed even by the practice of Yoga. Paramatma is immeasurable and is not known which is residing along with Atma in the body. The body has taken birth from the nature, so it must get destruction. The body gets four stages: childhood, youth; Kaumara (maturity age) and old age. Gradually the body withers and gets destruction. But Atma and Paramatma never changes like the body. So it can't be destroyed. The physical body consists of 10 parts of organs. This physical body changes every minute. Each day time is equal to 12 hours or 720 minutes or 43,200 seconds.

In a body the 10 parts of organs change in subtle form, but this doesn't appear to the physical vision. If we multiply ten by 43,200 seconds of subtle time per day, arrives 4,32,000 seconds. It is called subtle time. In everybody, 4,32,000 changes have been happening per day. So the body becomes old. So many persons don't know that the visible body is indirectly changing in every minute. Some know the truth that the body changes in every minute and ultimately it is to be destroyed. Arjuna was advised to fight and not be cared for the material body. Here we have to pay attention to the duration of 4,32,000 years of Kali Yuga period is equal to the number of changes that occurs in the body every day.

(1) Verse! 19: Ya yenam vetthi hantaram yaschainam manyate hatam!

Ubow tow na vijanito nayam hanti na hanyate!

(Jeevatma)

Meaning : He, who thinks to slay the Jeevatma and he, who thinks that it is to be slain, both do not have wisdom. Jeevatma never dies nor be slain.

Description : This is perhaps the first word of mine in this Age that Jeevatma never dies and not be slain. I think, you have not seen any Bhagavad-Gita that Jeevatma has no death. You may ask a question how can you tell this, which was not told by the elders? For this my reply is, yet there is no Bhagavad-Gita commentary which is divided the Paramatma into three Purushas. This mistake led the entire people to the wrong path. This mistake led them to the aimless travel with doubts and it is not giving any reply. I know these words will hurt so many elders. Though it hurts someone, yet we can't hide the truth. In the matter of wisdom, we should be very careful. Truth must be proclaimed bravely. If we hide the truth, it is a great sin.

Those elders who wrote Gita commentaries couldn't make mistakes intentionally. Maya (illusion) is created by God. It has Divine power. It works more on the preachers, who teach the divine knowledge. The intention of Maya is if preachers are diverted, every one will follow them as it is the right path. I hope, we shall not be caught in the influence of Maya by not denying others advice without being envious and look into by sharpening the intellect for the truth. Here we say, Jeeva has no death and Atma has death is a sensational statement. These are revealed with sufficient proof. These give answers even to the rationalists. I hope, you understand the hidden truths, by giving answers to any question and reveal the new details by removing the ignorance.

In one context, Bhagavan Krishna said that Jeeva is mortal (Kshara) and Atma is immortal (Akshara). But here the statement describes that Atma will be destroyed and Jeeva will not be destroyed. Some persons may ask us whether it is mistaken statement. My answer is! Let us think about an employee, who had worked in a place and transferred to another place. He got many transfers and worked in many places. Here, when the transfer of employee took place, place is changed;

likewise when Jeeva transmigrates from the body at death, it enters another new body. Jeeva's death is like an employee's transfer. As well as employee exists after transfer, Jeeva also exists after death. Though employee gets many transfers and works in many places, yet ultimately he retires from the service. Then his employment ceases after retirement. Like this, Jeeva changes so many bodies and ultimately gets liberation by merging with Paramatma. Then, his identity doesn't exist. Here we have to know the differences between death and destruction. Death is not being destroyed. Destruction is not the death. I say, Jeeva has no death. But I couldn't say Jeeva is to be destroyed. Likewise, Atma could be slain but not be destroyed. We can know from the following paragraph that how Jeevatma can't be slain and Atma can be slain.

If we examine a living body, it consists of so many parts. Each part works its allotted work as a machine. Power is needed for the working of parts of the body. This power is called Kundalini power (spiral power) or Atma power. Atma is centered in the head on spine that spreads all over body through the nerves and made the body work. Therefore Atma spreads over all parts of body. But Jeevatma is in one point in the body. It has no where connection with the body. Jeevatma only enjoys the pleasure and pain. Jeeva gets information through the Intellect (Buddi), which was passed through the Mind as a medium. Mind gets information from the Eye that is working by the power of Atma. Jeeva after receiving information gets sensation of pleasure and pain. Like this, Jeeva only enjoys the objects that are sent by the outward senses of perception like eye, nose, ear, tongue and skin through the Mind as medium to Jeeva via Intellect. Mind is the medium between outward senses and the Jeevatma. If the Mind as a medium doesn't work or extinct, then Jeeva without knowing the outward information resides like in the dark room. Thus if any outward senses doesn't work, Jeeva doesn't know any objects. If Eye is lost, Jeeva doesn't enjoy the visions of pleasure and pain.

The sole cause for the working of outward senses of perception and inward Mind is Atma. We have to know that Jeeva who resides in the centre of head doesn't have any connection with the body. He only gets information from the parts of the body, which are working by the power of Atma. If he is not getting information, then he is equal to a person, who resides in the dark room. For example, one person is drawing the water in a well and pours into canal, while a person, who drinks the water at the bank of a canal, is one furlong away. As the drawer of water is using his power to draw the water, but the drinker of water, either it is salty or non salty is only sitting away.

The drinker sits on the bank in the field for enjoying it though it is salty or not. But the drawer of water won't enjoy and he has power only. Like this, Atma supplies the pleasure and pain like water from the world like well by his power through the senses of body. But Jeevatma resides in the body at one point, like a drinker of water in the field. Drinker can't get water if drawing implements of water and canal do not exist. Here the senses, which are parts of the body, are compared to implements of water drawing and the Mind is compared to canal. The Intellect (Buddi) is compared to the water glass. If any senses and Mind doesn't work, Jeeva doesn't get information.

Only the drawer of water has a chance to fall into the well and die. But the person who sits in the field doesn't have any chance to fall into the well. Thus, if a murder happens, death is only to Atma. Jeevatma never attains death. During the attempt of murder, Jeevatma never gets death and Atma gets death. Let us know descriptively from the following paragraph about the murder of Atma and Jeevatma and self murder of Atma and Jeevatma.

Let us think that a culprit is in a prison. There is a warder, who always accompanies him, for not escaping from prison by binding the culprit hands with fetters to the loins of him. Warder has to accompany the culprit, wherever culprit goes. If the warder goes outside, the culprits also accompany him. If the culprit is changed another prison, the warder also has to accompany him. As the warder

is fixed to the culprit, whenever the culprit goes to any prison, the warder also has to go to the prison with the records. The warder is as a spectator makes him do the works, which are to be done; despite it gives either pleasure or pain, according to his punishment by giving food time to time. As the warder, who always observes the culprit in the prison, Jeevatma as a culprit is in the prison like the physical body. Atma works as a warder and makes the Jeeva enjoy the works as a spectator. At the time of leaving the body Atma carries the record of Karma along with Jeevatma and enters another body.

The Physical body is like a prison. Let us think that the culprit called Jeeva did new mistakes, while suffering punishment for his past Karmas in the jail. Then authorities enhance the punishment, by recording new mistakes. Like this, Jeeva who is suffering from Karmas gets other Karmas in his body. So he has gone to the prison called new physical body for punishment. If Jeeva gets new Karmas, while suffering from the old Karmas, the culprit called Jeeva has to change his bodies like the prisons. Along with Jeeva, Atma as a warder also changes. Thus the change of prison is called death. If a person goes to another body after experiencing karma completely in a body is the death. Before experiencing the Prarabda Karma completely, if a person leaves the body is called untimely death. The untimely death is two types. 1. Murder. 2. Self-murder. Murder means Jeeva leaves the body before the Prarabda Karma is being experienced, which is to be experienced. Like this, self-murder means Atma leaves the body before the Prarabda Karma is being experienced, which is to be experienced. Here, we have to notice that between Atma and Jeevatma, which leaves the body very first, then we can decide it as murder or self-murder.

Bhagavad-Gita called Jeevatma, who is the first among the three Atmas as Kshara. Kshara means to be destroyed. We have told in this Gita that, though the body is destroyed, yet Jeeva never be destroyed. In one context by saying about Jeevatma that it is to be destroyed and another context, Jeevatma never be destroyed is a surprise. But both statements are true. It is said according to the context only. Jeeva never be destroyed at the time of destroying of body is true. Though he changes the bodies, yet he never is destroyed. Though, the word "not to be destroyed" is true, yet he is Kshara ultimately. Kshara means to be destroyed. When Jeevatma comes out from the cycle of Karmas, he again won't take birth. If he merges with Paramatma, his identity ceases. Then, we can say that Jeevatma is to be destroyed. We have to accept the truth that ultimately Jeevatma is to be destroyed by withdrawing our previous concept, Jeevatma never is destroyed. Gita said that Atma is Akshara. Akshara means not be destroyed. In a context, we say eternal Atma have death. In self-murder, Atma is slain. I hope no one misunderstands me in this matter. I have to explain it. In the above verse the word "Hantina hanyate" is used to explain the murder. Here the details are given elaborately.

Usually, people think that murder is done by others and self-murder is done by him-self. Do not think like this. Here Dharma (righteousness) becomes Adharma (unrighteousness). Adharma stands in the place of Dharma and Dharma stands in the place of Adharma. So let us know that in this matter what Dharma is and what Adharma is.

Jeevas get two kinds of death. They are 1) Timely death. 2) Untimely death. Murder and self-murder belongs to untimely death. I have explained the timely death in my book "Doctrine of birth and death". Jeeva exists in the body and experiencing pleasure and pain, according to his previous Karma. His work is only experiencing the pleasure and pain. The consciousnesses of Atma moves the body for doing the suitable works and makes the Jeeva get experience of pleasure and pain. Jeeva only experiences the pleasure and pain, while consciousness of Atma moves the body. Thus Jeeva has no power to move the body. As consciousness of Atma moves the parts of body, according to its destined Karma and made the living things move in the world but Jeeva has been under illusion as he

only moves the body. It is natural that, Jeeva with ignorance thinks that the he is only cause for all works, without knowing Atma and its works. Really Atma and Jeevatma are different. Atma is doing all works through the body, according to his Prarabda Karma, which is destined.

Let us come to the subject. In living body there are two Atmas. They are Atma and Jeevatma. This principle is applicable to all bodies. For example we shall take the body of Lizard. In the body of lizard, Atma and Jeevatma exist. Lizard crawls on the wall by the power of Atma. While it crawls on the wall, it has slipped and fell on the ground. Then its tail is severed. Its body and tail are separated into two parts. The body naturally is not being cut; hence it has crawled on the wall as usual. Its tail moves up and down for one minute and becomes motionless. So many persons may have seen this incident. The cause of the severed tail's movement is consciousness of Atma. The consciousness of Atma in the body of lizard, which has been spread over from the head to tail, remains some part in the tail after it is severed and separated from the body. Its movement is only by the remaining power of Atma. After that power ceases, it doesn't move. In the body of Lizard all parts of body are healthy. So the body is suitable for living of Atma. Hence, lizard lives though its tail is severed yet it crawls up. Thus, this incident reveals that Atma, which spreads over the whole body, can be severed into small pieces.

If we sever the head of a Fowl, its body moves up and down. Here Fowl's body and head are separated into two parts. Thus Atma also is separated into two parts. If the connection of consciousness of Atma and Karma chakra is disconnected from head, it is said that body has undergone to death. If Atma and Jeevatma, which are in the head leaves the head, then body no longer functions. This incident reveals that Atma is to be severed as two parts. It is an astonishing fact. Having said in the Bhagavad-Gita as Atma can't be killed by weapon, nor drench, nor burnt, but all are in doubt and think whether he gets any madness by saying that Atma is also killed? But my answer is what Gita told is fact.

We are mistaken about understanding the Gita. We must have to know which Atma is not being cut, whether it is Atma or Jeevatma or Paramatma. If we don't know the details of three Atmas, we shall be mistaken. I shall ask a question, if the meaning of murder is killing then the meaning of the self-murder is also killing of Atma. Thus, Atma is to be cut. We are unable to understand the movements of Atma, though we see it in the severed pieces of body. If a person cut another person, Atma, which spread over the severed body, has to be broken into pieces and becomes motionless after a few minutes like the body. If an animal hunt another animal and tears the body, Atma will also be broken and become motionless.

I am giving another example. A student was pushing the cycle on Railway Bridge. Accidentally, he fell 30 feet down from the bridge. When he fell, he didn't have any blood wounds. But his spine was cut. His lower body moved up and down for some time. But he couldn't understand why it moves up and down. The main nerve is being severed, which carries the consciousness of Atma results in, the lower body doesn't get consciousness of Atma through the spine that was damaged. So consciousness of his lower body moves for two minutes very first and becomes dead body. After two days he died because of his body was split. In this incident Atma was broken into two pieces. We can understand from these incidents that Atma is to be cut and transmigrates to another body along with Jeevatma at the time of death. According to this if a person kills another person with knife, Atma, which spreads over the body, is severed. Hence, it is called self-murder is proper. Entire people think that if a person is killed by another person, it is the murder. Really it is a self-murder. If a person stops consciousness of Atma of another person by force, it is not being called murder. It is called self-murder. If a man or an animal kills another, it is called self-murder. It must be known that so far which we call the murder is the self- murder and which we call the self- murder is the murder.

Let us know what the murder is. In the body, there are two Purushas. They are Atma and Jeevatma, according to 16th verse of Purushottama Prapti Yoga in the Gita. We have learnt that killing of Atma is called self-murder. Atma and Jeevatma must go along with each other at the time of birth and death. In a moment, they both come together and go together at birth and death. If Atma leaves the body very soon, Jeevatma also leaves along with Atma. If Jeevatma leaves the body very soon, Atma leaves the body along with Jeevatma. These differences in death are called murder and self-murder. If Atma goes along with Jeevatma is called self-murder and Jeevatma goes along with Atma is called murder. If the body of a person is slain by another person is called self-murder. Like this, if Jeevatma of a person is slain by himself is called the murder. Thus, in the self-murder Atma is killed. In the murder, Jeevatma is killed. Here the noticeable matter is, if we do not know the difference between Atma and Jeevatma, we can't know the difference between the murder and the self-murder.

Let us think that a person has strangled his throat by the rope. It is not self-murder. It is murder. Atma makes Jeevatma without living in that body by his consciousness. Thus it appears as Atma kills the Jeeva. At the time of death, Jeeva goes along with Atma. So it is called murder. Let us think if a prisoner got capital punishment. During implementation of punishment, the hangman would strangle his throat and makes him dead. It is only self-murder, and is not murder. Here Atma goes along with Jeevatma. According to the right and keen Intellect prescribed by Shastras, if a body is killed by another body, that death belongs to Atma. Like this, a body is killed by it-self, that death belongs to Jeevatma. In this way, the Jnanagni (wisdom of fire) of a person's body burns the Prarabda Karma (Karma, which comes into force from birth to death) of another's body. The Jnanagni doesn't burn his own Prarabda Karma. It only burns the Sanchita Karma (Accumulated Karma). As the same Jnanagni burns his own Sanchita Karma, instead of Prarabda Karma in his body, but in others body, it burns only the Prarabda Karma, like this the same death happens by his own attempt that death belongs to Jeeva and happens by others that death belongs to Atma.

According to Shastras, if one who has caused for his death, that death is murder and if others have caused for his death, that death is self-murder. Some persons think with ignorance that murder is as self-murder and self-murder is as murder. These self-murder and murder belonged to the untimely death. Jeevas death by the attempt of Atma is theoretically murder. The sin, which comes from the murder won't touch the Atma; because of Atma doesn't have ego. If a body is responsible for the death of another body, it is self-murder. In this death the coming sin is terrible. It is equal to sin of killing of God.

A question arises that if the consciousness of Atma in a body causes death of Atma in another body, why the sin in self-murder attaches to Jeeva. The fact is that Atma is sole responsible for self-murder. According to the principle, Jeeva is not doing anything and have no where connection in self-murder. Owing to inspiration of ego, Jeeva feels that he has done all works and accepts responsibility results in the sin, which arises, is attached to Jeeva and reaches the cycle of Karma. Jeeva is unnecessarily taking the unrelated Karma over him by his ego inspiration. In all worldly matters, Jeeva gets little Karmas by the ego. Though its effect is little, in the matter of death the attributed sin is alarming. Where ever Jeeva gets ego, little Karmas attaches to him. So, elders said that self-murder is a great sin. Today some people are killing many persons for money. They do not know the difference between the murder and the self-murder and think that they are killing. They don't know what they did in self-murder and the sin, which arises from the murder, is alarming. I hope now elders will reveal the difference between murder and self-murder, Atma and Jeevatma, and try to come out from the ignorance and make the people as Jnanis.

If Jeevatma is one in a body, Atma is also one, who is watching the Jeevatma. In all bodies different Atmas exist with uniform manner and with a single regulation. If those regulations are applicable to an Atma in a body but those are not applicable to all Atmas in different bodies at the same time. So, if murder is taken place in a body, in all bodies self-murders are not taken place. If we see Atma elaborately, it can not be murder. If we see an Atma as a piece in the body, that death is called self-murder. Though Jeevatma, which separately exists in all bodies, is to be destroyed ultimately, yet in the context we say, Jeevatma is not being destroyed by death, only body is destroyed.

Though Atma, who is a portion of Paramatma in all bodies can't be destroyed, yet it is said that Atma is to be dead among some deaths. Though we say Jeevatma which is to be destroyed has no death and eternal Atma, which doesn't have destruction, has death, ultimately we have to know that Jeevatma has destruction and Atma doesn't have destruction. So we have to know the difference between death and destruction. If one who knows Atma in a body is the person who got realization of Atma. Then we can realize how Atma is in all living things. No living thing in this world knows the Paramatma that is third Atma. It is a charter. After knowing the second Atma, third Atma that is Paramatma is known at the time of leaving the body. That person again doesn't take birth. He relieves from the cycle of Karma and gets liberation. If a person, who knows Atma may live on the earth, but one who knows Paramatma does not exist on this earth; he merges with the Paramatma.

(1)Verse! 20 : *Najayate mriyateva kadachinnayam bhutva bhavita vanabhuyah!*

Ajo nitya sasvato ayam purano nahyate hanyamane sareere! (Paramatma)

Meaning : Paramatma never takes birth and nor dies. It is not possible to say that once he existed, and he ever ceases to exist. He is eternal, ever existing and unborn. If the body is slain, he is not slain.

Description : This verse describes the Paramatma, which is third Atma in the body. From this verse, we can understand about three Atmas to a certain extent. Paramatma is neither destroyed nor dead. He ever exists. He is omnipresent in every atom. He has no birth; therefore he has no past, present and future. He is primeval. From which time he has been existing is not known. He has no birth and death. He pervades everywhere, in and out, in every atom including the body. He exists in the body of dead, but he never be slain. He uniformly exists both in living and dead bodies.

(1)Verse! 21: *Veda avinasinam nityam yayena majamavyayam!*

Katham sa purushah Parda! Kam ghatayati hanticam! (Paramatma)

Meaning : He who knows that Paramatma is eternal and it cannot be destroyed, then how does he torture Paramatma? How does he think to do violence?

Description : He, who knows Paramatma cannot think to torture or harm Paramatma which is different from Jeevatma and Atma. Paramatma has nothing. He doesn't have birth and death and doesn't experience pleasure and pain. No one touches the Paramatma as he is unknown to anyone. Though this world is destroyed, yet he ever exists. At the beginning of creation, Paramatma made five elements of Prakruti. He made a big machine like the physical body, which is connected as a sequence with the Gunas i.e., Satwa, Rajo and Tamasic, Buddi (Intellect), Chittam, Mind and senses of perception like eye, nose, ear, tongue and skin, which were originated from the five elements i.e., Akasa, Vayu, Agni, Water and Earth respectively.

Mind functions two kinds of works in the body. They are 1. It works as a medium to carry the information to outward senses and inward senses. 2. It remembers the sensuous objects, when he has no work. As the Mind remembers the objects, the Gunas rise according to the objects. Then Buddi (Intellect) considers two kinds. Chittam decides according to his Prarabda Karma, basing on two kinds of considerations of Buddi. That decision of Chittam reaches the outward senses i.e., legs,

hands, mouth, anus and generative organ through the Mind. These senses are working according to the instruction of Mind. In this way, the objects, which are raised in the inner, become materialized in the outer world.

Paramatma designed and made the physical body like a machine for doing the works. Jeeva thinks by the inspiration of ego that he is doing actions, which are to be done according to Karma. Paramatma made the system that while doing work; either virtue or sin has to attach to Jeeva, which forms as Karma, and again he have to experience that Karma by taking birth. The persons, who don't know the inner working of body, do the work according to his Karma, leads confusion in the world. They won't hear whoever says. They say that they don't have leisure to know the wisdom. Paramatma makes them entangle in doing busy works and provide interest (Sradda) to know the wisdom. Paramatma made the arrangement for knowing the wisdom for those, who have interest.

Likewise, Paramatma, who entangles men under the illusion, also made the way for men to set free from the illusion. Paramatma, who created the vast world, arranged that the world is to be destroyed; afterwards it is again to be created. But Paramatma ever exists, even at the time of destruction of the world. Therefore Paramatma have no death and destruction. Paramatma is an Intellectual, who created the universe and arranged that every one has to work his allotted work. Paramatma made the system that If Paramatma comes amidst of men and says that he is the creator, no one believes in him. He, who knows that not only men, but also all living things including the Earth, Moon, Sun and constellations are played by the power of Paramatma, can't think either to kill the Paramatma or Paramatma is to be killed. Thus far, Bhagavan revealed the details of three Atmas and the differences among the three Atmas at death. He further reveals about Jeevatma and how it enters the body and leaves the body in the following verse.

(1)Verse! 22 : Vasamsi jeernani yatha vihaya navani grihnati naro aparani!

Tadha sareerani vihaya jeernanyanyani samyati navani dehi!

(Jeevatma)

Meaning : Like a man puts on new garments, giving up old ones, Atma enters the new body by leaving the old useless body.

Description : We disclose the fact what Bhagavan said in this verse is not understood fully by so many people, because of negative meaning of this verse stands in them without their intention. For example, Bhagavan used the words, like old garment, new garment and described the old body and the new body in this verse. They did not understand the new body and killed the meaning of this verse. Those who don't have wise knowledge and foresight nod their heads to the new body, which is mentioned in the Gita. They nod their heads to the statement of some Gita commentaries that describe about Jeeva, which enters incomplete body of six months of gestation in the uterus. They further nod their heads that Jeeva enters the new house after leaving the old house.

They accepted that Jeeva enters the new incomplete house, though it has neither roof nor door. They did not ponder whether the new house means completed house and new body means the fully formed body. What Bhagavan said is! Atma leaves the old body for reaching completely formed new body. Where Jeevatma exists there Atma is also associated with the Jeevatma. If Jeevatma takes birth, Atma also enters along with Jeevatma. If we know how Jeevatma changes the bodies, we can also know how Atma reaches the new body. Therefore, on the basis of spiritual and scientific knowledge and as a doctrine, I am writing this with full information.

At the time of mating of woman and man, semen enters the uterus through the vagina of woman and begins to make a body, which takes nine months to form a fully developed body in woman's uterus. The fully developed fetus is in the uterus covered with placenta has no Prana (life). So many

persons don't know the fact. So many persons misapprehend that in the sixth month of pregnancy, life comes into the fetus. The life coming into the fetus, which is in the mother's uterus, is untrue. The infant who has remembrance of its previous life and grieves is untrue. Here some persons may get a doubt how the fetus moves inside the womb of mother without life? If life doesn't come in the sixth month, the fetus doesn't move in the uterus. But movement has been happening from the sixth month. Thus they may ask us that they believe the fetus gets life in the uterus. For this our reply would be! If we see the Jammi tree from distance, mistakenly think that it is Tamarind tree. In the same manner because of we don't know the cause of movement of fetus in the uterus; we feel that life comes into the fetus in uterus.

If we go near and see it, then we can know about Jammi tree, which appeared as Tamarind tree from distance. If we examine the changes in the uterus, the doubt is cleared. Therefore, let us know the changes of fetus in the uterus. By six months of gestation age, fetus develops and forms fully. The nerves of mother's body has caused for development of fetus up to six months. Some nerves, which arise from the Brahmanadi of mother's body, occupy the uterus and get connection with fetus through the umbilical cord and make it grow. We have to count the fetus as a part of mother's body like heart, liver and intestine. Like the nerves, which are occupied by supplying the power to the heart and liver, has caused for their function, similarly the nerves move the fetus on and off after six months of gestation.

The potter makes the pot by turning and touching it up to formation is completed. In the same manner consciousness of Atma through Brahma nadi makes the fetus grow until its formation is completed by moving it up and down. It keeps the fetus at cross position in placenta, makes it form a suitable body for Jeeva's entrance. Some are under the illusion that fetus gets life by observing the movement. The nerves of mother's uterus have connection with fetus and make it suitable for the living of Jeeva up to completion of its formation for nine months period. After completion of formation the nerves make the uterus contract and stretch the vagina for expulsion of fetus. When fetus comes out from the mother's uterus, connection of nerves with fetus is to be severed. The infant body comes out as dead body from the uterus. Up to infant body comes out, life doesn't come. So it is a dead body.

Some persons may ask us " if the fetus doesn't have life, it may decay and becomes harmful to mother's life. After six months, when the fetus doesn't move, it is harmful to mother. When the movement of fetus is stopped, at any time mother may get pain and she may be taken to the hospital. Then Doctor says that her fetus is dead and has to remove it by surgical operation without delay. Even the ignorant person also knows that life comes to the fetus by the fetal movement and whenever the movement of fetus is stopped, life goes out. How can we believe your words? If the life is not in the fetus, mother's life will be endangered. We perceive and believe that fetus gets life in the uterus".

For this our answer is! It is true that in the sixth month of gestation age, fetus gets movements in the uterus. If the movement of fetus is stopped, immediately mother gets danger. But by this only, if we think that life has come into the fetus and gone are mistaken notions. If life comes at the sixth month, it means before that month fetus has no life. Why not mother gets harm in the period when life doesn't exist in the fetus. Here all are mistaken, without knowing the truth. But the fact is though some organs are in body, yet it won't harm to us. In the same manner though fetus is a part of body yet it doesn't harm the mother. The nerves of mother's body occupy the fetus and make it grow.

Therefore fetus is a part of mother's body. If fetus is moved from the sixth month by the nerves, mother won't be bothered. After completion of ninth month, fetus is completely formed and

by the pressure of nerves, mother brings forth infant. Unlike in the body of anyone, due to unhealthiness if the fetus is disconnected from the nerves, which is raised from Brahmanadi before completion of sixth month, that fetus gets separated from the mothers' body and expelled out. It is called abortion. Mostly this incident occurs in women before sixth month gestation. Before sixth month the fetus doesn't develop into a form. Hence it bleeds out as blood or lump of blood. In advance of two months if abortion occurs, it won't bother the mother. As the days pass on, abortion will be troublesome.

After completion of six months, fetus will be formed as a form and not able to bleed. If nerves are disconnected from the womb of mother after six months gestation period, though fetus is being separated, yet it is in uterus results in, mother is becoming unhealthy. Then its decomposition starts. If the fetus swells, adjacent organs of body are subjected to pressure; leads to pressure on heart. By this pressure, heart may not work. Unless Doctor removes the fetus, mother may not survive. This is fact, but we understand differently that in the uterus life has come and gone. If mother is healthy, the fully grown fetus is expelled by the pressure of nerves from the uterus after nine months. How the cloth that is stitched by tailor is useful for a person to wear, like this, the fetus that is grown by the consciousness of nerves is coming out from the uterus. It is worthy to live for Jeeva. In this manner, Jeeva enters the expelled infant body. After Jeeva leaving the old body, it is dead, at that moment he enters the new body which is expelled from uterus.

In the Bhagavad-Gita Paramatma said " as a man puts on new cloths by giving up old ones, Jeeva accepts new body by leaving old useless body ". Jeeva wears new body according to his Karma. Suitable new body is available only according to his merits and demerits. There is a chance for the Jeeva to enter the body of infant at the time, whose head comes out partially from the uterus. So the infant that comes partially begins to cry. In some cases, life doesn't come for a minute or up to two hours. The reason is the Jeeva who is destined to enter the infant body may lately leave the body. Thus the Jeeva, who is destined to enter the infant body, is dead in another place lately. Because of this delay, the Jeeva enters the infant body lately. Here Jeeva enters the infant body lately after its expulsion. In some cases life enters the expelled infant body after some hours. Now we can see an incident. In that life has entered the infant body only after 12 hours is described in ——— page.

The midwives in villages didn't know why Jeeva is being entered lately the infant body and pat the placenta by sprinkling the water, as they think that placenta has life. While midwife pats the placenta, Jeeva enters the body. When Jeeva enters, simultaneously breathing starts in the body. So, we can say that Jeeva's life starts with the first breath. When Jeeva enters the body, infant begins to cry. Then the midwife cut the umbilical cord by thinking that life has come into the body from the placenta. They believed if the umbilical cord is cut before life comes to the infant, the life doesn't come into the body, which is in placenta. So they don't cut the umbilical cord until they test the body whether it has life or not. It is true if we cut the umbilical cord before life comes, it doesn't come to the body. But the life is coming from the placenta is untrue. The reason for not coming life after cutting the umbilical cord is given below.

Placenta is basically keeping the blood not to clot till Jeeva enters the body like a Tamarind seed, which supplies the food to the Tamarind sprout. It only maintains for some time. When Jeeva enters the body, breathe and blood circulation starts. Then the function of placenta ceases. So, placenta should be separated by cutting the umbilical cord. If we cut the umbilical cord before entrance of Jeeva, blood will be cooled and clotted and not fit for breathing and entrance of Jeeva. The cutting

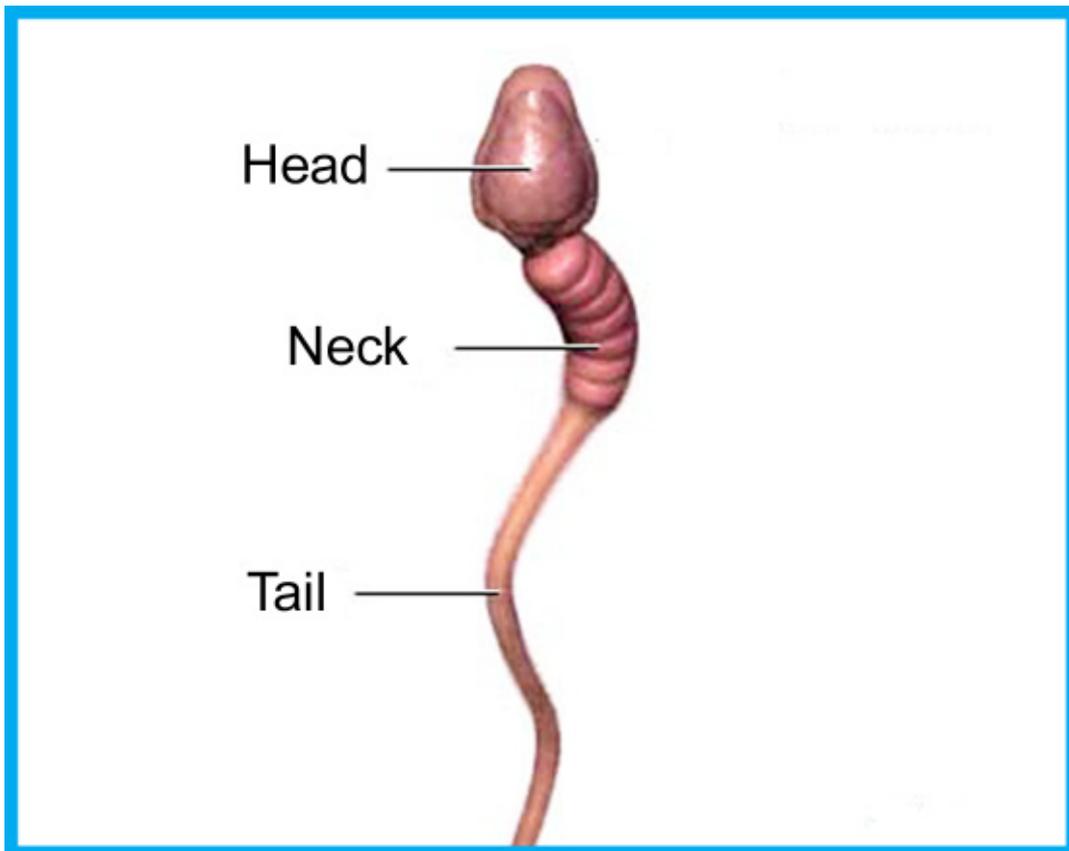
of umbilical cord before Jeeva's entrance is not good. If the ignorant person cuts the umbilical cord within a minute, while blood is clotting, Jeeva may come in. If Jeeva could not come at that minute, blood would be clotted and body becomes useless. Because of this, the known and unknown persons couldn't cut the umbilical cord before life comes. Some believe that life comes from placenta. The midwives, who believe this, will not give reply by asking like these questions. " You are telling that fetus has got life in the sixth month. When mother gives birth to an infant, life comes first whether to infant or placenta. If life comes to infant is genuine, how did it has gone to placenta? Again how it comes to infant? ". For these questions, midwives won't give reply.

We are not able to know our birth; because of we are in ignorance and darkness. It is like imagining the matter, which is in darkness, some say that in the sixth month, Jeeva enters the fetus of uterus and grieves by remembering of previous birth, so let you think how far it is genuine. In previous days, they believed that life has come after birth. As Krishna Paramatma said Dharmas become Adharmas, now they said life entered the fetus before birth. In the previous days, the time of entrance of life into the body was taken for drawing the chart of horoscope. Nowadays this system is still followed.

According to astrology, when first breath enters the body that time is counted as Jeeva's starting time of life for drawing the lagna chart. Now the time of delivery is only taken for calculation of horoscope charts, instead of time of entrance of life. The infant's real life starts when breath enters the body and not the delivery time. If we take the time of breathe that enters the body only for drawing the chart, it reveals future accurately. If we take delivery time for casting the chart, future is not revealed accurately. If Jeeva enters the body in the sixth month why not astrologers take that time as the ascending time for calculation of charts? As they are counting the time of delivery means, Dharma is not destroyed fully, but remained to some extent.

Now, the Physiologists and Doctors have many doubts. In their studies, it is revealed that sperm cell has life. One Doctor argued with a person, who listened to my teaching and asked like this. "What he says is unscientific. Does he know more than us as we are physiologist or Doctor? The infant gets life after delivery is untrue. The Philosophers, who say that life comes in the sixth month is also untrue. The sperm cell in semen has live. If it gets union with ovum in woman, it grows as fetus and after completion of nine months, delivery takes place. It is a mistaken notion that infant body, which is expelled from the uterus, doesn't have life. We can demonstrate with sufficient proof that sperm cell has life. We have been extracting the sperm from the animal and keep it in suitable atmosphere for some time. If any need arises, we inject the semen in feminine animal vagina, for fertilization ". In this way he argued.

If we see the animal sperm in microscope, which is preserved in cool atmosphere from ' 0' — 4 'Celsius, so many sperm cells have head and tail and move forward. These cells swim by moving its tail. He, who sees it astonishes and thinks that sperm cell has life. Sperm cell's diagram is given in following page.

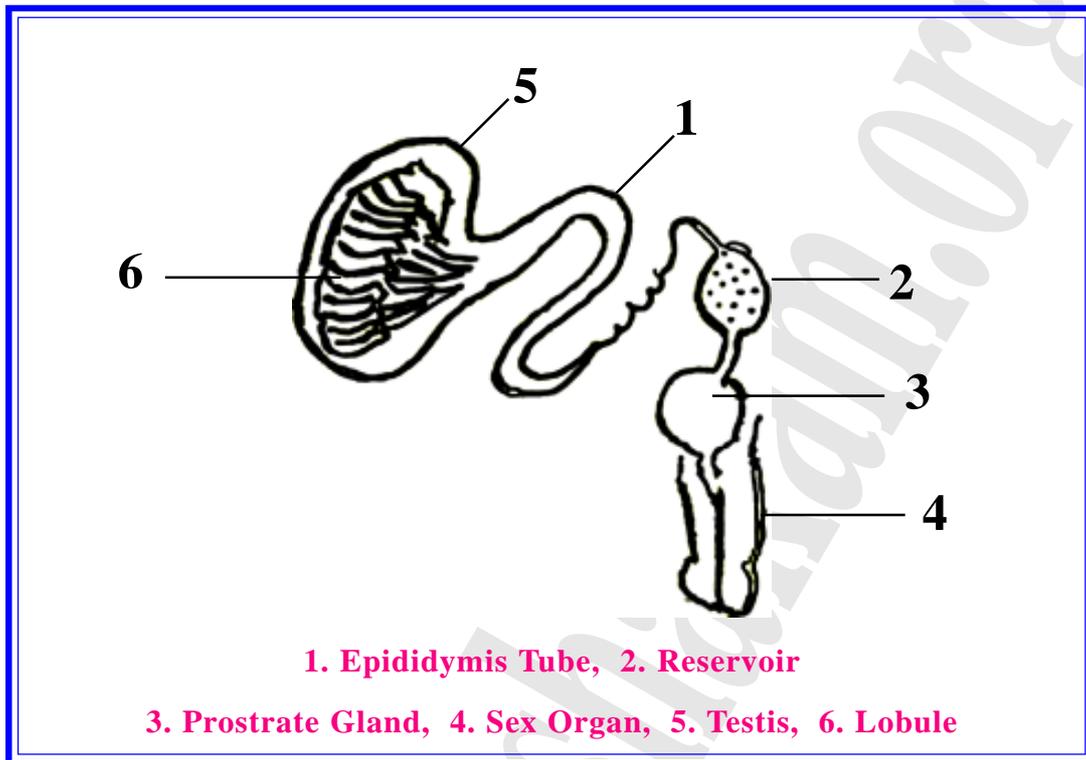


The person, who sees the movement of sperm cell, thinks that it has life and life comes to the body after delivery is untrue. They asked us like this. " I have seen the movement of sperm cell in an experiment, so I do not believe your statement that life comes after delivery because of sperm cell has life before fertilization. If I believe your statement that life comes only after delivery as true, but what I have seen the movement of sperm cell is giving suspicion to me. Because of this I am under suspicion, whether your statement is correct or not. What is Doctor said to us, and makes me see is correct or not? What are you saying in this matter? "

In the previous books, I revealed my thesis that life is not coming in the sixth month pregnancy, but it is coming after delivery only. Now Doctors say that sperm cell has life. Therefore now I am giving the details with scientific knowledge for removing their false assumption. Jeeva is not seen. He only appears to the eye of wisdom. Those Doctors who don't have eye of wisdom imagined only, but they have not seen Jeeva. Why have they imagined the sperm cell has motion after seeing its motion? If they think that sperm cell has life by its motion only, what about the buses and trains. Are those vehicles having life? Are the rockets, which are travelling without men, having life? No. As moving machines don't have life, in the same manner moving sperm cell has no life. Some persons may express doubt that without life, why has sperm cell move? To remove the doubt, we have to know, how the sperm cell is made in the male's body. Now I reveal the doctrine of birth in accordance with science which is still unknown even to the Physiologist and Doctors.

In male's body semen is made in testicles. Testicles are big in animals and small in humans. In those, who are born from the uterus i.e., animals and humans, semen is produced. Each human testicle has more than 200 lobules. This lobule has made up of connective tissue and ducts. These ducts are called seminiferous ducts. The sperms are produced in the seminiferous ducts. The convulsed portion of excretory ducts passes from above to downward along with the posterior border of the gland. At the lower extremity, it turns upward. This duct is called epididymis. It gradually merges with

the ducts deferens that is called reservoir of spermatozoa. It is continued to the prostatic urethra, where it joins the ejaculatory duct and terminates there. Man's testis structure is given below.



The sperm cells reach in epididymis and then go to the reservoir where it remains for some time. During ejaculation it comes to prostate gland and joins with the liquid like milk, which is secreted from the prostate gland. Then it comes to the urinal duct where it joins with the liquid that is secreted from the Cowper's glands and with mucus that is like a gelatin secreted by mucus membrane. Then it comes out as white liquid. This is called semen. This semen gives nourishment to sperm. The sperm cells in semen have three parts. They are 1.Head. 2. Neck.3.Tail. The sperm cells which are produced in the duct do not have motion. It doesn't develop fully. Its full development is in the epididymis and in the reservoir, where it gets motion. We have to notice that the sperm cell doesn't get motion until it fully has grown. The sperm cell swims in liquid at the speed of 4 mille meter in a minute. The tail of sperm cell moves like a snake, so it goes forward. These sperm cells don't move in the liquid of acidity. It moves in the liquid of alkaline. The sperm cells in the male body have power of movement for some weeks. After ejaculation it moves for only for some hours in the woman's body temperature.

Now we examine the reasons for moving the sperm cell. The liquid, which contains glucose that secreted in the reservoir, moves the tail. If the glucose touches the sperm cell, tail moves. Hence the sperm cell moves in male body as long as glucose is there. If glucose doesn't exist in the liquid, sperm cell doesn't move. How the lime stone moves when water touches, how the lime juice moves when baking soda touches and how mercury moves when heat touches, in the same manner the tail of sperm touches the glucose, instantly tail moves. As the sperm cell and glucose are not being adjusted; hence whenever glucose touches the tail of sperm cell, chemical action takes place. Owing to this chemical action, the tail moves the sperm cell. The sperm cell also moves forward by the tail's movement. Only by seeing the movement, it is mistaken to say that life has come to the sperm. Here all scientists are also mistaken. We have to know that whenever glucose doesn't exist, the movement of sperm cell stops.

According to the opinion of scientists if the sperm cell has life, its movement is not only forward but also to sides and back. We have to observe that because of the sperm cell doesn't have life, it won't move to sides and back. The sperm cell only moves forward by the movement of its tail, which reacts to the glucose. Owing to chemical action, i.e., tail's movement, glucose is expended. When the glucose is expended, the reservoir secretes the glucose. Therefore there is no obstruction to the movements of sperm cell. At the time of mating, sperm is dropped in the vagina of woman. If the sperm cell gets union with the ovum of woman in the uterus, woman becomes pregnant. The sperm cell has to move far off to meet the ovum. The sperm cell moves forward while the tail moves. The movement of sperm cell is made to get union with ovum. Until the excreted semen has glucose in the woman's vagina, the sperm cell moves forward. If the entire glucose is expended, its movement also stops. How far the sperm cell moves is depended on the quantity of glucose in semen. During ejaculation, prostate glands secrete more glucose that causes the sperm cell's forward movement.

Despite glucose exists in the liquid of acidic nature, chemical action doesn't happen, so sperm cell doesn't move. The sperm cells move only in the alkali liquid where glucose is reacted. In the women's vagina the liquids are acidic in nature. So, the sperm cell will be motionless and doesn't move forward. The prostate gland secretes alkaline white liquid for averting the loss of dropped semen's vigour by the effect of acidic nature of liquid. As the secreted sperm has the alkali nature, sperm cell moves for two or three hours though the woman's vagina has acidic nature. Prostate gland has caused for the semen being white. In each mating of male and female, sperm cell doesn't join with ovum, because in every attempt of mating the sufficient glucose, which is required for the movement of sperm cell, is not sufficient or by the effect of increasing acidic nature of liquid in woman's vagina. If glucose is sufficient in semen and the liquid of alkali nature is in full, though the semen cell moves forward, at that time if ovum doesn't exist for getting union, yet that mating becomes futile.

Any time, if favourable conditions arise, then only sperm cell gets union with ovum. If any unfavourable conditions arise, that mating is not fulfilled. So, it can be said that all mating of men do not fruitful. Owing to this, some get progeny very late. The animals, which are viviparous, mate one time only, yet that mating is fulfilled. In the animal semen alkali nature and glucose content is more. In the female animal only when ovum is released, that animal gets the changes in its body and attracts the male. If the male animal notices the changes in the female, it also gets desire for mating. The female gets desire for mating, when ovum released only and search for male. This state is called "oestrus or on heat". When ovum is produced mating occurs. In that semen, sperm cells have opportunities for moving forward towards the ovum. Because of this if mating occurs one time in the animal, it will be fulfilled. In man, semen gets many obstructions to reach the ovum, until many mating occurs, it won't be succeeded.

The sperm cell moves forward by the chemical action as it touches the glucose, at the body temperature. Here we have to notice that optimum temperature is needed for the chemical action. If the temperature is slightly higher than the body temperature it doesn't matter. If temperature is very high chemical action between glucose and sperm cell doesn't take place. The sperm cell is also destroyed at high temperature. If it is slightly lower than the body temperature, chemical action takes place. If it is very cold chemical action doesn't take place. But the sperm should not be destroyed. If the chemical action doesn't take place, the glucose in semen is not utilized. Now the semen is stored at 0 'Celsius in cool atmosphere. If the stored semen gets warmth, again chemical action takes place and the sperm cell moves. So semen is stored and used, if any need arises. This process is done more in the animals.

Nowadays scientists have neither eye of wisdom nor subtle sight. So their thoughts are depending on the physical research. If sperm cell moves, their expectation is that it has life. They don't know about Jeeva. They do not know how many parts (the parts that are endowed with power) exist in the body along with the Jeeva for living. If Jeeva lives in a body, there the five elements must be existed. Jeeva resides in the body where the mind, intellect, Chittam, ego etc like 24 parts exist, which are constituted by five elements like Akasa, Air, Fire, water and earth respectively. If 24 parts are not in the body Jeeva does not live. Jeeva leaves the body at death and wears the new body in birth, according to Bhagavat- Gita. In the new body there are four stages of development i.e., child hood, youth, maturity age and old age. But Paramatma never said that Jeeva is being developed in the uterus through the sperm cell. Jeeva's body has two parts. 1. Physical body. 2. Subtle body. Jeeva resides in the subtle body, without physical body. But Jeeva never resides without subtle body. The Sankya Yogis only knew well about the method of living of Jeeva in the body. Nowadays Doctors and scientists have not seen the Jeeva, with their physical eye and only Yogis, who have wisdom of eye, can only see the Jeeva.

The sperm cell has a head and a tail. Head is pushed forward by tails movement. The tail functions as a vehicle to carry the cell forward. The head causes for fertilization. In previous Paragraph we knew only about tail. Now let us know about the head. In the head of sperm cell a round part is there. It is like a ball. It has brightness. If we explore and see the brightness in the round part, it is made for facilitating to unite the ovum in woman's uterus for fertilization, and changes gradually to fetus. So this is said as seed in sperm. The ovum in woman's uterus is made from the ovary. In ovary, an ovum is produced every month. It is made of the material like protoplasm. The pair of ovaries, which are shaped like almond seed, is in two sides of uterus. The ovum, which is produced in the ovaries, stands in fallopian tubes. After mating, sperm cell moves forward in vagina and enter the flower shaped organ and reaches the fallopian tubes to unite the ovum. If the sperm cell unites to the ovum, it changes to zygote resulting in pregnancy. The zygote comes to uterus and penetrates into the membranes, which are made of gelatin and develops as fetus.

If the sperm cell gets union with the ovum, the zygote is formed. It is divided into so many cells and begins to form a new body. This process is called mitosis. This mitosis is a chemical action. When the sperm cell unites to the ovum, immediately chemical action takes place for fertilization. The sperm cell and ovum are made to facilitate the chemical action. These two are lifeless. During the chemical action, zygote is divided into so many cells. These cells are collectively formed and are made as fetus. After 3rd month of fertilization, an additional membrane is made to form that is blood filled over the membrane of embryo in uterus. The blood vessels of this membrane and the mother blood vessels are joined together. Some nerves arise from the blood vessels to form as umbilical cord and attached to infant navel. The umbilical cord supplies the needed oxygen, food and vitamins for the development of infant body. After fertilization, it takes 280 days for perfect development of fetus.

After fertilization, in a part of ovary, a liquid is produced for the protection of womb and merges with the blood. It contains progesterone hormone. This hormone gives strength to the nerves of uterus and protects from abortion. Mother has to protect her health for producing enough progesterone. If progesterone is not produced sufficiently in mother's body due to ill-health, it effects on the development of womb. If progesterone is not produced in the body, abortion occurs. So those who want to avert the abortion must take progesterone hormone in the form of injection.

In mother's body, some nerves, which come from the Brahmanadi, occupy the uterus. These nerves decide the shape of fetus. These nerves make the body grow and facilitate the delivery. These nerves move the fetus in the uterus. If the consciousness is lowly transmitted, fetus doesn't move

properly resulting in improper growth in an order. If the fetus movement is not proper, due to ill-health of mother, resulting in asymmetrical growth like more development of upper body or less development of lower body. Some persons may have lower limbs that are grown more and upper body that is less grown. Some person's body may irregularly develop like very big head, their loins are either big or small and hands are either short or tall. The consciousness of Brahmanadi is required for the orderly growth of body organs. If the consciousness of Brahmanadi doesn't exist, infant body neither grows, nor moves nor formed to shape.

Now the Embryologists get the union of sperm cell and ovum in laboratory and make proper atmosphere by supplying needed vitamin, hormones and blood for its growth. After fertilization, it undergoes to chemical action resulting in division of cells i.e., mitosis. The divided cells grow only as lump of flesh and its further development is no more. The body is not fully grown and the half grown body is remained as lump of flesh. It doesn't get any shape. We understand from this experiment that the infant grows to a shape only in mother's body. Ultimately the scientists failed in their experiment and knew that without touch of Brahmanadi, the body won't be formed. They agree the super natural power i.e., God, which is beyond to realize. In their experiment, if the infant body is formed to a shape and Jeeva enters, they may tell that, there is no God other than them.

Some persons may get doubt about the story that Prahlada, the son of Hiranyakashyapa the demon king of previous Yuga, had heard Narayana mantram through Narada in the mother's uterus. Some persons may ask us how Prahlada heard Narayana mantram in the mother's uterus if he didn't have life. My reply is if we accept their words as Prahlada got life in the uterus, how he had heard the spoken words of those, who are out of body? If he heard, now the infants who are in the uterus also have to know the teachings of those who are out of body. We can't found anyone, who says that he had heard like Prahlada. If we examine Prahlada keenly, his story is poet's imagination. Brahmavidya (the education which describes Atma and Parmatma) is only known to Yogis. The language pundits and poets don't know about Atma and Paramatma. So the writings of poets, who don't have wisdom, are incorrect.

The matter of Prahlada is an epic story. The epics are fabrications. The poets, who wrote according to their inclination, fabricated the story of Vishnu in the matter of Prahlada. By hearing these stories, the poets began to write the fabrications by thinking that the epics might be true as it was written by the elders. So they had harmed the sciences (Shastras). Though I am saying the truth, yet they do not hear my word and argue with unrighteousness without knowing what Dharma is and what Adharma is and become opponents to the revealed matters of Gita.

My teachings are related to Jeeva and Atma. So it is applicable to all living things. Birth is not only to man but also to all living things. So my teachings are applicable even to insects, animals, birds and beasts. Some people may ask me if Jeeva has entered egg after it has come out from the womb but egg is motionless. For coming into conclusion the motionless egg doesn't have life but we notice that young one is coming out from the egg with life. How far your teaching is applicable to the oviparous lives? Does the egg have life? Does Jeeva enter the egg when it comes out from the womb?

If we clear the doubts we can understand the oviparous. Now let us know about the egg of Fowl. Some differences exist among the Jeevas who take birth from the egg (oviparous) and the Jeevas who take birth from the embryo (viviparous). The thesis is the same, but in taking birth some difference exists between viviparous and oviparous lives. The thesis i.e., the birth takes place when first breath enters is applicable to all viviparous, oviparous and trees, which grows from the seed. If we take the birth of Fowl, after puberty some materials are produced in the body of Fowl and grow

day by day as an egg shape. In the Fowl's body the needed materials are being produced, at that time Hen made connections with Cock. When the Cock treads upon the Hen, results in, a material reaches to the material that is made for egg in the body of Hen. Then the materials in the Hen's body begin to change as eggs and come out. In every day, Fowl makes an egg.

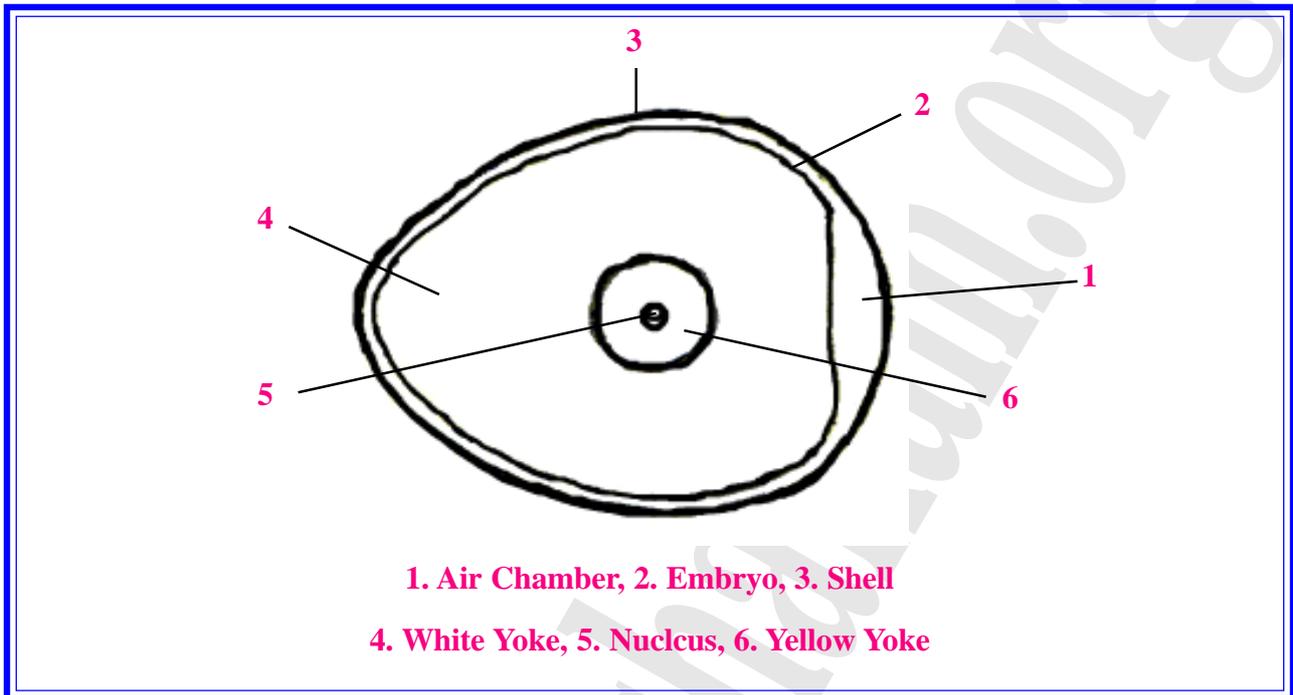
If we examine an egg we can see a white yoke and yellow yoke. In these materials no life exists. So we can say egg has no life. Life never enters the egg, when it comes out but life enters the fetus, when it comes out. This is the difference between oviparous and viviparous lives. The materials in the egg are lifeless. These are changed in proper atmosphere. The egg is made to change at 40 centigrade temperature. Among the different species of eggs, different temperatures are needed for the development. The eggs are made to undergo chemical action at proper atmosphere. The egg is made with needed proteins and vitamins for making the body of chicken. In the egg chemical materials are filled like the hand grenade. As the hand grenade blows by the pressure, eggs also begin to change as chicken, when proper temperature touches the egg.

When Hen hatches the egg, the heat of Hen touches the eggs resulting in; the materials in the egg begin to convert to chicken. In the middle of yellow yoke of an egg one round material exist. It is Nucleus (male sperm). It begins to change at the time heat touches. The sperm develops by taking yellow and white yokes. Therefore the yellow and white yokes are counted as female cells. When proper temperature touches, the male and female cell unites and changes to young ones. In human, sperm cell unites to the ovum in the fallopian tube. But in the egg, when heat touches it, the germ cell begins to change. In the egg, the chicken takes 21 days for development of its body. The time is taken for the development of an egg among many species of eggs is different. Each species of egg takes different time period for its development. The materials in the egg are destroyed at 40 centigrade. Because of this, during summer season the change of egg to young one is very less. The eggs will change to young ones not only under the Hen, but also anywhere at the proper atmosphere.

Nowadays machines are available to make young ones from the eggs. In the machines proper heat will be supplied to the eggs. Then it will change to young ones. It is called incubator. In some incidents the eggs, which are kept in the pot are changed to young ones. Some Hens lay the egg without connection of Cock. The eggs, which are laid without Cock can't produce young ones even it is hatched, because of the male germ cell is not in the egg. In that egg the white, yellow and remaining female materials are there, but male germ cell is not in the yellow. The eggs which are produced by the Cock treading have a male germ cell. Cock treading upon Hen is needed every day for producing the eggs daily. If Cock treads upon the Hen onetime it gives one male germ cell only. Therefore the Hen, which produces eggs attracts the Cock by whistling and gets treading by the Cock every day.

In the oviparous, the young ones are produced from the egg like the infant, who is made in the placenta of uterus in human. The young ones which are produced from the eggs do not have life like the infant who grows in placenta doesn't have life. Here noticeable information is, infant who has got delivery from the placenta gets life only at out of body. But in the oviparous, the young one gets life before it comes out from the egg. The both viviparous and oviparous lives get life through first breath only. The lifeless young ones won't come out by breaking the egg shell. The power for coming out from the shell is available only when it is with life. Because of this, God arranged the young one, which gets life inside of egg for breaking the egg shell. We have known the thesis when the body is prepared for living of Jeeva, Jeeva enters that body by first breath. Like this, in the young one that is produced in the egg, Jeeva enters it through first breath only. Some persons may get suspicion here. Air is necessary for breathing. Some persons may ask us, how the young one take breath within the egg as air is out of egg shell. Our reply is when the egg is made in the body of Hen,

the materials that are needed for the growing as young one, filled in the embryo sac. Between the embryo sac and shell an air filled place exists. Below in the diagram air filled place can be seen.



Jeeva enters the fully grown young one in the egg. At the time of completion of formation of body of young one, the membrane tears itself and the body of young one occupies the entire egg. After tearing the membrane, air spreads over the entire egg. Then Jeeva enters through the first breath as the air is in the egg. Now Jeeva is breathing inside air of an egg. Some minutes after breathing, entire oxygen in that air is exhausted. Though the breathing is being done, yet the young one suffocates and begins to kick by piercing the shell with its nose, because oxygen is not available, resulting in shell breaks up into the pieces. Then the young one begins to live with outer air. This process is applicable to all oviparous lives. As woman gets abortion, similarly some eggs become rotten. Till now we knew the birth of oviparous lives. In the matter of oviparous lives, we understand the eggs have no Praná. Now let us know how the plants take birth on the earth.

Like the young one who takes birth from the egg, the trees are taken birth from the seed. As the egg, which are made in the Hen's body has no life, the seeds also, which are made from the trees has no life. Some feel surprise by hearing the seed has no life. People confidently believe that seed has life. They astonish at hearing my word. Some persons may close this book without reading because of they think my word is untrue. Whosoever believe it or not, seeds do not have life is true.

As the egg is made in Hen's body, seeds are made in tree's fruit. Every seed is divided into two parts and called cotyledon. Some materials which are needed for sprouting are filled in the seeds. In the cotyledon of seed, the chemicals and some foods that are needed for sprouting are made. The seed is covered with the layer for protection like the shell that protects the egg. In this layer a cotyledonary node is there. The cotyledons are hinged to the embryonic axis at the point called cotyledonary node. In this node a small point is there. This point is very important in the seed. In this point male germ cell is immersed. In the seed except this point remaining cotyledons should be counted as female cells. It is divided into two parts. One part is called plumule. It grows up as stem. Another part is called Radicle and develops as primary root.

These are covered with a layer and called germ protection layer or seed coat. The seeds, which don't have this thick layer (husk), are destroyed as it doesn't have protection. So these seeds do not sprout. In the seed a pore exists near the node. If the husk and pore exists then consider that seed as fully matured. If the cotyledon is not matured, husk is not completely made and the pore is not formed, consider the seed as not matured. These immature seeds don't give birth to sprouts. Fully matured seeds can change, when water touches. The seed, which is fallen in the earth, begins to sprout when water touches. Water enters through the pore near node of the seed and touches the point. Then the point and cotyledons begins to change. Cotyledons become soft. The point begins to sprout by obtaining nourishment from cotyledons. Then the outer layer begins to soften and tears itself.

One part grows from the point as Radicle and enters the earth as root. Second part, Plumule grows up as the stem. As the young one's body has grown though it doesn't have life in the egg, the embryonic cell grows as sprout, which is in the point, though the life is not in the seed. This growth is only by the chemical action. During growing of sprout, it obtains nourishment from the materials in the seed. The germ cell while obtaining nourishment, changes to a plant. Small leaves are made on the stem. Small roots are made on the part that enters the earth. This small seedling doesn't have life. This seedling takes the nourishment from the seed by chemical action.

We can say that plant doesn't have life until it blossoms with leaves. According to the thesis, Jeeva enters the body only through the first breath; until the plant is taken the first breath life does not come. If the sprouts have fully grown with leaves and stomas (pores), then only it is fit for entering the Jeeva. Jeeva enters the plant by first breath, when leaves, stomas and stem are made completely. Plant takes breath through the stomas, which are under the leaf. When breath enters the pores, Jeeva also enters the plant. We shall easily recognize when life enters the viviparous and oviparous lives. Though life comes to the sprout, yet no one knows when breath enters the plant. When life comes to the sprout, it takes breath through the leaves. It takes nourishment through the roots in the earth and makes carbohydrates by the sunlight on the leaves and grows.

The seeds are also spoiled like the woman gets abortion or the eggs become rotten. Owing to high temperature or the dryness of moisture, the inner materials of the seed doesn't facilitate for sprouting. The seeds that are removed from the husk, rotten seeds and long standing seeds don't sprout. The embryonic cell doesn't sprout because of materials in the seed are not facilitating for sprouting. From this we have to learn that all seeds get birth through the first breath only. The living things in the sea also take water as breath. In the same manner all lives wear new body. As Atma exists along with Jeevatma, so Atma along with Jeevatma enters the new body. We have learnt what the new body is when Atma enters the new body. For more details about Atma, we shall look into the next verse.

Noticeable matter : For the verse of Bhagavad-Gita " Vasamsi Jeernani " what we say the details are new. So I hope you think well and understand this theory. There will be many suspicions and questions arise whether it is true or not. For clearing the doubts, some realistic incidents are revealed. Approximately 25 years back in the Enadu Telugu news paper under the head line " a naughty " was published. According to this, a woman delivered an infant in England hospital. Doctors examined the infant and declared dead, as the infant did not get consciousness until an hour. Then the body was kept in the mortuary room. After some time an old lady, the grandmother of infant came to the hospital and enquired about the infant. After knowing the baby was dead, she went into the mortuary room and uncovered the cloth on the head to see the face of the infant and found the infant was moving alive. She immediately took up the child with joy and showed the child to all. Then she handed over the infant to her mother. Then Doctors came and examined the child. They found that

infant was healthy. Doctors' faces turned pale as they did not know the reason to give explanation. They kept the child in their observation for a month and discharged from the hospital.

Like this, another incident occurred recently in the Gose hospital, Tirupati. The lady Doctor, who was mistaken, thought " How had I mistaken? After examining all tests, I have decided that infant has no life. An hour later how does the infant become alive?" She began to introspection. She read my book the doctrine of birth and death. She met me and disclosed where she had mistaken as this thesis was not available in the books and accepted her mistake. Then I asked her if the child didn't have motion, what you call the stage. She replied that child was in swoon. Then the child was kept upside down by patting the body. Even now if the body did not get motion, then they use two kinds of injections. Still the child didn't come to consciousness; they decided the child as dead. Then I told her if child was unconscious and breathing didn't exist, it was called swoon. If breathing was not found in the child and was unconscious it was not called swoon. First you examine the breath and knew whether the child was alive or not. You can see many illustrations that were supporting the doctrine of birth and death. Likewise I advised her.

1. The Child is alive, but Doctors said that the child is dead.

(Endau, Hyderabad, Seetha phalamandi. Nov 30. 2001)

The mother has been rejoicing for her nine months labour that is to be ripened shortly as she goes to bring forth a child, who tickled her in the womb. That minute has arrived. Doctors said that child was dead with heart problem. Doctors handed over the dead body of child by putting it in the gunny bag and took their signatures. But the child's father came lately to the hospital. Then the episode turned differently. The child's body has moved, while they were waiting for father of child. This incident occurred in the Gandhi hospital, Hyderabad. The details are given below.

Prakash, 25 years old and Renuka, 20 years old got married last year. When Renuka carried pregnancy, she went to the Gandhi Hospital for medical examinations. They admitted in the Hospital. Renuka gave birth to a male child at 7 p.m. Doctors examined and declared that child as dead. The staff of Hospital handed over the dead body to Veeramma, the mother of Renuka and got her signature. Renuka's husband Prakash was not there at that time, as he went out. After an hour Prakash came to the hospital and found the child body was moving in the gunny bag. They were delighted very much and informed the Doctors. Then the Doctors found the child alive and kept the child in premature unit. Now the child is under treatment. Doctors have to introspect about this incident.

2. Doctors say life came and left before coming of life.

Father's name: E. Ramamohan Goud. Mothers name. E. Vasavi.
Hospital name: Ganga hospital. Date: 22-7-2004. Time: 6.30 Am.

Smt Vasavi who was a pregnant lady got examined in the Ganga hospital by the lady Doctor. Doctor told Ramamohan Goud that the unborn child in womb was healthy. After some days Vasavi was admitted for delivery. She delivered a child. Ramamohan Goud saw the child 15 minutes later. The child didn't have either movement or breathing. He asked the Doctor about the child. They replied that infant was born with heart problem, so she took very light breathe that was not visible. If the infant grows with this heart problem, parents have to look after the child life long. After hearing these words from the Doctor, father got dislike on the child. Then the Doctor brought a van for sending the child to another Hospital for Intensive care Unit, by putting oxygen into the nostrils of child. For completion of these procedures approximately 45 minutes time had elapsed. The Doctor in that hospital declared that child was dead.

Ramamohan Goud hid the matter without revealing to her wife Vasavi for 20 days to save her from any shock about her dead child. Here, Doctor's mistake is lack of knowledge to understand the child, who doesn't have either movement or breathe by telling about child that she takes breathe slightly with heart problem. His second mistake is to defend his action by saying that the heart of child is weak and if she grows elder, she won't move. Third mistake is sending the child to another hospital by putting oxygen into the nostrils of child for I.C.U, and declaring the child is dead by another hospital Doctor. Doctors do not know the fact that on rare occasions, life will come to the child lately after delivery is the big blunder.

The Doctors, who did not know the fact that life might come below either within a half hour or one hour or two or three hours after delivery, told about child that it took little breathe slightly without ascertaining whether life had come or not. Sometime later they declared that life had left the body. In this incident, the parents, who were dreamed for their children, lost the child due to lack of wisdom. Doctors are indirectly killing the children in their initial stage due to not knowing the fact.

I request the Law authorities for issuing orders to stop the indirect killing of infants that grieves the parents because of murder is uncivilized act. Due to defect of medical education people did not know when life comes to the body. So, I hope law authorities should interfere for changing the medical education to defect less by teaching the fact and for protecting the infants.

3. Before coming of life, Doctor said that infant was dead.

Father's name: Malleth. Mother's name: Rajita.

Hospital name: Vijaya nursing home, Karmanghat. Date: 26-08 – 2004.

Doctors: Dr Satyanarayana and a Gynecologist.

Malleth was a poor labour, who worked for hire. His wife was pregnant. He carried her to Vijaya nursing home for delivery. She delivered a male child. Doctors examined the child and declared dead. When Doctor said about the child, Malleth was not in the hospital. After an hour and thirty minutes Malleth came to the nursing home and heard the death of his new born child from the doctor and got worried. They thought that dead child had to be buried. Their relatives went to dig the pit for burying. At that time they were moving from the Hospital. Malleth took the child into his arms at a last glance and found that child was alive. He was astonished and cried aloud that his child was alive. The Hospital staff was amazed at this incident. At that time the umbilical cord was not removed. Immediately Dr. Satyanarayana came and examined the child, and removed the umbilical cord. He recommended the child for sending to the Ovaisi Hospital. Then the parents took the child to the Ovaisi Hospital and got examined the child. Then the parents' joy knew no bounds, when they know for their child was healthy.

If the child who took breathe in the hands of his father did not open his eyes for some minutes, the child would have been buried. Local people and relatives asked the Doctor why you have declared the child as dead though child was alive. Doctor did not give reply as he did not know the reason. E. TV reporter Rehman went to the Vijaya nursing home and pursued this matter. Then Doctor said that he did not make any mistake and threw the blame on the Gynecologist, who examined and observed this matter. This was telecasted on E.TV on 29th August, 2004.

4. The infant got life in cremation ground 12 hours later after delivery.

Mother's name: Sumati. Hospital: Gayatri clinic (Kalvakurti).

Date: 5-10 -2004. Doctors: Dr. Muvva Rama Rao and Dr. Himabindu.

The scientists, who have done so many researches, found somewhat in the physical matters, but still unknown matters are there. The scientists, who say that they knew everything and what they have known is only true but so many matters are there, which, have to be explored. They do not keenly observe any matter and are doing offence to the society by pretending like great doctors. When a goat brings forth kids, people simply disposed of those kids, if those do not have life. After three hours, if the two kids get the life one by one, it is surprising. But we should not observe it because of it is an animal. Though the same incidents occur in society, yet they are not minding. So I do not understand what to say is about that incident. Our fruits of research must go towards the civilization of society, and not towards the uncivilized society. The science is to be used for the existence of men and not to be used to kill the people in child hood. There are so many examples. Those are not only in Andhra Pradesh state but also in all countries as the infants are killed indirectly. Now we discuss an incident that occurred in a hospital Kalvakurti, Mahaboob Nagar Dist.

Smt Sumati belonged to the village Nazurullabad in Jadcherla mandal. She joined in the private hospital at Kalvakurti on Tuesday, 05-10-2004 for delivery. She delivered a female child after she was undergone a caesarean operation at 5.00 P.m and the Doctors declared the child as dead after examination. The parents have brought the child to home at late hours. That day was Tuesday; they decided to bury the child on Wednesday morning. As usual, while they were burying, the child suddenly began to cry. They brought the child to their home with astonishment. The child was safe. They became furious on the Doctor for his declaration that child was dead, after examination. They attacked and tried to close the hospital. Then the Doctor, who declared the child dead, ran away.

Here we could see clearly the matter, which could not be known even to the Doctors. People do not know the fact that infant gets life only at that time when it comes out from the uterus. The Doctors escaped when they were attacked, as they thought that they had done mistake. They did not understand how the life had come next day to the child. The infant had no life, when she was delivered was a fact. As the doctor did not know the fact, he felt that he did a mistake, so he had escaped. It was a disgrace to his knowledge. In this connection, we can understand the matter, which is unknown to the Doctors. We have been telling since 30 years but they are stubbornly talking and questioning me in this matter as they knew all things. What can I say, I hope you consider in this matter.

Man who doesn't know about his birth is also mistaken for his children's birth. So many parents have a false notion about their children that they are dead in the uterus before life comes. Some men are burying the child, who doesn't have life and some men leave the child in the places where people do not move or throwing in the thorny shrubs or in the drainage canals, after Doctor told that the infant is dead. In the same manner incidents are occurring in thousands. In Andhra- Jyothi daily news paper a news was published on Monday, 13 - 09 -2004 in Dharmavaram, Anantapur District.

5. An orphan infant was embraced by a couple on 12 -09-2004, Dharmavaram.

This is an incident of a couple, who embraced an infant that was thrown by the mother. The police went to Goods shed near railway crossing in Dharmavaram to take over the abandoned child by hearing about the child. They found the child was alive and sent to the hospital for medical check-up. Though the infant was crying, yet no one came forward to take up the child, except Police circle Inspector Victor and Sub Inspector Sreenivasulu. They traced out the child from thorny shrubs and

moved the child to the hospital. Doctors gave medical aid and the child was healthy. Many persons came forward to embrace her for adoption, but the police inspector thought that child should be handed over to only childless, financially rich parents resulted in justice would be done to the child. V. Devadanam and Saroja who were childless, belonged to Guntakal came forward for adoption. Then the police inspector Victor handed over the child after taking particulars of them.

There is possibility of thinking that infant had taken birth due to their parents illicit contact, so mother has thrown away the child. Now in this modern age, so many doctors are there for removing pregnancy. So any lady doesn't wish to grow her pregnancy for nine months. The majority cases are the incidents that are thrown out by the mother because of she felt that infant is dead. This incident was about a child, who was thrown out into the bushes after parents have come to conclusion that the child was dead. If the child got life after it was abandoned, someone may take up after seeing the child, otherwise it might be carried by dogs. Now a day these type of indirect killings have been increasing in the society. For the last thirty years though I am saying, yet they mocked me without knowing the truth. I request the honorable Justice and courts to come forward for preventing the indirect murders.

6. Oh Mother! I am living. Doctors wrapped the child in the cloth as they felt that the living child was dead.

21 – 09 – 2005. Koti: Hyderabad. (News today: Sultan bazaar).

When infant just opened her eyes, it can't be known the lap of mother. It doesn't know the taste of milk. It has to see in future so many colors and beauty of nature. But due to cruelty of Doctors, a child is declared dead. They wrapped the child in a cloth and thrown away. The mother who dreams after her own hearts doesn't know what happened to her child. The Doctor called the child dead and kept in mortuary. If the words that are beyond negligence, immodest and unculture exist in the dictionary, it might be suitable for the behavior of staff of the hospital. This incident has occurred in Sultan bazaar children hospital. It questions the entire humanity. It remains as black spot to the entire medical profession.

Suresh Yadav and Revati belonged to Suraram village near Jeedimetla. Previously Revati got abortions two times. As she was pregnant third time, she got examined by the Doctors for some time. Doctors informed Revati about the unborn child of her that it might be weak or dead as she had been suffering from high B.P. She was admitted for delivery on 8th September. Dr. Sandya Deekshit was on duty. Doctor injected medicine for delivery. She delivered a male child at 3-45 a.m. Yamma, mother of Revati was there in delivery ward but her husband Suresh went for medicines. The nurses came and informed Yamma that the child was dead and asked for cloth at 6.a.m. They wrapped the child and put in a plastic cover.

Yamma and Suresh were waiting for their relatives as the health condition of Revati was not good. At 3- 30 p.m Revati's father-in-law came and asked the body of child. He opened the cover to see the dead child and found the child was alive. Immediately they informed the duty medical officer Rajeswari. She examined the child and sent to the Nilofer hospital. The Doctor, who had showed negligence, declared the infant as dead, found the child alive only after 12 hours. In this incident the Doctor's reaction was also low. This incident revealed the negligence and irregular behavior of Govt hospitals to the screen again. You can see so many incidents are favourable to the doctrine of birth and death. In this matter I am giving some questions to you. Try to answer these questions.

1. **We can see some persons who have remembrance of the previous birth on the earth. But can anyone exist who say about the stages of womb? Have you remember the stages of womb?**

2. When infant comes out from the uterus, an astrologer counts the time for making the chart and reveals the remaining period of Dasa. Why should not count the time of the entrance of Jeeva into the fetus of mother for making the Dasa period? Why do they write the passed over period of previous life (Previous life bhukti) instead of passed over period of Dasa (Dasa Bhukti)? (Some men say about this period as Garbha bhukti. Jeeva never lived for years in the uterus. So it is called passed over period of the previous life)
3. When infant comes out, why doesn't it have respiration, blood circulation and consciousness for some minutes or hours?
4. Why the midwives have been saying that life is in the placenta and it should come to the infant? If life comes into fetus in the uterus, whether to the placenta or the infant.
5. In some hospitals, when doctors declared the infant as dead, how does infant get the life after some time?
6. People say that unborn child who is in the uterus doesn't grow without life and if it is dead in the uterus mother gets danger. Up to six months period of gestation, how does fetus grow without life? In that period of six months, if fetus doesn't have life, why doesn't mother get danger?
7. According to Bhagavad-Gita, Jeeva gets childhood, youth, maturity age, old age and gets death. But why doesn't mention the pregnancy stage in the Gita?
8. According to Gita, Jeeva leaves the old body and enters the new body. What is the meaning of new body? Is it fully developed body or undeveloped body of sixth month gestation?
- 9) If we are born from the Bhagam (vagina) with life, we should be Bhagavans. Why aren't we Bhagavans?

Here my answer is! The Air, which is among the five major elements, is in our body. This is divided into five parts. Air may be called life. So the five airs are in our body and are called five lives. Usually all say that when air exists in the nostrils, life exists and if air doesn't exist, life also doesn't exist. When life doesn't exist Jeeva doesn't exist. We have to know that when breathe doesn't exist in the nostrils, life doesn't exist. The fetus is surrounded by amniotic fluid in the uterus. Thus breathing doesn't occur. So Jeeva is not there. Try to answer my questions relating to birth. Then you can know what the truth is and what the untruth is.

(1)Verse! 23: Ninam chimdanti sastrani nainam dahati pavakah!

Na chainam kledayam tyapo na soshayati marutah!

(Jeevatma)

Meaning : Jeevatma never be cut into pieces by any weapon, nor can be burnt by fire, nor drenched by water, nor pushed by the wind.

Description : This verse is intended for Jeevatma as it never is caught to fire, wind, water and weapon. Jeevatma exists in the corner of body. Therefore fire, water, wind and earth, which are parts of the nature can't do any harm to Jeevatma. It cannot be killed by weapons. Weapon, fire, water, wind and earth can touch the body, but these can't touch the Jeevatma. Jeeva exists in the body like the king in an invincible fort. If enemies come, they must fight with the soldiers outside the fort. When the inside soldiers of fort are defeated, after the fort walls are broken, the enemies get an opportunity for entering the fort. Then the king may escape through the secret passage. King can't be caught by enemies, because of the secret passage was provided to escape from the fort at the time he was in danger. Similarly Jeeva leaves out of the body as king, who escapes from the fort through the secret

passage. Thus, we can understand that no one kills the king in the fort; similarly no one kills Jeeva in the body. If we think like this, in the external world the fire, water and wind cannot touch the Jeeva, but it can touch the body only.

(1)Verse! 24: *Acchedyo aya madahyo aya makledyo asoshya yevacha!*

Nitya sarvagata stanur achalo ayam sanatanah!

(Paramatma)

Meaning : Paramatma is eternal, pervades the whole world, unchangeable, immovable and primeval. He is unbreakable and can be neither burned nor drenched nor pushed.

Description : Some persons may question me intelligently that the matter of preceding verse is said in this verse. You are telling that preceding verse is intended for Jeevatma. This matter is intended for Paramatma. If the matter is intended for Paramatma, why the same matter is intended for Jeevatma in that verse? For this my answer is! There is no necessity for saying the matter of preceding verse in this verse. It can be understood that some distinct matter is in this verse. In the above verse it is said that it can't be cut by the weapons and in this verse it is not to be cut.

Though the matter in the previous verse and next verse is one, yet it is repeated, so, we must consider his intention is different. If we examine the previous and next verses, those who said in the above verse that it can't be cut by weapon, nor burnt by fire, nor drenched by water, nor pushed by wind, but in the next verse they said that it can't be cut nor burnt nor drench and additionally described that it is eternal, pervading everywhere, immovable and primeval. Paramatma pervades everywhere and primeval. So this verse is intended for Paramatma. In the above verse it is told about manner of Jeevatma. So, the preceding verse is intended for Jeevatma.

The above said matter is suited to either Jeevatma or Paramatma. Anyone may get doubt which verse belongs to whom, if the concerned matters of two Atmas are said in the two verses. So it can be understood easily that the above verse belongs to Jeevatma. Jeevatma and Paramatma cannot be caught by Nature and weapons. Only Atma that is in the middle can be caught.

(1)Verse! 25 : *Avyakto aya machintyo aya ma vikaryo aya muchyate!*

Tasma devam vidi tvainam nanu sochitu mar hasi!

(Atma)

Meaning : Atma cannot be known by thinking and it is not possible to disclose about it. Vikaras cannot be attached to Atma. Thus don't grieve for Atma.

Description : Those, who know Atma, which is residing along with Jeevatma in our body, do not say openly about Atma. It can't be described and can't be compared to anything in this world. So, one who knows Atma can't say their experiences. It can't be considered by the Mind. Until the Mind ceases to think, Atma can't be known. When our thoughts are ceased, Atma can be known. So, Atma is called "Ma Chintoya ", means he is beyond thinking. If Mind thinks about worldly affairs, Atma cannot be known.

Some persons may ask us why Atma can't be known if thinking of Mind is on Atma. According to their word, if Mind is on Atma, instead of worldly affairs Atma must be known. We should know first that Atma is such and such, and then only we can keep the Mind on Atma. If we do not know Atma, then only we try to know Atma. So, Atma shouldn't be known by thinking of the Mind. The worldly affairs only are known by thinking of Mind. Atma can't be touched by any vikaras. The mental perceptions that arise from the Gunas are called Vikaras. The good and bad experiences of mental perceptions that arise from Gunas can't touch Atma. Either you or no one doesn't need to grieve for

such Atma that any pain can't be touched to it. If you think I am not worrying about Atma but only is worrying about Jeevatma, Bhagavan says about that Jeevatma like this.

(1)Verse! 26 : *Adha chainam nityajatam nityam va manyase amrutam!
Tadhapi tvam mahabaho! Ninam sochitu marhasi!* (Jeevatma)

Meaning : Else, you know that Jeevatma is perpetually born and always dies; in that way you have no reason to lament for him.

Description : If one considers that he doesn't think for Atma and think only for Jeevatmas, that Jeevatma takes birth in one place and is dying in another place. In this manner he doesn't go anywhere and lives amidst of us on the earth. If he doesn't exist, then we have to grieve for him. Though, he lives with comfort somewhere by taking birth in rich man's house after leaving us, yet that is unknown to us. So we say that we get grief for his separation. For this, Bhagavan said in the following verse.

(1)Verse! 27: *Jatasya hi dhruvo mrityu dhruvam janma mritasyacha!
Tasmada pariharye arde na tvam sochitu marhasi!* (Jeevatma)

Meaning : Whenever birth is taken that is for death only. Death is for rebirth. It is not proper to lament for this matter which is inevitable.

Description : If any person takes birth, after some time he has to die. The dead man somewhere must take birth either in a poor or rich family. Why had he died and again took birth in another place? If a man exists eternally we shall not grieve for him. If a man dies, then only another man experiences grief. If the birth and death system do not exist the play of universe doesn't move and not be known about those who are the characters in that play or who is the unseen mover of the play (God).

God made a system that is Prakruti (Nature) for practising the law of karma. In the system of Prakruti, the Gunas, the senses and the changes of these are made up. At last in the system the death of body and getting another body is arranged. This system is mechanically goes on. If God comes as man, he has to act according to nature. God made this system a very powerful that he even can't walk by exceeding this system. So the birth and death of Jeevas are unavoidable. No one exceeds this system. Thus grief for the death of Jeevas is unfruitful work.

Though we know that death is unavoidable, yet some grief remains about the dead. Some think if they know where the deceased take birth, then they overcome grief of death. But if they know the details of rebirth, there is a chance to become more grief. If a rich man takes birth in a poor family after his death, his relatives will be grief stricken for his birth in poor family as he doesn't get comforts. If they don't know the future births, the relatives weep for a few days only and forget him gradually. If they know the rebirth of him, the relatives weep for him until their death. So Paramatma made the Prakruti with the arrangement of law of Karma without knowing the details of rebirth.

(1)Verse! 28: *Avyakta deeni bhutani vyakta madyani Bharatah!
Avyakta nidhananyeva tatra ka paridevana!* (Jeevatma)

Meaning : Jeeva's births can't be revealed. Their deaths also can't be revealed. But the interim life between birth and death can be known. Don't lament for that Jeeva.

Description : No one knows from where Jeevatmas have come for taking birth and where they go by leaving the body for taking the new body. Owing to not knowing, from where Jeevatma is coming and going, the living men are breaking off all connections with the dead man. For example, a widow

loses all connections of her husband by breaking the neck cord, which sustains the token of marriage and even removes toe rings.

If the widow knows where her husband has gone and learns where he is, she doesn't accept to remove the neck cord and doesn't agree her husband's marriage with another lady in the next birth. If anyone knows the person, who takes birth after leaving the body in such a place, leads to confusion. Let us think a mean person takes birth in a higher family. If they knew from where he had taken birth, and knew his past particulars that he emerged from lower caste or his wickedness, they might be worried and may not treat him as their progeny.

If a person has remembrance of his past birth particulars such as, where he died and where he had taken birth, then he may not accept the present parents. Thus it leads to break off the law of Karma and the system of human life in the world that wouldn't go forward. Therefore Prakruti made each group of Jeevas that should not be known the secret of birth and death. Because of the remembrance of one birth is destroyed at death results in either he or outsiders do not know the details of previous birth or the later details of after death. He only knows the life experiences in the interim period between birth and death only. So you don't grieve for fellow Jeevas as you don't know anyone's particulars before birth and after death.

(1) Verse! 29: *Ascharyavat pasyati kaschid ena maascharyava dvadati tadhiva chanyah!
Ascharya vacchaina manyah srnuti srutva pyenam veda na chaiva kaschit!*

(Jeevatma)

Meaning : Someone amazingly look on the works of Jeevatma in the interim period. Another one hears the works amazingly and another says these amazingly. But no one knows the true state of Jeevatma.

Description : Men amazingly see, hear and say others' life by knowing only his interim period of life. He doesn't know the matters of before birth or after death. But they can't recognize the Jeevatma, who is behind the surprising life. Look at the next verse as he says that the unrecognizable Jeevatma never be slain.

Noticeable matter: In all publications of Bhagavad-Gita, so many elders described Atma in the so far said verses. In this verse also they described about Atma. We say that the meaning of Gita has deviated from the right path. If we do not know the differences between Atma and Jeevatma, it is like rice and lime that are same in white color but their taste is different when boiled. In the same manner, Atma and Jeevatma are in the same body, but their qualities are different. Dehi means one who resides in the body. Atma and Jeevatma, both reside in the body. So Dehi is applicable to Atma and Jeevatma.

Thus one who knows the existence of Jeevatma and got experienced of Atma can only recognize both, according to the context. Though, they talk much philosophy yet they can't experience Atma. So they have to grasp the difference of Atma and Jeevatma with experience. Gita commentators described the verse, which is intended for Jeevatma, to Atma by writting that someone amazingly sees, hears and says about Atma. According to their words, the matters of Atma can be said and be heard but can't possible to see with an eye. Atma doesn't have form to see it. How can they see amazingly as they said? We have revealed the Gita as authentic by writing proper meaning of the verse that is deviated from the false meaning, so I have to criticize it in some instances for revealing truth. I hope every one will honor the truth.

(1) Verse! 30 : Dehi nitya mavadyo ayam dehe sarvasya Bharata!

Tasma sarvani bhutani na tvam sochitu marhasi!

(Jeevatma)

Meaning : Jeevatmas, which are living in all bodies, never be slain. So you can't grieve for all living things.

Description : The Jeevatma and Atma that live in the body are called Dehi. We can understand by saying "Dehi Sarvasya" means Jeevatma is in all bodies, "Dehi nityamavadyoyam" means Jeevatma which is not slain and "Avadyoyah" means not be slain that is intended for Jeevatma. Sri Bhagavan Sri Krishna said that you did not grieve for Bhutani. It means you did not grieve for living creatures.

In this chapter from 12th to 30th verse, the Jeevatma, Atma and Paramatma are described. The word Dehi is used in the 19th verse for telling about Jeevatma, Atma and Paramatma. By using the word Dehi, the details of three Atmas are not separately described up to the chapter Purushottama Prapti Yoga. As Bhagavad-Gita was written without describing which verse is said to which Atma, so the readers cannot understand the wisdom of description of Atmas in Gita. We are explaining the Gita with one reason, unlike other commentators.

One day an enquirer asked a Preacher about 20th verse in the Sankhya Yoga of Bhagavad-Gita, "Na Jayate" means there is no birth and in the 27th verse "Dhruvam Janma mritasyacha" means to take birth. What was the meaning by saying these words? Are these two sentences applicable to same Atma? To these questions, the Preacher advised him to read the Bhagavad-Gita. Then the enquirer asked the Preacher that he did not understand the Gita. For this Preacher was unable to give reply. At that time, we observed this and thought that Bhagavad-Gita should not be existed without giving replies. That incident made replies in our writings on Bhagavad-Gita. If we examine any Bhagavad-Gita, it is unfortunate that we can't find any description of three Atmas in it. We are all unfortunate that in the all Gita commentaries, written by the learned, Intellectuals, swamis and Gurujis, it raises questions but replies are not given. It is fortunate now if any aspirant asks questions, we can find reply. I hope you can understand 30 sentences of detailed description of three Atmas in three divisions for readers in the following paragraph.

Jeevatma	Atma	Paramatma
1. To be destroyed.	Not to be destroyed.	Not to be destroyed.
2. It has death	It has death.	It doesn't have death.
3. It can't be burnt. It can't be cut. It can't be drenched.	It can be burnt. It can be cut. It can be drenched.	It can't be burnt. It can't be cut. It can't be drenched.
4. It can be known to the vision of wisdom.	It can be known to the vision of wisdom.	It can't be known to the vision of wisdom.
5. It is in body at one place	It spreads over the whole body.	It is in and out of all bodies
6. It is not out of the body.	It is not out of the body.	It is out of body also.
7. It is a form.	It is a form.	It is formless.
8. It has name.	It has name.	It has no name.
9. Jeevas are many.	Atmas are according to the number of Jeevas.	It is uniform
10. It can experience Karma	It can't experience Karma	It can't experience Karma
11. It has no power.	It has power	Power is itself
12. Culprit	Spectator.	It is different to Atma, Jeevatma and not a spectator.
13. It has Guna vikaras	It has not Guna vikaras	It has not Guna vikaras.
14. It is bottom line among the lines of sacred ash on Siva lingam.	It is middle among the lines of sacred ash on Siva lingam.	It is top among the lines of sacred ash in Siva lingam.
15. It adores.	To be adored.	It is beyond the adoration
16. It is created.	It is created.	Creator.
17. Jeeva.	Atma	God
18. It doesn't exist after final destruction.	It doesn't exist after final destruction.	It exists after final destruction.
19. Nature is mother.	Nature is co-born.	Nature is wife.
20. Merges with the Atma.	It is a mediator to merge the Jeevatma with the Paramatma.	Jeevatma is to be merged with the Paramatma.
21. It is not in the void of space.	It is not in the void of space.	It is in the void of space.
22. It exists in the universe at one place and is in the body.	In the universe it is in all bodies and spreads all over body.	It is in the whole Universe.
23. Jeevatma can know Atma when he is living.	Atma made the Jeevatma merge with him, when he is living.	It can't be known to any living person.
24. It is adorable by the worship.	It is adorable through Yoga.	It can't be adorable by any Kind of worship or Yoga.
25. It is under the control of Karma.	It follows the law of Karma.	It doesn't have any connection with Karma.
26. It bears the sticks of Karma.	It burns the sticks of Karma.	It is fire.
27. Kshara.	Akshara.	Purushottama.(absolute Atma)
28. It is blind.	It has vision.	It is Formless and visionless.
29. Manifested.	Manifested.	Not be manifested
30. It binds to Karma.	It binds to Jeeva.	It doesn't bind to any.

Jeeva has to adore Atma, according to wisdom. To reveal this matter, elders put a sectarian mark on the middle line of sacred ash that is worn on fore head and on the lines which is drawn with sacred ash on Siva lingam for recognizing Atma. Second Atma can be realized through practice of Yoga. How long you practice Yoga, as long fire of wisdom generates and burns the Karmas. In the method of Brahma Yoga Atma is the God of Jeeva. Jeeva never gets any connection with the third Atma that is Paramatma. The temple traditions, the messages, the methods of worship and Yoga methods indicate the Atma alone. Even the upright line, which is worn by the devotees and the sectarian mark on forehead and the methods of worship are made to know the second Atma alone. So many methods of worship and practices are there for knowing Atma only that is in our body. Elders told the wisdom by describing Atma in songs, in the form of tatwas (real nature of anything) and in the poems. The details of Paramatma can't be known to anyone. Paramatma can't be revealed by any Shastras (Sciences). No living thing knows the Paramatma. So what we say is about the second Atma only.

Thus far, Bhagavan revealed Atma and Jeevatmas' birth and death. Now he leaves this matter and starts to reveal about Karma with the verse "Sukha dukha same kritva ". This verse immediately doesn't appear, but it appears after seven verses. These seven verses are in the middle. Some Sanskrit knowing elders fabricated the verses by using their intellect and inserted in Bhagavad-Gita. No one is able to recognize these verses as these verses were merged long back. If we see these seven verses according to my four principles, these are not in accordance with the science, so these verses were fabricated and inserted. Some persons may ask us, how can you decide it as unscientific? My reply is Shastras never be condemned.

In this verse doing war was explained as one's own particular duty. If we look into Karma Yoga ,35th verse, it reveals us that Swa Dharma means one's own character of Atma and Para Dharma means other than Atma i.e., Nature's (Prakruti) innate character. Waging war is the matter of nature and not the matter of Atma. So waging war is not Swa Dharma. Only knowing of Atma is Swa Dharma. If Swa dharma is made in accordance with castes and species, self-knowledge will be fell in danger.

This matter is mentioned in the next chapter. In Gita the topic of four divisions of Brahma, Kshatriya, Vysya and Sudra were not there originally. So the verses on Kshatriyas were only fabricated and in those verses, the knowledge of Atma did not exist. Heaven is in accordance with Punya (Merit), but it is not in accordance with war. It is not bound to science. It is against the doctrine of Karma. So these seven verses were fabricated and likewise some verses exist here and there. I should give pure gospel and reveal the flaws in those unscientific verses by removing it. To know these seven continuous verses that are fabricated, we put a cross mark (X) beside the verse. Its meaning and description is not given.

- (1) Verse! 31: Swadharmapi chavekhya na vikampitu marhasi!
Dharmaddi yudrache yoanyat kshatriyasya na vidyate!! (X)
- (1)Verse! 32: Yadruchchaya chopapannam svarga dwaram apavrutam!
Sukhinah kshatriyah Parda! Labhante yuddam eedrusam! (X)
- (1)Verse! 33: Adha chetvam darsamimam samgramam karishyasi!
Tatah svadharmam keertin cha hitva papamavapapsyasi!! (X)
- (1)Verse! 34: Akeertim chapi Bhutani katha eshyanti Te vyayam!
Sambha vitasya chakeerti rmarana datirichyate. !! (X)

(1)Verse! 35: Bhayad ranad uparatam mansyamte tvam maha-rathah!
Yesham chatvam bahumato bhutva yasyasi laghavam!! (X)

(1)Verse! 36: Avachcha vadamcha bahunva dishyanti tavahitah!
Nindantas tava samardyam tato dukkhataram nu Kim!! (X)

(1)Verse! 37: Hatova prapsyase swargam gitva va bhokshase mahim!
Tasmad uttista kaunteya! Yuddaya krita nishchayah! (X)

(1) Verse! 38: Sukha duhke samekritva labha labhe jaya jaye!
Tato yuddaya yujyasva naivam papa mavapsyasi! (Karma Yoga)

Meaning : You must engage in war by considering happiness or distress, loss or gain and victory or defeat as equal. By doing so, you should never incur sin.

Description : Arjuna was unwilling to fight in war because of two reasons. First was the thought of not killing the relatives by the disposition of fascination. Second was if he killed the relatives he might get sin. The fascination made Arjuna get feeling that these belonged to him. If they were killed by him he was responsible for their death. So, they should be alive and he could not do any harm to them. Besides, he thought if he killed them a great sin might befall on him. Sri Krishna revealed the solution for the problem of death of Arjuna by answering the questions like what was death. Who had died? What were the dead people after their death? In this verse Sri Krishna began to reveal the details of merits and sins. In the Gita, the details of birth and death are little, but the details of merits and sins are revealed more. The description of this verse is the reply to Arjuna who said that sin might come by killing the relatives in war.

In the war not only sin, but also happiness and distress are there. Happiness rises, when a great foe is killed and distress also rises, when foe has attacked us violently. There is either loss or gain and victory or defeat in the battlefield. The doer of war must keep his Mind to wage war and how to accomplish that war. He has to keep the Mind on the methods and skills to wage war. If he does likewise, he doesn't get any sin that is arising from the war. While engaging in war, if he thinks that he wages war and has a thought that in the battle happiness or pain, loss or gain and victory or defeat may occur and if he has strong desire for victory or gain leads to attachment of Karmas of either merit or sin.

In a single action like engaging in war there are two systems where sin is being attached or sin is not being attached. In doing an action, though it is surprising by existing two manners like sin is being attached and not being attached yet that is bound to science and truth. If anyone, who understands the first verse of Karma doctrine, will step towards either wisdom or ignorance. Bhagavad-Gita's prime aim starts with this verse. If anyone understands the aim, he can step towards the wisdom and if he can't understand the aim, he can step towards the ignorance. In this verse there is possibility of stepping into the way of ignorance by not understanding the view of Bhagavan. So I hope you understand carefully and examine the other commentaries of Gita for more information. We shall try to know without surprising about the word that sin doesn't attach in doing violent war, and try to know what the reason is for Karma is not being attached. By not searching likewise, those who question themselves unnecessarily also see the life of Sri Krishna as sinful. Gita is the way of wisdom. For understanding the message of Gita we have to look into the Gita carefully. I hope you can't take decision with a meaningless word.

So far Bhagavan disclosed the details of birth and death and described the merits and sins and began to disclose Karma Yoga. From these forth coming verses the details of Karma Yoga (Raja Yoga) and Brahma Yoga (Jnana Yoga) are disclosed. The details of merits and sins and bondages are in the

two Yogas. So to recognize these verses, the name of Yoga is put in the brackets. From this, the following verse begins to describe about Karma Yoga.

(1)Verse! 39: *Yesha te abhihita sankhye buddir yoge tvimam srinu!
Buddya yukto yaya Parda! Karma-bandam prahasyasi!* (Karma Yoga)

Meaning : Thus far, the wisdom of Atma in the body is revealed. Listen to the wisdom that provides not the bondage of reaction to action (Karma).

Description : Before this verse, Bhagavan narrated Karma Yoga verse and said this verse by hinting Karma Yoga, which destroys Karma. By this word every one can know what he is heard before is the description of Sankhya Yoga, which is related between Atma and the body. The chief aim of this verse is Atmas and Yogas are different. Bhagavan says about the Karma Yoga in following verse.

(1)Verse! 40: *Nehabhi krama naso asti pratyavayo na vidyate!
Svalpam apyasya dharmasya trayate mahato bhayat!* (Karma Yoga)

Meaning : If anyone abstains from practising Karma Yoga after some time, any flaw doesn't come to him. Despite one practises for some time, it certainly rescue from the fear of Karma.

Description : No flaw occurs after abstaining from the practice of Karma Yoga though it is practiced for some time. It is only mean for relieving from the bondage of merits and sins. If Karma Yoga is practised for some time, it certainly rescue from the bondages of reactions to actions of that period. Though the practised Karma Yoga is little, yet it relieves from the huge reactions to the actions (Karmas) in that time. Those who do not know Yoga and those who don't understand Yoga are described in the following verse.

(1)Verse! 41: *Vyavasayatmika buddi rekeha Kurunandana!
Bahusakha hyanantascha buddayo ayavasayinam!* (Prakruti)

Meaning : Those who have intelligence on Yoga are always with determination. Those who have different opinions have their intelligence divided into many branches.

Description : Those who desire liberation by knowing the wisdom, Yoga, Atma and Jeevatma, though any obstruction arises yet they won't leave their path without changing their determination. They may like even to leave their beloved children and consort by knowing the value of God. But they never desire to leave their path. Those, who always spend in the worldly affairs don't understand the persistence of those, who follow the path of wisdom. The seekers of wisdom do not bother despite others count them as mindless persons and always beware of by not falling in the ignorance as it is appearing in the others. They have persistence in the path of wisdom. The ignorant man always engrosses the Mind in the worldly affairs in many kinds. Besides what they exist is given below.

(1)Verse! 42: *Yamimam puspitam vacham pravada nty avipaschitah!
Veda vada ratah Parda! Nanya dasteeti vadinah!!* (Prakruti)

Meaning : They teach the matters in the Veda in the forms of flowery words like honey. Though they are ignorant yet they are like Jnanis, who teach the people to do work for getting gain and comfort.

Description : Nowadays, the so called Masters and Swamijis teach the matters of Gita with interestingly in their discourses with nice formation of words. They leave the matters of Atma and Paramatma and teach so many methods for fulfillment of desires, for getting happiness and for removing the distress. They emphasize those methods that are only way for real wisdom. Look into the following verse for more details.

(1)Verse! 43: Kamatmana svargapara janma karma phala pradam!

Kriya vishesha bahulam bhogaiswarya gatim prati !

(Prakruti)

Meaning : Their words give pleasures and inspire many actions that give fruits of birth and Karma. By doing these works, worldly pleasures and sensuous enjoyment occurs.

Description : Some teach only the matters of Veda and reveal the importance of vows and sacrifices, which are said in Veda. They teach to do the sacrifices and say that such pleasures, prosperity must be attained by practising some vows resulting in removal of distress. They encourage men to do such works. By doing these works, worldly comforts may come. Besides this, Karmas may be attached to us without our awareness leads to rebirth but, liberation should not be attained. Naturally people desire for worldly comforts without knowing what good is. Those, who encourage for doing the works for comforts, also get Karmas resulting in births. Bhagavan said about these people, who listened to the teachings is followed in the verse.

(1)Verse! 44: Bhoga iswarya prasaktanam taya apahrta chetasam!

Vyavasayatmika buddi ssamadhou na vidhiyate!!

(Prakruti)

Meaning : Those who have the mind that is attracted by desires always take refuge in the pleasures. Their mind can't attain the wisdom of Atma.

Description : It is natural that men have passion for pleasures and wants to live without distress. Some take refuge in the feet of swamis for fulfillment of their desires as their words are attractive and follow their directions by recitation of mantras and verses. Their Minds are caught in the pleasures of mundane life by doing above said works. They do not aware of Atma and Paramatma, which are beyond the natural pleasures and recitation of prescribed mantras, penance, and religious observance of vows and offering of sacrifices. They don't understand the knowledge of Atma.

(1)Verse! 45: Traigunya vishaya veda nistrai gunyo bhavarjuna!

Nirdvandvo nitya sattvasto niryoga kshema atmavan! (Brahma Yoga,Karma Yoga)

Meaning : Vedas are the matters of the three gunas (dispositions). Leave the three gunas as they are related to Veda. Likewise you leave happiness and distress, loss and gain etc, leave the welfare of Yoga to attain eternal God.

Description : Besides, the matter that is said in the previous verse not to take refuge in the pleasures and opulence and know the God, Bhagavan further says like this. In every man many dispositions move in the head. Men are doing many works in accordance with intentions of dispositions. If we look into the dispositions, which cause for many works, these are three types. 1. Satwa. 2. Rajasic. 3. Tamasic. These three dispositions are called Maya according to Bhagavan's saying in Vijnana Yoga. In the Veda these matters of dispositions are in the form of Maya. So, practise Brahma Yoga without any intention of dispositions by not considering even a thought and leave the offerings of sacrifices and observance of vows, which are said in the Vedas for Knowing the God.

If Brahma Yoga is not possible to practise, leave the loss and gain, happiness and distress and practise Karma Yoga for attainment of God. In this verse and in 44th verse, Bhagavan advises to practise either two ways like Brahma Yoga or Karma Yoga for reaching the God. My request is the greatest commentators of Gita never recognized the first line of this verse is belonged to Brahma Yoga and second line is belonged to Karma Yoga. So don't think, about what we have said is a mistaken statement. If you ponder on, you can understand Brahma Yoga that is without any intentions of dispositions, and Karma Yoga is working on without any attention to the loss and gain, happiness and distress and welfare of Yoga. Bhagavan said that God is known through these Yogas only.

Bhagavan said about the pleasure and opulence in 44th verse but in 45th verse he indicated the way without relating pleasure and opulence. We are disclosing the meaning of what Bhagavan said with complete meaning as it is matter of God.

(1)Verse! 46: Yavanarda udapane sarvatah samplutodake!
Tavan sarveshu vedeshu brahmanasya vijanatah! (Karma Yoga)

Meaning : Though the water is full in well, yet we use only some water for drinking and bathing. Similarly, the Brahmajnani, who realizes Brahmam, has known the usefulness of all Vedas daily.

Description : Though the tank or well is full of water, yet the whole water can't be used at a time but we only use little water daily for drinking and bathing. In the same manner, in our head, dispositions (Gunas) are in full of like water in well. As the whole water in well can't be used at a time, likewise dispositions are not useful at a time. Only some dispositions are useful time to time. In daily life, dispositions are necessary to men for doing works. These are in the Guna chakra in the head as 36 dispositions and each disposition has several sub-divisions. These total dispositions are not useful daily for men and only some dispositions are used in a day and other dispositions are used day by day.

For example, if a man uses the water for bathing and for washing the clothes, more water is used. In the day either bathing or washing is not done, water is used very less. In the same manner, when a man ponders on, dispositions are used more. If he takes rest without thinking, a few dispositions are used. If a man fights with others, he uses more dispositions on that day. If he spends a day peacefully, he uses only a few dispositions. In everyman daily dispositions are used unevenly and it is only known to Brahmajnanis. The person who doesn't have Brahma-jnana (the wisdom of Brahma) can't know the dispositions, which are useful, like the water in well. Though the effects of dispositions are in him daily, yet he can't recognize it and thinks that he is considering.

Bhagavan said in the 45th verse that Veda means three kinds of dispositions. So, in the 46th verse too where the word Veda is used treat it as dispositions. If we use another meaning, Bhagavan's word is to be hidden by us.

(1)Verse! 47: Karmanye vaadhikaraste ma phaleshu kadachana!
Ma karmaphala heturbhu rmate sango astvakarmani! (Karma Yoga)

Meaning : You have an authority to gain the reactions to actions (Karmas). Don't wish for the fruits of Karma. Don't be caused for happiness and pain that are fruits of Karma i.e., merits and sins as result. Don't abstain from doing the related works by thinking that karma might come.

Description : From the previous verse, we know that every man gets thoughts from the dispositions and from the thoughts works get on. In actions that are getting on by dispositions, reaction to action (Karma) is there. This is also called merit and sin (Punya and Papa). Likewise fire interrelates with smoke, works interrelates with Karma and Karma interrelates with work. It means the merits and sins occur by doing works and according to that merit and sin, again works get on. It is the natural process to every living thing.

Naturally man is doing actions in this birth, while experiencing Prarabda Karma (operative Karma) from the past births. He again accumulates Karma as bundle by thinking that he has done Karma, which is inter associated with that actions. He has to experience it in future lives. It is a natural system. But another method of Paramatma exists that is against the natural system. If Karma that is attached in the previous birth comes into force, during that period new Karma i.e., merit and sin can't be related to him. It means new Karma should not come to him. If new Karma doesn't exist, new actions do not exist. Thus, Jeeva won't take birth and doesn't experience new works.

According to Paramatma made system, when one is doing any actions new Karma should not be attached and new actions should not come into force by escaping from it. Nature made system means the system for reaching the Nature and the meaning of Paramatma made system is the system for reaching the Paramatma.

Bhagavan disclosed these two systems that Karma should be gained naturally or it should not be gained by the system of Paramatma. Bhagavan said man had an authority to practise any system among these systems and any method can be practised for gaining Karma or not. We can understand from the sentence “Karmanye vadhni karaste “mean, you have an authority only to gain Karma or not to gain Karma. No one has authority to experience the fruits of Karma i.e., happiness and distress. If Karma is gained at one-time, that will come into function for experiencing as happiness or pain. No one averts happiness or pain, which are the fruits from the gained Karmas. Even Vishnu, Eswara and Brahma have to experience Karmas. So, no one has authority on the fruits of Karma i.e., on actions. Actions should be done as how they exist, and it should be experienced.

Originally the matter of Karma is like this. So don't wish for the fruits of Karmas and not to get new Karmas by thinking as doer. Don't think to abstain from doing works for averting karma and do not think that if works are done Karmas might come. Because of the first duty is practising karma and next are actions, which are to be done. So by thinking not to do actions is the mistaken opinion. Whosoever think, what should be happened according to Karma should not be stopped. You must have known that only you have an authority to get Karma and not have authority to do works and to experience it. In the commentaries of Gita written by others, the meaning of this verse is completely with mistakes. (They have written that you have an authority to do the works and on the results you have no authority. We have written that you have no authority to do works and have authority over the fruits of works).

Bhagavan said “you have no authority on the work, though you like or dislike. You will be compelled to do work. You have to wage war according to Karma though you are disinterested, yet that is to be done by Karma”. Thus we shall clearly know that we do not have authority on the works. So we remind you what we have written the meaning of this verse is right. So, no one has authority to do works. Bhagavan advised to get rid of that Karma, which is born, while doing the works is explained in the next verse.

(1)Verse! 48: [Yogastah kuru karmani sangam tyaktva Dhanamjaya!](#)

[Sidda Sidyo Samo Bhutva Samatvam Yoga Yuchyate!](#)

(Karma Yoga)

Meaning : One, who do work without having attention to the profit or loss, and one, whose intellect is equitable on the good or bad works is doer of Yoga with steadfast. In the same manner, you might do actions.

Description : Looking at the profit and loss with the Intellect of evenness in getting on works is called Yoga that is Karma Yoga. All may think that it is easy to practise because of only equal consideration at the profit and loss is karma Yoga, but it may not be easy to practise it. If the full details of actions are known to him, then only he is not attentive on the profit or loss and does the works. Unless you know on what cause actions are doing, and on what cause new Karma is coming, and how it becomes Yoga while doing actions, then profit or loss doesn't appear to him as equal results in he gets the related happiness and pain. So the word “Sangam tvaktva” is said in the verse. In this verse the word Sangam has an important meaning. Sangam tvaktva means “not being attached “.

Here we have to ponder which is not being associated and which is not being attached. Who are not be attached by whom? For this question, we have to find the answers. The proper answer is completely in the following verse. Thus, according to the context we are giving answers. In our body, among the 25 parts, one part is ego. If we do any work without associating with ego, new Karmas won't come. In the same manner, if new Karmas are not coming, that is called Karma Yoga. If we explore the question, which should not be associated with ego that is among the 25 parts in our body, is Jeeva, who only experiences among the 25 parts of body, should not be attached with ego (Aham). In the same manner, the process that is not attached with ego, while doing works is called Karma Yoga. Thus Bhagavan said the words Sangam tvaktva, Kuru Karmani and Yogastah. Sangam tvakva means not attach to ego, Kuru Karmani means do actions which are implemented by Karma and Yogastah means keep in Yoga state.

(1)Verse! 49: Durena hyavaram karma buddi Yogad Dhanamjaya!
Buddou saram anvicha kripanah phala hetavah! (Karma Yoga)

Meaning : Karma that gives mean position is inferior to Karma Yoga, which destroys Karma. Thus you leave Karma, which leads you to mean position, and takes refuge in Karma Yoga that leads you to the higher position.

Description : Karma Yoga leads Jeeva to higher Divinity and rescues him from the bondages of birth. Karma leads Jeeva to lower position by giving bondages of births results in many births. In giving results, there are lot of differences among Karma and Karma Yoga. So, leave Karma that gives mean position and many births, take refuge in Karma Yoga for getting higher Divinity. Bhagavan said by corroborating his words in the next verse.

(1)Verse! 50: Buddi yukto Jahateeha ubhe sukrita dushkrite!
Tasmad Yogaya yujyasva Yogah Karmasu kousalam! (Karma Yoga)

Meaning : The practitioner of Karma Yoga destroys Karma i.e., merits and sins. So you also do actions and know the skill for not getting the merits and sins that are immersed in that works. That is Karma Yoga.

Description : Don't ponder on about Karma Yoga what that is, how it is associated with steadfast and how far it is to be practised for achieving it. As all think that in Karma Yoga there is neither practice nor steadfast but there is only one system. Any work can be done through you, but while doing you have to know the skill for not getting Karma. While doing all works, leave the discrimination in the actions and do either the good or bad works by feeling that these are occurred in accordance with karma and if he doesn't attaches to ego then karma doesn't attaches to him. That is the skill for escaping from Karma. It is called "Karmasu Kausalam" in Bhagavad-Gita. In the Karma Yoga no principles exist and all works should be done without attaching to any Karma. So, the practitioner of Karma Yoga will destroy his good and bad deeds i.e., merits and sins. It means he makes the merit which is accrued by doing good actions and the sin which is accrued by doing bad actions not attach to him. Know that, it is the skill of Karma Yoga.

Noticeable information: We know that elders teach us to do only good works and leave bad works. But according to Gita, either good or bad works come to force in accordance with Karma of previous birth and not according to their liking. So, Bhagavan advised not to get new Karma in the works that is coming into action. But he never discriminate the works as good or bad. Bhagavan taught Karma Yoga that we have to treat Karmas equally that compels us to do works in accordance with the previous Karma. If we do not get new Karmas in the work, again that work would not happen by us. No one leaves the works that are made by Karma. For averting actions, Karma, which is caused (seed) for doing works has to be eliminated. This is Karma Yoga.

(1)Verse! 51: Karmajam buddi yukta hi phalam tvaktva maneeshinah!

Janma banda vinirmuktah padam gachantya na mayam!

(Karma Yoga)

Meaning : The knower of wisdom gets liberation by leaving the fruits of Karma and the bondages of birth.

Description : The Jnanis (The knower of wisdom) who follow Karma Yoga leaves the fruits of happiness or distress and profit or loss, which come from the Prarabda Karma. In accordance with Karma, they do any work without attaining Agami Karma and leave the accumulated Karma (Sanchita Karma) that gives the bondages of births and attains liberation, which is the real form of Paramatma. (Karma, which is coming into force from birth to death, is called Prarabda Karma. New coming Karma that is from birth to death is called Agami Karma and the stored Karma, which gives the bondages of birth, is called Sanchita Karma.)

In this verse, Bhagavan said that for getting liberation without birth one has to experience the Prarabda Karma by averting the new Karma i.e., Agami Karma and have to destroy the accumulated Karma (Sanchita Karma). We can know from this verse that KARMAJAM means Prarabda Karma and JANMABANDAM means Agami Karma. Some persons may raise doubt that Sanchita Karma is not mentioned. For this my reply is, if old Karma is being experienced as Prarabda Karma and if new Karma that is Agami Karma doesn't come, then Sanchita Karma will not be remained completely. If Sanchita Karma doesn't exist, Prarabda Karma that comes from Sanchita Karma doesn't exist. Then we can get liberation that is the way of Divinity.

(1)Verse! 52: Yada te moha kalilam buddirvati tarishyati!

Tada gantasi nirvedam srotavyasya srutasyacha!

(Karma Yoga, Brahma Yoga)

Meaning : Whenever, you cross the Passion of disposition, you get dispassion on the matters of what you are heard and what to be heard is.

Description : In our body 12 dispositions are there. Among it, chiefly six dispositions are prominent. In this, the disposition passion made Arjuna drop down the arrows. The Passion of disposition instigates that it is mine, they are mine and I am. If we leave the disposition Passion by forgetting the matter of mine, then you can get interest in the details of said Karma Yoga and the details of Brahma Yoga that is to be told. In the same manner if you are interested, you will come out from the dispositions called Vedas. Here we have to remember the word Nirvedam.

Yours nearest may obstruct you without knowing wisdom. So Bhagavan said leave the passion which instigates as these are mine by getting dispassion and hear attentively for understanding the wisdom. After understanding the wisdom, you can get an opportunity for practising Yoga. First, the details of Atma and Paramatma are explained, and then Karma Yoga is explained. Next matter is the Brahma Yoga.

(1)Verse! 53: Sruti vipratipanna te yada sthasyati nischala!

Samadha vachala buddis thada yoga mavapsyasi!

(Brahma Yoga)

Meaning : Your Intellect is disturbed by the Vedas. When it is not moved and remained fixed in Samadhi, you are firm in Yoga.

Description : In the Gita, about telling three Atmas, the word Atma only used and about telling two Yogas the word Yoga is used only. Therefore, we have to keenly observe about Atma, which Atma it is, and about Yoga, which Yoga it is. In this verse Bhagavan mentioned the word Yoga, so we have to know that he told about Brahma Yoga. What he told is! If your Intellect is not disturbed by hearing

so many descriptions of wisdom and it firmly engrosses in Atma, which exist equally in all living creatures, then you are firm in the Brahma Yoga. The engrossing of Intellect (Buddi) in Atma, which resides in all living creatures equally is called Samadhi. Before this verse, Arjuna heard about Karma Yoga. According to Karma Yoga though he does all works and lives in many matters, yet he is not been attached to any Karma. But in this verse Arjuna heard that if all parts of body didn't work and even Intellect is also stopped to work is Brahma Yoga. So, Arjuna surprised after hearing and asked about the details of Brahma Yoga.

Arjuna asked,

(1)Verse! 54: *Stitha prajnasya ka basha? Samadhi stasya Kesava!
Sthith adhih kim prabhasheta? Ki masita ? Vrajeta kim? (Brahma Yoga)*

Meaning : Oh, Krishna! One who stops the working of Intellect and immerses in Samadhi state can speak in which language? What does he speak? How does he sit? What does he practise?

Description : Arjuna asked about the details of Stitah Prajnasya, who has fixed his Intellect in Atma and questioned him what is the language he speak? Is there any dumb language other than what do we speak? If any special language exists, how does he speak, while his Intellect doesn't work? If one's Intellect doesn't work, how does he sit? Altogether, how does he behave as his Intellect is stopped? Then Bhagavan explained about the persons who got stability of Intellect.

Sri Bhagavan said :

(1)Verse! 55: *Prajahati yada Kaman sarnan Parda! Manogatan!
Atmanye vatmana tustah stitah prajnas tadochyate! (Brahma Yoga)*

Meaning : Whenever Jeevatma is satisfied with Atma by leaving all wishes and the matters that are hidden in the Mind with his self-attempt, he is called Stitah Prajnasya.

Description : Here " Manogatan" is the distinguished word. It means the past matters, which are hidden in the Mind. In previous days, what we saw, heard, ate, and touched and smelled matters are hidden in our Mind. When these are not remembered and the desires about future are not remembered, Jeevatma, which is in that body, joins in Atma. The root cause for practising Brahma Yoga is the mind. Mind is the medium between internal organs and external organs. When Mind doesn't move, Intellect and its related dispositions do not work. When the order that has come from the inside through the Mind is stopped, external organs do not work. Those, who get that state is called Stitah Prajnasya. Further details about Stitah Prajnasya are given in the next verse.

(1)Verse! 56: *Duhkeshva anudvigna manah sukheshu vigata spruhah!
Veetaraga bhaya krodha stitah dhir munityate! (Brahma Yoga)*

Meaning : One who is not worried in the distress and one who is not elated in happiness and one who doesn't have either love or anger or fear are called silent and good Intellectual wise man.

Description : In the body of Brahma Yoga practitioner, all parts of body do not work and becomes motionless. In every living thing, body like machine exists for implementing the decisions through Mind, which are considered by Intellect in accordance with the dispositions by moving the parts of body. If Intellect ceases to function then there will be no thoughts. Works are not decided in accordance with the thoughts. Then Mind completely ceases to function. So parts of body don't get any orders. The working parts never functions and become motionless

Though the senses of perception, i.e., Eye, Nose, Ear, Tongue and Skin have done their work and able to reveal the wisdom of objects, yet Mind is not receiving it, resulting in that object doesn't

reach Jeeva and Intellect. So he doesn't bother for any matter. He doesn't know about the external happiness. He doesn't fall in ecstasy. Because of mind doesn't exist for giving the external information, he doesn't have fear, love and anger. Whose mind becomes silent is called Muni.

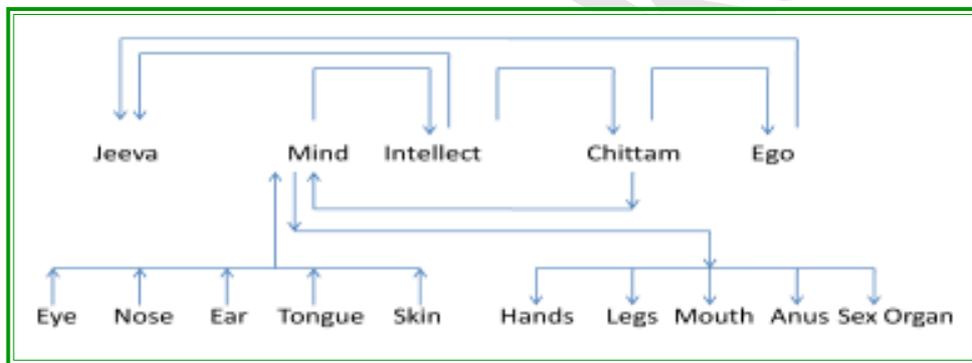
(1)Verse! 57: Yah sarvatranabhi snehas tatat prapya subha subham!

Nabhi nandati Na dvesti tasya prajna pratistitah!

(Brahma Yoga)

Meaning : One who doesn't have connection in all matters and is not keeping any attention of Mind to the good and the bad work and doesn't experience happiness and pain, that man's intelligence is great.

Description : Mind has 12 friends in the body. They are Buddi (Intellect), Chittam and external senses of perception i.e., Eye, Nose, Ear, Tongue, Skin and senses of action i.e., legs, hands, mouth, anus and sex organ. " Sarvatranabhisneha" means always keep friendship. No man has friendship always with men, who are in the outward world. So it is not being treated as friendship with men. Mind has friendship always. How has it friendship with senses? See the following page for details.



The external senses of perception like the eye, nose, ear, tongue and skin always send their matters to the Mind, so Mind has incessant friendship with the senses. It passes information to the intellect by taking from the senses and keeps friendship with Intellect. Chittam decides one consideration among the considered information of many matters of Intellect and reveals to Mind for passing the outward senses, so Mind always keeps friendship with Chittam. Except the Mind, no other has incessant friendship.

When Mind leaves friendship with inside senses like Intellect and Chittam and outward senses like Eye, Nose, Ear, Tongue and Skin, then that becomes sleep. In sleep, Mind loses remembrance on its own. Unlike, if mind is made not to lose the remembrance on its own is Brahma Yoga. How long mind doesn't have friendship with 12 senses without forgetting itself, so long it is Brahma Yoga. During Brahma Yoga, man's body become motionless like sleep because of external matters do not move to the inside and the inside matters do not move to outside. Thereby, there is no good or bad and love or avarice to Brahma Yogi. This person is called real Brahma Yogi.

WHICH SENSES HAVE FRIENDSHIP WITH THOSE SENSES IS GIVEN BELOW.

1.	Jeeva.	:	Aham, Buddi.	(2)
2.	Mind	:	Five senses of actions, five senses of perception, Buddi, Chittam.	(12)
3.	Intellect	:	Mind, Chittam, Jeeva.	(3)
4.	Chittam	:	Intellect, Mind, Aham.	(3)
5.	Aham	:	Jeeva, Chittam.	(2)
6.	Eye	:	Mind.	(1)
7.	Nose	:	Mind.	(1)
8.	Ear	:	Mind.	(1)
9.	Tongue	:	Mind.	(1)
10.	Skin	:	Mind	(1)
11.	Hands	:	Mind.	(1)
12.	Legs	:	Mind.	(1)
13.	Mouth	:	Mind.	(1)
14.	Anus	:	Mind.	(1)
15.	Sex organ	:	Mind.	(1)

Bhagavan says in the next verse how to prevent the friendship of Mind with the senses by giving an example.

(1)Verse! 58: *Yada samharate chayam koormo ajnaniva sarvasah!*

Indriyaneendriya ardebyah tasya prajna pratistita !

(Brahma Yoga)

Meaning : How Tortoise withdraws its limbs and head, in the same manner mind should be averted from the senses.

Description : How Tortoise withdraws its four limbs and its head into its shell and makes itself without appearing to outward world by standing in one place, in the same manner man shouldn't move his body for averting the mind from the external senses that are senses of perception and senses of action. It is the skill in Brahma Yoga. Here noticeable information is that while Tortoise is moving; it cannot withdraw its limbs into its shell. If it withdraws, it cannot move. Likewise, when man sits in one place firmly, he makes his mind disconnect from the senses. How Tortoise doesn't move forward after withdrawing its limbs, in the same manner if man averts the mind from the senses, can't do even small works. Some persons say that mind should be averted, while doing the work. It is untrue. One, who attains mental stability called Brahma Yoga, doesn't move by all senses that are related to external objects.

(1)Verse! 59 : Vishaya vinivartante niraharasya dehinah!

Rasavarjam raso apyasya param dristya nivartate!

(Brahma Yoga)

Meaning : The Yogi, who practises Brahma Yoga, though he makes his mind without having any attention to the objects which are like food to the senses, yet he doesn't leave the disposition, passion. The passion will be destroyed by getting darsan of Atma for some time.

Description : Likewise, a patient, who takes restricted food by not eating tasty food, though he has wish for the food, Yogi practises Brahma Yoga without experiencing the matters as restricted food. In his head the disposition i.e passion is hiding and often and then, it gives interest in the objects. It makes the mind wavers resulting in fall from Yoga. So if Brahma Yogi spends one hour in practising Yoga, mind wavers without engrossing atleast for some minutes. Still if he practises like this, sometime later the practitioner of Brahma Yoga will not get mental wavering.

Naturally, any Yogi who practises Brahma Yoga, during the time of practice, gets mental wavering. Bhagavan says about this in the next verse.

(1)Verse! 60: Yatato hyapi Kaunteya! Purushasya vipasschitah!

Indriyani pramadhini haranti prasabham manah!

(Brahma Yoga)

Meaning : Though Jnani endeavors to control the mind during the practice yet the senses of him wavers his mind and make him fall from Yoga.

Description : He, who practises Brahma Yoga, though he is a Jnani during the practice, yet the five senses of perception can pass information to mind and makes the mind connect with matters without getting concentration. When Yogi sits for practising Brahma Yoga, the senses of perception work like foes and obstruct him from the Yoga. In legends, as the leader of demigod, Indra sent Agni, Varuna and Vayu for obstructing the monks while doing penance, similarly in practical life also the practitioner of Yoga gets obstruction by Nature through the senses that are made from the elements like Fire, Water, Wind and Earth.

Noticeable information : The reader who seeks wisdom is informed like this. The learned and intellectuals though they read the meaning and description is no matter. But, those who do not understand the Sanskrit, if they need for only wisdom of Gita they can read only description and leave the meaning not regarding one is small and other is exhaustive. By reading the description, I believe the knowledge of Gita can be understood easily. Though you read either meaning or description that description is told about what matter is indicated in the brackets at the side of the verse must be read.

(1)Verse! 61: Tani sarvani samyamya yukta asita matparah!

Vase hi yasyndriyani tasya prajna pratistita!

(Brahma Yoga)

Meaning : One, who, keeps his mind on me by suppressing his senses and one, who restrains his senses has steady intelligence.

Description : Though the senses of perception ready to pass information to the mind, yet mind is not in a position to receive it, and senses of perception do not work. If attention of mind is averted from the senses, then attention of mind is on Atma. When mind doesn't have attention to objects of senses, the senses of action don't get any order through the mind. So, senses of action stand without motion like the spell of mantra used on anything to take under one's control. One who gets that state is a man of stable mind.

(1)Verse! 62 : Dyayato vishayan pumasah sangasteshupajayate!
Sangat sanjayate kamah kamat krodho bhijayate!

(Prakruti)

Meaning : Man develops attachment with the attention to the objects of the senses and from such attachment lust develops in men, and from lust anger arises.

Description : When mind has attention on the objects of senses of perception i.e., Eye, Nose, Ear, Tongue and skin, that object reaches the groups of dispositions, which are in head. As the objects that are arising from the senses of perception mingle in the dispositions, in accordance with the object, desire is formed from the group of dispositions. If that desire is not fulfilled, anger arises from the group of dispositions. In the following verse how the dispositions have formed are given.

(1)Verse! 63: Krodhad bhvati sammohah sammohat smruti vibramah!
Smruti bramsad buddi naso buddi nasat lifesyati!

(Prakruti)

Meaning : From anger illusion arises, and from illusion bewilderment of memory, when memory is bewildered, intelligence is lost, and when intelligence is lost one falls down.

Description : When the object reached through the mind to the dispositions in Guna chakra, dispositions start to move. Among the dispositions first is desire, second is anger and other dispositions are Avarice, Longing desire, Pride and Envy. When the suitable dispositions come up in accordance with object, he is fascinated by that disposition without thinking other dispositions. Sometime later, Chittam decides without having memory for consideration in that disposition. Owing to loss of memory, intellect doesn't have any work, results in man becomes indiscriminative and does the work according to his Karma and binds to Karma.

An object enters through mind from senses of perception and reaches the intellect. Intellect considers about object in accordance with dispositions, and then Chittam decides the object that was considered by intellect, according to his Karma. The above two verses reveal the details of working in common man. The matters of one, who turns as Yogi, are given in the next verse.

(1)Verse! 64: Raga dyesha vimukaistu vishaya indriyaischaran!
Atmavasyair vidheyatma prasadam adigachchati!

(Brahma Yoga)

Meaning : If you leave the affection, aversion and the objects of senses and got restrained the mind, then favour of God can be obtained.

Description : Those who got restrained the mind without having attention to anything, can get realization of Atma by leaving two kinds of dispositions like affection and envy, which come from inside and leave the objects of senses which come from outside. Here two words like affection and aversion are used. So, Gunas (disposition) are to be understood. In our body six kinds of dispositions are prominent as Shat Vargas. They are 1) Lust. 2) Anger 3) Avarice. 4) Longing desire. 5) Pride. 6) Envy. These six are bad dispositions. Those who have these dispositions are called Asuras (demons), and those who have opposite dispositions to the above bad dispositions are called Demi-gods. The elders propagated about bad dispositions very much. They revealed because of if those are known we may have awareness on them. Another six dispositions are there that give merits (Punya). The disposition which is opposite to another disposition is given below.

- | | | |
|--------------------------|----------------------|--------------------------|
| 1. Lust X Charity. | 2. Anger X Kindness. | 3. Avarice X Generosity. |
| 4. Passion X Dispassion. | 5. Pride X Humility. | 6. Envy X Love. |

Among bad and good dispositions, if any disposition doesn't exist, it is Brahma Yoga. Brahma Yogi leaves bad and good dispositions and leaves the objects of external senses. That person only gets the self – realization, according to this verse. How that person exists is described in next verse.

(1)Verse! 65: Prasade sarva duhkhanam hanir apyopajayate!
Prasanna chetaso hyasu buddih paryavatistate! (Brahma Yoga)

Meaning : When self – realization occurs, all distresses are harmed. Intellect becomes stable and mind gets purity.

Description : In Brahma Yoga mind doesn't have any attention to the inside dispositions, and outside objects of senses, results in, self –realization. Once in the life if a man gets self – realization, he doesn't care, though distresses are faced. Any distress doesn't appear before the feeling of Atma. The mind of self – realized man is stable like a stock and his intellect also becomes stable. Man, who does not get that state is described in the verse given below.

(1)Verse! 66: Nasti buddir ayuktasya na chayuktasya bhavana!
Na chabhavayatah santi rasantasya kutah sukham! (Brahma Yoga)

Meaning : One, who doesn't practise Yoga, doesn't have stable intellect. He doesn't get any Divine feeling and peace. One, who does not have peace can't be happy.

Description : One, who doesn't have stable mind, can't have stable intellect. Intellect considers the objects, which are passed through the mind. So, unless mind becomes stable, intellect can't be stable. Intellect doesn't tune to the Divine feelings as it always considers about external objects. Man, who doesn't have Divine feelings, though he is politician or higher official or big land lord yet he doesn't get peace. He, who doesn't have peace, though he is in the midst of happiness, cannot have happiness. He always suffers from dissatisfaction.

(1)Verse! 67: Indriyanam hi charatam yanmano anuvidhiyate!
Tadasya harati prajnam vayur navam ivambhasi! (Prakruti)

Meaning : Whose mind roams after senses that person's intellect moves like the ship by the wind.

Description : Body is like a machine. In machine every part connects to another part. Mind associates with the senses of perception that exist out of body. Mind can grasp the objects from the senses or it can leave the objects, by not grasping. The mind is like the system of gear box in motor vehicles. It can be related to either inward intellect or outward objects through senses or it is to be quiet. The main rod in gear box of motor vehicle has related to either wheel that moves forward or wheel that moves backward or it can be neutral, without any connection with any wheel. Likewise, mind also gets connection with the inward intellect or with the outward objects.

While mind has connection with the outward objects, it grasps outward objects. Then it immediately carries to inward intellect, by getting connection with inward intellect. Intellect's natural duty is, it consider carefully about the received objects through the mind. If mind passes information to intellect as much, it has to be considered so much. So, like the ship moves by the wind, intellect moves by the objects of mind. This working is naturally getting on in man, who is in the Nature. If man wants to try to change as Brahma Yogi, for more details see the next verse.

(1)Verse! 68 : Tasmadyasya Mahabhaho! Nigruhitani sarvasah!
Indriyaneendriy ardebyas tasya prajna pratistitah! (Brahma Yoga)

Meaning : Whosoever controls the objects of senses, his intelligence stands still.

Description : Whose mind leaves all matters of five senses of perception and stands still, then intellect doesn't consider any disposition because of external matter do not reach it. That state is called Brahma Yoga. See the next verse, for the details of Brahma Yoga.

(1)Verse! 69: Ya nisa sarva bhutanam tasyam jagarti samyami!
Yasyam jagrati Bhutani sa nisa pasyato muneh ! (Brahma Yoga, Prakruti)

Meaning : In where state all living things have unawareness like sleep in night, in that state Brahma Yogi has awareness. In which state Brahma Yogi will be unmoved like night in that state all living things have awareness.

Description : All living things including men are doing their duties either in employment or in business with awareness for not getting any loss from morning to night in worldly affairs. People have awareness in the worldly matters, but in the matter of Atma, they are in the state of sleep. In the matter of Atma, it is like darkness filled night for them. They can't understand knowledge of Atma and are in darkness. Unlike the common people, Brahma Yogis are aware of the matter of Atma. In the same manner all people are carefully working for the worldly matters, but Brahma Yogi is unaware in the worldly matters. So this verse reveals what the night to the ignorant person is the day to Jnani and what the day to the ignorant person is the night to Jnani.

(1)Verse! 70: Apurmanam achala pratistatam samudramapah pravisanti yadvat!
Tadvat kamayam pravisanti sarve sa santim apnoti na kamakami!
(Brahma Yoga)

Meaning : As the Sea, which is filled and be crowded doesn't swell up, though the water of all rivers join in it, Brahma Yogi, who is fixed to Yoga, though he has many desires, yet its effect does not fall on him. Except Brahma Yogi, one who desires never gets self-realization and peace.

Description : Though Sea always occupies the same extent and takes water of so many rivers yet it doesn't swell up. The Yogi, who is encircled by Brahma Yoga, though so many matters like desires reached through the five senses, yet it can't move him. At that time, his mind merges with Atma, so that matters don't effect on him. Unlike, if his mind is moved by the objects, the lust, which is the biggest and first disposition among the dispositions, makes him fall from the steadfast of Yoga. One who has desires and dispositions, which are working, can't get self-realization.

(1)Verse! 71: Vihaya Kaman yassarvan pumanscharati nispruh!
Nirmamo nirahankara sa santi madhi gachchati! (Brahma Yoga, Karma Yoga)

Meaning : He, who leaves all desires and doesn't have any attention to it and doesn't have longing desire and ego, certainly gets peace.

Description : You must know that this verse is said to both Brahma Yogis and Karma Yogis. This chapter reveals about two Yogas. In Brahma Yoga mind is suppressed without having attention to objects. In Karma Yoga ego is suppressed by doing all work and having attention to objects.

This verse reveals whose mind can't be attentive on it and leaves all desires is called Brahma Yogi and who does not have ego is called Karma Yogi. Between these, any Yoga can be practiced for getting liberation. In this chapter, at last what is to be said is given in following verse.

(1)Verse! 72: Yesha brahmi stithih Parda! Nainam prapya vimuhyati!

Stitvaasyam antakalepi brahma nirvana mruchchati! (Brahma Yoga, Karma Yoga)

Meaning : This stage is attainment of God. One, who gets this stage, can't get fascination for himself by saying that these are all my own and my nearest. He attains liberation at the time of death.

Description : So far, the said two Yogas are the ways for attainment of Paramatma, who is third Atma. One who practises these two ways can't get disposition like longing desire as " Mine ". One who is completely practised these two Yogas leaves body and reaches Paramatma without getting any births after completion of his Prarabda Karma. With this chapter Sankhya Yoga is completed.

In this chapter Bhagavan said only 54 verses. Arjuna asked about Brahma Yoga is one verse, among Bhagavan said verses, thirteen are related to Jeevatma, two verses are related to Atma, and four verses are related to Paramatma. One verse is related to both Atma and Paramatma. About Karma Yoga, there are nine verses and about Brahma Yoga there are thirteen. Four verses are both Brahma Yoga and Karma Yoga. Eight verses describe about innate truth in the Prakruti. One verse is about both Prakruti and Brahma Yoga. In this chapter total 55 verses are there. Seven verses are excluded as fabricated and ten verses counted as Arjuna had bothered, but Bhagavan did not say, so these are also excluded.

Table of description of verses is like this.

1.	About Jeevatma.	=	12
2.	About Atma.	=	2
3.	About Atma and Paramatma.	=	1
4.	About Paramatma.	=	4
5.	About Karma Yoga.	=	9
6.	Brahma Yoga.	=	14
7.	About Brahma Yoga and Karma Yoga.	=	4
8.	About man in nature.	=	7
9.	About Brahma Yoga and Nature.	=	1
10.	About Prakruti and Paramatma	=	1
Total		=	55
The verses that are left without written		=	10
The fictitious verses are.		=	7
Total verses of Sankhya Yoga		=	72

Those verses that are changed the meaning and description are —11, 19, 22, 23, 24, 45 and 47.

Second Chapter

Karma Yoga

Arjuna said :-

(2)Verse!! 1 : Jyayasi chetkarmanaste mata buddir Janardana!
Tatkim karmani ghoremam niyojayasi Kesava! (Karma, Brahma Yoga)

Meaning : If you think Brahma Yoga is greater than doing works that are merits and sins, why do you appoint me to do works, which give huge reactions to actions (Karmas)?

Description : In the first chapter called Sankhya Yoga, first it is said about Karma Yoga and next about Brahma Yoga. Arjuna heard Karma Yoga at the beginning, and thought that Brahma Yoga was the best to practise. Though, Sri Krishna did not tell which Yoga was good yet Arjuna thought in his limits that Yoga of not doing works was better than Yoga of doing works. Arjuna did not understand Karma Yoga completely and thought Brahma Yoga was good to practise. So, he asked Sri Krishna why you persuaded me to wage war, which led to attachment to the great sin. It is said as proof that Arjuna did not understand the method of Karma Yoga in the next verse.

(2)Verse! 2 : Vyami sreneva vakyena buddim mohayaseeva me!
Tadekam vada nischitya yena sreya aha mapnuyam!! (Karma, Brahma Yoga)

Meaning : Tell me decisively what is good for doing, without making my intellect is under illusion by telling mixed instructions and not be caught in the disposition of longing desire?

Description : Sri Krishna told first about Karma Yoga, then about Brahma Yoga, but Arjuna did not understand. As he heard first time about the matter of Yoga, though he had understood Brahma Yoga to some extent, yet Karma Yoga was not understood completely. Not only even Arjuna, but also no one can be understood very first about Karma Yoga. If we examine keenly, the teachers of Bhagavad-Gita also did not understand, what Karma Yoga was and what its real form was. When they described Karma Yoga, they were not able to reveal the original matter about Karma Yoga. They are not even practising Karma Yoga. But teachers have been saying about Brahma Yoga very well. Somewhat they have been practising. If we move the teachers of Bhagavad-Gita, they have opposite tendency to Karma Yoga. So, many persons don't know the original thesis of Karma Yoga.

In daily life, even those who are immersed in spiritual matters couldn't understand and divided the works into good and bad by the negative method of karma Yoga and advised us to do some work and leave some work. In that circumstance, it is difficult to understand for Arjuna, as he heard this first time. So, Arjuna was in the mood of not understanding the details and division of Karma Yoga and Brahma Yoga. He expressed his opinion that Sri Krishna's instructions were mixed instructions. Arjuna asked Sri Krishna that he could be caught in the disposition of longing desire as he was not able to understand your mixed words. So tell me in detail what should I do.

Then Bhagavan Sri Krishna told about the two Yogas and further said which Yoga was needed for Arjuna. **The work which is done by man, when he is waking up though it is babble or waging war or devotion to God, yet it must be Yoga.**

Sri Bhagavan said in Gita about Karma Yoga in many methods for understanding. One who lives without knowing Yoga on the earth is living always with Viyoga. Yoga means union. Viyoga means separation. When Rama was in forest with his consort Sita, he was happy though he was kept away

from the comforts of kingdom. When Sita was separated from him, Rama suffered from the distress of separation, though he had the comforts of kingdom. In the same manner, men are separated from the Divinity and living with discontentment, though he has money, status and influence. Any living things have to suffer discontentment in the life, if they are separated from the Divinity. So Bhagavan used Arjuna as screen and told about Yoga to all. He said if man is in this boundary line it becomes Yoga and if he crossed the line it becomes separation and revealed about that line. The boundary line of that teaching is called **Gita**.

Bhagavan starts to tell about Brahma Yoga and Karma Yoga exhaustively in this chapter by telling shortly about Sankhya Yoga. In this chapter see the first verse, which is said by Bhagavan.

Bhagavan said :

(2)Verse! 3 : *Loke asmin dvidida nista pura prokta maya anagha!*
 Jnana yogena Sankhyanam Karma yogena yoginam!! (Karma, Brahma Yoga)

Meaning : I revealed the two Yogas to men for practising. Those who know the Sankhya Yoga can practice Jnana Yoga and those who know the details of doing works can practice Karma Yoga.

Description : The Sankhya Yogis knew that Paramatma, Atma, Jeevatma and body existed separately. They revealed the way for attaining the Paramatma by experiencing Atma. If Jeevatma has to experience happiness of Atma, the functioning of body must be stopped and must experience Atma through the mind. The knower of Sankhya Yoga has known that everything is experienced through the mind and they try to avert the mind from the external comforts. The Sankhya Yogis experience happiness of Atma through the mind by knowing difference of Jeevatma and Atma. So Sankhya Yogis can restrain their mind and stop the function of body by averting the mind from the outward objects. **This practice is called Brahma Yoga or Jnana Yoga.** It must be known that if Mind engrosses in Atma is the Jnana Yoga.

Those who know Karma Yoga is known the internal working of parts of body as the dispositions evolve from karmas, the thoughts evolve from the dispositions, and the works evolve from thinking and Karma evolve from doing actions. While doing any work, he doesn't attach to any karma. So he is called knower of Karma Yoga. The method that do not attach to Karma, while doing work is called **Karma Yoga or Raja Yoga.** The practitioner of Karma Yoga leaves the body to actions and he burns Karmas i.e., merits and sins through the Jnanagni, while doing works. The fire, which burns Karma, is called Jnanagni. In the working of body, the work of Ego (Aham) should be suppressed either for attaining the Jnanagni or for burning Karmas. While doing the work, if mind is engrossed in the Ego is called Karma Yoga.

Brahma Yoga: Jeevatma is being engrossed in the mind is called Brahma Yoga or Jnana Yoga. The intellect binds the mind without going to the outward matters. When the attention to the external matters doesn't exist, mind gets the attention to Atma. Then Jeevatma knows happiness of Atma through the mind. In the Brahma Yoga mind plays chief role. Whose mind gets union with Jeevatma is Brahma Yogi. Whose mind reaches experiences of Atma to the Jeevatma is the Brahma Yogi. Whenever Jeevatma and mind gets union, it becomes Brahma Yoga. Then **Jnanagni** (wisdom of fire) will be kindled without his awareness. That Jnanagni burns his accumulated Karmas (Sanchita Karmas). When mind engrosses in the outward objects, Jeevatma also engrosses in the mind and experiences the outward object. Some persons may raise question that it is also Yoga.

My reply is! When Jeevatma engrossed in the mind by experiencing the outward objects is also Yoga. But that Yoga is like Yoga in astrological science. The Yogas which are said in astrological

science have many names. For example, they are Budarka Yoga, Gaja kesari Yoga and Chandra mangala Yoga etc. These are connected with outward objects of happiness. These outward objects of happiness are related to astrology. The inside matters of Yoga is related to Yoga Shastra. The external Yogas are not made by the Jnanagni. So, in Yoga Shastra only internal union is called Yoga. By unifying Jeevatma to the mind for averting from the external objects is called Brahma Yoga. In this Yoga, mind doesn't have any connection with the external objects. Jeeva can't experience the external comforts.

Karma Yoga: Jeevatma is being engrossed in Ego (Ahankara) is called Karma Yoga or Raja Yoga. In Karma Yoga, intellect binds ego without joining the outward works. When ego doesn't have attention to the outward matters, intellect can suppress the ego results in; Jeevatma knows that he doesn't do the work and do the work only in accordance with Karma. In Karma Yoga ego plays chief role. Whose ego doesn't reach Karma to Jeevatma, is Karma Yogi. When Jeevatma and ego are united, which is not attentive to outward objects, it becomes Karma Yoga results in Jnanagni is kindled and burns the Agami Karma, which arise while doing work. In Karma Yoga, Yogi does all work and appears as ignorant man. Karma Yoga means suppressing the ego by not connected with the outward objects. So, no one recognizes Karma Yoga externally.

These two kinds of Yogas are the chief ways for merging with the Paramatma. For merging with the Paramatma, entire Karma should be eliminated. If Karma remains liberation can not be gained, but it can be gained only when Karma is not remained. So, Bhagavan taught us two Yogas that made the Jnanagni. He made Yoga for removing Sanchita Karma (Accumulated Karma) and another for removing Agami Karma. The Karma, which is coming newly from birth to death, is called Agami Karma. The Karma, which is experienced in the present life, is called Prarabda Karma (operative Karma). Something karma that is left over is being accumulated for some births. That is called Sanchita Karma. In the Brahma Yoga, sanchita Karma is gradually burnt by the Jnanagni. In Karma Yoga, Agami Karma is burnt by the Jnanagni. But Prarabda Karma can not be burnt in any Yoga. In a Yogi, the Jnanagni, which is kindled in him, burns his Karmas and remaining Jnanagni stands in his head. If a Yogi grants the Jnanagni to another person that Jnanagni burns only the Prarabda Karma of that person. Except this method, there is no Yoga for burning the Prarabda Karma.

There are two methods only i.e., Karma Yoga and Brahma Yoga. So, in the above verse Bhagavan said " **Dvl vidha nista**". He clearly told two yogas " **Jnana Yogen, Karma Yogen** ". Let us see in the next verse, what he said about these two Yogas.

(2) Verse! 4 : **Na karmanam anarambha naishkaryam purusho asnute!**

Na cha sanya sanad eva siddim samadhi gachhati!!

(Prakruti)

Meaning : Liberation cannot be gained either by leaving karmas, which are doing or without beginning of Karma.

Description : Beginning of Karma means commencement of making the merit and sin in the form of actions. Similarly, leaving Karma means leave it, when karma comes to force in the form of actions. Those, who know the works as mixed of merit and sin and think that by doing the works sin might come, will try to abstain from doing the work for not getting karma and leave the works. He is described as not knower of Karma Yoga. Without doing the works and leaving the works, while doing, liberation cannot be gained. For example some persons abstain from getting married as they think that Karma may be attached. Some others spend married life for some time only, and leave their married life for not getting Karmas as they think if conjugal life gets on, Karmas might come.

Similarly, some men are not doing the works. Some remained as bachelors without getting married by thinking that it is the wisdom. We know that some men treat them as Jnanis and Divine

men. According to Bhagavan in Gita, in this method liberation cannot be achieved, so we can understand that it is neither proper method nor wisdom. Those who are in married life with wife and children, inspired after seeing the bachelors by feeling that these are in the way of wisdom and are living without attaching to Karma. So they leave their wife and children for following them and take asceticism. According to the word of God, through renunciation, perfection (Siddhi) can't be gained. According to precept of wisdom, abstaining from doing works including marriage, and leaving the work is not the good practice. Look at next verse for more details.

(2) Verse! 5 : Nahikaschit kshanamapi jatu tistatya Karma krit!
Karyate hyavasah Karma sarvah prakruti jaigunai! (Prakruti)

Meaning : No one does any work without being quiet even a minute. They are caught in the Gunas, which are generated in the Prakruti. They are under Karma's control and are doing the works.

Description : Gunas (dispositions) are generated from the Prakruti. These are same in all living bodies. Jeevatma resides among the Gunas. He resides in any one part among the three kinds of dispositions and binds to those dispositions. Thoughts are generated from the Gunas and actions get on through the thoughts in a sequence. For doing actions, which disposition has to work that is inspired by the Prarabda Karma and ultimately it makes the work completed. Every Jeeva is bound in the dispositions in accordance with Karma, and doing the work according to the inspiration of Karma. Prarabda Karma becomes dispositions, dispositions become consideration, and considerations become actions. It is an irrevocable action.

In every man in every second, while in waking state, Prarabda Karma is functioning. Any thoughts have been moving in him. **It can be said that man who doesn't think in every moment, in accordance with Karma doesn't exist on the earth.** All thoughts can't be materialized. The thoughts, which have to be materialized, are only materialized. Remaining is confined to his considerations. There is no moment without Prarabda (Destined). In every moment, Prarabda Karma moves us. No work materializes according to man's decision. All works get on according to Prarabda Karma. **So man proposes one thing, another is happening.** Those who are careful with the women by practising celibacy leave their celibacy or lose their vow at any moment in the dream state. If some wish to get marriage, they can't get in their life. If we examine these, no one is independent to live according to their interest, and they are moved by Karma. Every one, in every moment is doing some work, in accordance with Karma.

(2) Verse! 6 : Karmendriyani samyamya ya aste manasa smaran!
Indriyardan vimudatma midyacharasya uchyate! (Brahma Yoga, Jeevatma)

Meaning : One who remembers five sensuous objects by controlling the senses of action (Karmaendriyas) is called an obstinate person.

Description : One who stops the functioning of the five senses of action i.e. legs, hands, mouth, anus and sex organ, which function by the order of mind and pretends like practising Brahma Yoga, and sits by remembering always the objects of eye, nose, ear, tongue and skin i.e. five senses of perception, his practice is not Yoga practice. Though he has restrained the external senses, yet he thinks always, so his practice is called an obstinate manner.

For example: Let us think that a person sits for murmuring a mantra in the mind. Though his external senses don't work, yet he remembers the matter that is heard by the ear through the mind. So Bhagavan said that his practice is not good and called him an ignorant man or an obstinate person. Some persons may raise doubt that we are not sitting to remember worldly matters, and only uttering the mantra of Divine. If it relates to the worldly matter then it is not good. Is it not good to

utter the Divine mantra? For this my reply is, they have an opportunity for thinking mistakenly that their practice is proper, when remembering the mantra.

So Bhagavan said here about this matter specially. It can be said that the object of senses like even the mantra that is remembering in the mind, is reached through the tanmatra like hearing of the Ear. So, that matter whether it is related to Divine or mundane, it must come only through the ear. Like this, the matters that come through the senses are the objects of senses. Brahma Yoga is not related to any object of senses. So, Bhagavan said that by sitting quiet if he remembered any matter was not the good practice. It is not called Brahma Yoga. It is better to practise Karma Yoga, which is practiced by moving in mundane affairs than remembering the Divine mantra in the mind without moving.

(2) Verse! 7 : *Yastrindriyani manasa niyamyarabha te Arjuna!*
Karmendriyai Karma Yoga manaktassa visishyate! (Karma Yoga)

Meaning : One who engages his mind by the senses of perception and does the works through the senses of actions is called Karma Yogi and he is superior to all.

Description : For doing any work in the world, the participation of five senses of perception and senses of actions are essential. For example, if a mechanic of radio thinks to repair a radio, then the hands, which are among the senses of action and the eyes, which are among the senses of perception play chief role. The senses of perception don't move but the senses of action move and work. The senses of action and the senses of perception are needed for doing any work either directly or indirectly.

In an action, the mind that is inward plays chief role than the senses. According to the working of the mind, the work which is done is in accordance with karma Yoga, in that work Karma like merit and sin in doesn't attach to the doer of work. If that Yoga is not Karma Yoga, certainly Karmas attach to him in the present works.

In the above verse, Bhagavan said that one who restrained the mind through the senses of perception and did Karma Yoga through the senses of action was a distinguished person. Every man, in every day, while doing any work, it is not possible to know whose work is changed to Yoga and whose work is changed to pleasure. Because of Karma Yoga is related to the inward mind. So, the mind of any person doesn't appear. It is very difficult to recognize him. One who is practising himself may be known whether it is Karma Yoga or not. For example, take a work for description. A mechanic, while repairing the Radio, looks with an eye and does the repairs with his hand. In the mind of that mechanic, at that time if he considers about doing of repairing work, its fruits, and thinks as I am doing, I am mechanic, I am skillful man, what I can do is not done by others, like the thoughts of ego is raised, then the merits and sin of that work might be attached. If a doer keeps the attention to the work, without having any attention to ego as I am, he doesn't get Karma. That is called Karma Yoga.

Today even a small employee also doing the work with the ego as I am such a person. If a man gets the constable post in police department, he is filled with ego like " I am a police "by forgetting humanity. Even the higher officials feel that they are such and such officers. No one thinks that he and his profession is different. If he thinks according to his profession as he is greater than the other, he is doing that work with ego. So, these works are all united to Karma and not to Karma Yoga. The thesis for Karma Yoga is to be egoless.

Now a person may get doubt. If his employment gives punishment to others and when he strikes other person, sin might come, so he thinks that he is doing sinful work because of he doesn't know to follow Karma Yoga. He wants to resign the working post and takes up another profession as

another work may be good. In the same manner so many may get aversion in their professions and abstain from doing the works. Look at the replies of Bhagavan for this doubt in the next verse.

(2) Verse! 8 : Niyatam kuru Karma tvam karma jyayo hyakarmanah!
Sareera yatrapa cha ten na prasidye dakarmanah! (Brahma Yoga)

Meaning : Practising is better than leaving the prescribed works, which you are doing. You can't do your's deha yatra by leaving works.

Description : In man's life, each man does one kind of work. One man works as conductor of Bus. One drives the Bus. One works as police and another becomes a burglar. One works as farmer and another works in politics. One weaves the cloth and another works as washer man. One plays the play and another is a player. Like this they get food for appeasing hunger by working. It is bare fact whoever does anything; the crores of devices are only for the food. So, you have to know that the process of giving sufficient food for nourishment of the body means you are getting on deha yatra (travel of body).

We know man has been doing so many works for maintaining of his body. In the same manner so many works are allotted to so many persons, in accordance with their Karma. Some person's works are good that give merits. Some person's works are bad that give sins. Whatever it is, they get on actions by **predestined Karma**. Let us know that they get on the works according to their Prarabda Karma. In present life, which works have to be done is destined according to Karma of previous birth. So, we say that Prarabda Karma is the predestined Karma.

One, who doesn't follow in accordance with the Prarabda Karma by leaving works and sits for practising Brahma Yoga, will be unable to get required food for the body. He doesn't continue the maintenance of the body. If any person is available to the nourishment of the body, then it is no matter for practising Brahma Yoga. So, those who works for their livelihood, can't be practised the Brahma Yoga. So the verse that is given below is said for those who are doing the prescribed actions for the maintaining of their body (Deha Yatra).

(2) Verse! 9 : Yajnardat karmanyō anyatra loko ayam karma bandhanah!
Tadardam karma Kaunteya! Mukta sangamachara! (Karma Yoga)

Meaning : Men get again bondage of Karma by doing works without any connection with Yajnas. So, Arjuna; you do the work without binding to Karmas.

Description : This is the most important verse in Karma Yoga. Here the new word **Yajnarda** is used. Meaning of the word Yajna have to be known. Though the word Yajna is acquainted to all, according to the meaning of Paramatma, we are all away from this. We think about the altar of fire that is prepared for burning the sticks is called Yajna. That is only a sign for Yajna and not really Yajna. Let us go to the beginning of Krita Yuga for knowing about the Yajna. In Krita Yuga, Gurus were not interested to live among men, so they were in the forests. Gurus had high recognition during that age. Even the kings went to the forest for knowing the wisdom. According to that method, a great king went to the Guru and begged for the wisdom. That Guru was not talkative. He told the wisdom with one or two words and was silent. He did not speak to all for some days.

After the king stayed for some days there, one evening Guru told the king that **you should do the Yajna**. The king did not understand the Yajna and replied that he didn't know the Yajna. Then Guru ordered the king to bring the materials, which were opposite in character, more or less in quality, and each material should have special quality to another such as Gold and Iron among the

metals, silk and cotton among the cloth, Ghee and Neem seed oil among the oils, Sandal wood and Babul among the sticks, Banyan roots and Phyllanthus Amara among the herbs, Rice and Sesamum among the grains. Then the king collected the materials and brought them on the elephants to the proximity of Guru. In those days, materials were brought by the king on advice of Guru, appeared as strange thing. Some other Gurus were observing what they could do.

Then Guru made an altar of fire and told that materials should be dropped in the fire by uttering the word swaha. Then king started to drop the materials by uttering swaha. Meaning of Swaha is become empty. The king uttered suvarna swaha (Gold is expended), when gold was dropped. By dropping all materials, if any material was expended, the king uttered the name of material by saying Swaha and in the same manner all materials were expended. The king did not understand why he was made to do that work. Some preceptors met the king and asked why you were made to do that work. The king replied that he didn't know the Yajna, and only did according to the instructions of Guru.

After hearing the words of king, the remaining preceptors thought that king had asked the Guru about the welfare of his kingdom, so in accordance with the advice of Guru, King was made to do the work. They knew the burning process as Yajna through the words of the king, and thought that due to this sacrifice, the materials which were brought by the king might be reached the devatas(Demy -gods) , including the Varunadeva through the fire. Varunadeva after taking these materials might be pleased and rained timely for the welfare of the kingdom. So, the king did this work in the name of Yajna for the welfare of his kingdom and his country should not be stricken with famine. The priests went to their kings and told that for the welfare of people and for sufficient rains, for good harvest, they should perform Yajnas. They got acceptance from the king and started to do Yajnas like the Guru did. In the same manner the kings did the Yajnas in olden days. Those, who had no patience, made the Yajnas perform through the Gurus by giving all materials. Gradually actions in the name of Yajna have been doing still today. The doer of sacrifice sits in front of altar, and drops the materials into the altar. If one has no patience, he pays money and Yajnas are made.

So many do not know till today, that statues in the temple are not God and it is only a token of God. In Krita Yuga the burning work, which was done by the king was not real sacrifice. That is only a token of sacrifice. They thought that the burning process was Yajna. From the olden days till today it is called Yajna. **In previous days in Tirupati, a devotee got himself tonsured his head to express the feelings about the state that is without having disposition.** Those who saw the incident since that time have been tonsuring their heads. In the same manner meaningful work becomes meaningless action regarding fulfillment of desires, and is called Yajna.

Next day, what Guru told the king was not known to others. So, the illusion in the form of Gunas (dispositions) gave them wrong interpretation. So they deviated from the real path. The king who had submitted the materials to the altar of fire did not understand the meaning of action and thought whether liberation could be accomplished by this Yajna. If he thought likewise in this there was a secret that was not known to him. Then Guru called him and said "Oh king! I am not a talkative person. I can give reply straightly. So I have given reply to your question. You asked me about liberation, but I told you to do Yajna. You replied me that you did not know the Yajna. For this I made you do the burning work as a token of Yajna. Immediately I did not tell you about that, because of your attention have increased for knowing about Yajna, and you are anguishing to know further. If attention is increased the explained matter can be grasped efficiently. The burning process is only an example of Yajna. Listen to my explanation about this.

Liberation means release from all bondages. What from Jeeva relieves? If we ponder about, what the binding is; the fruits of actions i.e., merit and sin in the form of Karma binds the Jeeva resulting in Jeeva is fallen in the cycle of births. The merit and sin are the invisible forms of Karmas. Those are opposite to each other and give good or bad, pleasure or distress. So I made you bring the materials of different quality like sweet pieces of sticks and sour pieces of sticks, Ghee, Neem seed oil, sandal wood, babul wood and other materials as symbol of merit and sin, which have opposite characters. Let you recognize all these materials represent merit and sin.

Until merit and sin exists, liberation doesn't come. When the bondages of merit and sin are severed, liberation is gained. So, merit and sin must be removed. **Only power of wisdom removes the merits and sins. It is also called Jnanagni.** When merits and sins are burned in the Jnanagni, liberation is gained. So you have to do Yajna as you seek the liberation. The real Yajna means elimination process of existing merit and sin. Yajna means destruction. Know what he has done is an example of the Yajna, and not the real Yajna. We showed externally by burning the sticks in fire as a token, for knowing the burning of merits and sins in the body by Jnanagni. Now I say here descriptively how the merit and sin come and how the Yajna could be done.

In the works of what we do daily, certainly some are good some are bad. **The invisible results of good and bad actions are the merit and sin respectively. Unless the attaining of merit and sin should be eliminated by the Jnanagni, it means if Yajna is not done it becomes bondages of Karma.** So, from now onwards, whatever you do, do each work as Yajna without ego and doesn't attach to Karma.

Like this, Guru told and made him understand that the external Yajnas are not the real Yajnas, which are only for an example and the burning of Karma internally is only the real Yajna. The meaningful Yajna of that time, now mistakenly thought as real Yajna. Bhagavan said in this verse "**Yajnardat Karmanyo anyatra loko ayam Karma bandanah**". Its meaning is karma which is not the Yajna in the world becomes bondage. No one wants Karma that comes in the working should be Yajna. Even the head of Mutts and the great gurus don't know the meaning of Yajna. Yajna means destruction. So they teach that the process of burning the materials is Yajna. In fact, Gurus do not say about the burning of Karmas. So, Bhagavan said those who want to get favour of Demy- gods, and those who have desires, lavishly spending the money for doing the external material sacrifices. But they won't do internal Yajna of Karma.

Illusion entered some persons and made them without understanding the meaning of Yajna, which was said by Bhagavan in Bhagavad-Gita for decreasing the vigor of inner Yajna and to defend the external Yajna. It made them fabricate some verses for defending its argument as external Yajnas are not wrong by interpolating them in the next verse, where the word Yajna was used. The interpolated verses are seven in sequence. Though Bhagavan did not say the verses in accordance with the Shastra that is not bound to the Shastra yet Gurus have been saying that these are all said by Bhagavan. So, people have believed it. No one questions himself about the Yajna though Yajna is being related to Karma Yoga, burns the Karmas, and it is being to get liberation. But to that against they have been burning the materials for giving the Demy- gods by hoping that some reciprocal help like raining is made.

Paramatma never said about any Demy — god in Gita and didn't say to do Yajnas for pleasing the Demy-gods. **Paramatma warned often if you worship the Demy- gods (devatas), you should enter the Demy- gods and advised that you should worship me and get me.** Here these seven verses that are in an order, related to Demy - gods. One who ponders about these verses can understand that these were not said by the God. These verses were fabricated and inserted by someone.

Bhagavan, while describing the details of Karma Yoga, when the word Yajna was used in the above verse, some inserted seven verses. The above verse contained the word Yajnarda is related to Karma Yoga; immediately the verse consists of 'Yastvatmarati' follows. In between these verses, seven fabricated verses were inserted. These are not related to either any Yoga or any Atma. I am saying that this work was done by whom and when, still is a big mistake for not recognizing it. That fabricated verses, which are not in accordance with the science are followed in an order.

- (2) Verse! 10: Saha Yajnah prajasrustya puovacha prajapatih!
Anena prsavishyadva meshavo stvishakamadhuk! (Unscientific)
- (2) Verse! 11: Devan Bhavayatanena te deva bhavayantuvah!
Parasparam bhavayanta sreyaḥ paramapsyadha! (Unscientific)
- (2) Verse! 12: Istan bhogan hichodeva dasyante Yajna bhavitah!
Tairdattana pradayaḥ byoyo bhujke steva yeva sah (Unscientific)
- (2) Verse! 13: Yajnah sista sinassanto muchyante sarvakilbishai!
Bhunjate te tvagham papa ye patantyatma karanat! (Unscientific)
- (2) Verse! 14: Annadvanti bhutani parjanyaḥ sambhavah!
Yajnavanti parjanyaḥ Karma samudbhavah! (Unscientific)
- (2) Verse! 15: Karmabrahmodvam viddi brahmakshara samudbhavam!
Tasmatparvagatam brahma nityam yajne pratistitam! (Unscientific)
- (2) Verse! 16: Yevam pravartitam chakram nanuvartayatiha yah!
Aghayu indriyaramogham Parda! Sajivati! (Unscientific)

The matter in the above seven verses are against the meaning of the 33rd verse in third chapter, Jnana Yoga and the 4th verse in seventh chapter, Akshara Para Brahma Yoga. According to the 33rd verse, in Jnana Yoga, there are only two Yajnas which are material Yajna and Jnana Yajna. Between the two, Jnana Yajna is superior and it burns the Karmas. The above seven verses are against the God's opinion. According to the 4th verse in the Akshara Para Brahma Yoga, Paramatma exists as Atma in all living bodies and as a lord of two sacrifices that is getting on in the body.

In the above seven verses, by saying to do Yajnas for fulfillment of desires, it is for only to encourage the desires in men and not to avert from the desires. According to 11th verse, by doing Yajnas for the Demi-gods, they will develop you as reciprocal obligation and make each other mutual development is like a saying to do business for exchange of materials. It is astonishing by saying in the 12th verse that Demi-gods who got worshipped in the Yajna give you pleasures. So if you do not return their property by eating all ripen grains without doing the Yajna, it is like a theft. It is like, a gift is given by me in the marriage, but he did not give me gift in my marriage as reciprocal obligation. When Bhagavan came for establishing Dharmas, he didn't say these valueless words, which are against his dharmas. I hope readers can understand that these seven verses do not have Dharmas of Paramatma for getting liberation and is only relating to worldly Dharmas for livelihood.

Here so many have differences on the theme of Yajna and the theme of mine, though my words tease him. I have to say that my words are true. If who so ever is, I want them to ponder about it. So many great Gurus thought that it was the chief worship and made the altar of fire for burning the materials. Even the remaining followed those elder's footsteps only and did not think of about truth. In the external Yajna also we see that existing materials are destroyed. Why did not they understand it as destruction? Anyone can swim in water and get out from it. One can float in the air.

One can live in the underground of earth. But all must be burned in the fire. If a forest is burned all living things must die.

It is a great mistake by thinking this process as sacrifice (Yajna) without knowing the fact that the **altar of fire is a token of Yajana**. The burning process of Yajna means destruction and its real message is burnt the Karmas by the Jnanagni and gets liberation. Some made altar of fire and felt as Yajna, but some Gita teachers called Gita Yajna. It is a further mistake. For example, it is called by naming the 72 Geeta-Yajna and the 73 Geeta-Yajna. According to Paramatma's real meaning about Gita, we are burning 72 times or 73 times. It is good to teach Gita for rejuvenating, but it is not good by numbering their teachings like how many times they taught, and that number is put at the side the word Yajna. Yajna means destruction of existing one. According to this they are destroying the Gita.

Bhagavan said in the third chapter, Jnana Yoga that Yajnas were two kinds, but in that chapter also nine fabricated verses were interpolated. In that, peculiarity is! Yajnas are not made with not only fire, but also with the praises and penance and it is called as Yajnas. Here, the fabricated verses are inserted after the verse consisting of the word Yajna, but in the third chapter the fabricated verses are inserted before the verse consisting of the word Yajna. Let us see the connected verse after the verse Yajnarda, which is said by Bhagavan, leaving the fabricated verses.

(2) Verse! 17 : *Yastvatmarati reva syadatma truptascha manavah!
Atmanyevacha santusta stasyakaryam na vidyate!* (Brahma Yoga)

Meaning : One, who is engrossed in Atma gets satisfaction and happiness with Atma and doesn't have any actions.

Description : We know, while doing the works, if that work is done as Yajna Karma then it doesn't attaches, else the bondages of karma may be formed. This is called Karma Yoga. Another is Brahma Yoga, which is second between the two Yogas. In Brahma Yoga, man doesn't work and engrosses in Atma. Brahma Yogi engrosses in Atma and getting happiness and satisfaction in Atma. So that person doesn't have any connection with external works. Brahma Yogi, who attains Atma doesn't have any actions in the world.

Brahma Yoga is not proper either to one who is married or those, who have been supporting to some others livelihood; because of they have to work for others. Brahma Yoga is favorable to those who don't have any work. Else, for those who have to work, except Karma Yoga there is no other way.

(2) Verse! 18 : *Naiva tasya krite nardo nakritene ha kaschana!
Na chasya sarvabhuteshu kaschid arda vyapasrayah!* (Brahma Yoga)

Meaning : If that person doesn't work, there is neither profit nor loss. He doesn't get refuge in anyone for any favours.

Description : Brahma Yogi is being engrossed in Atma, without doing any work, so he doesn't have any differences of either gain or loss. He doesn't get refuge in anyone for getting favours. In Brahma Yoga, the external world is not known, except inside Atma. So, that man doesn't have any loss or gain, useful or useless, pleasure or pain and love or avarice. The methods of Brahma Yoga and Karma Yoga are different. So, practitioners of Karma Yoga have to work. In the next verse Bhagavan says that work should be done without attaching to karma.

(2) Verse! 19 : Tasmadasakta ssatatam karyam Karma samachara!

Asakto hyacharan Karma para mapnoti purushah!

(Karma Yoga)

Meaning : So, do the actions in accordance with Karma, without having interest in the fruits of actions. If you do like that you get the absolute (Param).

Description : You have much connection with the external world. So do the work without keeping the attention to the result of that action and do not think as you are doing this action and this action is getting on by yourself only. Don't think that this type of result has come only by doing this action, and the result of this action is such and such. For example, let us think a person sprays the pesticide in the cotton field. If he thinks spraying the pesticide is part of his work, it is not wrong. But, he shouldn't think to kill the thousands of insects by spraying the pesticide. In fact, though the insects are dead by spraying the pesticide, yet you can't consider about it. Spraying the pesticide is an action. The death of insects is the result of that action.

If attention engrosses in action, it doesn't matter. But it doesn't engross in the result of that action. Otherwise, if you think that you are sole responsible for the result of that action, the sin of killing the insects must be attached to you. That is to be experienced in the next birth. If he do any action without keeping ego on the fruits of actions as **I am** and if he thinks that I am appointed to do actions then Karma doesn't attach to him. One, who does like that, attains the Paramatma. Don't be doubtful of its veracity. **If Karma doesn't attach though actions are done is called Karma Yoga.**

This is not the new word. In previous days, so many attained God by practising this method. Those who are in the domestic life and those are connected with external affairs have to practice it. Look at what Bhagavan said about this in the verse given below.

(2)Verse! 20 : Karmanaiva hisamsiddi ma stitah Janakadayah!

Lokasangrahamevapi sampasyan kartu marhasi!

(Karma Yoga)

Meaning : The king Janaka attained liberation. You should practise even for knowing the people.

Description : Though the king Janaka had connected with so many problems with so many works, yet by practising Karma Yoga, he attained liberation. So, you should practice Karma Yoga by doing all actions and for knowing others about liberation that can be attained through the Karma Yoga.

(2)Verse! 21 : Yadyada charati sresta statta devetaro janah!

Sayatpramanam kurute lokasta danuvartate!

(Karma Yoga)

Meaning : What Sresta (distinguished person) practises that is practised by others. What standard he shows that is followed by others.

Description : Here the word Sresta is used. Nowadays, who is the distinguished person among men is not known. According to the previous verse, in previous days distinguished persons were recognized and others followed them. In this world the Divine wisdom is only the distinguishable matter. There is none to equal and nothing is pious than the wisdom. Those who have the distinguishable knowledge are called Sresta. The Divine wisdom is secret among the secret things. So, those who knew the hidden knowledge (Gupta) are called Gupta. In those days, Gurus kept the word Sresta or Gupta at the end of their names indicating that they had Divine knowledge. This word was in the Dwapara Yuga. Gradually, in the Kali Age the words like Sresta and Gupta are represented to one caste. Only in the Vysya caste, these words are at the end of their name. The word Gupta has not changed, but the word Sresta had changed to Sresthi. Until last one hundred years, in the Vysya community the word Sresta and Gupta had appeared at the end of their names. Nowadays, the word Sresta further changed

to Sresti. It is learnt that the words like Sresti, and Gupta joined in the Vysya community in the beginning of Kali Age.

In the previous days it is meant that Brahmanas were who knew the knowledge of Brahma, and Vysyas were who did the Yajnas. Nowadays these meanings are changed. It is prevailed that Vysyas mean the businessmen. The names of Brahmana and Vysya are changed for denoting only caste. Vysyanara means fire of God (Agnideva). He burns all things and as Jataragni, burns all materials in the body and destroys the materials. That meaning is gradually changed to the seller of materials and is called Vysya. The word Vysya derived from the Vysyanara. As Vysyanara burns the materials, which are coming into the stomach and destroys it without its existence, in the same manner today the Vysyas sell the materials in their shops as the materials are coming, and recognized as the person who has emptied the stock by selling. The word Sresta has changed to Setti and the word Vysyanara has changed to Vysya.

There is no recognition to know Srestas whom about God had said. So there is a suspicion that arises whom to take as an ideal person for following. For this, we have to use the contrivance, which was said by God. The person with pious and excellent wisdom is called Sresta. We have to ponder about and look into who is Sresta among the Srestas. We have to follow the way of Sresta by knowing the real Sresta among the Srestas is as Bhagavan. That is the proper way.

(2) Verse! 22 : Name Parda asti kartavyam trishu lokeshu kinchana!

Nanavaptamavaptavyam varta yevacha Karmani!

(Karma Yoga)

Meaning : I don't have any prescribed duty. Within the three planetary systems, I have nothing obtained or to be obtained. Yet I am engaged in the works.

Description : Here, three worlds are known as three dispositions. Especially, three worlds are not anywhere. Sri Krishna said in the above verse that there was no need for working through the three gunas. Similarly, so far he didn't get anything and nothing was to be obtained from the three gunas, yet he was working through the three gunas. Why he is doing is given in following verse.

(2) Verse! 23 : Yadihyaham na varte yam jatu karmanya tandritah!

Mamavartmanuvartante manushyah pardah! Sarvasah!

(Karma Yoga)

Meaning : Oh! Arjuna : Whenever I am unaware of work and ceased to do work, all people on the earth will follow me, without doing the works like me.

Description : Paramatma takes birth as Bhagavan and do the work is astonishment. Besides, he says that he has to do work for revealing the way. God takes birth as Bhagavan to reveal man's prescribed duty. So, what that is, that is made to reveal only by him. He had not said and not showed any repetition of mantras, Penance and religious vows. He had done the works only that were done by a common man. He revealed Karma Yoga by doing like that. He revealed that he has to do works always and has to practise Karma Yoga for revealing; else others won't practise Karma Yoga. Karma Yoga exists only in doing the works. If works are not done, there is no Karma Yoga.

(2) Verse! 24 : Utsee deyu rime lokana kuryam karma che daham!

Sankarasya cha karta sya mupahanyamimah prajah!

(Karma Yoga)

Meaning : If I ceased to work, all people in the world will go in the wrong path. There is possibility of occurring mixed race. I would be the person who spoils the people.

Description : Naturally no one knows when God comes to earth as man. One has an opportunity for

knowing only after Bhagavan had come and gone, because of such a man revealed such wisdom and Dharmas, so he might be Bhagavan, who is incarnation of God. We observe about him, after we have come to decision that such man is Bhagavan and what he has said and what he has done in his life. What he said is in the form of wisdom and what he has done is in the form of history.

Some men notice through the words of elders that so and so was Bhagavan. Some men see what he has done. Some men observe both. Among the three kinds of people, some men like his sayings but dislike what he has done. Some men like what he has done, but dislike what he has said. Some men dislike both. Though they knew that such man was Bhagavan through the others, yet they did not like either his sayings or his actions, so they come to the decision that he is not Bhagavan. Some people rarely exist, who like what he has said and what he has done. It is very difficult to get recognition as Bhagavan. Though, he gets recognition, yet it is very difficult to get liking by others. One may like his both actions by knowing him as Bhagavan. So, they try to follow his footsteps by taking him as guide.

Some persons recognized Sri Krishna as Bhagavan. So, all people have an opportunity for taking his teaching and his conduct is ideal for following. We have understood earlier that every one follows the Srestas. Bhagavan was an excellent man (Sresta), so if he ceased to do work, remaining people have to follow him by not doing works. In respect of men, in accordance with the moralities of mundane, Justice or injustice, the works that are to be done or the works that are not to be done, good works or bad works, meritorious works or sinful works are two kinds of groups. According to this, men decide to do some works and not to do some works. In accordance with the Nature's Dharma some work is to be done and some work is not to be done. But according to **God's Dharma, manner of to be done and manner of not to be done are there**. Some visible difference is between God's Dharma and nature's Dharma, but for practising it is very difficult. Sri Krishna practised according to God's dharma. His practise appears as different to the persons, who are in nature's dharma. So, many do not agree with him and his conduct. Man's principle is to be done and not to be done, but Bhagavan's principle is manner of to be done and manner of not to be done.

In this verse the word "**Sankarasya**" is used. Sankarasya means mixed with another and changed to different. For example, if black color is mixed with red color, it changes from black to another color. Like this, if Bhagavan did not reveal the Dharmas of God, man's manners join with the God's manners, resulting in change to another manner. How the black color has mixed with red color, changes to walnut color, like this another manner may be formed that it is neither God's manner nor man's manner. Nowadays, it can be said that mixed culture exists.

The manners of ignorant person are mixed with manners of those who have Divine wisdom by forming manner of theism. These theists are neither Jnanis nor ignorant persons. These are mixed. If they are ignorant they do meritorious and sinful works. If they are Jnanis they follow Brahma, Karma and Bhakti Yogas. The mixed are doing Yajnas, Charities, studying of Vedas and do penance. To eliminate the mixed manners on the earth, Bhagavan revealed the teaching of Bhagavad-Gita and further said that through the above said four actions God never be realized. Besides, he told in his teachings that he had practised the real manners of God and showed it. If he didn't practise and not revealed, men might go to the mixed manners, by leaving manners of to be done. Rarely the portion of Paramatma that is Bhagavan comes to the earth. He himself does the works. Sri Krishna, as Bhagavan said to follow his manners, but some say that his conduct is like an ignorant man. Look at the next verse to understand for those who speak like that.

(2) Verse! 25 : Saktah Karmanya vidvamso yadha kurvanti Bharata!

Kurya dvidvam stada asakta schikeershurloka sangraham!

(Karma Yoga)

Meaning : How an ignorant person is interested in all works and does the works, Jnani also has to work. While doing the works Jnani should not have interest in the fruits of that work.

Description : It is natural that the ignorant people in some circumstances do good work and in many times do bad work. Though they are doing any work, yet they feel that they were only responsible to that work with egoism. The elders say that knower of wisdom can't do such work, and if they are doing so; there is no difference between Jnani and ignorant man. It is not enough to know the wisdom, but appropriate practise is necessary. If good conduct is not there, there is no wisdom, so the knower of wisdom must do good works and even in dream state he can't do bad works. Here Bhagavan has struck out the elder's words. He says that good and bad works are not important, but Karma is important. Anyone can exercise authority in accordance with Karma of previous birth. Though he has the wisdom, yet some bad works are happening through him according to his Karma. So no one stops him without doing the works. Therefore he can't be called ignorant person.

The Jnani, who knew the doctrine of Karma doesn't think that he has to do like this or the works are getting on because of he is doing. He does the works according to his Karma like an ignorant person. He never thinks that he is responsible for the work that was done. He doesn't think that he is Jnani, or doesn't aspire to exist as a different person other than the ignorant person or doesn't wish to appear as a different person in the works and in the practice. Those who have that practice of Karma never be recognized as Jnani by anyone. Karma Yoga doesn't appear outwardly. So Jnani appears as Ignorant person.

(2)Verse! 26 : Na buddi bhedam janaye dajnanam karma sanginam!

Joshaye tsarva karmani vidvan yukta samacharan!

(Karma Yoga)

Meaning : Jnani, when doing works, doesn't create differences to the intellect of ignorant person. The knower has to do all works and gets the work done by others like him.

Description : The ignorant person loses the opportunities for knowing the wisdom by restricting himself with misunderstanding that Jnani doesn't work as the ignorant, his practise is different from others as he is Jnani, and the works of Jnani are not like others. For example, an ignorant person some time later, decided to know the wisdom as he knew that life is not eternal. He has to read the spiritual books or to hear the teachings of great Gurus for knowing the wisdom. In that attempt one day, he read a spiritual book written by a Swamiji. According to that book good man's aim is to do good work and bad man's aim is to do bad works. As the ignorant person does not know the wisdom and does the bad work resulting in getting sin, so he might experience hell and never realized God. He never attained liberation, according to that book. After reading that book, he changed his conduct and is trying to do good works with strong will. Sometime later he has an opportunity for hearing the teachings of a Guru. He has gone to that Guru, with much interest for hearing his lecture. The Guru is saying like this.

"If a person wants to be recognized as Jnani, practice is essential. This practice decides whether he is Jnani or ignorant person. One, who teaches education, is called a teacher. One, who tills the land, is a farmer. One, who intimidates with a staff or sword, is called a rowdy. One, who has good behavior, is called Jnani. The real Jnani is one who does good works and he doesn't involve in a single bad work. If a drop of poison falls in the payasam (Rice with sugar and milk pudding), it is not fit to eat, like that a Jnani with small bad action, doesn't deserve for getting wisdom. He has fallen from

the wisdom and fell from two matters". After hearing that matter, he is careful about his conduct by not doing any bad action, doing only good works and becomes happy as he felt that he gets wisdom.

One day, due to fate he has to do a mistake. He ponders about this as he has done a mistake though he doesn't like it. As payasam loses its deservingness due to fall of drop of poison, he thinks that he is also unfit for wisdom with a single mistake. So, I am a fallen person. The manners of wisdom is not suitable for me, but it may be suitable for that person, who doesn't work by wearing saffron dress. It is not suitable for married persons like us. Like this he thinks on. From that day onwards, he leaves the word Jnana, and thought that he is an ignorant man.

Wisdom is not in the practise, but it is only in the inner enquiry. Without knowing this fact, he has heard the moral teachings in the name of wisdom from the Gurus. As he doesn't know the real way of wisdom, so he leaves his attempt for getting wisdom by thinking that he is not suitable for the wisdom. Who made him think that he is not suitable for getting wisdom? Those are the preachers and authors. So, in the above verse Bhagavan said that Jnani should not confuse the ignorant person. Doing the works are good than teaching of not to do works by taking renunciation without living in the family life comprising of mixed works of good and bad. Those mixed works get on without our liking and getting on only in accordance with karma. It is mistaken for thinking that we are responsible for it as we are doing the works. The learned should teach the method for not attaching to karma. The difference of good and bad works are not occurred by us that are decided only from karma of previous life. So we should not keep it in our sight and do the works in accordance with karma.

Here, so many may not agree with the meaning of mine. Is it right to say for leaving the discrimination between good and bad and do the works naturally? Is it the manner of wisdom? For this, read the next verse for the reply of God, on behalf of me.

(2) Verse! 27 : Prakriteh kriyamanani gunai karmani sarvasah!

Ahankara vimudhatma kartahamiti manyate!

(Prakruti)

Meaning : According to the composition of Prakruti, the ignorant person has egoism and thinks that he is the doer of all works, which are inspired by the Gunas, in accordance with Karma.

Description : This body is made up of five elements. In this body, in the part of head, a structure exists as invisible. This is the root to all. In this, four wheel shaped structure exists and is called Brahma chakra, Kala chakra, Karma chakra and Guna chakra. Among these, Karma and Guna chakras are important to men. In the Karma chakra the merits and sins of Jeeva, which are accrued in the past, were entered it. This is called Karma. In the below Guna chakra, Gunas are in three parts, which are inspired according to Karma. According to those Gunas, external actions are getting on. So, the karma, which is in karma chakra, is caused for getting on actions. Action is coming in to force through the disposition, which is inspired by karma. This system is in the body, which is bound to the contrivances, is made for getting on action. Whether the external action is good or not, depends on Karma.

When sin in the Karma comes to practise, Jeeva experiences pain and loss. Similarly, when merit in the Karma comes to practise, Jeeva experiences pleasure. Like this way when merit and sin come to practise, as a result Jeeva has to experience pleasure and pain and this method of experience is made up in all living things. This is the natural process made by God. In the acts of nature, which are made by God, Karma, Gunas and actions are immersed. Man has to do actions, which are inspired by Gunas, for experiencing the pain and comfort in accordance with Karma. For doing the external work, the chief cause is the formation of Gunas. While the work is going on, whether it is good or

not is not important. The Karma and Gunas are important. Whatever work that is getting on outside, in that Karma and Gunas function as contrivances.

Without knowing that all works are getting on by karma and gunas, the Jeeva, who is in one place gets the ego as the whole body belongs to him. He thinks that the cause of all is he and works are done by him with the ignorance. So, Bhagavan says in the next verse that he is getting the ego as he is the doer of works but that are really done in accordance with Karma and Gunas. Like that person has discrimination between good and bad and merit and sin. The knower of wisdom, what he knows and how he behaves is given in the next verse.

(2) Verse 28 : Tatva vittu Mahabaho! Gunakarma vibhagayoh!
Guna aguneshu vartanta iti matvana sajjate!! (Karma Yoga)

Meaning : The knower of wisdom of reality (Atma) knows about Karma, Guna and its divisions. They know that actions are done through the Gunas.

Description : The knower of self-knowledge has to know what the Karma and Gunas are. Those who do not know about Karma and the details of Gunas are not knower of self-knowledge. For knowing the details of Atma, the details of body must be known. Body is like a machine. There are so many connecting parts and the matters. In the working of body Karma and Gunas are important. In an engine, how the carburetor is important by supplying fuel to engine and how the governor is important by controlling the speed of engine, in the same way Karma and Gunas are important in the body. When Karma and Gunas are working, body functions. If you know the carburetor, governor, pistons and wheels are different; you can understand how the engine moves. Similarly, if we know how the moving organs in the body and Karma, Gunas are different, on what reason the body moves can be known.

As the mechanic knows the details of the machine, the knower of self- knowledge knows the details of Karma and Gunas in the body. That person knows that Gunas are inspired by Karmas and all actions are happened through the body by these Gunas. The chief cause for doing any external good and bad actions is karmas and gunas. He is disinterested in the works that are done by him and thinks that he is not caused for any actions and to be neutral in the works that are done through his body. He thinks that he is Jeeva, who is a part of body, but he is not the shape of body and does the works without ego.

(2)Verse! 29 : Prakrite guna sammuda sajjante guna karmasu!
Tanakritsanna vidomandan kritsannavinna vichalayet!! (Prakruti)

Meaning : Men who are caught in the nature born dispositions get interest in those actions that are related to the Gunas in accordance with Karma. The Jnani should not move the ignorant.

Description : According to the Prakruti dharma, which is made for entire men, he is doing actions due to inspiration of Karmas and in accordance with the Gunas. The dharma of fire is burning. The dharma of Song is tuning. The dharma of man is doing the actions of Gunas in accordance with Karma. **How the sound can't be kept away from the word, how the tune is not eliminated from the song, in the same manner men, who bound to Karma in accordance with the inspiration of Gunas, can't be moved. This is an important Prakruti dharma, which is revealed in Gita by Bhagavan.** According to this dharma, either Jnani or ignorant must follow.

For example, we are watching Cinema for about three hours. We see many distressful incidents, comedy incidents and many joyful incidents. These are seen on white screen. The cause for projecting these incidents on the white screen is the film in the projector. The incidents in the cinema are recorded

in the film in an order and appear on the screen through the projector. If we want to see the cinema first film is needed. Second is Projector. Third is white screen. Similarly, if an action has to take place, first Karma is needed. Second is Gunas. Third is sense of actions (Karmendriyas).

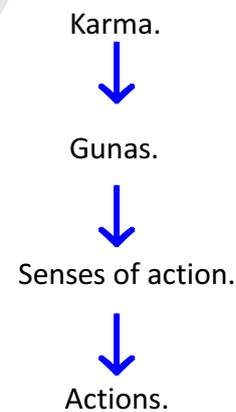
How the cinema doesn't exist without the film, in the same manner life doesn't exist without Karma. How the cinema is running on by the cause of film, in the same manner life is getting on by the cause of Karma. In the film the incidents, which are printed, appear on the screen is the true, but what had recorded in the Karma is only getting on through the legs, hands and mouth i.e., senses of actions is the true. That matter is not known to the world. We know about the exhibition hall, film, projector and screen. So, we knew what is printed in the film is projected as cinema. But we don't know about Karma, Gunas, body and the senses of actions. So, we do not know about actions, which are getting on in accordance with Karma in the body. Whether we know or not, only the pictures, which are in the film comes to the screen, similarly the incidents, which are in the Karma chakra become actions and happen through the Karmendriyas. This matter is not known to many. So, they see only the happening of actions. But, they don't able to see the Karma, which is behind.

Method of picture in the hall.



One, who gets experience, is Spectator.

Method of life in the body.



One, who gets experience, is Jeeva.

We can divide the external actions into two, which are good and bad. The chief cause for getting on actions is the karma, whether it is good or bad. As what in the film is that is projected on the screen in the picture, similarly what Karma that becomes actions through the senses of actions is. If the inside Karma is good, good actions, and if the inside Karma is bad, bad actions happen in men. Those who do not know this matter advise the thief not to do bad work. Though thief thinks not to do that work, yet if he is destined to does that work second time, it will happen. Then the thief grieves for doing that action again, though he is disinterested yet he thinks **“Why I am not changed to good man”**. The knower must reveal the secret of Karma, and doesn't confuse the ignorant person by discriminating good and bad. Bhagavan said in the above verse that one has to reveal the doctrine of Karma and dharmas of body and if Karma changes, actions also change. He must reveal the method of non attachment of Karma, and not made them think about actions.

As Arjuna grieved that I was doing murders, resulting in sin might come and works of mine were not good, so he was advised by Bhagavan that he had to do work without attaching to the karma and without thinking about actions. Let us see in the next verse what Bhagavan says.

(2) Verse! 30 : Mayi sarvani karmani sannsyadhyatma chetasa!

Nirasisnirmamo bhutva yudyasva vigata jvarah!!

(Karma Yoga)

Meaning : You have to renounce all Karmas on me by thinking the spiritual matters and eliminate the Gunas like passion and desire for kingdom by leaving the cares and anxieties and wage war.

Description : Here all have to grasp the distinguishing feature by saying all Karmas. The actions, which give sin and actions, which give merit collectively are called all actions and its results are called all Karmas. When Karma of previous birth becomes Prarabda and in an order which actions have to be happened that will be happened. Owing to Jeeva have ego feeling about the completed actions that action again changes to new Karma which is Agami Karma and is stored in the head. In the same manner, practising Karma Yoga is the only way to avert the new Karma for not storing in the head. Bhagavan said for easy understanding to do the works by leaving Karmas to me. While doing actions, don't desire actions, and do the action without thinking that this is mine and leaving the passion as I am. If we have done like this way though it engages in war yet Karma doesn't attach to us.

(2) Verse! 31 : Yeme mata midam nitya manu tistanti manavah!

Sraddavanto anasuyanto muchynate tea pi karmabhih!

(Karma Yoga, Jeevatma)

Meaning : Whoever follows my method with full dedication, without jealousy is not attached to the Karma.

Description : The real Karma Yogis know about the Karma that it is the sole cause for getting on the external actions, and there is no use to attempt by throwing out actions. They liked my method of throwing out the Karmas, and have interest in the wisdom which is said by me. So they don't think about getting on works as good and bad actions that are accrued in accordance with the Prarabda Karma and do the works in the world without attaching to the new karma. Those are not attached to the karma that comes in their works.

(2)Verse! 32 : Ye tvetadabya suyanto nanutistanti me matam!

Sarvajnana vimudam Stan vididi nastana chetasah!!

(Karma Yoga, Jeevatma)

Meaning : Those envious who do not follow my method will become obstinate from the wisdom that is said by me and get complete loss in the way of wisdom.

Description: Naturally, so many have difference between good and bad actions. It is natural to dislike the bad because of they don't know either wisdom or how actions are getting on and its manners. It appears to some as astonishment that by saying to treat the good and bad as equal and there is a method for not attaching to the karma, despite what ever is happened. They may dislike that method because of an opportunity is there for getting envious on those who said that method. Those who are not liked the wisdom of Bhagavan, will be away from the wisdom of Paramatma. Those who see the matters of nature as great wisdom and misapprehends that they get gain in the way of wisdom, will lose wisdom. Their way made them see as great. Really, those do not have wisdom.

(2) Verse! 33 : Sadrusyam chestate svasyah prakrite Jnanavanapi!

Prakrutim yanti bhutani nigraha kim karishyati!!

(Jeevatma)

Meaning : Though he is Jnani, yet he behaves only according to his innate modes. All other living things are also behaving according to their Karmas and are getting results. The self-restraint like I should not walk in this manner is not good to anyone.

Description: We know before that in the exhibition of cinema how the film is important; in the life also Karma is important. In the cinema, pictures and incidents are according to the film. How it is not possible to change the picture without changing the film, it is not also possible to change the actions of man, without changing his Karma. According to Dharma, every living thing must move in accordance with Karma. Though Vishnu, Esvara, and Brahma etc are demy-gods, yet they don't behave by exceeding the Karma. They also must experience the remaining Karma. Though man gets wisdom, when his previous Karma comes as Prarabda Karma, despite that Karma may be anything; he has to behave according to that. His behavior is not in his hands, and it is in his immersed Karma. Though he is Jnani, yet he may do a bad work often and then by his Prarabda Karma or he may live daily in mean profession.

The ignorant person may call the Jnani as mean man by seeing his external work in accordance with Karma, but in the outlook of knower, he is Jnani. So many people do not understand this method. Those, who do not understand the method of Karma only see actions and make the mistakes by treating others as mean. Though the Bhagavad-Gita book is always with them, yet the meaning of Gita is away from them.

Every man has to recognize the word of God that even the Jnanis have to behave according to their previous Karma. Even the great Jnanis, who are Karma Yogis, should follow according to the bondages of Karma, so can an ordinary man escape from the bondages of Karma? According to the Dharma of Karma, it can't leave anybody. It can move anyone according to his list, which is in him. So, whether he is Jnani or an ordinary person, what profession he has to follow, that has to follow in accordance with his Karma. In what time, what work has to be done, that must be done. Else, it is ignorance by saying that I can do only that work, or not does that work.

Let us know that his restraint is useless before his Karma. So many persons advise on the dais not to do bad works and do only good works. But those who preached are also doing the bad works. The reason is the Karma alone. The narrator and the hearer must behave in accordance with the Karma. This is the charter of God, and the dharma told by the Bhagavan.

The next verse makes us misapprehend that it is different and far from said manner. In those circumstances, we have to use our mind completely for looking. Let us see in the next verse what to be seen is with care.

(2)Verse! 34 : *Indriyasyandriyasyarde raga dveshow vyavastitow!*

Tayornavasya magachettow hyasya paripandinow!!

(Brahma Yoga)

Meaning : In every object of senses love and aversion is there. Man can't be subdued to the love and aversion. He has to restrain it. The love and aversion are like enemies.

Description : In the previous verse, it is said that man's attempt to restrain is not useful, and actions are getting on in accordance with the Karma. Here, in this verse Bhagavan said "you can't be subdued to the dispositions like love and aversion", its meaning is you don't go to those dispositions. Though it comes, yet you must be away from the dispositions, like you are away from the enemy. Anyone becomes rattle by saying in this verse that restrain yourself, but contrary to this he said in the above verse that you can't be restrained. In these two verses, Bhagavan said only truth but he did not say mistakenly. Because in these two verses, the methods are different. It is true that no one can restrain actions. One who attempts to practise Brahma Yoga by mere sitting in the seat, naturally gets either good or bad thoughts. In these circumstances, he has to restrain the Gunas, which come in the form of thoughts. Else, he doesn't restrain the thoughts, it can't be Brahma Yoga. In the body, if all Gunas are not functioned, it is Brahma Yoga. The chief cause for falling from Brahma Yoga is the

Gunas. The Gunas like love and aversion etc are like enemies to Brahma Yogi. So, Brahma Yogi must restrain the Gunas.

Now some persons may raise question. That is! " **if Gunas are according to the Karma, and actions are according to the Gunas, and those are charters, as we are advised that we are not be restrained, then what is the meaning by saying restrain the Gunas and not be subdued to it?** They may ask us. My reply is! Ignorant men are advised not be restrained and Karma Yogis are advised not to bobble the ignorant man and must behave like the ignorant person. They have to work in the world. So, good and bad works certainly come in an order. This dharma is said for only to the doer of work. His decision does not stand that only good is to be done and bad is not to be done. It gets on according to his Karma. No one exceeds that manner. But, the Brahma Yogis do not practise any Karma. In the Brahma Yogis, any organ and any Guna does not work. As long as one is in the Brahma Yoga, so long Karma is stopped. He doesn't have any connection of sound, Touch, Form, Taste and smell. So, Brahma Yogi doesn't bind to the Karma, but Karma Yogi binds to actions. Karma Yogi has to do actions. The knower of wisdom has to do actions, according to his Karma and it is not proper to restrain the actions.

Brahma Yogi can stop the karma, so he has to leave the Gunas. Brahma Yogi can stop the Gunas, and it's connected Karmas. That attempt is the practise of Brahma Yoga. In that practise, Gunas are like enemies to Brahma Yogi. If he practised and conquered the Gunas, he attains the Brahma Yoga. While practising Brahma Yoga, Karma is obstructed. So, in the Brahma Yoga there are no actions and no Gunas. Else, Karma and Gunas are working and actions come to practise is Karma Yoga. In this Karma Yoga, there is no difference between the ignorant person and knower of wisdom. They are applicable to the principle that Gunas are according to the Karma, and actions are according to the Gunas. So, know that they won't restrain actions. When we know that Karma Yoga and Brahma Yoga are different, we shall know, one who restrains and one, who doesn't restrain as they are different. The doer of work doesn't restrain. Brahma Yogis have to restrain actions.

(2) Verse 35 : Sreyan svadharmo vigunah paradharmatsvanustitat!

Svadharme nidhanam sreyah paradharmo bhayavah!!

(Jeeva, Karma Yoga)

Meaning : It is better to practise our own Dharma, though it is less virtue and less than other Dharma. Death in the own dharma is better than fear in the other Dharma.

Description : In this verse, chiefly knowable is Para Dharma and Swa dharma. If we knew Swa Dharma in accordance with Shastra, Para Dharma can be known. We have to know first what the meaning of Dharma is, and then we can understand Swa Dharma and Para Dharma. **The natural subtle quality of a thing or material, whether it is alive or dead is called Dharma.** That nature first is gained from the Divinity. The nature of material is said as its Dharma. Here, you may ask a question. That is! A man who has been wrathful since his child hood can be angry after he grew older. As he has extreme anger since his childhood, angry is natural to him. Is extreme anger Dharma to him?

For this my reply is " naturally what mankind has that is the dharma". Each man doesn't have his own dharma. Here, he is only the angry person. That is not the dharma. For example, take a lemon fruit that is sour. All lemons are sour. In the lemons sourness is the dharma. Like this, if a tree has a dharma, that kind of all trees must have that dharma. Then, that is said as Dharma. In a leaf of plant, a natural quality of removing the poison of scorpion bite exists. That natural quality is in all leaves of that species of plants. Here, that natural quality is the Dharma. Else if that power is in one plant, and in the other plants of same species that power doesn't exist, it is not called dharma.

If a quality is common in all people then only it is called Dharma. Dharma is an innate trait. So it is called Sahajatra (natural). **JA** means birth. **Sahachara** means roaming along with. **Sahaja** means, taking birth along with. According to this, **Sahajatra** means, it comes by birth. Dharma comes by birth uniformly to one race. Now, you may understand to some extent the meaning of Dharma. In the above verse, Bhagavan divided the Dharma into two. It is called Swa Dharma and Para Dharma.

This Universe is divided into two divisions, which are Prakruti and Purusha. Prakruti consists of five elements and entire, which are born from the elements. Purusha means Paramatma and its portions (Amsas) are Jeevatma and Atma. Paramatma, Atma and Jeevatma are one part and Prakruti and its origins like Gunas and senses are one part, which are made by Paramatma. Altogether, one dharma exists in the portion of Paramatma, and another dharma exists in the portion of Prakruti. So, we can understand that Dharmas are different as Prakruti Dharma and Paramatma Dharma.

Now, let us think about whether we are in the part of Prakruti or in the part of Purusha. Our body and its organs are related to the Prakruti, and we exist as Jeevatmas in the body as the portions of Paramatma. So, our body is associated with the Prakruti Dharma, and we, the Jeevatmas in the body are associated with Paramatma Dharma. **Swa means mine. Para means other than me. Swa Dharma and Para Dharma means, Jeeva's Dharma is Swa Dharma and Prakruti Dharma is Para Dharma.** If Jeevatmas have known the Dharma of Atma is the Swa Dharma, they can easily understand that the entire Dharma of body or Prakruti is Para Dharma.

Here, it can be understood that the works are done in Para Dharma and Swa Dharma. In this verse, it is said that Swa Dharma has no Gunas. Para Dharma has Gunas. Swa Dharma is against the Para Dharma. In the practice of Swa Dharma, Gunas do not exist and in the practice of Para Dharma gunas exist. In these two, as you are Jeeva, Swa Dharma is good to you for practising. We are all Jeevas. So, Swa Dharma is necessary to not only Arjuna, but also to us. So, Swa Dharma is better, as it is our Dharma.

Lemon fruit has sourness as natural Dharma. If that lemon is bitter or pungent, then it loses its Dharma and mix with Para Dharma. Like this, if a man has Para Dharma by leaving his Swa Dharma, then he is said with Adharma (unrighteous). On this earth, trees, fruits and materials are not losing their dharma. But, among men 99 % are losing their Swa Dharma and getting Para Dharma. So, in the above verse Bhagavan warned and said that Swa Dharma was good.

Here, some questions may arise, what is the practise of Swa dharma? What is the practise of Para Dharma? Let us see the replies in the below Paragraph. The Swa Dharma and Para Dharma are in same body. Every Jeeva is in Para Dharma, when he commences his life with the body. Every one has to practise Para Dharma since his childhood. First life started with Para Dharma, after sometime he has to come to Swa Dharma. But 99 % of men are not coming to Swa Dharma until their death, and remains in the Para Dharma.

There is a way to Swa Dharma from the Para Dharma. Every one has to do work for his livelihood. That work is getting on through the Gunas, mind, senses of perception, and senses of actions. The actions of Gunas are related to Prakruti. So, everyman has immersed in actions from morning to late night. So, he is in the Dharma of other than Atma. Let us think that the knower of self-knowledge, who is knower of Swa dharma, stops the Gunas through the mind, by not engrossing in actions and engrosses in Atma. Then he is practising the Swa dharma.

So many people are easily caught in the Para Dharma, because of they are unable to know, which Swa Dharma is and which Para Dharma is, as two Dharmas are in one body. They do not know

the details of Swa Dharma as they have accustomed to Para Dharma, since childhood. They have left their own Dharmas as they didn't know the value of Swa dharma and its importance. They didn't have any patience for knowing it, and no one taught them about the Dharmas. They themselves left the Dharmas due to many reasons. As the Paradharmas are accustomed since childhood, but swadharmas are to be learnt now. Those who do not get question themselves like "who am I" do not think about his dharmas.

What is the use of Swa Dharma? What is the loss of Para Dharma? If we consider why the Swa Dharma is better according to the words of the above verse " Para dharmo bhayavah ", we know that Para dharma is fearful. According to the word "Swa Dharme nidhanam ", in the swa dharma death exist. Here entire people may be mistaken. Between death and fear all think that to be away from the death is the mistaken impression. If the ignorant man is mistaken it is reasonable, but the knower of self-knowledge is also mistaken, it is the astonishment. This verse is said as death is better in the Swa Dharma than fear in the Para dharma. Man thinks that fear is better than death, which is against the word of God. Is it not mistaken?

In the astrological science, nine planets are there. Among them, seven are visible. The two are shadowy planets. Those are Rahu (ascending node) and Ketu (descending node). These are transiting in opposite direction of seven planets. These are divided into Jupiter division and Saturn division. Rahu is the lord of Saturn division of planets. Ketu is the lord of Jupiter division of planets. In the same manner in our body, in each division of Guna, there are 12 dispositions, according to the science of Yoga. Another two dispositions are there like Rahu and Ketu, which appear as shadow. **These are fear and bravery. Additional to these, there is one which is in two sides having specialty. It is interest.** Among these 12 dispositions, like the divisions of Jupiter and Saturn in the planets, these are divided into good and bad by naming as **Daiva and Asura Gunas**.

Like this way in our body, in each division of Guna (Disposition) $12+2+1 = 15$ Gunas exist. Among it **fear is related to the ignorance. Bravery is related to the wisdom.** Interest is related equally to both ignorance and wisdom. When Gunas work, fear gets on by the ignorance. According to the word of Para dharmo bhayavah, as long as Gunas work, so long fear occurs. From this we knew that fear is there since the childhood.

As usual, all think that death is the bigger than the fear. Death is only one time in the life. But, fear exists always in the life. Is the fear big as it is long? Is the death big, which is only a moment? If we consider about it fear is the big, which exist long time. How is the death biggest, which is only a moment? It is a big mistake by not thinking that fear is the biggest, though he is suffering from the so many distresses since long time, and death is biggest though it comes one time in the life. So, in the above verse, Bhagavan said that Swa dharme nidhanam sreyah paradharmo bhayavah! It means Death is better in the Swa Dharma than fear in the Para Dharma. The fear, which tortures and withers us lifelong, is related to the Prakruti and related to Ignorance. Bravery makes us know the destiny of Karma and eliminates the pain of any problem. It relates to the wisdom.

Those who do not understand the self- knowledge are tortured by fear and are made to feel that death is the greatest and made them stand in the Para Dharma. For example, let us think that some knew the wisdom at the Guru for 12 years. If they are not practised, though they knew the wisdom from the Guru, yet they are equal to ignorant person. One renowned Guru aspired and thought that their disciples should be great in the practice of wisdom, and not be great in the verbal knowledge. So he waited for some time for examining their practice.

Meanwhile that Guru got big problem, according to his Karma. In that problem, all knew directly that Guru got distress and loss. Until, those who were praising that Guru had seen the

condition of Guru and thought that distress and pain might come to them, if they had come to the feet of the Guru. So they have abstained from coming to the Guru. Here, fear is chiefly worked in them. They have abstained from coming to the Guru with fear of getting distress and pain. They forgot the self-knowledge which is to be happened, must be happened in accordance with Karma, and no one changes that decision. Those who have verbal knowledge do not have the practical knowledge.

Let us know how to cook tasty pudding. By mere knowing the process of the cooking, we can't experience the taste of that pudding. The experience of the taste is only known after cooking the pudding. Like this, after hearing the wisdom, we can't know the greatness of it. The greatness of wisdom is only known after practising it. Those who know the wisdom from the Guru, for some time will be able to give reply to any question. For any problem, if they do not think with the outlook of wisdom, their knowledge is not practical. Though they praised the Guru, as Guru has revealed the great wisdom, yet they were confined only to the words and were not practised wisdom. They could not apply the wisdom on worldly problems and wouldn't take any proper decision. When the Guru experienced distress, though the so called disciples did not have any distress, yet they ran away from the Guru with fear that distress might come to them. Some left the Guru and some remained.

In education system, quarterly examinations, half yearly examinations and annual examinations are there to the students for promoting to the higher classes. Like this, the remaining disciples had to face the annual examination. At that time some enemies decided to kill the Guru. They were waiting for proper time to kill the Guru within one month. The remaining disciples knew that matter. Then Guru also knew their plan. But, the Guru did not care that problem as he thought that it should be done in accordance with the Karma. The remaining disciples thought like this.

"The disciples who left the Guru were intelligent. It is better not to come here. We are ignorant persons. We were here mistakenly. If we are here we shall be in danger. They might kill the Guru within ten to twenty days. If we have any connection with the Guru, we will be in danger. The enemies of Guru might kill even us. It is not good to exist as his disciple. If we mingle the hands with the enemies, they won't harm us ". Afterwards, they could not see the face of the Guru. They had made acquaintance with the enemies and saluted them by calling them brothers.

Ultimately, some disciples were moved by the problem of death, and left for fearing of others. Some were remained and pondered without moving with the outlook of wisdom as every one played by the Karma, what destined was getting on in accordance with the Karma. Death is unavoidable. If we moved with fear what is the use of getting Jnana? After sometime, Guru was not murdered. But enemies were murdered. Sometime later the secret of Karma which was not appeared before is appeared.

Guru who did not open his mouth from the beginning of problem said like this. **"I revealed much wisdom. My aim of life is writing the Bhagavad-Gita. I don't have death until it is completed. I wrote up to 34th verse in Bhagavad- Gita, Karma Yoga and stopped to write. The 35th verse reveals Swa Dharma and Para Dharma. I am waiting for six years without writing the 35th verse. I have to look into those, who know my wisdom and how much they practising Swa Dharma are and how much they practising Para Dharma are. If we see according to the happened action, 99% are practising Para Dharma and 1% is practising Swa Dharma. So, now I started to write the 35th verse in Karma Yoga that is stopped in my writing. Unless I reveal the details of Swa Dharma and Para Dharma, In future those who are interested to know the wisdom can think that there is no use by mere knowing. If the known knowledge is used in the life then we can attain the value of wisdom."**

What Bhagavan had said is true. If we think in all ways, death is better than fear and Swa dharma is better than Para Dharma. The essence of the above verse is! Dharma is better than Adharma, which has Gunas and Karma. Thus far, Arjuna heard the details of Swa dharma and Para Dharma, So many people are practising Para dharma and some made mistakes knowingly or unknowingly, but the knower of wisdom is doing the mistakes, is wonder. Arjuna asked Sri Krishna, why were some persons doing mistakes by knowing the truth?

Arjuna asked :-

(2) Verse! 36: Adhakena prayukto ayam papam charati purushah!
Anichchannapi varsheya! Baladiva niyogitah!! (Brahma Yoga)

Meaning : Though man dislikes, what is the force forcibly appointed him to do sinful actions?

Description : “Anichchannapi” means without liking. One, who knows wisdom and wants to practise Brahma Yoga, doesn’t like to do work. In the previous verse, it is said that one should not think about the work as it is bad or it can’t be done by knowing wisdom. That is intended for Karma Yogis, who are doing the works. The readers have to notice that the knowledge of doing works without discriminating merit and sin is related to Karma Yoga. The wisdom of Brahma Yoga says that either actions or thoughts should not be existed. Brahma Yogis are trying not to do work and try to keep away their mind from the thoughts. Though he has no liking for the works yet that works are done through him. Arjuna wanted to know why it has been getting on. What is the reason? For this Sri Krishna replied like this.

Sri Bhagavan replied as :

(2) Verse! 37: Kama yesha krodha yesha rajoguna samudbhavah!
Mahasano mahapapma vidyena miha vairinam!! (Prakruti)

Meaning : In the Rajo Guna, the disposition like Desire and Anger exist. Desire never has satisfaction. Anger gives sin. These are enemies to the wisdom.

Description : We have known that Gunas are in our body. But we are not revealed where the Gunas are. Here Bhagavan had indicated a Guna by naming it. So, we have to know its formations. In the chapter **Guna Traya Vibhaga Yoga**, the description of the three gunas is given. Here, it is said that the desire and anger are born in the Rajasic disposition. So, it is known as one kind of sect. Really Gunas are three kinds of sects. 1. Satwic. 2. Rajasic. 3. Tamasic. Among these, desire and anger which were born in the Rajasic has more strength. The desire of Rajasic disposition has less satisfaction, and if it is not satisfied, anger follows. That anger instigates to do bad work results in sin is attained. The unsatisfied man eagerly enquires for satisfaction. He doesn’t come towards the Jnana. Anger does not facilitate to know the Jnana. These two dispositions of Rajasic division obstruct more to get wisdom than the dispositions of other division of Gunas. So, these two Gunas are enemies to Jnana.

Noticeable information: In Bhagavad-Gita, specially, the word KAMA is used. Its role is important. Unless, its formation is understood, its meaning is spoiled. **So many persons think that the desire of man for the body of woman is Kama. Really, its meaning is hope or desire.** Especially, the desire for women never is called Kama. Kama means desire for the Gold or the sons or the lands or the materials. Like this, desire for anything is called Kama. Man’s desire for woman is never called Kama. It is only understood, according to the context. In this matter, great Jnanis are also mistaken.

For example, a marriage function is going on in the house of a learned, who teaches spiritual matters. In that function, Bhagavad – Gita is being played in the record player, sung by Ghantasala a renowned singer for attracting thick crowd. In that record, above verse is pronounced. It is pronouncing

as Parda! Leave the Kama as it is enemy to the wisdom. That Pundit, who heard the verse objected and commented is it right to keep the record player in the context of marriage as it is saying to leave the Kama? If Kama doesn't exist, why is the marriage? Those who heard that pundit's comments stopped the record player. Here, if a common man misunderstands, it doesn't matter. But, the knower of wisdom is misunderstood the word Kama, it becomes ignorance. If any lenience is there, illusion takes us to the wrong path. So, I request you carefully examine the matters of wisdom. The word KAMA is used many times and in many contexts. I am saying you, to take the meaning of Kama as hope or desire in many contexts.

(2)Verse! 38 : Dhume na vriyate vahni rya dha adarso malena cha
Yadholbe na vruto garbastada te neda ma vrutam!!

(Prakruti)

Meaning : Fire, mirror, and infant are covered with smoke, dust, layers of fetus respectively. In the same manner wisdom is covered with desire.

Description : When smoke spreads over, the blaze of fire doesn't appear. When dust is filled on a mirror, the reflection can't appear. When the fetus in embryo is covered with placenta, it can't be recognized as male or female. Like this desire is filled in our head, the wisdom, which is in the head, can't be shined. Those who practise Brahma Yoga, can't be attained that Yoga. The desire obstructs the practice of Brahma Yoga.

(2) Verse! 39 : Avrutam Jnana metena Jnanino nitya vairina!
Kamarupena Kaunteya! Dushpure nanalena cha!!

(Prakruti)

Meaning : Desire is either not be fulfilled or not be satisfied. It is an enemy to the wisdom and encloses the wisdom.

Description : So many persons might have heard the word that desire has no end. As the sky has no boundary, desire also has no boundary. It troubles even the Jnanis and does anything through the ignorant person, and makes the ignorant person do anything. Desire is the eternal enemy to the Jnani, and covers the wisdom but regarding the ignorant person, desire can't be enemy. Don't think as it is amazing. The person of other group may become enemy, but the person of his group can't be enemy. He is friend. In the same manner the Jnani, who is in the division of Atma, becomes enemy. The ignorant person, who is in the division of Nature (Prakruti), belonged to its division. So, the ignorant person is not the enemy to Kama (desire). If we think to leave the division of Prakruti and want to go to the division of Atma, then desire becomes enemy. The desire is said to be enemy to the Jnani, whether it has strength or not. Look at the next verse for more details that by which strength it exists.

(2) Verse! 40 : Indriyani manobuddi rasyadistana muchyate!
Yetairvi mohaya tyesha Jnana mavrutya dehinam!!

(Prakruti)

Meaning : Mind, intellect and senses are the lords of the desire. Desire relies on these and covers the wisdom by facilitating to get passion.

Description : The total seven senses like the senses of Jnana i.e., eye, ear, nose, tongue, skin and inward senses like intellect and mind are basis for the Gunas. External senses reveal the knowledge of matter through the mind, and then mind receives that matter and reaches to the intellect. Intellect considers about in accordance with Gunas. Like this, the intellect, which have to know the wisdom, does not know the wisdom, because of it is caught in the Gunas. The Gunas in the form of Kamas (Desires) make the intellect illusionary. Look at, the next verse for what have to do for suppressing the desires and the Gunas which illusions the intellect.

(2) Verse! 41 : Tasmatva indriyanya dow niyamyah bhatarashabha!

Papmanam prajahi hyenam jnana vijna nasanam!

(Brahma Yoga)

Meaning : So, conquer the desire, which suppresses the senses by facilitating to get the sin by destroying either the knowledge or wisdom.

Description : Gunas are inspired and relied by the matter of external senses like eye, ear, nose, tongue, and skin. First if matters do not exist, there is no work to the mind, intellect and Gunas. Then, the desire doesn't function as it is first among the Gunas. This method is needed for only Brahma Yogis. Those, who sit in the posture for practising Brahma Yoga have to stop the function of mind, intellect, and must be averted the five senses of Jnana from their attention. If the five senses are stopped, actions that are started by the senses will be also stopped. By this method, we can suppress the inside desire with effort.

(2) Verse! 42 : Indriyani paranyahu indriyebyah aram manah!

Manasastu parabuddi ryo buddeh paratastusah!!

(Prakruti, Atma)

Meaning : Senses are important in the body. Mind is higher than the senses. Intellect is higher than the mind. Atma is higher than the intellect.

Description : For example, if we take a motorcycle. It has wheels for moving, the chain for rotating the wheels, gear box for rotating the chain and an engine for revolving the wheels in the gear box. So, motor cycle is divided into four parts like wheels, chain, gear box and engine. For moving from one place to another place, these four parts are necessary to the motorcycle.

Let us think that the wheels are removed from the motor cycle. So, motorcycle doesn't move forward. But the engine, gear box and chain are functioning. Now, let us think that chain is removed. Then the gear box and engine are functioning. Though, we remove the gear box, yet engine is working. Else, we remove the engine, without removing other three parts, it doesn't work. So, we can understand that for moving the motorcycle, the most important parts are wheels, chain, gear box and engine respectively. So, engine is the most important part.

In our body, senses, mind, intellect and Atma are four parts. A living body with Atma exists without senses, mind and intellect. But, despite the senses, mind and intellect exist without Atma, those don't work. On the earth, nobody exists without Atma. If Atma leaves the body, the whole body will become lifeless. So, in the above verse Bhagavan said that Atma is greater than the intellect, intellect is greater than the mind, and mind is greater than senses respectively.

(2) Verse! 43 : Yevam buddeh param buddva samstabya atmanam atmana!

Jahi satrum mahabaho! Kamarupam durasadam!!

(Brahma Yoga)

Meaning : Conquer the desire, which is impossible to conquer by knowing that Atma is the distinguished than intellect and try to merge the Jeevatma with Atma.

Description : This verse tells about the Brahma Yoga. Its essence is, Jeevatma makes connection with Atma and get experiences of Atma. In every man both, Atma and Jeevatma are there. Atma sees the Jeevatma. But Jeevatma never sees Atma. Some persons may ask question that though both Atmas are in one place, and if Atma sees Jeevatma, why Jeevatma doesn't see Atma. For this, my reply is if two persons are in one place, by standing opposite to one another, then both can see each other. Let us think that they stand behind one another. Man who stands in front of other man doesn't see the behind. Man who is behind can see man, who is ahead. Like this in man though Atma and Jeevatma are in one place, yet they are behind and before one to other. Atma is behind to Jeevatma.

So, Jeevatma can't see the Atma. But Atma can see the Jeevatma. Jeevatma sees the gunas, intellect, and the mind as they are in front of him and getting experiences of it. It doesn't know Atma, which is behind and is not getting experiences of Atma.

In Brahma Yoga, Jeevatma turned back from the Gunas, mind and intellect and leaves its experiences by standing opposite towards the side of Atma, who exist as spectator. Then, Jeeva sees Atma and gets experiences of Atma. As long he is in that state, so long Jeeva doesn't know either the dispositions like desire and its memories, or the matter of senses, or intellect doesn't consider or any other attentions. This is called pure Brahma Yoga. In this Yoga, we can exist much time if we are accustomed. Bhagavan said that through this method one can suppress the mind and desire. This chapter called Brahma Yoga is completed. In this chapter, the said verses, total verses and, which verse is taught about what matter, is given in the table below.

1)	Unscientific verses (Fabricated).	—	7
2)	Brahma Yoga, Karma Yoga.	—	3
3)	Brahma Yoga.	—	7
4)	Karma Yoga.	—	12
5)	Prakruti.	—	8
6)	Prakruti, Atma	—	1
7)	Karma Yoga, Jeevatma.	—	3
8)	Brahma Yoga, Jeevatma.	—	1
9)	Jeevatma.	—	1
Total verses		—	43

The verses, which are changed the meaning and description are — 9, 21, 24, and 35.

Third Chapter

Jnana Yoga

Bhagavan said.

(3)Verse! 1: Imam vivasvate Yogam prokta vana hamavyayam!
 Viva syan manave praha manurikhva kaveabreveet!! (Karma Yoga, Brahma Yoga)

Meaning : This is the imperishable wisdom. I first said to Sun. Sun said to Manu. Manu, in turn instructed to the king Ikshvaku.

Description : Bhagavan told this. What Bhagavan said was the imperishable wisdom. At the beginning, hearer was the Sun. We don't know how the narrator was, whether he told by wearing the body or without wearing the body and whether he made the sound bring forth from the empty. In what way he told the wisdom, it might come in the form of sound. How had the Sun heard the wisdom, which was in the form of sound? In olden days, whatever was said, it was believed. Nowadays we can't believe it blindly. We are now in the scientific advanced age and know that Sun is a planet. It is burning and it is bigger in lakhs of times than the earth. It gives light and warmth, while it is burning.

How had the Sun, who does not have body like man, heard the wisdom from the Paramatma? A question may arise. Manu was a man on the earth. How had Sun told him? Has Sun mouth to say? Where is Sun as he is very big? Where is man as he is very small on the earth? Had Sun really told? Had Manu heard the sayings? If Sun came to the Manu, had he borne the heat of Sun? So many questions arise. If there are no answers to the questions wisdom becomes doubtful. According to the principle, wisdom is doubtless, Ignorance has doubts. Though so many persons exist who wrote the Bhagavad-Gita and read the Bhagavad-Gita, yet had they got these questions? If they are written, they may be eluded in this matter. Have the readers got these doubts? We did not understand the way of thinking of the writer and the reader of Bhagavad-Gita. So I questioned a person, who read Bhagavad-Gita daily. He laughed at and replied me "As stories have no legs, pots have no ears". After hearing his words we became standstill. We were unable to speak to him and remained calm. We did not understand the Bhagavad- Gita, how it was and in which form with the people.

Bhagavad-Gita is not a story. It is a line of wisdom for the mankind. It is the line drawn from the Prakruti up to the God. In this, untruth doesn't exist. All are true. If all are true and binds to Shastra, it must give reply to any question. Now we can know the answers to the questions about Manu and Sun.

In the universe, so many living things exist. The living things that have so many bodies exist on the earth, in the sea and in the space. The living things are two kinds. One is movable (Jangama) and another is immovable (Stanuvu), in accordance with the bodies. Men are on the earth, aquatic animals are in the Sea, birds are in the sky, and so many planets are alive in the space. Sun and Moon are alive. This is not the new word. Bhagavan said that first he revealed the wisdom to the Sun. According to that word, Sun is alive.

The bodies of Jeevas are many kinds. According to this word, man's body moves. Like the man's body, statue in the temple is alive. We can easily recognize the life in man, as he moves. But we can't recognize the life in the statue, as it doesn't move. So many living things have bodies, which are not moved. Among them Sun, the planet is one. As so many living bodies exist, so many living things are in the form of planets. The form of invisible Eczema bacteria and the form of elephant have so

difference. Like this, though the form of man and the form of Sun have so much difference, yet the Jeevatmas, which are inside of bodies, have no difference. All Jeevas in all bodies are bound to Karma. The Sun, who binds to Karma, is also needed for wisdom. So, at the beginning Paramatma said wisdom to Sun.

If we divide the body of every living thing into 25 parts, in it the five senses of action and the five senses of perception exist. The inside 15 parts are invisible. The invisible parts are the inward senses like Jeeva, mind, intellect, Chittam and ego, the five airs like Vyana, Udana, Samana, Prana and Apana, and the five Tanmatras that sees, hears, smell, taste, and touches are immersed in the senses of perception. This invisible body of 15 parts is called subtle body. The visible external body consisting of senses of actions that are legs, hands, mouth, anus and sex organ and senses of perception that are eye, ear, nose, tongue, and skin. These total external 10 parts are called the physical body. So, we have to divide the body into two. These are the physical body and the subtle body. All living things have subtle and physical bodies. According to the principle, Sun in the space have two bodies. Those are subtle and physical bodies. The statue in the temple also has two bodies.

As Jeeva in the body, in the idol of every temple, Jeeva exists. In the body of man, a subtle body called Graha exists. Like this, the subtle body in the statue is called Vighraha. We may have seen that man's subtle body enters other's body and talk with the people. Similarly we may have seen the Vighraha in the temple as it also enters others body and talk with the people. How the construction of the physical body exist, but in the subtle form it sees and hears through the five Tanmatras. The subtle bodies see all things. It hears the words of all. In the trees also physical and subtle bodies exist. So, trees see the objects and hear the sound. Like this, Sun sees and hears.

Here noticeable information is if the subtle bodies which are in the movable bodies, comes out from the body; it can't re-enter the body. But the subtle body in the statue can come out from the statue number of times and re-enters the statue. Those subtle bodies, which can come out from the bodies, can't re-enter the body is called Grahas. Those subtle bodies, which can come out from the bodies, again re-enter the body is called Vighrahas. Grahas can't come out from the bodies when they think, and can't re-enter the bodies. But Vighrahas can come out from the bodies, when they think and again re-enter into it. Grahas can move with their physical bodies to any place according to their likings. But Vighrahas can't move with their physical bodies. Like this, so many differences are there in the subtle and in the physical bodies of movable and immovable living things.

Man belongs to the race of movable living things. So, his subtle body is called Graha. Planet doesn't move, on its own. So, its subtle body is called Vighraha. According to this Sun is Vighraha and man is Graha. When the world was created, first Paramatma taught the wisdom to the Sun. Sun heard the wisdom through his Tanmatra i.e., hearing in the subtle body. In turn, Sun taught the wisdom to man on the earth. How that is! Sun might leave his physical body for entering man's body, with his subtle body and taught the wisdom to Manu. Similarly, after Sun taught Manu, he again entered his physical body that is firing planet. Really, on that day it happened like that. Manu, who knew the wisdom from the Sun, revealed to king Ikshvaku.

Now we have known the details, so we get replies to our questions. The meaning of previous verse can't be understood, until we do not know that Sun is the Jeevatma, or without knowing that every one who wears the bodies has two bodies or without knowing specific qualities of those bodies. There are no answers to those questions. So, I request you to understand completely about subtle and physical bodies. Else you can't know yourself.

(3) Verse! 2: Yevam parampara prapta mimam rajarshayo viduh!
Sakale neha mahata yogo nastah parantapa!

(Karma Yoga, Brahma Yoga)

Meaning : The kings and saints knew the wisdom from one another. Consecutively, much time had been getting on; at last the knowledge of Yoga is not known.

Description : The wisdom, which was explained by Bhagavan to the Sun, had been knowing from one another consecutively, and the kings and saints knew the wisdom. First the wisdom started with the kings and at last reached the saints, who were in the forests. In the previous Age, Bhagavan thought to reveal the wisdom to the people through the kings, as it easily penetrates into the people through the kings. The kings preached the wisdom to some people, but the knower gradually went to the forests. The kings gradually lost interest in the wisdom, and ultimately kings did not know the wisdom.

Anywhere, if any king interested to know the wisdom, he went to the forest and knew the wisdom. Gradually saints who lived in the forests and the leaders of people lost the wisdom. If any saints or leaders exist, they have only desires of knowledge and not Yoga knowledge. The minds of people are filled with desires, which is Para Dharma and are doing worship of demy- gods, sacrifices and practising religious vows. They don't have any wisdom of our own dharma that suppresses the desires or self-knowledge that destroys the Karmas. So, Bhagavan said in the next verse like this.

(3)Verse! 3 : Sa yevayam maya teadya Yogah proktah puratanah!

Bhakto asi me sakha cheti rahasyam hyeta duttamam!! (Karma Yoga, Brahma Yoga)

Meaning : I am saying that Yoga education, which is excellent, secretive and primeval to you as you are my devotee and dear to me.

Description : The wisdom of Yoga is so valuable. This wisdom of Yoga must be revealed to those who have devotion to Bhagavan and one who has interest in the self- knowledge. Then only, wisdom has value and the revealed wisdom can be useful. Else, wisdom can't be revealed to those, who have desires, or the devotees who worship for fulfillment of their desires, or those who don't have interest in the Yoga. If we reveal the wisdom to them, they won't heed and won't give value. If one, who comes to know wisdom at the revealer of wisdom, feels that the expended money of ten rupees during travel is the greatest. The value of acquired knowledge is lower than his expended money of 10 rupees in his account. Because of that reason wisdom must be revealed to those who have interest and devotion. So Bhagavan called Arjuna devotee and dear.

Arjuna said:

(3) Verse! 4 : Aparam bhavato janma param janma vivasvatah!

Katha meta dvijaniyam tva madow proktavaniti!!

(Jeevatma, Paramatma)

Meaning : At the beginning, Sun got birth. Nowadays you have taken birth. As you are now, how had you told the Sun? How do I believe you?

Description : Thus, Arjuna asked a question like this is delighting. It is known to us if matter is not understood and any need arises for getting answers, even Bhagavan must be questioned to get answers. It can be known that by asking like that, hearer is getting interest. On that day, Sri Krishna never said to Arjuna not questioned me in the middle of discourse. In those days, traditions were like that. Today, traditions are while teaching; it must be heard and not be questioned. Because of questions do not have answers. We do not know whether hearer is understood or not. While hearing, if he doesn't understand, asking a question for getting answer is a good manner. If he doesn't

understand, still nodding the head like an understood is not a good practice. If questioner is there for asking the questions but discouraging him not to ask question in the middle of talk is the concealment of wisdom. Arjuna asked Bhagavan “Now you are in front of me, how you told the Sun, who took birth very long time”, Bhagavan replied like this.

Sri Bhagavan told as:

(3)Verse! 5 : Bahuni me vyateetani janmani tava Arjuna!

Tanyaham veda sarvani natvam vetta paramtapa!

(Jeevatma, Paramatma)

Meaning : I have got so many births. You also got so many births. I know all births in an order, but you don't know it.

Description : Paramatma took births many times on the earth. Likewise, Jeevatma also takes birth. Paramatma has remembrance of all births. As we are Jeevas, don't have remembrance of past births. Here, a question may arise why were we lost the remembrance? Arjuna had to ask that question. But he did not ask that question. We are now asking the question. Let us see what he says.

You are living in the body with some parivaram (dependants). Have you not understood the Parivaram? In the body along with you, mind, intellect, Chittam etc 24 attendants are there. Among those, mind remembers all matters. It accompanies the Jeevatma from its birth and grows. At last, it will be destroyed with the death. Jeeva, though it gets many deaths, yet it exists as itself. But body is not like this. The nose of next birth did not exist in the previous birth. In one birth, nose may be beautiful. But, in another birth nose may not be beautiful. In the same manner all organs are not same in each birth and it is different in the births.

Mind of one birth doesn't exist in another birth. In one birth, mind may have highest remembering power. But in another birth mind may have more forgetfulness. The remembrance of matters of one birth is confined to that mind of that birth only. When existence of mind is lost with the death, its remembrances are also lost. So, the remembrances of previous life are not in the next life. Though we have taken many births, yet the remembrance of any birth is confined to that birth only. So, Jeeva does not know how many births he has taken and what he has done in the previous birth. You are Jeeva, so you do not know your past births.

We have births. But we don't have remembrance about births. Bhagavan proclaimed in the verse that he had births and all those births were known to him. In the next verse Bhagavan said that he would take birth if any need is occurred only and he should not take birth as man, who immediately takes birth after death. He told about what he would do on the earth after taking birth as Bhagavan. We have taken many births and may get a question how many births have God taken? For this reply, it is better to know here than in the next verse. So, let us see the reply.

God, first created the universe, next the Jagati, consists of those living things that have birth and death. Man doesn't know about God that even he was created by God, and the five elements that are Ether, Air, Fire, Water, and Earth were created by the God before him, and a creator exists for the whole universe. On those days, man had only attention to the nature, which appears to him and didn't have any attention or any remembrance of the God. Man, who didn't know even the word God, has needed for knowing about the God, through the person, who knew the God. Like this, man who knew the God is needed for men on the earth. No one knows about God except himself. So, God had come to the earth in the form of man for revealing his existence. Like this way God's birth was needed first for men on the earth. If God takes birth as a man on the earth, it is called descent of Bhagavan. At very first, God took birth as Bhagavan on the earth. If God takes birth as a man, he has to be called Bhagavan.

As God is omnipresent in the whole universe, but Bhagavan exists in the mere body. So, according to the context, God is called God, and Bhagavan is called Bhagavan. But don't call the God as Bhagavan and don't call the Bhagavan as God. Nowadays, so many preachers don't know the meaning of God and Bhagavan. Where God should be quoted there they quote the word Bhagavan. By sayings like that, people do not know the discrimination between the God and the Bhagavan.

Bhagavan, who came to reveal his matter, revealed first about the matter of God to men, who did not know even the existence of God, after creation was started. Bhagavan took entire duration of time of one birth for revealing the existence of invisible God and made men stand in their minds about God's existence. Like this, Bhagavan's first birth was needed for revealing the existence of God. In the first birth of Bhagavan in this world, the existence of God was revealed. In those days, a presumption has formed in men by the teaching of Bhagavan that there was a thing other than them that was lord of universe and creator of universe.

Like this, after creation the information about God was revealed through the Bhagavan. The perception of God's existence stayed in men for thousands of years. After some time, by the effect of illusion in the heads of men, thoughts were coming to start that God's existence was untrue, and if he existed, how he was, and there was no basis for the existence of God. So in men, God's existence has started to fade away. Like this way the first dharma of God has started to break. Then a need has risen for revealing the truth of God's existence to men. Like this, second time Bhagavan existence was needed for coming to the earth.

For not fading of the existence of God on the earth, God took birth as Bhagavan second time. He made the temples for revealing the proof so that God was like this. Up to that on the earth, temples were not there. By the second visit of Bhagavan on the earth, temples were erected. At first the temples of Eswara linga were erected for revealing about the God as form less. The Ranga temples that have statue with the form were erected to reveal about the form less God who takes birth as Bhagavan by wearing the body on the earth. In those days, for example of God, a temple was erected by consecrating the Linga that had neither face nor nose. For example of Bhagavan, a temple was erected by consecrating a statue that has face and nose.

Likewise on the earth, except these two kinds of temples other temples like feminine temples did not exist. Temples were erected for reestablishing the existence of God. Bhagavan made the Eswara temple for revealing the wisdom with vast meaning as God was formless and he was divided into three Atmas. He made the nature as his seat and Jeevas who came through the God were emerging from the nature. God was father and nature was mother of entire living things.

He made the temples with the statues by wearing conch that makes the sound for representing the wisdom, and the disc that indicates destruction of Karma after getting wisdom. God took birth as man that was Bhagavan as a representative of God. He revealed the dharmas of God. He made and revealed the worship of statue and the meaning of the temple. The statue in the temple was a token of Bhagavan. Like this, the temple of Paramatma and a temple of Bhagavan were made by the Bhagavan. Bhagavan took birth for establishing temple and its customs. In this manner in the second birth of Bhagavan, temples were erected on the earth and made the temples reveal the details of God. God's existence again reestablished through the temple. As the Dharma of God established through the temple, that presumption stood for thousands of years on the earth. After some time, by effect of illusion temple dharmas began to fade away. That illusion has not stopped with that, it made feminine temples and other temples by man. From that, the existence of God and temples existence were changed. The presumption like God is one has changed and in its place so many demy-gods came.

In this manner the existence of God's dharmas and temple existence were in inconsistency. So, at that time again Bhagavan existence needed for revealing the dharmas. At first, Bhagavan made the temples as meaningful structures of God as a token. God again came as Bhagavan after knowing that those temples were also polluted by effect of illusion. In the third time Bhagavan established the dharmas in the form of Guru. This time he made some disciples for disseminating the dharma of God and temples on the earth. He made the discipleship for not fading away the dharmas. Similarly, the disciples disseminated the dharmas of God and dharmas of temples and were trying to see not to break down of dharmas. In those days, according to the system that was established by Bhagavan, always Guru was one. Disciples were getting wisdom through one another and were enhancing the number of disciples.

There was a principle that one who revealed the dharmas first on the earth was the Guru, and all who knew wisdom from Guru, and who revealed the dharmas after knowing from the Guru were disciples. Like this, Bhagavan was called Guru for thousands of years on the earth. So, on those days there was proverb prevailed that Guru was one, but disciples were many. Maya (Illusion) had been breaking down the dharmas that were established by Bhagavan. This time Maya thought to do like that. Bhagavan kept his disciples as his representatives on the earth. So, Maya made violent effort by expanding its activities and made the disciples destroy. This time, it worked on the disciples head and changed them to Gurus consecutively. So, the principle always Guru is one faded away. Another manner came at that time that who exists for teaching was the Guru. From those days onwards Gurus were so many, and disciples were little. So, there was a proverb prevailed that disciple was one but Gurus were many. They became Gurus themselves and the dharmas of God started to break down.

This time there was need raised for protecting the dharmas of Guru (Bhagavan). Bhagavan made the temples and dharmas for protecting the existence of God, but the temple dharmas were destroyed. Again for protecting the dharmas, he made manners of Guru and disciples, but that dharmas also were destroyed. This time to protect the dharmas of Guru, Bhagavan existence was needed. For example, a person kept the pot that was filled with water. After some time that pot was holed and water began to leak. After seeing, that person closed that hole with cement. Sometime later that pot was holed at another place, and water began to leak. After seeing it, he closed the hole with Lac, which was stronger than cement and stopped the leakage of water. That pot was holed at another place in the third time after sometime.

Like this way the dharmas of God were breached like the pot was holed. Bhagavan often and then had to take births for rectification of dharmas. This time the pot which was the Divine dharma was holed like the succession of Guru instead of succession of disciple. Then Bhagavan wanted to tell Brahma Vidya with scientific manner. He wanted to close the hole that was adharma with a manner that is bound to Shastra. Bhagavan, who came in fourth time, taught the Brahma vidya (education of Atma). He revealed the manners of Guru and manners of disciples through the Brahma vidya. The Divine education only comes out from the Guru. What was said by Guru that might be told by anyone, but those were not the Gurus. First Guru revealed the dharmas only, next those who preached the dharmas were only teachers. He revealed again so many manners about the dharmas of God through the Brahma vidya.

In the same manner in the fourth time, all people knew the science of Brahma vidya for thousands of years and stood on the earth. The Maya (illusion), which is opposing the God, in the form of Gunas excited in the head of man and raised argument like Atheism and Rationalism and made the Brahma vidya Shastra without having any recognition. It made so many Shastras without binding to Shastra for fading away the Brahma vidya Shastra, which was greatest among the six Shastras. Man

did not know the real Divine Shastra among the illusionary new Shastras. Like this, the dharmas, which were told by Bhagavan, gradually had been fading away for lakhs of years by the effect of Maya, which was opponent to the God.

In the beginning Bhagavan revealed the existence of God. Next he revealed the dharmas of temples. For protecting the dharmas of temples, he revealed the dharmas of Guru and Disciples. After that, he revealed the Divine science for protection of Dharmas of Guru. So, many unrighteous Shastras came out for fading the Divine Shastra. Like this way the pot again was holed, but this time he wanted to close the hole, calling Adharma with the lead, calling dharma. For this, Bhagavan came to earth in his fifth arrival. We have noticed somewhat Bhagavan's fifth arrival. Before that, we were not able to recognize the arrivals even nominally. This recognition is not made by us. Man, who came here, said that he was such a man, and then some only believed him. Some do not believe him still today. In his fifth arrival Sri Krishna came as Bhagavan. Whether one believes or not, Sri Krishna was the Bhagavan.

THE DETAILS OF BHAGAVAN'S BIRTHS

- | | | |
|---|---|--------------------------|
| 1) The existence of God's dharmas. | → | Bhagavan's first birth. |
| 2) The existence of temple dharmas. | → | Bhagavan's second birth. |
| 3) The existence of Guru and disciple dharmas. | → | Bhagavan's third birth. |
| 4) The existence of Brahma vidya and its dharmas. | → | Bhagavan's fourth birth. |
| 5) The existence of Gita dharmas. | → | Bhagavan's fifth birth. |
| 6) The existence of all dharmas. | → | Bhagavan's sixth birth. |

Here, the revealed birth particulars of Bhagavan were only in India.

After establishing dharma, some time later Bhagavan saw, Adharmas were raised again, so in his fifth birth he wanted to reveal the dharmas with speciality. In that birth he proclaimed as Bhagavan. He revealed his Divinity by giving the divine vision to Arjuna. Though he rectified men number of times, yet they were changed to followers of Adharmas. So, he thought to form a boundary to man. He made man know his teachings by naming Gita or Bhagavad- Gita that indicates the boundary. Bhagavan further revealed that man's body was the boundary to him, and if he had seen at the outside of body, all was only Adharma, and if he saw at the inside of body, it was dharma. Bhagavan told only the inner working of body in the Gita. He revealed about the Atmas and the Maya, which were in the body. He revealed not only about the ways that could reach the God but also the ways that could not reach the God.

Though the teachings of Gita are lofty as it revealed some secrets, yet Maya made men without understanding the Gita in its special way. Though God revealed that he was such a person, and his teaching was such, but Maya took men in its control without understanding the Gita. In the previous days, what matter Bhagavan told in his four time arrivals that could be penetrated into men at least even one thousand years later, and stood for thousands of years. This time in the fifth arrival of Bhagavan, though he proclaimed as Bhagavan, Maya with its strength created the presumption in man that he was a common man. Though, some translated the Bhagavad-Gita into their languages from the Sanskrit, Maya made their minds occur other theme in place of Sri Krishna's theme.

Those, who are learned, Sanskrit pundits, the famous Gurus, Swamis, the head of Peethas, the teachers of Gita and those, who are called themselves like the society for Bhagavad-Gita research, couldn't understand at least 10% meaning of Bhagavad- Gita. Though Bhagavan said the Gita 5000 years back, except Jeevatma and Paramatma, Atma, which is between Jeevatma and Paramatma, is not mentioned in the Gita. At last Maya had changed man to obstinate without knowing the meaning of Gita as boundary of man.

God made the Maya. According to the command of God, Maya was opposite to Bhagavan. The Maya was given the strength by the God. So it is doing its work and is playing its game. On the earth, this play is going on. In this play, contenders are Maya and Bhagavan. Though, Bhagavan said the Bhagavad-Gita five thousand years back, yet it went back without appearing by not moving forward. This time Maya made the Bhagavad- Gita as Adharma. It inserted so many misunderstandings in Gita. This time Bhagavan has to come for protecting the Gita. If he comes, it is the sixth arrival. This time, if Bhagavan comes to earth, how he establishes the Dharma by suppressing the Maya, how he is planning for coming to earth, we have to wait for and see.

We shall not be lived up to Bhagavan's arrival as he comes on the earth by taking thousands of year's intervals for each birth. If we die and take birth in another place, this wisdom will not be in our mind on that day. As we exist from the origin of creation, we were also existed when Bhagavan came to earth for five times. As we did not find him in the five times, if he comes sixth time any guarantee is not there for finding him. So, let us imagine with our little knowledge that if Bhagavan comes to earth how he is, how he behaves, how he encounters the plan of Maya. If Bhagavan comes to earth, he comes as more intelligent, but if he behaves as an unintelligent. So no one recognizes him. As he proclaimed himself as such a Bhagavan in his fifth arrival, Maya got more strength. So, in the sixth time he may not reveal his matter even to the Maya. As we are men, can we find him?

Bhagavan came to the earth five times and taught the dharmas, but at last the five kinds of dharmas are not known to man. Let us think if he comes this time, he doesn't restore mere Gita; he might restore all dharmas, which were said in the previous arrivals. Let us think that in the sixth time he may concentrate his sight on the Maya. We hope he may put the sight on the Maya for revealing to men about the origin of Maya and its history and as it changed the dharmas to Adharmas. If he does likewise, there is possibility of recognising the Maya; results in man can't go to that side. So, let us pray for the coming Bhagavan, to know about the Maya in which we are sinking. Let us think this time that Bhagavan may fix a boundary to Maya that made men cross the line, which was drawn by the God.

Bhagavan who came to earth first time, made men know the existence of God. Though that existence was existed, yet it became useless. Bhagavan came second time and taught the secrets of temples for restoring the dharmas, which were taught in his first arrival. In his second arrival as he had remembrance of what he said, and what he taught in his first arrival, so he said second time about the temples for giving support to previous said dharmas. So, we can say that he has remembrance of all his past births. In the Bhagavan's birth, the time of interval between births to birth is thousands of years. He had remembrance about his previous birth, for what purpose he came and what he had done, though he took birth after thousands of years. We learn that despite we take birth immediately there is no time of interval between births to birth. So we don't have remembrance of past births. But, Bhagavan is not like us, he had remembrance of all his births.

Likewise why he had remembrance! Though the mind of him was like the mind of us, and the mind of him was remembering the events like us, when he was in sleep despite his mind didn't have remembrance like us, after leaving the body the mind of our birth is also lost with that body, results in we don't have remembrance of that birth, in the same way his mind of last birth didn't exist for

giving the remembrances of lost birth due to death, but he had remembrance of past births. Even in sleep he had known the happened incidents. His Atma spreads over the body like the mind that always gives awareness. Atma gives the remembrance of past births. Though we have Atma in our body, yet we are differentiated as Atma and Jeevatma. So Atma doesn't give remembrance to Jeevatma.

In the body of Bhagavan, Jeeva existed as Atma, so all remembrances were given by Atma. In the body of man though Jeevatma, Atma and Paramatma exist, yet he lives as Jeeva. But in Bhagavan, Paramatma is as Jeevatma and Atma. Bhagavan lives as Jeevatma, Atma and Paramatma. So, he had special remembrance of past births, which we did not have. In the above verse Bhagavan said you did not have remembrance about your past births, but I had remembrance about my births. He further said that he had taken so many births, like we had taken births. We don't know how many births we have taken. But he said that he had known his past births by not revealing the number of past births of him. Let us see in the next verse for knowing how Bhagavan took birth on the earth, who has remembrance of his all births.

(3) Verse! 6 : Ajopi sannavyayatma bhutanam eswaro apisan!

Prakrutim svamadistayasambhavamyatmamayaya!

(Nirakaram, Sakaram)

Meaning : I do not have birth. I do not have destruction. I am the lord of all Jeevas. Yet, I have been taking birth with the Maya by associating with the nature that was made by me.

Description : In the first verse of this chapter it is said that in the beginning of creation Sun was said the wisdom. Next, Manu heard the wisdom on the earth through the Sun. Through Manu, the King Ikshvaku had learned and through the king others heard. In the second verse, it was said that one after another as sequence knew wisdom and at last wisdom of Yoga was lost. In the third verse, it was said that the secret of wisdom again revealed to you, which was not known to anybody. In the fourth verse, Arjuna asked Bhagavan how you said to the Sun in bygone days of creation. In the fifth verse, Krishna replied Arjuna "you are taking births; I am taking births like you. You do not have remembrance of past births, but I have remembrance".

Now rationalists may get an opportunity for asking questions. According to Bhagavan Krishna he didn't say the wisdom to others after Sun was said at very first. He did not say to anybody but what he said was said to one after other in sequence from the previous age. Some persons may ask question whether it is true as he had many births. If he has births, it is only for revealing the wisdom. Thus, from Sun to Arjuna in between he didn't say the wisdom to anybody. In the previous days what he said was forgotten in the journey of time, so Bhagavan said to Arjuna only that he was dear to him. According to this some persons may ask us, was it genuine as he had taken births many times? Was it true as he took birth in the beginning of Krita Yuga and in Dwapara Yuga along with Arjuna?

To say he had not taken birth in the midst, but the statement stands as an obstruction because of he himself told that he had taken many births. To say that he had taken birth, some persons may ask us he himself admitted that he took birth at the beginning and taken another birth recently. To say that he had taken birth, second verse is the basis for denying it. To say that he had not taken birth, fifth verse is the basis for taking many births. It is just like if you go one side there is a well, and the other side there is a pond. So, any spiritual person can escape about the rationalist's question by not giving answers.

If we examine the sixth verse for getting answers, in the first sentence he says that I don't have birth; in the second sentence he says that I have birth. By saying that he has no birth but what is meant by saying that he takes birth? Every one may become mad by saying two kinds of contradictory statements in one verse. Let us call that either hearer may have madness or narrator may have madness. Between these anyone might have defect. Really, narrator is Bhagavan, so narrator doesn't

have defect. It is known that those who are heard have defect to understand. Now let us discuss how the truth of narrator is.

At the beginning of creation, it was true that Paramatma told the wisdom to the Sun. From that day to Arjuna in Dwapara Yuga, he didn't tell the wisdom to anyone, was true. In the intervening period men were told the wisdom from one to another, was true. In accordance with the 5th verse Bhagavan took births five times from the primeval days is 100 % true. Don't think me as I am talking at cross words. What I am saying is 100 % true. This discourse was between Krishna and Arjuna. Arjuna was a common man. Sri Krishna was not like us. We call him Bhagavan, though in outward appearance he was man like us. In Gita, it was told as Bhagavan said, and not as Krishna said. So, we have to call him Bhagavan.

Bhagavan has specialty than a common man. In the body of Bhagavan Jeevatma, Atma and Paramatma exist. In the common man also, three Atmas exist. In common man Paramatma is a spectator, and doesn't work and doesn't speak. In the body of Bhagavan, Paramatma is also spectator as in common man's body and Atma gives consciousness. But on special occasions, Paramatma in Bhagavan's body speaks on its own. In common man, Atma is doing actions by its consciousness but Paramatma is not doing anything and not speaking anything.

In the body of Bhagavan, in some instances Atma indulges in external affairs and speaks. Paramatma can speak in the Bhagavan's body only. At the beginning of creation, Paramatma who was in the body of Bhagavan's body spoke on its own to the Sun, and again in the Dwapara Yuga spoke with Arjuna from the Krishna's body. That matter was said in the first verse. It is true. Bhagavan wears body as a common man and often and then takes births, when Adharmas are broken down on the earth. In the body of man when three Atmas are working, he is called Bhagavan. Bhagavan have to wear the body for taking births. So, he has births. The knowing of invisible working in the visible body is called self- knowledge. If we don't know the knowledge of three Atmas in the above verses, we face confusion.

According to that verse Paramatma, who speaks from the inside never have either birth or death. Jeevatma that speaks with the attention to external matters have either death or birth. So, in the same verse, Paramatma spoke from the inside by saying that he did not have either birth or death. In the same verse, Jeevatma spoke that he took birth with the Maya in the form of Gunas. If we see this, it is like the picture "Aparichitudu". In it one man says first that he has killed, and then he immediately says that he did not kill. It is like in one sentence he says in two manners. In this verse Krishna said that he didn't have births was true. The statement that I had taken births was also true. In the next verse, see when Bhagavan had taken birth on the earth.

(3) Verse! 7 : Yada yadahi dharmasya glanirbhavati Bharata!
Abhuttana madharmasya tadatmanam srujamyaham! (Nirakaram, Sakaram)

Meaning : Whenever, discrepancy of Dharmas happens and Adharmas are increased, I make myself and take birth on the earth.

Description : He revealed in a reply to the question of previous verse that I would take birth in particular time. Then another question may arise what is the need for taking birth in that time? For this my reply is! If the lower employees do not do their duty then higher officials chide them and make them work. Similarly, if Dharmas of Paramatma are not practised, Paramatma have responsibility to rectify it. Paramatma made so many systems and kept them among men for practising dharmas. Though those systems which unites to the dharmas exist, yet its meaning is not understood, so Dharmas have changed to Adharmas. For example, so many say "My Karma". We also say

that word. Though it is the word of dharma, it is used as supporting word. Its meaning is not known to us. This word is in accordance with the dharma and the dharma of that word is near to our mouth. Yet, by not knowing the meaning of that word, it changed to Adharma.

At first, we have practised the dharmas. Gradually we have changed to practise Adharmas. Dharmas are not in the sky or anywhere. They are on the earth in the form of practice like Dharmas or Adharmas. Though we are practising by not knowing the meaning, yet it becomes meaningless and changed to Adharmas. If we practice it with meaning, we shall become practitioners of dharma. The word Govinda is dharma. It becomes Adharma without meaning. The word Bhagavan is Dharma. It becomes Adharma at the great Gurus. The word Pelli (marriage) is Dharma. It is being practised in accordance with the dharma. But its meaning is not understood. So, it becomes Adharma. So many dharmas are mingled with our life. No one knows about the words like Bridegroom, Bride, Chanda mama (Moon), Abba (father) and Govinda that are dharmas.

This matter is said for those who have believed in God's existence but, ultimately they have changed to the practitioners of Adharma. It is said when discrepancy of dharmas are happened and Adharmas has grown, Theists thinks that they have been practising dharmas. But they really are changed to practitioners of Adharma. Here it could be understood that without knowing dharmas are the discrepancy of dharmas. The practitioners of Adharma are two kinds. One kind is mistakenly thought about the Adharmas as the dharmas of God and practises it by leaving real dharmas. For example, it can be said that one who do the sacrifices, recitation of Veda and doing the penance etc is the practitioners of Adharma.

Though the study of Veda, sacrifices, charities and penance are not dharmas, yet those Theists mistakenly practise it as dharmas. They are called practitioners of Adharmas. The second kind of practitioners of Adharmas is! The Rationalists and Atheists, who are practising Adharmas, say that God doesn't exist, his dharmas do not exist, and what exists is the Nature that is visible. They say that the visible nature is made up of many matters that have properties (Dharmas), but God doesn't have properties as it is not the matter. The matter and its dharma are true, and God and its dharma is untrue.

The Theists admit the dharma of God, but they practise the non- dharma by leaving the dharmas. The Atheists deny the dharma of God and practise the dharma of nature. So, both are called practitioners of Adharma. If these practitioners of Adharmas are increased, Adharmas grow up. So, Bhagavan said "Abyuddana madharmasya". Dharmas will not be destroyed. But discrepancy might be happened to the dharmas. If our body breaks down, it regains the strength with the help of the Doctor, in the same manner if the dharmas are tired, by the treatment of Bhagavan; it regains the strength as fresh. In the next verse Bhagavan says that matter.

(3) Verse! 8 : Paritranaya Sadhunam vinasaya chaturskrutam!

Dharma samstapanardaya sambhavami yuge yuge!

(Sakaramu)

Meaning : I take births in every Age (Yuga) for protecting the practitioners of dharma, for destroying the non- practitioners of dharma and to establish the Dharma.

Description : So many people feel that God takes birth as Bhagavan to slay the wicked men and to protect either the good or Dharmas. Bhagavan can't kill the wicked men and can't eliminate them as all think. It is not correct to say. In another verse, Bhagavan said that a person who died with certain gunas may take birth with same Gunas and grows. If he kills the wicked man for eliminating him that wicked man should be eliminated at anywhere permanently. But if that wicked man dies, he takes birth in another place as a wicked man. So, in what way Bhagavan eliminates him? In the same

manner so many questions arise. This verse and that verse contradict each. For this, what is the reply? The meaning of, which verse is true? Which is not true? If we ponder about, solution is like this.

When good man attempts to kill the bad and a Hero attempts to kill the villain in Cinemas that effects our mental attributes results in the verse “Paritranya sadhunam” is made to remember. The minds of the people are filled with a presumption that unless the wicked persons are killed, good people are not grown. In this verse, Bhagavan who came to uphold the dharmas is depicted as the practitioner of Adharma. It is astonishing to write in their books that he is practising Adharma by not knowing the matter, which Bhagavan said. Really, Bhagavan never said anywhere that he would kill the wicked person. In the previous verse Bhagavan said “Vinasaya dushkrutanam “. Its meaning is he destroys the wicked men and the followers of Adharma. It is a mistake to understand the destruction as killing. In the 19th verse of Chapter of Sankya Yoga, it is described that destruction and death are different. Destruction means there is no existence. We again remember you that death means change of bodies.

If a man is dead in such a manner, again he takes birth in same manner. If a person died in a village, again he may take birth in another place. He anywhere exists. Bhagavan knows this principle, so he never attempts to kill the wicked man. Bhagavan wants to destroy the wicked man without his existence. For this, there is only one way. If the Adharmas are changed to dharmas in him, he permanently changes to righteous (follower of Dharma). For example, let us think in a small village one thousand unrighteous persons (practitioners of Adharmas) are there. The Righteous are only ten. The ten righteous are felt inconvenient among the much unrighteous.

Then, Bhagavan thought to eliminate the unrighteous, by entering the village as a man. Doctor is needed for the patient. The healthy man doesn't need of any medicine. So, Bhagavan didn't want to make friendship with the righteous. He would mingle with the unrighteous. He was doing the work of unrighteous, so they were near to him. After some time, according to the context he revealed the outcome of results of their actions, which are doing by them and made them get fear of sin, by explaining the meaning of their actions which are getting on and taught the essence of Yoga and its outcome of results, resulted in they began to change as the righteous. At last only ten were remained as the unrighteous, and the righteous would be one thousand.

Likewise, Bhagavan revealed the dharmas to the unrighteous, who have somewhat belief in the divinity, and changed them to the followers of Dharma. What Bhagavan do for the second kind of Atheists, who follow Adharmas, are! They are divided into two kinds. One kind is if question is raised on the Divinity, if they could not get answer they go away from the God by naming themselves as Rationalists. The second kind are Atheists, who are without getting questions on the Divinity, may be envious of the God and talk that God doesn't exist. Like this the unrighteous, who doesn't have faith on God are two kinds. Bhagavan doesn't have any direct connection with the Rationalists and Atheists, who questions with suspicion on Divinity. When Bhagavan was on the earth as a man, though he didn't get any connection, he made them get answers to the questions of Rationalists. Though they get answers, yet they do not agree with the existence of God. If Bhagavan himself gives answers, they differ from the answers.

The Atheists are envious of the Divinity. So, Bhagavan doesn't reveal the knowledge of Divinity at any cost. The Rationalists and Atheists will be undergone to cruel actions and get loss of consciousness of Atma in the next birth. Then some rationalists may be changed. Gradually for some births the Rationalists, who are unrighteous have an opportunity for becoming righteous. But Atheists at any birth can't get Divine knowledge. They gradually fall down and do cruel actions. God may give an opportunity for Rationalists, who question the existence of God. But Atheist never gets any

opportunity. Bhagavan got connections directly or indirectly with the unrighteous, who are two kinds. The mere Atheists are left with inexcusable sin. Bhagavan said that he didn't kill anybody with the weapons or atomic weapons. As far as possible, he tried to change the unrighteous people with the teaching and left those, who did not hear his words.

It is not wrong by saying that he has to uphold the righteous and eliminates the unrighteous. In the above verse Bhagavan said "Dharma Samstapanardaya". He said that he came to protect the good ones, to eliminate the unrighteous and for establishing dharmas. He didn't say anywhere that he eliminates the wicked man by weapons, but only eliminates the wicked man by establishing the dharma. Bhagavan came for establishing the dharma through protecting the good by increasing their number. He eliminates the wicked man by decreasing their number. We have to know that this method only is given in the verse, but the method of killing is not there, and through the killing no one loses his existence. Though Bhagavan is highest, yet he mingles with mean and doing the works like them. He is suffering like them and is getting disgraces by appearing as lower than common man, so who can recognize him as Bhagavan? Let us see in the next verse what he gains when one recognizes the Bhagavan, who has no basis for finding him as Bhagavan.

(3)Verse! 9 : Janma karmacha me divya mevam yo vethi tatvatah!
Tvakta deham punarjanmanaiti mameti so Arjuna! (Sakaram, Nirakaram)

Meaning : One, who knows my divine work and my birth, after getting death, doesn't go to another birth but merges with me.

Description : So far Sri Krishna said in three chapters about the liberation and the supreme state, but first he said "Ma meti " was remarkable instance. It means you merge with me. In the preceding two chapters, though he said about the Paramatma yet he did not say about him that he was Paramatma. In this chapter he not only proclaimed himself as Paramatma but also said "I am the state of liberation or supreme state, resulting in Jeevas will be merged with me after completion of karmas and will be changed to mine (Paramatma)". Here, specialty is so far Bhagavan said, liberation can be attained through Brahma Yoga or Karma Yoga, though Bhagavan is not connected with that Yogas, yet one who has known Paramatma as he has taken birth as such a man and by knowing him as he is doing the work with the principle of not being attached to the Karmas, certainly merges with me, when he dies.

So many may think that by knowing Paramatma, who takes birth as Bhagavan and his actions, liberation can be attained easily in single birth than practice of Yoga. In the practice of Yoga everyone has an opportunity to get break in the midst of practice, and may get many obstructions. So, it takes so many births for attaining the liberation. It can be said that it is not easy. In the practice of Yoga, there are many methods and according to that practice, liberation can be attained. But it is very difficult to know the birth of Bhagavan, as it doesn't have any manners. It is very difficult to recognize one, who have no special features and is living as common man. If we want to know, according to his actions, he is doing both mean and good actions. It is easy to attain liberation by practising Yoga, which have special manners than knowing the Bhagavan, who has human form. If there is no basis for knowing the Bhagavan, how was Bhagavan said about one, who has known my birth and my actions can be attained liberation? By saying like that, we may get suspicion that any opportunity exists for knowing the Paramatma. If we consider, though there are no authoritative evidences, yet doubtful evidence is there. That is also revealed by Bhagavan. That is! He comes only to earth for establishing Dharma.

On the basis of that, there is possibility of recognizing him. Yet, it is doubtful. If all doubts can be answered, then Bhagavan can be known by taking faith according to that basis. According to that

basis, It can be known that anywhere unknown dharmas are revealed, anywhere the practising programmes which have become meaningless are taught in accordance with dharma, anywhere the secrets of supreme that had existed once, but now it doesn't exist are taught, anywhere the matters of Atma are taught, which are not gained to the intellect of men, anywhere the teaching that is beyond the religion is taught, there the birth of Paramatma exists.

Despite we think he is Bhagavan, according to his teachings yet his actions raise many doubts. His life pattern associates with the proof as he is not Bhagavan, so, no one recognizes him. Owing to the Maya, which frequently remembers us that his actions are important than his teachings, if a man recognizes him as Bhagavan for one year, at the end year one day Maya made him say through his mouth that he is not Bhagavan. When we have remarkable wisdom and have replies to the doubts, which rise in our body through the Maya, we can recognize him as Bhagavan. One, who has great, undivided self-knowledge, may recognize the Bhagavan as the birth of Paramatma. So one, who recognizes him will get the state of liberation.

There is possibility of recognizing Bhagavan, when he is on the earth only. There is possibility of recognizing him at that time only, when need arises Bhagavan comes to the earth for thousands of years later. When his birth doesn't exist on the earth, for getting liberation there are two Yogas, which are the fundamental ways. When Bhagavan is on the earth, one way is to recognize him in human form (Sakara form). For getting liberation, there are two Yogas, which associate always with the dharmas and Devotional Yoga, which is beyond the Dharma. Besides these three, another is recognition of Sakara Bhagavan, which is available at one time only. So, total four ways are there. The Yoga that is associating with the dharma and Yoga that is not associating with the Dharma always exist. The recognition of Sakara Bhagavan always doesn't exist.

(3) Verse! 10 : Veetaraga bhayakrodha manmaya mamupasritah!

Bahavo Jnana tapasa puta madbhava magatah!

(Sakaram)

Meaning : Those who worship me, by leaving fear, love and anger and have attention to me, become pious and attain my form with desire of wisdom.

Description : Bhagavan said some ways in the verse for knowing the human form of Paramatma (Sakara). Through this method, so many got liberation. Let us know these methods. He said to leave love, anger and fear and keep attention to him. If we have disposition of love on the surrounding people, the attention of mind is on them. It can't be on the Sakara Bhagavan. So you have to leave your love on which you have love. If you have anger on others, that enmity comes to your mind. If you want to eliminate the enemy in your mind, you have to eliminate the anger. For getting attention to Bhagavan, you should leave the fear by not paying attention to those whom you fear.

Those who leave fear, anger and love and those who have attention to Bhagavan and who have desire for getting wisdom will attain liberation by knowing the human form (Sakara) of Bhagavan. All may have desire for wisdom. But leaving the fear and love are very difficult. If we want to conquer love, the lovable wife and children may bind us. They intimidate and discourage us for not getting wisdom. So though we have desire for getting wisdom, the surrounding kindred become the bond-ages.

(3) Verse! 11: Ye yadhamam prapadyante tam stadhaiva bhajamyaham!

Mama vartmanu vartante manushyah Parada! Sarvasah!

(Sakaram, Nirakaram)

Meaning : Those who worship me with any manner, they get my favour. Men are worshipping me in so many kinds.

Description : Bhagavan said in the above verse that so many worshipped him in so many ways. Though the means of worship are so many, yet broadly it can be divided into two. One is the worship of Sakara. Second is the worship of Nirakara. Nirakara worship means practice of Yoga methods. Sakara worship is many kinds. Each one keeps one form and worships that form as Bhagavan. Though it is not Bhagavan, he felt the small idol as Divine form. In the same manner many persons worship, so many forms. Among the worshippers, who seek liberation are a few. Many people worship for fulfillment of desires like money, or removal of distress. Some exist who seek liberation by worshipping. Some worship with the desire for results of actions. In the next verse, we can see that matter.

(3) Verse! 12. Kamkshantah karmanam siddim yajanta ehadevatah!

Kshipram hi manushe loke siddirbhavati Karmaja!

(Prakruti)

Meaning : Those, who desire the outcome of results of actions, worship the Demi -gods in the world. They fulfilled their desired results of actions speedily in the world.

Description : The people worship the Demy- gods for fulfillment of their desires, as they believe that different results come by worshipping the demy –god like appraising the value of work, and like different profits exist for different works. If the works are done in accordance with the Karma the visible results come immediately. Some rich people worship a Demy-god for getting more profits in their business. If profits appear at the end of the year, they think that it is the result of their worship. They did not think that it was a result of their actions.

According to Bhagavan’s word, ‘Kshipram siddirbhavati Karmaja’ means, the results of actions come to force immediately, like a coolie gets daily wages by evening, an employee gets salary by the end of month and a businessman gets profit by the end of year. They think that results come by the worship of demy- gods, so they will worship with more desires. Bhagavan said in the above verse that people don’t know the visible result like money and the invisible result like Karma that are coming from actions. They worship the demy - gods with the desires for getting results by doing actions.

(3) Verse! 13 : Chaturvarnam mayastrutam gunakarma vibhagasah!

Tasya kartara mapi mam vidya kartara mavyayam!

(Paramatma)

Meaning : Four Varnas are created by me, in accordance with the division of Gunas and Karmas. Besides, I am the doer and I don’t have destruction.

Description : Bhagavan created the four Varnas (division of human society as social order) is true. Here problem is what those are. As far, so many described about the four Varnas as four castes. It was propagated as Brahmana, Kshatriya, Vysya and Sudra. If we see whether it is true, Paramatma who made the entire Prakruti, made the people in the world by the Prakruti. But these four castes don’t appear in the population of world. According to this we are getting doubt. As the word of Bhagavan is applicable to all living things, but the word like these four Varnas and four castes are not applicable in not only India, but also in foreign countries. Thus far, Paramatma never made any external religion or any caste. Men made the religion and caste on the earth. Men made the differences of religion and caste, but Paramatma never created this.

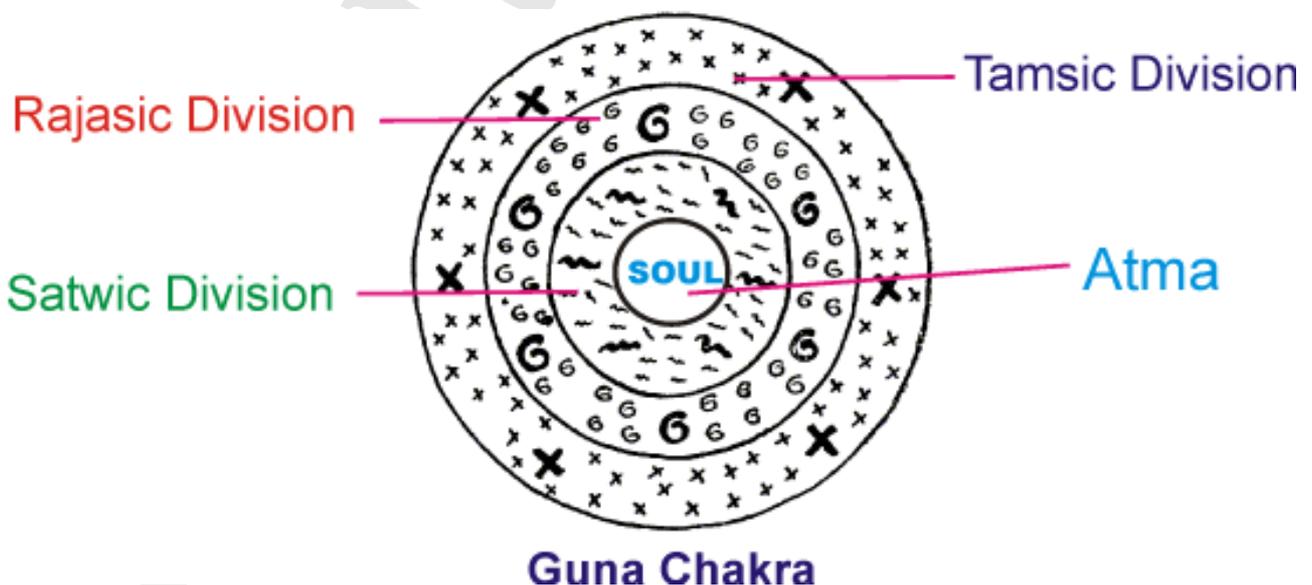
Some say that Bhagavan told Guna karma vibhaga, so men are divided according to their Gunas and according to their works. It can be said that those who do business are Vysyas, those who do mean works are Sudras, and those who rule the country are the Kshatriyas. Some say that caste, which comes by birth, is not important. Caste is made in accordance with doing of work. Though, one takes birth in Brahmin caste, yet he has done the mean work, so he is called Sudra.

What Bhagavan said and what he did is applicable to every living thing. Let us say that in men, four castes are made by him. So many other living things are there. Can we say what caste those have? Can we say by dividing the dogs, cats and rats into Brahmana, Kshatriya, Vysya and Sudra? It can't be called like that. So these four Varnas are not told by Bhagavan. These are created by men. In the above verse Bhagavan said that these Varnas were made by him. But he did not name as Brahmana, Kshatriya, Vysya and Sudra. If we think like this, so far the meaning of this verse is not correct. Here a question rises if it has incorrect meaning, which is the correct meaning. For this, let us see the reply in the paragraph below.

Bhagavan Sri Krishna wore Peacock tail feather on his head. Still no one thinks about what Bhagavan's specialty is by wearing tail feather. Let us think now. Sri Krishna wore peacock tail feather neither for beauty nor for adornment. Sri Krishna revealed his state through the peacock tail feather by hoping that we must follow his manner. Wearing the peacock tail feather is the spiritual secret. The peacock tail feather has distinctive meaning for revealing the spiritual secret.

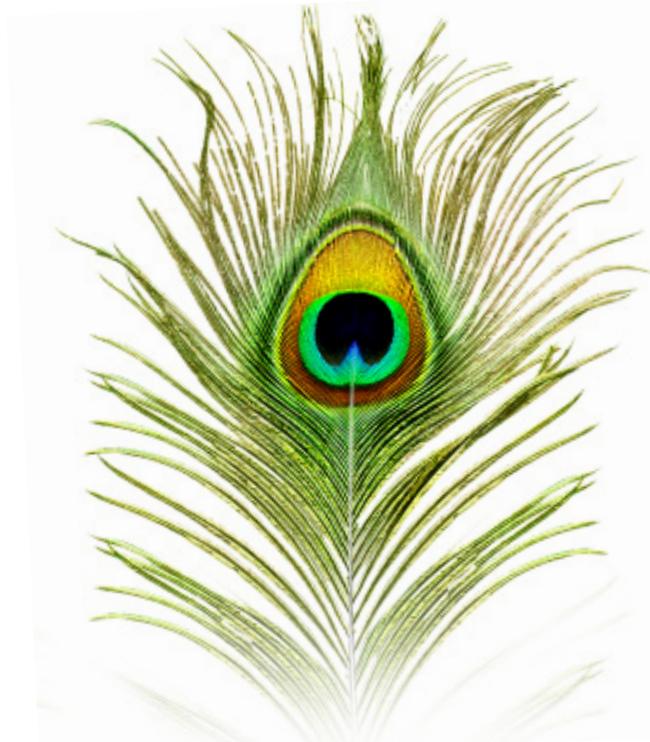
The central part of tail feather is endowed with color blue mixed with black, appearing roundly as an eye like marking. This part chiefly appears among all colors in the tail of feather. Around this a glittering green color exists. This green color is surrounded by wheat color. Around this end of wheat color a glitter exists. Another color is there, which is not recognizable around the border of glitter. According to this, in the Peacock tail feather four parts are there. 1) The blue color mixed with black. 2) The green color that have round gleaming. 3) The light wheat color. 4) The light color, which is not recognizable. The end of fourth part is easily recognizable. The peacock tail feather has three round parts from the outside, and in the middle an eye shaped centre is there. Bhagavan Sri Krishna, who told the Gita, which is Brahma vidya, wore the tail feather with a great meaning.

Gunas are in the head. These are arranged as an order, which are causing for getting on all actions in our body. That system is made up of like circular shape. These are divided into three types. The names are Satwic, Rajasic and Tamasic. These three parts are called Satwic part, Rajasic part, and Tamasic part. In the middle of these three parts a circular part is there. It is called Brahma nadi. Atma resides in it. The invisible Guna chakra is set up by making Brahma nadi as an axis. Its arrangement can be seen in the picture.



All living things including you and me are caught in the Guna chakra. Among these three Guna parts, in which part Jeeva exists, the name of that part was given to Jeeva. If he exists in the tamasic part, he is called the Tamasa. If he exists in the rajasic part, he is called the Rajasic. If he exists in the satwic part, he is called the Satwic. Atma exists as spectator, though Jeeva exists in any part. Atma knows all living things. Atma exists as spectator in the Guna chakra in every body, without having any connections with the surrounding Gunas.

Every living thing works through the Gunas. The Jeeva gets merit and sin through the works. The merit and sin can't be attached to Atma, but only to Jeevatma. Despite the power of Atma spreads over the body and moves it yet those movements are in accordance with the Gunas. That Gunas are in accordance with the Karma. Though the works are getting on in the body by the orders of Gunas, yet Atma, which is giving power to those works, is like a spectator without attaching to the Karma.



PEACOCK TAIL FEATHER

The middle of peacock tail feather is like the middle of Guna chakra where Atma resides. Around this circular middle part, second circular part is called satwic part and it's around third circular part is called Rajasic part. Around this rajasic part, last outer circular fourth part is called Tamasic part. In the same manner the tail feather has similarities with the Guna chakra. Sri Krishna wore the tail feather for revealing "I am doing the works, I am not being attached to any Gunas and Karmas, but I exist as Atma in the middle among the three gunas and not attached to any Karma".

In our body Brahma nadi spreads over the middle of spine from the head to anus. In this Brahma nadi Atma resides and makes the organs of body moves by spreading over its consciousness through the nerves which are branches to Brahma nadi, both sides of spine. From the Guna chakra, orders come through the nerves of Brahma nadi to the organs of the body. The matters that come from the organs reach to above through the Brahma nadi. If we examine the peacock tail feather, the Brahma nadi and its nerves arrangement can be understood. The tail feather stalk is large, white and long. The stalk can be understood as Brahma nadi. Along with the stalk, small feathers spread over both sides. These are like the nerves that spread over from the Brahma nadi. The four parts in the tail feather is counted as four parts in the Guna chakra.

The specialties in wearing the peacock tail feather by Sri Krishna, which is like the Guna chakra and Brahma nadi are 1) he wore the tail feather for revealing the wisdom as this arrangement exist in the body of all living things. 2) He wore the tail feather, for indicating that Atma exists as spectator. 3) He wore the tail feather for revealing Atma, which is in the three gunas, but it doesn't relate to any Gunas. 4) He wore the tail feather in the head to reveal that while any work he is doing, the resultant outcome of Karma doesn't attaches to him. 5) He wore it in the head for revealing that Atma and Gunas are in all living bodies. 6) In the eye mark of tail feather of peacock, from the outside last circular part is endowed with too light color, the second part is endowed with more color than the last, third is endowed with more color than the second, and fourth is endowed with more bright color than the third. It can be known that any living thing should come here at last. 7) According to 28th verse in the second chapter, Karma Yoga, "Tatva vittu mahabaho gunakarma vighagayo, gunaguneshu vartanta iti matvana sajjate ", the knower of division of Gunas and Karmas is the knower of wisdom. Sri Krishna wore the peacock tail feather for revealing that, who knew the division of Guna and Karma, though he is doing the works that are inspired by the Gunas, yet it can be said that he is not doing the works.

Now let us come to the original matter. The four Varnas that are said by Bhagavan, in the above verse are the four parts in the Guna chakra. According to that, those who are in the outside part, are tamasic, in the second part from the outside are rajasic, and in the third part are satwic and in the fourth part are Yogis. Those who practise Yoga eliminate the Gunas by attaining Atma. So, they are called Yogis. According to this counting, in all living things four Varnas exist. They are called Tamasic, Rajasic, Satwic and Yogis. Paramatma doesn't have any connections with the four Varnas. Though he is doer, yet he exists as not doer. Now let us know that all living things have got the four Varnas, which are provided by God.

(3) Verse! 14 : Namam karmani limpanti name karma phale spruha!

Eti mam yo abhijanati karma bhirna sa badyate! (Karma Yoga, Sakaram)

Meaning : I am not attached to the Karmas. I don't have any attention to its results. Who knows me that I am like that person doesn't get bondages of Karma.

Description : So far, what meaning exists by wearing the peacock tail feather, in accordance with that Karmas do not attach to me. One who knows how Bhagavan is not attached to Karmas; in accordance with that manner he makes the Karmas without attaching him.

(3) Verse! 15 : Yevam Jnatva kritam karma poorvairapi mumukshubhih!

Kurukarmaiva tasmatvam poorvai poorvataram kritam! (Karma Yoga)

Meaning: The aspirants of liberation practise the manners which do not attach to the karmas. You have to practice like how they have practised.

(3) Verse! 16 : Kim karma ki makarmeti kavayo apyatra mohitah!

Tatte karma pravakshyami yadjnatva mokshase asubhat! (Karma Yoga)

Meaning : Even the experienced Jnanis become illusionary and introspect about karma, what the Karma is and what is not the Karma? I can say to you about the secret of Karma that entire people do not understand it. You can get the liberation through that.

Description : Those who think themselves that they are Jnanis can't understand how the Karma is attached and how the Karma is not attached to those in the daily life, who are caught in many problems. So, they say that only to do good work and not to do bad work. In accordance with their advice Arjuna should not wage war. We have to admit that war relates to violence and causes sin.

Why Sri Krishna said to do bad work as he said to fight. He knew more than those, who think themselves as Jnani, so he encouraged Arjuna to wage war. Sri Krishna said this matter “so many Jnanis do not know this matter and become illusionary. Now listen to what the Karma is and what the Karma is not”.

(3) Verse! 17 : Karmano hyapi boddavyam boddavyam cha vikarmanah!

Akarmanascha boddavyam gahana karmano gatih! (Prakruti,Karma ,Brahma Yoga)

Meaning : Know the Karma, Vikarma and Akarma. To know the movements of the Karma is very difficult.

Description : Karma, Vikarma and Akarma are confusing. So, Bhagavan said in the verse “Gahana Karmano gatih” means knowing the movement of Karma is very difficult. So far, those who are written the interpretations of this verse, are confused and written that Karma that binds to Shastra and the Karma that is not bound to Shastra. So many commentators of Gita were confused in this verse. In this verse they faced with difficulties in writing the interpretation about the Karma, Akarma and Vikarma. They eluded at last. Karmas are so many kinds. Karmas are not controlled by anyone and it fulfills its dharmas. Though you have liking or not, it forcibly appoint you for doing actions. Here it is meaningless to say whether the work binds to Shastra or not. Sri Krishna frequently said that our likings didn't have any connections with actions. It is not good to write by denying his word. In this matter, Sri Krishna said that the Pundits were also confused and became illusionary. So, I am requesting you, to reconsider where you are mistaken. Let us see, what he says.

In the above verse three manners exist. They are 1. Karma. 2. Vikarma. 3. Akarma. Among these three Karmas, let us know the word Karma. The works done by common man are called actions. These actions are getting on by the previous Karma. Aham (Ego), which is a part among the internal senses, gives mistaken impression to Jeeva, as actions are getting on by Jeeva. Jeevatma is under mistaken impression thinks that he has done the work. Really, Jeevatma never related to the work, which is done through the body. Yet, Jeeva is in mistaken impression by the miracle of Aham and thinks that he is the doer of all actions. By thinking like that in actions, which are done through the body, new Karma like merit and sin reaches the Jeeva. As fire has warmth, naturally every action has Karma. When Jeeva gets Aham, Karma attaches to the Jeeva. If Jeeva doesn't get Aham, Karma is destroyed and will not be attached to Jeeva. One, who practices Karma Yoga by knowing wisdom, has known the method of not attaching to the Karma.

Naturally man, who is under illusion of Prakruti doesn't know wisdom and daily doing actions in accordance with the Karma and is getting again new Karma by inspiration of Aham. In the above verse, while doing the work one who gains reactions to actions are called Karma. Bhagavan said man had to know that Karma is attaching like this way by narrating “ Karmano hyapi boddavyam “. It means he has to know about Karma. Besides he said “ Boddavyamcha Vikarmanah” means he has to know about Vikarma.

Let us see the Vikarma. Naturally, there is possibility of stopping actions, which are inspired by the Karmas by Brahma Yoga. The Prarabda Karma can be stopped only by the power of Brahma Yoga (Jnana Yoga). The Gunas of Prarabda Karma begins to set out through intellect by spreading over the senses through the mind and make him do the work through the external organs. The practitioner of Brahma Yoga, efforts to stop the mind not to work, which is the medium to external and internal parts, results in the practice of Brahma Yoga is stopped. Like this, the prarabda Karma and its actions are restrained. It is called Vikarma. The meaning of Vikarma is neither coming of Karma nor getting on Karma.

Akarma means, though the works are done, according to Prarabda Karma, yet Aham doesn't work in the body. So, Karma is not attached. It is called Akarma. Akarma can be possible for the Karma Yogis. In Karma Yoga, Aham doesn't work. Therefore, in this system, if works are done, Karma doesn't attach.

1. If the works are getting on by the prarabda karma and if new Karma comes, that is called Karma. It happens at ignorant person. If the old Karma has come to practice and new Karma attaches, is called Karma.

2. Prarabda Karma is not practised. So, new Karma doesn't come. If all Karmas are stopped, it is called Vikarma. It can be possible for the Brahma Yogis only. Mind is stopped in the body, so in the Vikarma man doesn't have any external remembrance.

3. Though the works are getting on, in accordance with the Prarabda Karma, yet the new Karmas do not come is called Akarma. It is possible only for the Karma Yogis. In this Yoga Aham is stopped in the body. In the Akarma, works are done like ignorant man, but he doesn't attach to the Karma, like oil doesn't mix with the water.

(3) Verse! 18 : *Karmanya karmayah pasye dakarmanicha karmayah!*
Sabuddi man manushyeshu sayuktah kritsna karmakrit! (Karma Yoga)

Meaning : The elders say that restraining the Karma is Akarma and knowing the Akarma as it is in the Karmas and doing all Karmas is Jnani.

Description : Despite doing all works, manner of not attachment with the new Karmas is the Akarma. One who follows manner, which doesn't facilitate to accrue the merit and sin and do the works without discriminating actions as good or bad, according to the occasions if any karma comes to practice that work is to be done by him is called perfect Jnani or perfect karma Yogi.

Here some persons may get suspicion. It can be said "the doer of good work is called Jnani or Yogi. Is it good to say the doer of bad works is called Jnani or Yogi? This word is not written in any Gita. Anyone may ask us if it is not written anywhere, here whether it becomes true. But Bhagavan said this matter before and now and says in the next chapter so many times. Bhagavan said if one who differentiates actions as good and bad was not the Yogi.

(3) Verse! 19 : *Yasya sarve samarambaha kama samkalpa varjitah!*
Jnanagni dagda karmanam ta mahuh Panditam budah! (Karma Yoga)

Meaning : One, who do all actions like the good or the bad without desire and one, who burns the Karmas by the Jnanagni, is called Pundit of wisdom by the learned.

Description : In this verse Bhagavan used "Sarve samarambaha". The meaning of Sarve is all, either it is good or bad. One who does all works without desire is called Pundit. Here, one doubt may rise to some others. They may ask if desire exists, work is to be done. If desire doesn't exist, no one does any work. It is true. All are doing the work when desire exists. One who does like that is not Jnani. One, who has desire doesn't know the secret of Karma. He thinks that actions are done by the desire. But the real knower of wisdom thinks that actions are done by the Karma. One, who does actions by remembering the Karma, which is behind the desire, is said as Karma Yogi.

"Jnanagni dagda Karmanam" means one who burns the Karmas by the Jnanagni. Here the word Jnanagni has newly come. Jnanagni inflames in the practitioner of Yoga. Yogis have the Jnanagni. Jnanagni burns the Karmas in them. Some persons may get a question how does Jnanagni exist in the Yogi? How does he get? Here the matter of Jnanagni must be known even a little.

Generally, we do cookery with common fire. Before commencement of cookery, fire does not exist in the hearth. After commencement of cooking, first we inflame fire in the hearth. We should ignite fire from the fire stick or from the flint rock. The fire, which is made in the external world, appears to an eye. If we touch it, it burns our hand. Fire can burn anything. It equally burns even Sandalwood and Babul wood. Fire has capacity to burn either living or dead. Every one knows fire, but another fire, which is not known to us, exists. It can't burn the external things. It can't burn even a little of our body, but it burns the Karmas. That fire is named as Jnanagni, which is not appeared to the eye. Jnanagni and common fire has lot of differences. We can see these differences in the table.

FIRE

1. It appears to the eye.
2. It burns the sticks and not burns the Karmas.
3. It gives warmth to the physical body.
4. It burns the things either good or bad.
5. It relates to the Prakruti.
6. It appears to the physical body.
7. Even ignorant man can inflame it.
8. It is stored in the outside of the body.
9. It is put out by water. Air inflames it.
10. It burns the other's things.
11. It burns any part in his body.
12. It can be made anywhere.

JNANAGNI

1. It doesn't appear to the eye.
2. It burns the Karmas and not burns the sticks.
3. It gives warmth to the subtle body.
4. It burns, without disparity as merit and sin.
5. It relates to the Paramatma.
6. It appears to the subtle body.
7. Only Yogis can inflame it.
8. It is stored in the body.
9. It can't be put out by the water. Air can't inflame it.
10. It burns others Prarabda Karma.
11. It burns the Prarabda Karma and Sanchita Karma in his body.
12. It is made during practice of Yoga. In the Brahma yogis it reaches from the outside of the body. In the Karma Yogis it reaches from the inside of body.

So many say that the word Jnanagni is said as simile for understanding only but actually Jnanagni doesn't exist. Whatever they say anything, despite it is not written especially in the Gita and though the truth is not appeared for some time, yet it doesn't have destruction. Whenever, it might come out. Despite no one recognizes the truth in the Bhagavad-Gita, yet it can't be faded away. Bhagavan's aim for revealing the men doesn't fail. Though one hundred men may not recognize the truth, yet at least one person may be recognized. If even one person doesn't recognize, Paramatma reveals about this in his next birth. Here the matter of Jnanagni is like that.

Jnanagni is not the simile. Fire is told as simile to the Jnanagni. Bhagavan said in Bhagavad-Gita that all Karmas were burnt in the Jnanagni like the sticks were burnt in the fire. According to this, we can understand Jnanagni exists, but as simile the external fire is said. Jnanagni is working in the Brahma Yogis in a manner, but in the Karma Yogis Jnanagni works in another manner and reveals its existence. Jnanagni works especially in the bodies of Yogis and shows direct results by transmitting

from the Yogis to the ignorant men. Let us think that there is no need for other evidences than this for its existence. If no one knows the existence of Jnanagni, it is like dust to the sight of wisdom. Therefore, if the sight of wisdom of eye is to be right, let us know the details of the Jnanagni. According to the previous table, in an order the details are given below.

- 1) Jnanagni doesn't appear to the physical eye. It doesn't have physical appearance. Its color is not red like fire. In the photos of Jnanis and Demy-gods, behind their head brilliant radiance is marked. From the previous days, the knower had been painting the photos of Jnanis as it was the radiance of wisdom and that Jnanagni was in their head. The paintings reveal that Jnanagni is in their head by indicating its existence.
- 2) Jnanagni doesn't burn the external things like fire. Its effect is burning the merit and sin. So, it can be said that the sticks are the Karmas to the Jnanagni.
- 3) Jnanagni warms the Grahas, which are moving with the subtle body. So, the subtle bodied Grahas called devils, don't stand near the Yogis. Devils are feared as they do not bear the heat of Jnanagni. So they hear and follow the words of the Yogis. According to Bible, many devils saluted Jesus and left from the haunted, in accordance with the word of Jesus.
- 4) Karma means the combination of merit and sin. The nature of Jnanagni is burning of Karma. Karma doesn't have disparity between merit and sin. Jnanagni burns, whichever is in the Karma, according to its manner.
- 5) Jnanagni relates to Paramatma. It is against the Karmas that are related to the Prakruti. Besides, it is immersed in the Universe like Paramatma. In the Brahma Yogis, it enters them from the outside.
- 6) The Grahas and Vighras, which have subtle bodies, can see the Jnanagni. They know how much Jnanagni is in the bodies of Yogis. Therefore, the devils and even the small demi-gods are feared by seeing the Yogis. Even the demy-gods can salute the Yogis. In the history, we heard many instances that demy-gods were worked in accordance with the word of Yogis.
- 7) Jnanagni can be lighted in the Yogis. It inflames in the body of Yogis, while practising Yoga. So, it can be lighted in the body of Yogis.
- 8) The water doesn't extinguish the Jnanagni like fire. Jnanagni can't be subdued to the power of nature. It is beyond the five major elements.
- 9) Yogi can transmit the Jnanagni on the karma of others by his will. It transmits through the hands, foot and sight of Yogi into the bodies of others and burns their Prarabda Karma, among the Karmas. There was a direct evidence for existing Jnanagni. Lord Jesus touched the leper with his hands and removed his Prarabda Karma, which was in the form of leprosy. Jesus brought the eye sight to the blind man. Here, the Jnanagni, which came from the body of Jesus, burnt the Prarabda Karma that was responsible for the blindness, resulting in blind man got sight immediately. So many evidences are there for eliminating the diseases and rectification of disabilities by the Jnanagni.
- 10) Jnanagni, which comes from the bodies of Yogis, attacks on the Prarabda Karma of others, but in their body it doesn't work on their prarabda Karma. For example, a Yogi blesses a person, who has been suffering from the stomach ache by eliminating it through the Jnanagni. But the Yogi is suffering from the ear ache. If we questioned him why not you cured the ear ache of yourself, as you have cured the stomach ache of others, but he replied that power did not work on him. According to this, Jnanagni of Yogi doesn't work on his prarabda Karma. The Jnanagni works in the Brahma Yogi in one manner, in the Karma Yogi it works in another manner. In Brahma Yogi, Jnanagni works in his Sanchita Karma. But in the Karma Yogi, Jnanagni works in his Agami Karma.

Prarabda Karma means actions, which is now experiencing. Agami Karma means karma that comes while doing actions. Sanchita Karma means the storage of remaining Karma for so many births.

11) Though Jnanagni doesn't appear like fire in the fire stick, yet it spreads over the world. As fire blazes only when fire sticks are drawn, Jnanagni blazes when Yogi practices Yoga. In the practitioner of Brahma Yoga, the cells of Jnanagni enter the Brahma nadi through the opposite direction to the Yoga Danda that is worn by the Brahma Yogi and reaches to the head for blazing. This matter is described extensively in the fifth chapter, Atma Samyama Yoga. Jnanagni blazes in the head of the Karma Yogis. Karma Yogis do not need Yoga Danda; the skin spread seat and lotus posture like Brahma Yogis. The elders say that in the Brahma Yogis, Jnanagni that enters into him from the outside reaches Brahma nadi, but due to earth's gravity, some Jnanagni goes outside from his lower portion. So to curb the loss of Jnanagni, Yogi has to use the seat of skin that should be spread over on the seat of sacred grass. These are all examples for existing Jnanagni.

(3) Verse! 20: *Tyaktva Karma phalasangam nitya trupto nirasrayah!*
Karmanyabhi pravvrutho apinaiva kinchitkaroti sah! (Karma Yoga)

Meaning : One who is not attentive to the results of Karmas, always being satisfied, and doing all actions by restraining desires, is equal to the person who doesn't do the actions.

(3) Verse! 21: *Niraseeryata chittatma tyakta sarva parigraha!*
Sareeram kevalam karma kurvanna pnoti kilbisham! (Karma Yoga)

Meaning: One who does only related works of body by leaving the desires, being restrained the Chittam, without having any attention to anything will not get Karmas.

(3) Verse! 22: *Yadrucha labha santusto dvanda teeto vimatsarah!*
Samassiddava siddoucha kritvapi na nibadyate! (Karma Yoga)

Meaning : One, who satisfies with what he gains by leaving the duality and doesn't envy and treat loss and gain as equal that person doesn't get the bondages of Karma.

Description : The substance of three verses is given at a time here. These three verses reveal about Karma Yoga. The 19th verse and succeeding 23rd verse is describing about Karma Yoga. There are two paths for knowing the Divinity and for attaining the liberation. That is Brahma Yoga and Karma Yoga. It was said again and again in the form of verses for understanding. Karma Yoga was said in the Sankhya, Jnana and Karma Yoga chapters. Besides, in the remaining chapters frequently that was told. Now, I am saying a meaning for three verses, which relates to Karma Yoga.

(3) Verse! 23 : *Gata sangasya muktasya Jnanavastita chetasah!*
Yajna yacharatah karma samagram pravileeyate! (Karma Yoga)

Meaning : Those, who don't have attachment or desire for the results of actions and who desires to reach the God, is doing the Karmas as Yajna, results in his Karmas are burnt.

Description : In this verse the sentence "Yajna yacharatah Karma" is important. In the 9th verse of Karma Yoga, when the sentence "Yajnarda tkarmanonyatra" which is giving same meaning, was said, some inserted the fictitious seven verses that encourage to do external sacrifices. We recognized that verses as unscientific and removed it. Like this, here also by hearing the word Yajna, they inserted nine fabricated verses. The substance of nine verses reveals that Yajnas are many, but it is against the word of Bhagavan because of he said only about two Yajnas. In this 23rd verse, Bhagavan said "Yajna yacharatah Karma" means do the Karma of Yajna, and further he say in the succeeding verse that Yajnas are two kinds 1. Material Yajna. 2. Jnana Yajna.

Third Chapter Jnana Yoga

Jnana Yajna is distinguished than the material Yajna, and said " Sreyan dravyamaya dyajnat Jnana Yajnah". Some inserted nine fictitious verses by placing the matter of 24th verse in the 33rd verse. These nine verses, which reveal many Yajnas, are against the 23rd verse. So, those verses are eliminated. So far, we recognized the fabricated verses in the three chapters. In the three chapters, in an order 7 + 7 + 9 = 23 verses exist. Let us understand that in this chapter, after 23rd verse, next connecting verse is 33rd verse.

- (3) Verse! 24: Brahma marpanam brahmahavirbrahmagnow brahmana hutam!
Brahmava tena gantavyam brahma Karma samadhina! (Fabricated)
- (3) Verse! 25: Daivamevapare Yajnam yoginah paryupasate!
Brahmagnavapare Yajnam yajnenaivopa juhyati! (Fabricated)
- (3) Verse! 26: Srotradinindriyanyane samyamagnishu juhyati!
Sabdadinvisayananya indriyagnishu juhyati! (Fabricated)
- (3) Verse! 27: Sarvanindriyakarmani pranakarmani chapare!
Atma samyama yagagnow juhyati Jnanadeepitae (Fabricated)
- (3) Verse! 28: Dravyayajnapoyajna Yoga Yajnapastatha pare!
Swadva Yajnana Yajnascha yataya ssamsita prata! (Fabricated)
- (3) Verse! 29: Apane joohvati pranam prane panam tadha pare!
Prana panagatee rudva pranayamaparayanah! (Fabricated)
- (3) Verse! 30: Apare niyataharah pranaranpreshu juhvati!
Sarva pyete Yajna vidu Yajna ksha pitakalmashah! (Fabricated)
- (3) Verse! 31: Yajna sistamrutabhujo yanti Brahma sanatanam!
Nayam loko astya Yajnyasya kuto anyah krusattama! (Fabricated)
- (3) Verse! 32: Yevam bahuvridha Yajna vitatah brahmano mukhe!
Karmajonviddi tan savanevam jnatva vimokshyasye! (Fabricated)
- (3) Verse! 33: Sreyan dravyamayad yajnat jnana yajnam paramtapa!
Sarvam karma akhila Parda! Jnane parisamapyate! (Karma Yoga, Brahma Yoga)

Meaning : Jnana Yajna is greater than the material Yajna. All Karmas end in the Jnana Yajna.

Description : What is Yajna? Where are the two Yajnas which are getting on? Who does it? What is the result? If we get the replies for this question, we would have known the details of Yajna. Yajna means burning. To perform sacrifice (Yajna), material and fire is needed for burning these materials and a man also is needed. This is the open secret. Whenever, Yajnas are performed there fire is in the pit of sacrifice. In that the sacrificial fuel like sticks, medicinal plants, silk saris, gold and ghee are dropped. Naturally, the priests are appointed to perform the sacrifices.

If we think about these external Yajnas whether they are in accordance with the Dharmas, or not, what Bhagavan told in the Gita, is only in accordance with the Dharma. It is known that the sacrifices that were fabricated by men are unrighteous. Here, one may ask whether the burning materials that are dropped in fire by uttering the mantra are not a material Yajna in the two Yajnas, which Bhagavan said. For this, in the 4th verse of 7th chapter Akshara parabrahma Yoga, Bhagavan said that he was the lord of the Yajna that is occurring inside of body. According to this, Yajnas are not getting on at the outside of body. It is getting on in the body. So, external Yajnas are associated with

the Adharmas. The Yajnas, which are said by Bhagavan, are associated with the dharmas. So, let us know two Yogas descriptively.

In between the material Yajna and the Jnana Yajna, Jnana Yajna is the distinguished one. If we think, why the material Yajna is not distinguished, the material Yajna is related to Prakruti. It is not suited to attain the Parmatma. The materials of Prakruti are burnt in this Yajna. In the material Yajna, the Karmas, which are caused for taking birth, are increased. Though we do not know the Yajnas that are said by the Bhagavan, yet everyday, everyone is doing the Yajnas. You don't astonish "though the Jnanis who are known may do, yet what the Yajna is as we don't know anything". Really every one is doing the sacrifice twice or thrice per day. It is called a material Yajna.

According to the principle, Yajnas are being done in the body. In our body the material Yajna and Jnana Yajna are getting on. Now, all are doing the material Yajna and all can do is the material Yajna. In the bodies of all living things, the Jataragni (Sensation of hunger) in the stomach is digesting the materials. In the Jataragni, all the dropped materials through the mouth are burning. In the sacrificial pit called the stomach, many kinds of food are burning in the flames of Jataragni. This process is called the material Yajna. We have to agree that this material Yajna is getting on everyday in our body. Every day, we are taking the food materials two or three times in the stomach like fire pit. Else, if it delayed, fire blazes, resulting in walls of stomach heated. Then we say fire is blazing in the stomach and we feel hunger.

It is true to say that fire is blazing in our stomach. Though we utter that word, because of we could not think what that fire is, resulting in we do not know about the Yajna that is getting on. In this Yajna, the existing fire is the Jataragni, and the materials are burnt. The doer of Yajna is the Jeeva. Atma burnt the materials like fire. About this, in the 14th verse of Purushottama Prapti Yoga, Bhagavan said "Aham vasyanaro bhutva praninam deha masritah prana prana samayuktah pachamyannam chaturvidam" means in all bodies I am in the form of fire and destroy (digesting) the four kinds of materials that are eaten.

According to science, in the digestive system three secretions come and join from the glands. The three secretions combine and form to make the essence of fire. This essence of fire has power to digest or destroy any material. This fire is born in the glands of body that is generated in the Prakruti. Though this material Yajna is not appearing, it is getting on in every body. Daily this Yajna of stomach is needed the food materials like Dal, Salt, Tamarind, Rice or Wheat powder etc. For this food material, money is needed. For getting money, we have to work. Thus New Karma is added by doing the works. For experiencing the new Karma, we have to take birth. One, who has taken birth, is getting new Karma, so he takes birth again for experiencing it. This process is like a wheel. In this cycle of birth and death of Jeeva, who is caught from many ages, there is only one way for getting out from this cycle. That is Jnana Yajna. So, Bhagavan said that Jnana Yajna was more valuable than the material Yana.

All people can't do Jnana Yajna. The Karma Yogis and Brahma Yogis only do it. In the bodies of two kinds of Yogis, Jnana Yajna is getting on in their heads. The place of material Yajna is in the stomach. The place of Jnana Yajna is in the head. We learn that in the heads of Yogis, Jnanagni exists. In the Jnanagni, their Karmas are burnt. This process is named as Jnana Yajna in the Gita. The Karmas that are gained in the material Yajna are burnt in the Jnana Yajna. Jeeva attains liberation without taking birth through the process of burning of Karmas. According to the word, "Jnanagni sarva Karmani bhasmasat" men who don't have wisdom are not doing this Yajna, which destroys the Karmas. They gain the Karmas daily for material Yajna and are carrying it on their heads.

They are not only earning the Karmas by doing the Yajna, but they are earning the karmas with the desire for the sake of Yajna of their progenies, so they are doing extreme works and are getting Karmas. As the learned has to do Jnana Yajna for eliminating their Karmas, but some Jnanis have fallen into the nature's illusion, and failed to know the Yajna of the body. They are doing external Yajna and earning the name as Swamijis. It is surprising that they encourage the people for external Yajna. In the matter of Yajna even the elders say to us not to believe them blindly and select the right path by thinking with scientific manner, and then only one can understand Bhagavan's view. The Guru, who knows the Jnana Yajna, is needed for knowing about the Jnana Yajna, which facilitates for getting liberation by eliminating the Karmas and for practising it.

After knowing this matter, some persons may get suspicion if the meaning of material Yajna is the action of material burning, so the meaning of Jnana Yajna must be the burning of wisdom. Yajna means make anything without existence, so in the actions of Jnana Yajna, elimination of wisdom is the chief action. They may question us "instead of earning the wisdom, is it correct to say to burn the wisdom? It is against yours earlier saying." For this my reply is material Yajna means burning of materials. In the same manner Jnana Yajna means burning of wisdom. Here we have to introspect which wisdom we have to burn. Wisdom is two kinds. One is mundane wisdom. Second is wisdom of Paramatma. Here, we have to burn the mundane wisdom.

The mundane wisdom is five kinds. The knowledge of objects that reaches to the mind through the senses of perception is called mundane knowledge. The matter of eye is called the knowledge of vision. In the same manner the matters of sound, taste, smell and touch are called mundane knowledge. These matters are revealed through the eye, ear, tongue, nose and skin, and are called senses of perception. These five are mundane related senses of perception. The merit and sin come through the matters of five senses of perception. The process of not attaching to the Karmas of merit and sin, which are coming through the senses of perception, is called Jnana Yajna. In the material Yajna, four kinds of materials are burnt, but in the Jnana Yajna five kinds of sensuous wisdom are burnt. In the material Yajna the four kinds of materials like carbohydrates, fats, minerals and proteins, are burnt in the Jataragni. In the Jnana Yajna the five kinds of sensuous wisdom i.e., sound, form, taste, smell and touch are burnt. So, we can understand that the four kinds of food materials are burnt in the material Yajna and in the Jnana Yajna five kinds of mundane knowledge are burnt. Let us examine the difference between material Yajna and Jnana Yajna.

MATERIAL YAJNA

1. Material Yajna occurs in the stomach.
2. In this, many kinds of food materials are burnt.
3. This is practised by all.
4. Certainly it could be done daily.
5. In this merit and sins are coming.
6. It appears to outside.
7. Jataragni is produced by the secretions.
8. The secretion of glands brings forth this fire.
9. It is useful for Atma.
10. In this, four nutrients are burning.

JNANA YAJNA

1. Jnana yajna occurs in the head.
2. In this many kinds of merits and sins are burnt.
3. This is practised by only Yogis.
4. It can't be done surely. It may be done by effort.
5. In this merit and sin are eliminated.
6. It doesn't appear to outside.
7. Jnanagni is produced by the wisdom.
8. The initiation of Guru brings forth this fire.
9. It is useful for Jeevatma.
10. In this, five sensuous wisdoms are burning.

(3) Verse! 34 : Tadviddi Pranipatena pariprasnena sevaya!

Upadekshyanti te Jnanam jnanina statva darsinah!

(Karma Yoga, Brahma Yoga)

Meaning : We have to approach a Guru who is aware of Atma well and serve him by paying salutations with obedience and acquire the way of wisdom for burning the karmas by questioning him at proper time.

Description : It is nothing if we make mistakes in other matters but in the matter of selection of Guru we should not be mistaken. You have to behave according to them for your whole life. So, in this verse Bhagavan interfered himself, and told the matter of Gurus. In the verse he told the first word “tadviddi”. It means the knower of essence. Tatwa means second Atma in the body. So Guru is only the knower of Atma. Guru only must eliminate the cycle of births. For not getting births, Karmas must be eliminated. For elimination of Karmas, it must be burnt in the Yajna of our body. For doing inner Yajna in the body revealer of Yajna must exist. He might be the knower of Yajna. We have to search the knower. If we catch him in the search, for knowing whether he is knower or not, we must have some knowledge.

Don't think how wisdom is attained without the Guru. The needed wisdom for recognizing the Guru, may be attained through the book or by thinking introspectively. Wisdom can be attained without a Guru, but liberation cannot be attained without a Guru. The method of destroying of Karma is only known through the Guru only. Liberation cannot be attained without elimination of Karmas. So, Guru is compulsory needed. In this matter everybody should think about it. Where your doubts are cleared, there Guru exists. If you don't have thoughts, look into yourself for answers to my questions. Have you Guru? If so, are the teachings of him filled with Prakruti? Are the teachings of him related to Paramatma? What is it? Whether he told the works of Yajna that facilitate to get the Karmas or whether he told the works of Jnana Yajna that facilitate to eliminate the Karma. These questions are related to the teachings. Next questions are related to the initiation. Have you got initiation or not? If you are initiated, is it related to vision of prakriti or sound? Like this, many questions are put to you and if you get answers it is no matter. If answers are not obtained, you have to search for a Guru until answers are obtained.

According to the sentence “upade kshyantite Jnanam “, let us know what is Guru initiated? That initiation should not relate to the Prakruti. It should be favourable for burning the Karmas. In our neighbour house hearth exists. In that hearth, fire exists. They make cookery by the fire that generate from the burning of sticks for appeasing their hunger. We shall also do the same thing. We are preparing to get the cookery utensils and for that some materials are needed. Hearth is there, but fire is not. We have to ask the neighbour for fire to bring it to our hearth. If we blow the fire for lighting, then the sticks in the hearth can blaze. Then Sticks are burnt resulting in cookery is made for appeasing the hunger.

Similarly, for appeasing the bondages of birth, in the hearth like body, Karmas like sticks should be lighted by the fire like Jnanagni, resulting in liberation like cookery is made. Though, we have body like hearth, sticks like Karmas and materials like practice, yet we have to get little Jnanagni that is in the body of the Gurus. First, we have to get little fire from the Gurus, then by our own effort, and through the practice of Yoga we have to burn the Karmas.

First the method of getting fire from the Guru is called Initiation. We learn that Jnanagni is coming from the Guru through his hands, foot, and the sight. In the previous days Lord Jesus got the Jnanagni from his Guru Yohan, through his hand. Yogi Vemana got the Jnanagni from his Guru through his hand. So many Gurus put their feet on the head of their disciples for bestowing the Jnanagni. Like this, so many examples are there about initiation. These initiations are not related to Prakruti.

In this verse, the matter like how the disciple has to behave at the feet of Guru is said. Essential character of disciple is, to serve the Guru by paying salutations with obedience and ask the questions at an appropriate time. Those who serve him with content of mind, and ask the questions with devotion will get results. If he follows the Gita as Bhagavan has said, real guru can be found.

(3) Verse! 35 : Yatjnatvana punarmoha mevam yasyapi pandava!

Yena bhutanya seshena drakshya syatmanyatho mayi!

(Brahma Yoga)

Meaning : By which wisdom fascination doesn't occur and by which wisdom you know Atma which is in all living things and all living things are in Atma, you will attain that wisdom.

Description : If anyone attains the wisdom from the Gurus, who are realized Atma; they will attain self- realization by practising with that wisdom. After knowing Atma, we can understand easily that no living thing exists without Atma and Atma is in all living bodies like in our bodies. It can be known that Atma is in all bodies and all bodies are in Atma. We disclosed you to know the wisdom of elimination of karmas from the Guru. After Guru taught two methods for eliminating the Karmas, in the method of Brahma Yoga only one can see Atma. Atma can't be known to the physical eye, but to the vision of wisdom it can be known. In the second method of Karma Yoga the word realization of Atma doesn't exist. In Karma Yoga there is no external practice except doing karmas. In Karma Yoga except internal practice, there is no external practice. Brahma Yoga appears as external practice. It can be known that in the Brahma Yoga only Atma is known.

(3)Verse! 36 : Api chedasi papebhya sarvebyah papakrittamah!

Sarvam Jnana plavenaiva vrujinam santarishyasi!

(Karma Yoga, Brahma Yoga)

Meaning : Though you are mean and sinner among all sinners, you can swim across the ocean like sin by the Jnana like small ship.

Description : Though you have the Sanchita Karma like an Ocean, which is accumulated for many births, yet you can cross the Ocean like Karmas with Yoga like ship by knowing the method of burning the Karmas. There is no need for feeling sorrow, though he has huge Karmas. As he knows to perform the Jnana Yajna in the body by taking fire from the Guru and knows the practice of Karma Yoga, there is no need for fearing. Then, you can come out from the Karmas easily. Even the big Ocean can be crossed with a small boat, in the same manner even the huge Karmas are burnt by the small fire. This matter is explained in the next verse.

(3) Verse! 37 : Yadhvai dhamsi samiddo agnir bhasmat kurute Arjuna!

Jnanagni sarva Karmani bhasmasat kurute tadha!

(Karma Yoga, Brahma Yoga)

Meaning : How the sticks are burning in the fire in the same way all Karmas are burnt in the Jnanagni.

Description : This matter is said in the previous verses. According to the 19th verse, Jnanagni is said "Jnanagni dagda Karmanam ", but those who have not believed, must believe here. Example is also given here for the existing Jnanagni. In the first verse of Atma Samyamana Yoga, it is said that one, who doesn't have Jnanagni is not a Yogi. In the aspect of world, though I am a writer of Gita, great Jnani and have great honour, yet if I don't have Jnanagni, it is useless. According to the Divine aspect and in accordance with the spiritual education, it can't be possible to say that I am a Yogi. This principle is applicable to anyone.

(3) Verse! 38 : Nahi jnanena sadrusam pavitra miha vidyate!

Tatsva yam Yoga samsiddah kalenatmani vindati!

(Karma Yoga)

Meaning : There is nothing equal to the wisdom in the world. Nothing is more pious than this. The Karma Yogi, who practices Karma Yoga, in course of time becomes nearer to liberation.

Description : There is nothing equal to Jnanagni in the world. Nothing is more pious than this fire. The Karmas of Karma Yogi are burned in course of time. The fire in the Karma Yogi burns all Karmas; finally it eliminates the Karmas. Then Yogi gets liberation.

(3) Verse! 39 : Sraddavan labhate Jnanam tatpara samyatenindriyah!

Jnanam labdva param santi machirenadhi gachchati!

(Brahma Yoga)

Meaning : Those, who control the senses with interest, will get wisdom. After getting wisdom, he attains liberation in the short period.

Description : Those who have interest to know the Divinity and have single attention and wisdom for controlling the senses will get the Jnanagni. After getting Jnanagni, for some time later Karmas are burnt completely. So, he attains liberation immediately. In Brahma Yoga only, it is possible to make the senses without work by restraining the senses.

(3) Verse! 40 : Ajascha sraddadana scha samsayatma vinisyati!

Nayam loko asti naparo nasukham samsayatmanah!

(Jeevatma)

Meaning : The person who is suspicious, uninterested without having wisdom will be spoiled. The suspicious person doesn't have comfort either on the earth or in the Param.

Description : In this verse suspicious person is described. One who is suspicious and does not know the solutions won't get comfort on the earth or in the Param. It is true that naturally man gets mistaken impressions in some matters. If we deeply think about that mistaken impression, solution is gained. One, who doesn't think for solution and thinks that this matter is only this much, never knows the truth. Some are in mistaken impressions with preoccupied decisions without examining it deeply by feeling that their decision is right and true. Though they are in unrealistic state yet they feel that they are in the realistic state.

For example, though the existence of devil is true, yet without examining the truth they deny the devil's existence. When they see the person who possess, they call them diseased person. If it is not cured by any medicine they say that their mental condition is like that. In the same manner they don't know the truth, but they defend their preoccupied decisions. They felt that they are searching for truth, but really they are persons of untruth. If they possessed of devil any time on the earth, they won't escape from it. Besides, they will get lower state in the future births and won't get any comfort on the earth or won't get liberation in the Param.

(3) Verse! 41 : Yoga sanyasta karmanam Jnana samchinna samsayam!

Atma vantam na karmani nibadnanti Dhanamjayah!

(Karma Yoga, Brahma Yoga)

Meaning : Karmas should not be bandages to whom, who doesn't have either doubts by knowing the details of wisdom or burns the Karmas through the method of Yoga or who knows the mind and Atma.

(3)Verse! 42 : Tasmadajana sambhutam hritstam jnapina atmanah!

Chitvainam samsayam Yoga matisto uttista Bharata!

(Karma Yoga)

Meaning : You have to try for practising Karma Yoga by cutting the doubts, which are implanted in your heart by the ignorance with the sword of wisdom.

Description : Do you remember what Arjuna's first doubt was! By waging war, many persons would be killed leads to get sin. Is it right to do work that gives sin? Likewise, Arjuna got doubt and abstained from waging the war. Owing to the so far revealed wisdom of Karma Yoga, the false impression like due to wage war karma might come can be removed. Karma Yoga burns any karma, which is accrued through any work. Arjuna heard this matter with details and removed his doubts. Therefore, Sri Krishna told Arjuna that you should remove your doubts with this wisdom.

Thus far, the chapter Jnana Yoga is completed. In this chapter, the details of verses are given below.

1)	Sakaram, nirakaram	: 4
2)	Sakaram	: 2
3)	Sakaram, Karma Yoga	: 1
4)	Brahma Yoga, Karma Yoga	: 8
5)	Brahma Yoga	: 2
6)	Karma Yoga	: 10
7)	Prakruti	: 1
8)	Jeevatma, Paramatma	: 2
9)	Prakruti, Karma Yoga, Brahma Yoga	: 1
10)	Jeevatma	: 1
11)	Paramatma	: 1
12)	Un scientific	: 9

Total verses. : 42

The verses, which are changed the meaning and description are — 5,6,7,8,13,17,33.

Fourth Chapter

Karma Sanyasa Yoga

Arjuna said:-

(4) Verse! 1 : Sanyasam karmana Krishna! Punaryogam cha sam sasi!
Yachreya yetayorekam tanme bruhi sunischitam! (Karma Yoga, Brahma Yoga)

Meaning : You said to me about the renunciation of karma, and now you say that Yoga is doing the Karma. In between the two, tell me decisively which is the greatest one?

Description : Karma means Sin and Merit. Actions means works. Now I am reminding you that on the two occasions for telling about actions (works) and about the karmas like sin and merit, the word karma was used in the verse. Here, Arjuna got a doubt and immediately asked him. Nowadays, we do not have like that opportunity. On those days there were no restrictions for asking the questions, while hearing. Therefore Arjuna asked when he got a doubt. Unless he asked, that doubt was not cleared and it was in his mind, so next matter was not in his mind. So, it is better to ask the questions immediately.

There are two Yogas to unite the Paramatma and for getting liberation without having births. Those are Brahma Yoga and Karma Yoga. In the Brahma Yoga, aspirant leaves entire work of body and sits alone. In the Karma Yoga, aspirant does entire work with the body. Arjuna heard two Yogas and asked for knowing the distinguished Yoga in between the two. For this, Sri Krishna replied immediately.

(4) Verse! 2 : Sanyasah karma yogascha nisreya sakaravubhou!
Tayostu karma sanyasat karmayogo visishyate! (Karma Yoga, Brahma Yoga)

Meaning : Karma Yoga and Brahma Yoga are both distinguished. But Karma Yoga is the greater than the Brahma Yoga.

Description : There are two Yoga methods to reach the Paramatma. In between these, there is nothing to say that one is good and another is not good. The two methods are equal. The two methods burn the karmas. In between the two, Karma Yoga is practicable to common man. So Karma Yoga is distinguished at the common man, who is caught in the domestic life. Brahma Yoga is easy to practice for those, who do not have the domestic life.

(4) Verse! 3 : Jneyasya nitya sanyasi yonadvesti na kamkshati!
Nirdvando hi Mahabaho! Sukham bandatpra muchyate! (Karma Yoga)

Meaning : One, who doesn't have envy and love, and leaves the comforts and sorrows, is a man of ever ascetic. He doesn't have any bondages of karma.

Description : As far as we know, commonly talk is the ascetic means one who wears the saffron color garbs and leaves his life by living on alms. Usually when we reprimand the person, who doesn't work, we chide them whether you think to become ascetic or whether you wish to join in the ascetics. According to this, all have same opinion that ascetic doesn't work. It is not true by thinking if the responsibility of domestic life doesn't exist and if there is no work is the renunciation. Bhagavan said about the real renunciation. Bhagavan proclaimed about the renunciation that is against our thinking. Real renunciation means doing the works in an order but, abstaining from doing the works is not the renunciation. Real ascetic can't be recognized externally as he is doing the works like all people and he doesn't have any external signs.

Fourth Chapter Karma Sanyasa Yoga

Let us think that a question rises who are these ascetics by putting on disguise. For this reply is one who leaves two kinds of Gunas like love, envy, comforts and sorrows and doesn't have interest on the results of actions and works which are getting on in accordance with the karma and that resultant outcome of experiences are also coming in accordance with the karma and do the works without having difference of any good and bad by feeling that he exists as the other than body is the real ascetic and the karma Yogi and others are not.

(4) Verse! 4 : Sankya Yogo pruthagbaloh pravadanti na panditah!
Yeka mapya stitahssamyak ubhayo rvindante phalam! (Karma Yoga, Brahma Yoga)

Meaning : The unlearned says that Karma Yoga and Brahma Yoga are different. But the knower says that in between the two, whichever is practised, result is fulfilled.

Description : In the second verse Bhagavan said that karma Yoga is distinguished, but here by quoting the saying of unlearned that these two Yogas are different, some persons may ask us, what it is as it is said two kinds. For this, my reply is we said that these two Yogas reach us to Paramatma. The fulfillment of result is the same in between the two Yogas. We said that in the common man Karma Yoga is distinguished for practising. Though two Yogas are the same in the path, yet those who have wife and children and those do not have necessity to work, can practise Karma Yoga that is distinguished. Brahma Yoga is favourable to those, who do not have family burdens and one who is getting on life though he doesn't work. There are no differences in the Yogas, but the difference is in men, who practise these Yogas. This matter is said in the next verse.

(4) Verse! 5 : Yatsankai prapyate stanam tadyogyarapi gamyate!
Yekam sankyam cha Yogam cha yah Pasyati sapasyati! (Karma Yoga, Brahma Yoga)

Meaning : What attained through Brahma Yoga is attained in Karma Yoga. One who know about the Brahma Yoga and Karma Yoga that they are equal is the person who has real vision of wisdom.

(4) Verse! 6 : Sanyasastu Mahabaho! Duhkhamaptu mayogatah!
Yoga yukto munirbrahmana chirena adhigachchati! (Karma Yoga, Brahma Yoga)

Meaning : One who doesn't have Yoga and doesn't renounce the karmas is getting sorrows. One who unites to the Yoga and one who suppresses the mind can attain the state of Parabrahma as early as possible.

Description : In this verse, what we have written the theme is differing the meaning of other commentaries of Bhagavad-Gita. As entire commentators had written the meaning of verses uniformly, it reveals that they were not written by knowing the meaning of verses but they were copied from each other. Let us think a student is writing the exams. He is copying the answers of a student who is before him. If that student has written wrong answers, this student answers are also wrong. Like this, the commentators have not observed the meaning, but they followed only previous authors meaning. So, the meaning of all commentators is the same. They wrote without seeing whether it is right or not.

In the 4th and 5th verse, elders said that two Yogas have same ability to attain the liberation, but according to this verse, the help of karma Yoga is needed for attaining the liberation. Without Karma Yoga, with mere Brahma Yoga liberation cannot be attained easily. It is astonishing by saying that Brahma Yogi can attain liberation if he knows Karma Yoga. Here let us describe each word.

1) Sansyasastu = **Renunciation or leaving out or making without its existence. What have to leave or what have to renounce means renouncing the karma. There are two paths for renouncing the**

karma. One is Brahma Yoga that relieves the Sanchita Karma. Second is Karma Yoga that relieves the Agami karma. In the view of eliminating the two karmas they said “Sanyasastu”. This word is related to two Yogas. The renunciation is equal in the two Yogas.

2) Ayogatah = Its meaning is Yoga doesn't exist and two Yogas do not exist. The two Yogas that have renunciation of karma should not be existed.

3) Duhkhamaptu = Getting the distress. Jeeva is getting the distress by the karmas, when Yogas are not existed. Jeeva doesn't get distress, when he has the Yoga, which destroys the Karma.

4) Yogayukto = One who unites to Yoga means though he is doing the work yet he unites to Karma Yoga.

5) Muni = One who bears the silence and practises Brahma Yoga without moving the mind and the senses.

6) Brahma = Paramatma or liberation.

7) Nachirenadhi gachchati = You attained quickly.

Meaning: If two Yogas that destroy the karma don't exist, you should get distress. One who gets Karma Yoga and Brahma Yoga quickly attains liberation and unites to the Paramatma.

(4) Verse! 7: Yoga yukto visuddatma vijitatma jitendriyah!
Sarva bhutatma bhutatma kurvannapi nalipyate! (Brahma Yoga)

Meaning : The Yogi, who conquers the senses and becomes pure by thinking about Atma of all living things as his own self, doesn't have karmas.

Description : Jeeva, the pure embodiment of Atma, who doesn't attaches to the dispositions, stops the working of senses by Brahma Yoga and sees Atma in all living things as Atma in his body, results in his Sanchita karma is destroyed. This verse is completely related to Brahma Yoga. Next verse is related to karma Yoga.

(4) Verse! 8 : Naiva kinchitkaromeeti yukto manyena tatvavit!
Pasyan srnvan sprusan jigran asnan gachchan swapan swasan! (Karma Yoga)

(4) Verse! 9 : Pralapan visrujan gruhnan unmishannimishannpi!
Indriyaneendrayardeshu vartanta iti dharayan! (Karma Yoga)

(4) Verse! 10 : Brahmanyadhaya karmani sangam tyaktva karotiyah!
Lipyate nasa papena padma patra mivambhasa! (Karmas yoga)

Meaning : The Karma Yogi, who knows self-knowledge, thinks that he is not the doer of any actions. He thinks that actions are done by the senses when he sees, hears, touches, smells, eats, walks, sleeps, inhales, exhales, talks, discharges urine and feces, grasps anything, opens the eyes and shuts the eyes. Like this, he offers the works that are getting on in his body to Paramatma and leaves the attachment. He is not attached to all sins as water doesn't attach to the leaf of lotus.

Description : The above said actions are divided into two kinds. One is getting on with our liking. Second is getting on without our liking. Works are getting on not only externally, but also in the body also. These are called *voluntary actions and involuntary actions*, according to the science. According to our liking, the seeing, hearing, touching, eating and walking etc are getting on. So, it is called voluntary actions. Some actions, which are getting on, like breathing, opening of eyes, shutting of

eyes, functioning of heart, kidney, and intestine works without our knowledge are called involuntary actions.

Really, according to the science, we can prove this word as wrong. The hands and legs that move voluntary now and then move involuntary. If anything crawls up on our leg, without our knowledge the hands and legs move. In the sleep, without our knowledge and without our liking hands and legs are moving. Some persons walk in the sleep. According to this, it is not complete true to say about it as the voluntary actions.

According to our knowledge, we can say about that actions are two kinds that are getting on either with our knowledge or without our knowledge. No one condemns this word. Some works are getting on with the knowledge of Jeeva. Some works are getting on without his knowledge. For example, if we discharge urine that is with our knowledge. In some circumstances, we discharge urine without our knowledge. If we think every action is getting on with our consent, is the ignorance with the ego. For example, when we walk, if we say that I am walking with my consent is ignorance. In this ego is filled. Legs only walk, so I know walking is the wisdom. In this ego doesn't exist. If we walk in the sleep, it is getting on without our knowledge. Then, we think that walking is happened without our knowledge. Else, we can't say that we have walked according to our liking.

The works are getting on in our body with our knowledge. But these are not getting on in accordance with our liking. Like this, Jnani thinks that some works are getting on with his knowledge and some works are getting on without his knowledge. The organs of body are doing its work. One, who slept at the outside of house in the night, woke up inside of house as he is unaware with ignorance. He didn't know when he had come into the inside of house from the outside though he considered about it yet he didn't understand. He asked others. They told that late night it rained, so immediately, you had come into the inside of house for lying down. This is true. Your legs have walked. Your hands took the covered cloth and came inside for lying down. These works are done without our knowledge. This incident is enough for knowing that we and our body are different, and the power that is steering the body is different.

It is much wrong to think yours neighbors wife as your wife because of she has given rice and curries to you, when you asked her. Likewise, if any need is raised, the organs of body are moved, so it is also wrong to think that you are the lord of the organs. As the husband of neighbor exists, the lord of your organs of body exists. It is mistaken to think about that place is belonged to you. In our body, 30 % works are done with our knowledge, and the works of 70% are getting on without our knowledge. One, who knows that he is not caused for the works, which are known and which are not known and the cause for doing the work is the karma is the real Karma Yogi. Karmas do not attach to him in that works. Those karmas are burnt in the fire that is formed by Yoga.

(4) Verse! 11 : *Kayena manasa buddya kevalaindriyairapi!*

Yoginah karma kurvanti sangam tyakta atma suddaye!

(Karma yoga)

(4) Verse! 12 : *Yuktah karmaphalam tyakta santi mapnoti naistikeem!*

Ayuktah kama karena phale sakto nibadyate!

(Karma yoga)

Meaning : Karma Yogi doesn't have any connection with the works that are done by the body, mind intellect and the senses. He doesn't desire the fruits of karmas. He has an intention of getting purification of Atma and gets peace, while doing the works. One, who is not the Karma Yogi, will be caught in the bondages of Karmas, as he is not abstained from getting desires.

(4) Verse! 13 : Sarva karmani manasa sannyaste sukham vase!

Navadvare pure dehinaiva kurvanna karayan!

(Karma Yoga)

Meaning : Yogi lives with comfort by renouncing with the mind. He leaves actions of karmas to the body that has nine orifices and not the doer of actions.

(4) Verse! 14 : Na kartrutvam na karmani lokasya srujati prabhuh!

Na karma phala samyogam swabhavastu pravartate!

(Prakruti)

Meaning : Atma never made men get the karmas, actions and results of that actions and desires. They are accrued by the nature of Prakruti.

Description : We said that dharma of Atma and dharma of Prakruti are different, when we said about Swadharma, and Paradharma. In our body the Paradharma called Prakruti is immersed. The entire is getting on with that nature of Prakruti. Atma sees the incidents that are getting on as a spectator, but, it didn't provide anything.

(4) Verse! 15 : Nadatte kasyachi tpaam na chaiva sukritam vibhuh!

Ajnane navrutam jnanam tena muhyanti jantavah!

(Prakruti)

Meaning : Atma doesn't eliminate anyone's sin or merit. Wisdom is covered with the ignorance. The people are under illusion by the ignorance on the earth.

Description : Whoever practises how much Yoga, only so much karma is burnt. Atma doesn't eliminate karma of anyone. Every one has to eliminate his karma himself only. That is possible only through the method of Yoga. Else, ignorant men think that they are doing many worships, so God may eliminate the sin. Some persons think that God may forgive us by paying salutation in evening, though they have done sin from the morning. Some people say that we are worshipping by expending thousands of rupees for getting profits and for eliminating the sins. Owing to wisdom is covered with the ignorance; numbers of worships are formed, which are made for atonement of sin on the earth. These are under illusion that God may eliminate sin to those who do like that worships. Really, Man is doing these with misapprehension.

(4) Verse! 16 : Jnanena tu tadajnanam yesham nasita matmanah:

Tesha madidtyavad Jnanam prakasayati tatparam!

(Atma Jnanam)

Meaning : Those, whose ignorance is removed by the wisdom, are eliminated from the misapprehensions as their wisdom shines like the Sun.

Description : Those who are under misapprehension think if they worship, sins may be eliminated, but by getting self-knowledge their ignorance is eliminated and the way of elimination of karmas appear to him through the vision of wisdom. Thus far the blindness, which they have, may be eliminated. He knows with the sight of wisdom that for eliminating the sin there is nothing except this way of Yoga and that is also depended on him. Then he tries to walk in the Yoga path.

(4) Verse! 17 : Tadbuddaya stadatmanah stannista statparayanah!

Gachchanya punaravruttim Jnana nirduta kalmashah!

(Brahma yoga)

Meaning : One who has attention to Atma, put his efforts of mind and intellect on Atma for practising Yoga and gets his maladies are burnt in the Jnanagni. Thus he gets liberation without births.

Description : One who has self-knowledge is known the method for elimination of his merits and sins and thinks to practise the Brahma Yoga and grasps that Atma can be attained by putting his mind and

intellect on Atma without going on other attentions, leads to attain Atma. So he practises like that. He destroys his karmas and attains the state of not taking birth. How experiences of one who practises Brahma Yoga is described in the next verse.

(4) Verse! 18 : Vidya vinaya sampanne brahmani gavi hastini!
Suni chaiva svapakecha panditah samadarsinah! (Brahma Yoga)

Meaning : The sight of Pundits is equitable and impartial on either the educated Brahmins or those who have modesty or the Cows or the Elephants or the dogs or the Chandala (An outcaste), who eats the dogs.

Description : In this verse, it is said about a Yogi, who sees equally the three that are exaltation, medium and mean. Among men, Brahmanas are exalted, and an outcaste, who eats meat of dog, is mean. Among the animals, it is said that cow is exalted, the elephant is medium and the dog that is mean. Like this Brahma Yogi can understand Atma that equally exists in every living thing like higher, mean and medium. One who sees Atma in his own body first, can know how it is in other bodies. He, who knows about Atma where it is, how much it is, what it is doing, also knows how Atma exists in his body is also existing in other higher bodies or in mean bodies. He knows that it equally exists not only in every body but also in his body and how much it is in his body is also so much in others body and what it is working in him is also working in others bodies. So, if Brahma Yogi sees any living thing, he sees Atma of that living thing as his Atma.

Some persons said without discriminating the exaltation and the mean by regarding two as equal is the equality. That is external regarding. We can regard the cow like the dog, but we can't regard the cobra like the Earthworm. We can't take up the tiger like the deer. Their Gunas and behavior are different due to nature of Prakruti. So, if we see it as equal mistakenly, they won't live together. So, we have to leave its innate tendencies of Prakruti and see only its innate tendencies of Atma. Let you understand Swa dharma is the same in all, despite how Paradharma exists.

(4) Verse! 19 : Ihaiva tarjitah sargo yesham samye stitam manah!
Nirdosham hi samam brahma tasmadbrahmani te stitah! (Brahma Yoga)

Meaning : One, whose mind is equitable on all living things, crosses the Sea like the mundane life in this life. He gets Atma, which is flawless by thinking that it is equitable in all.

Description : Here we have to think deeply. We can't think that liberation is attainable in the present birth as we have practised Brahma Yoga and we have known Atma by understanding that it is equitable. For getting liberation, karma must be removed. For getting removal of karma, it takes some births. He conquered the mundane life on the earth means his body exists and the Jeeva exists in the body, but during the practice of Yoga he is disconnected from the external body. So, that time he conquered the karma in the world. He attains Atma at that time. But he doesn't attain the Paramatma. If he attains the Paramatma he doesn't get rebirth. One, who attains Atma, appears that he gets worthiness for stopping even the birth. He only attains Atma, so he has to take birth. If karma is emptied in that birth he attains Paramatma that is liberation. It is said in the next verse how the Brahma Yogi exists in the Brahma Yoga.

(4) Verse! 20 : Napra hrushyetkriyam prapya nodvijet prapyachapriyam!
Stira buddi rasamuddo brahma vidbrahmani stitah! (Brahma Yoga)

Meaning : One who knows the Brahman (Atma) leaves his ignorance and puts his intellect on Atma. Though he attains happiness, yet he doesn't please. In the same manner though he gets disliking things yet he doesn't worry.

Fourth Chapter Karma Sanyasa Yoga

Description : During the practice of Brahma Yoga, mind doesn't get any outward matters. It concentrates the entire sight on Atma and grasps either experiences of Atma or its information and reaches the intellect. The intellect grasps the information about Atma through the mind and reaches it to the Jeeva. Jeeva sees the matter, which is seen by the mind through the intellect. The intellect considers the matters with the Gunas, when mind brings the external matters. Now mind brings the matter of Atma, which is not related to the Gunas. So, intellect considers about without any connection of Gunas. The duty of Jeeva is experiencing any matter which has brought by the mind to the intellect. During the practice of Yoga, mind brings only the matter of Atma and not the Prakruti related matters. So Jeeva experiences that matter.

Like this, the intellect, mind and Jeeva have attention to the internal matter like Atma only and don't have any attention to the external matter. Despite he gets external happiness or unhappiness, he is not in a position to grasp it. Therefore, he doesn't have happiness in the contentment and doesn't have distress in the discontentment. When one who practices Yoga firmly, though we keep the gold and gems in front of him yet he doesn't feel happiness.

(4) Verse! 21 : Bahya sparse shva saktatma vindatyatma niyasakam!

Sabrahma yoga yuktatma sukha makshaya masnute!

(Brahma Yoga)

Meaning : One who is not related to the external sound and touch etc and is getting happiness in the inner self is called Brahma Yogi. He gets endless happiness.

Description : The Yogi, who practises Brahma Yoga, gets happiness of Atma. That Yogi only knows experience of Atma. It can't be revealed outside. By attaining the endless Atma, endless happiness is gained. Only one Atma is in the body. Yogi experiences only happiness. Whenever he practises Yoga, he attains the same happiness. There is no difference. The endless happiness means, it is not lifelong, uninterrupted happiness. How much you practise Yoga, so much endless happiness is occurred. When you are in the external world without practising Yoga, that happiness doesn't exist.

(4) Verse! 22 : Yehi samsparsaja bhoga duhka yonaya yevate!

Adyanta vantah Kaunteya nateshu ramate budah!

(Brahma yoga)

Meaning : The comforts of external senses are causing for distress. That are coming and going. Jnanis don't care it and don't enjoy it.

(4) Verse! 23 : Saknoti hya yassodhum prakchareera vimokshanat!

Kamakrodadbhavam vegam sayukta ssa sukhi narah!

(Brahma Yoga)

Meaning : One, who restrains the speed of desire and anger and gets serenity before leaving the body is an ablest person and the knower of Brahma Yoga practitioner. He only gets happiness of Atma.

(4) Verse! 24 : Yo anta sukho anta rarama stada antar jyoti revayah!

Sa yogi brahma nirvanam brahma bhu atodhi gachchati!

(Brahma yoga)

Meaning : One, who gets happiness in the inner, worships Atma in the inner and in whom, Jnanagni is lighting as a flame that person becomes Brahma Yogi and attains the Brahman.

(4) Verse! 25 : Labhante brahma nirvana mrushayah ksheena kalmashah!

Chinna dvidhaya tatmana sarva bhuta hite ratah!

(Brahma Yoga)

Meaning : One who does help all living things, one who decreases his sins and makes the doubts clear is the Brahma Yogi and gets the state of Atma.

(4) Verse! 26 : Kama krodha viyuktanam yateenam yata chetasam!

Abhito brahma nirvanam vartate viditatmanam

(Brahma Yoga)

Meaning : One, who leaves desire and anger and restrains the senses with wisdom is attained the place of Atma on the earth.

(4) Verse! 27 : Sparsan kritva bahirbahyam chakshuschai vantare bhruvoh!

Pranapranow samoukrutva nasabyanta racharinow!

(Brahma Yoga)

(4) Verse! 28 : Yatendriya manobuddir minirmoksha parayanah!

Vigatechcha bhaya krodho yassada mukta yevasah!

(Brahma yoga)

Meaning : Brahma Yogi always experiences Atma, by leaving the external matters of senses like sound etc and keeps the sight of mind on the point between the eye brows. He stops inhalation and exhalation and has restrained senses by leaving the attachment, fear and envy and thinks liberation is his supreme aim.

Description : Mind has sight. It is called the sight of mind. The eyes, tongue and skin also have sight. We have heard the saying “let us see and tell how much salt is in the cookery”. According to the word Tongue has sight of taste. The five senses of perception have the sight. Owing to this sight, the senses see the matters and make the mind see the matters. Then mind makes the intellect grasp it. In the Brahma Yoga by making the five external senses without seeing the matters and that matters should not revealed to the mind by diverting the sight of mind from it, and see inside of head, in between the eyebrows, then nothing appears. This is the matter of Yogi who attained perfection by practising. What exists in the state of nothing is seen by the mind and intellect grasps it.

When the mind ceases to exist in the external matters, the breath in the nostrils gradually lessens and it seems whether it exists or not. In that time, mind sees Atma and reveals to the intellect. Jeeva experiences only through the mind and intellect. Those, who know about that method of Brahma Yoga, always exist in that method and getting experience of Atma. By doing like that, his Sanchita karma burns. Then he qualifies for getting the liberation.

(4) Verse! 29: Boktaram yajna tapasam sarvaloka maheswaram!

Suhrudam sarvabhutanam jnatva mam santi mruchchati!

(Atma)

Meaning : Man can attain peace by knowing me as the receiver of the sacrifices and penance, the supreme lord of all Gunas and benefactor of all living entities.

Description : Atma is the lord of the sacrifices and penance that takes place in the body and the lord of all lokas. Here, we can understand the word lokas as Gunas (dispositions). For example, a Guru asked his disciple “how is loka”, and then the disciple replied “whosoever’s loka in that he exists”. It means every one is in their Gunas. We heard from the elders about three lokas (worlds). We heard that they are above, middle, and nether worlds. We have to know that these three lokas are the three gunas. Likewise, upper loka means Satwa Guna, middle loka means Rajasa Guna and Patala (nether) loka means Tamasa Guna.

We have to know that Atma is the lord of three lokas means lord of the three gunas, which is in the middle. Man can attain peace by knowing Atma that is in the middle of Gunas by leaving the Gunas. The peaceful time without the Gunas in the body is called Santhi.

Fourth Chapter Karma Sanyasa Yoga

Thus far, the chapter Karma sanyasa Yoga is completed. The details of verses in this chapter are given below.

1)	Karma Yoga, Brahma Yoga	=	5
2)	Karma Yoga	=	7
3)	Brahma Yoga	=	13
4)	Prakruti	=	2
5)	Atma	=	1
6)	Atma Jnana	=	1

Total verses	=	29
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The verses, that are changed the meaning and description are = 6 and 18

Fifth Chapter

Atma Samyama Yoga

Sri Bhagavan said :

(5) Verse! 1 : Anasritah karma phalam karyam karma karoti yah!
Sa sanyasi cha yogi cha na niragnir nachakriyah!

(Karma Yoga)

Meaning : One who doesn't take refuge in the fruits of karmas and does the actions is the real ascetic (sanyasi) and the real Yogi. One who doesn't have fire (Jnanagni) and abstain from doing the works is not ascetic.

Description : An ascetic can be called Yogi or a Yogi can be called ascetic. Here we have to understand that ascetic or Yogi has the same meaning. In this chapter Bhagavan said first about sanyasi who he is. In daily life so many people are doing so many works for livelihood. Usually this is called in Telugu language as a proverb "*Crores of works are for food only*". In our life so many works are associated, but all works are not good. Similarly, all works are not bad. If we think for why we are doing the works, which are either good or bad, some remuneration exists like hired laborer is doing the work. Let us think that one hundred rupees as remuneration is coming from doing the work for one day. Likewise, every one work is different and its remuneration is different. The engineer who is planning of road is getting one kind of remuneration and the worker of road is getting another kind of remuneration. We know that everyman is getting some visible results daily.

One fact exists, which is not known to all. That is the invisible result, which is in every work of men. The visible result exists in the form of money and the invisible result exists in the form of karma. We can't say how much karma is gained in the works because of karma doesn't appear. According to the external results that are gained, we can say how much he is rich and how much he is poor. We can't say how much karma he has done according to the resultant of outcome of invisible Karma. As the inflaming fire associates with the visible sticks that are below and with the invisible air that is above, every work associates with the visible results in one side and another side it associates with the invisible results. As rupee coin has heads and tails, like actions have either visible results or invisible results. There is another matter, which is unknown to us. That is while doing the work karma, which is invisible must be eliminated.

If we take remuneration in the form of rupees for the work that is done, it is in the form of both like heads and tails of the coin. If we take the remuneration in the form of grain or any material, it has only one form and has not two forms. Bhagavan revealed about actions that give only visible results, without giving second results and manner of doing actions. First, we have to understand, while doing the work, how the karma attaches. Next, manners of not attaching karma should be known from our body. So, it is easy to understand. If an action takes place, first we can know what the cause for doing that action is. The Sanchita karma of previous births has become Prarabda karma in the present birth and come to experience daily. If an action takes place, the first cause is the Prarabda karma. First, mind gets memory of one matter in accordance with the Prarabda Karma. The intellect immediately grasped that matter and thinks about it with the available Gunas at that time. Gunas are two kinds. So considerations of intellect are also two kinds.

According to one kind of Guna, intellect considers about and indicates to do the work. According to the second kind of Guna, intellect indicates not to do the work. In the same manner one kind of

Guna says that there is gain and good in that work and another Guna says that there is no gain and bad. In the same manner intellect considers so many kinds is its duty. The matter that was thought immediately was grasped by Chittam. Then Chittam decides either to do work or not to do work. Likewise, the work of Chittam is making the decision. Whichever that decision is, Chittam can't decide according to its own will and decides according to one basis. In accordance with the indication of prarabda karma what to be happened at that time is grasped by the Chittam. Then Chittam revealed that matter and manner of execution of that matter to the mind. Immediately mind reaches this matter to the external senses of the body. The organs of body are working in accordance with the direction of the mind. This is a fixed mechanism of body for getting on actions.

For the Prarabda karma, which is coming into the form of actions, the mind, intellect, Chittam and ten external parts of body, total thirteen parts are participating as characters of play. We have understood how the working of body exists, when an action is happened. In this there is no role of Jeeva. Jeeva sees as spectator. When Prarabda karma comes for execution, while the mind, intellect and Chittam are doing their work, Jeeva is also there. So, Jeeva knows that matter. In the body five internal implements like Jeeva, mind, intellect, Chittam and Aham (Ego) are the chief parts. Among it, the mind, intellect, and Chittam are three characters for executing the karma as action. But Jeevatma and Aham do not have any connection in the execution of karma.

Jeevatma experiences comforts and sorrows from actions, which are doing through the body, according to the movements of the mind, intellect and Chittam. Jeeva exists in the body for experiencing pain and pleasure only. For example, at one time if mind reveals a desire for eating the Laddu, a kind of sweet, then intellect considers about that for eating, according to the disposition of desire. Then Chittam makes the decision on the basis of what intellect considers and this matter is carried by the mind to the hands. Then hands make the Laddu eat. Tongue revealed the taste of Laddu to the mind and this taste ultimately revealed to Jeeva through intellect by the mind. Then Jeeva gets experience of taste and becomes happy.

Like this, if one has to take the medicine, he has to experience the bitterness in medicine through the mind. As the mind, intellect and Chittam makes the work do but Jeevatma only experiences the comforts and sorrows. The aim of Prarabda karma is Jeeva has to experience. So in accordance with the Prarabda karma, the working of body is made up. So far, the work of ego is not revealed. Let us see it.

In the actions, the mind, intellect and Chittam works but Jeeva is getting experience. Ego teaches Jeeva that you are the lord of total work and that work is getting on by yourself only. Jeeva grasps the feeling of ego and becomes egoistic, and thinks that he is doing the work. Then, the Agami karma, which has taken birth naturally, reaches to the cycle of karma of Jeeva. Though Jeevatma have to experience the old Prarabda Karma, yet again he gains new Agami Karma. This is manner of karma that accrues daily in common man. In the daily practice of actions the karma takes birth and grows daily. This manner is getting on in Jeevas as mechanical system in the world. It is getting on internally. So, it is not known to every one. No one has the sight on the internal manners, but they have sight only on the external actions. So, karma is only increasing rather than decreasing. Until karma exists, taking births are not averted. So, Jeeva doesn't come out from the cycle of birth and death.

We know how karma is coming. Now let us know how to make the karma without coming. So far, we do not come to the real meaning of the verse. Now we are coming to the said matter in the verse. We have learnt how the actions are getting on in accordance with the karma and what the work of mind, intellect, Chittam and ego are that are in the internal body and why the Jeeva exists by

not working. We knew further the feeling like “ *I am the cause for the execution of actions* “ is brought forth by the ego results in new karma is adding. So we knew that the cause for attaching to the karma is ego. If the work of ego is attaching to the karma, the destroying of karma is also relied on the Ego.

Jeeva blindly hears the words of ego, so karma is attaching. So there is essence of attachment of karma in relation to Jeeva and ego. Really, Jeeva has not any relation with the actions, but he thinks that he is doing the work without ascertaining the words of ego whether it is true or not. He believes blindly the words of ego. If we see why it is happening, Jeeva doesn't have any discriminative vision whether it is true or not. Jeeva, who is blinded with ignorance, depends on the ego. The work of ego is, it denies the existing things and admits which are not existed as existed. So, ego made the matters relate to the Jeeva, which are not related. But Jeeva, who is blinded with the ignorance, depends on ego and believes the words of ego as truth.

The Jeeva, who has vision of wisdom, is not dependent on the ego. He, who is Jeeva, knows with that root cause for the working of actions is karma and actions are done by using gunas through the mind, intellect and Chittam which are inspired by the karma. He knows that as a Jeeva he has to experience actions and doesn't have any connections. Therefore, he threw away the word of ego as untrue. As Oxygen is needed for burning the fire, in the same manner carbon dioxide is needed for extinguishing the fire. Fire burns when oxygen exists. If ego is not working Jnanagni shines brightly. If carbon dioxide exists, fire is extinguished. If ego is working Jnanagni extinguishes. As the oxygen and carbon dioxide are caused for burning and for extinguishing the fire respectively like that for burning and for extinguishing Jnanagni in the body the non-existence of ego and the existence of ego is the caused respectively. When ego exists, Jnanagni extinguishes and not burns the karmas. The Agami karma that occurs reaches to the cycle of karma of Jeeva. When ego ceases, Jnanagni blazes and burns the karmas. Then Agami karma that occurs is burnt in the Jnanagni. The burning and not burning of Agami karma depends on the existence of ego and non-existence of ego respectively.

If the ego doesn't exist for some time, we should not think that it doesn't exist forever. If Jeeva gets death onetime, we can't say that he will not take birth at another place. In the same manner, if ego ceases in one matter, let us not think that it will not be brought forth in another matter. The ego exists until body exists. It frequently does its work. The Jeeva, who has wisdom, again and again doesn't hear its word and made the ego ceases. Whenever ego exists, there Jnanagni doesn't exist, but Agami karma exists. Whenever ego does not exist, there Jnanagni exists, but Agami karma doesn't exist. It must be known that according to the ego, Jnanagni exists. According to Jnanagni, Agami karma exists. When Jnanagni exists, Agami karma is burned. When Jnanagni doesn't exist, agami karma increases.

One, who knows wisdom, and one who knows the working of body, knows that karmas are getting on according to the Prarabda karma and results are coming according to the Prarabda karma, so, he does the work. He does the work without desiring the results and knows that it is decided in advance by the Prarabda karma and the results are not in accordance with his liking and disliking. Like this, without desiring the results, he knows that the cause of all is the Prarabda karma, and the parts of body are working in accordance with that and he himself is the part of body. His work is only experiencing the pleasure and pain. Likewise he knows, and is doing actions, without regarding is called Karma Yogi. In the Karma Yogi, Jnanagni exists and burns the Agami karma as ashes. So, one who has the ashes of karma is called Sanyasi (ascetic). We have been saying the usage frequently such as what the sanyasi have, except the ashes. No one thinks that sanyasi means Karma Yogi, ashes means karma which has burnt. Though the external ashes do not appear, yet it is astonishing to say that he has nothing, except the ashes.

Other than this, an astonishment is “*naniragni*”, “*without having fire*” is said in the previous verse, but it is astonishing by saying like that those who doesn't perform the Yajnas with the external fire. Let you think that though the Jnanagni has vast history, yet it is not at least described. It is compared to the external fire is not appropriate. It is said in the verses that the real Sanyasi or real Yogi do actions without desire for the result of karmas. Its meaning is the real Yogi knows the working of the body, and the sole cause for all actions is the prarabda karma and the results are on its decision. In the same manner, one who doesn't have fire and one who abstains from doing works is not Sanyasi or Yogi. Its meaning is he doesn't have Jnanagni and abstains from doing the work with fear that karma may come.

In the above verse “*One who thinks to do actions without desire for the results is the Real Sanyasi or the Real Yogi. One who doesn't have fire and not doing the work is not Sanyasi or Yogi*”. This matter is given in the next verse.

(5) Verse! 2 : *Yam sanyasa miti prahuryogam tam viddi Pandavah!
Nahya sanyasta sankalpo yogi bhavati kaschana!* (Karma yoga, Brahma yoga)

Meaning : Let you know, what the Jnanis call the Sanyasam (renunciation) that is Karma Yoga. If man becomes intention less, Yoga can be attained.

Description : While doing the work, one who renounces the karma is called real sanyasi (ascetic). The renunciation of real sanyasi is inside of the body, but it doesn't appear externally. Real sanyasi doesn't need for proclaiming himself as an ascetic. One who has fire (Jnanagni) and burns the karmas inside of his body by renouncing the mundane matters is said as Karma Yogi. In epic age, the king Janaka practised the karma Yoga and got liberation. They were real sanyasis as they didn't have any external signs for recognition. They ruled the kingdom, did all works and practised Yoga. This is called karma Yoga.

Brahma Yoga is another one. It appears outwardly. In the Brahma Yoga all external practices are stopped. Brahma Yogi sits in a place by stopping his actions, so he can be recognized easily. In the Brahma Yoga, mind ceases its intentions. As mind doesn't have intentions and ambiguity, Gunas are not useful. If the Intellect and Chittam doesn't work, his body doesn't move. One, who doesn't move either the body or his intention, directly sees Atma by the mind. Brahma Yogi sees Atma by leaving the external sight on the world. For getting darsan of Atma, he has to leave all his intentions. So, it is said in the above verse “*one who renounces all intentions*” is called Brahma Yogi. In this verse, Karma Yoga and Brahma Yoga are said briefly.

(5) Verse! 3 : *Aruruksho rmune ryogam karma karana muchyate!
Yogarudasya tasyaiva samah karana muchyate!* (Karma Yoga, Brahma Yoga)

Meaning : The cause for practising Yoga is Karma. The cause for Yogi is destruction of karma.

Description : For man, what is the reason for practising the Yoga, and what is the reason to do Yoga? We need answers to those two questions. Every work has a cause. In the same manner the practice of Yoga has a reason. Yoga also has a reason. In this verse, it is said that the cause for practice of Yoga is the karma. Karma exists, so you have to learn the Yoga. If Yoga exists, karma is burned. So for removing the karma one has to practise the Yoga. It is said in the verse that for doing the Yoga, chief reason is the cessation of karmas. We must burn the karmas, so we have to practise the Yoga. Whenever karma is burning in the body, Yoga is getting on. So the reason of Yoga is destroying the karmas.

Fifth Chapter Atma Samyama Yoga

In this verse, the noticeable information is said about Yoga and Yoga practices, which are different. Those who practise Yoga are not the Yogis. Yogis are not the practitioners of Yoga. Here, there is possibility of understanding mistakenly. So, it can be said that practice and Yoga are different and each one has its own reasons. This matter is related to two Yogas. In the other commentaries of Bhagavad-Gita, the meaning of this verse is differently said. Let you grasp what is the right.

(5) Verse! 4: Yada hi chendriyadeshu nakarma svanushajjate!

Sarva sankalpa sanyasi yogarudasta dochyate!

(Brahma Yoga)

Meaning : In the matter of senses and in its work, when detachment is formed to one, he is called Yogi, and man of renunciation of all intentions.

Description : In the body, each part has its own work. The body is divided into 25 parts, according to their separate works. Among it, 10 parts are external. In these, the five senses of perception are important. Among the actions of senses, eye sees, ear hears, nose grasps the smell, tongue grasps the taste and skin grasps the touch. These are revealing their actions to the mind. These five are connected with the mind. The work of mind is revealing the matter to the intellect that is revealed by the five senses of perception and keeps that matter as remembrance. Its one work is remembrance of past incidents and its second work is revealing the present matter of senses to the intellect. Mind continuously works any work between its two works when man wake up from the sleep. The two works of mind are stopped in the sleep.

In the waking state, the two works of mind are stopped by one's own effort is called Brahma Yoga. In this effort, we can easily stop the senses of perception and make the matters without reaching the mind. For example, if the function of mind like reaching the matters of vision of eye to the inside is stopped by shutting the eyes, then the object of eye that is vision of matter doesn't reach inside. In the same manner, mind doesn't receive the matter of ear by sitting in sound proof room. Tongue can't be known the taste by keeping away anything to the mouth. Mind doesn't know the touch of skin by nothing is crawled up on the skin. Similarly, if we are in the place of devoid of any smell, mind does not have one kind of work. The practitioner of Brahma Yoga is sitting in the purified place by disconnecting the matters of senses of perception and makes the mind without work. Yet, the mind starts to remember the second work of remembrance of past matters of senses of perception, and remembers the matters that are seen and heard. The stopping of second work of mind is called Brahma Yoga. If mind is working it is not the Brahma Yoga.

If we temporary eliminate the matters of senses to the mind, but mind remembers always the matter of senses of past, so it is very difficult to accomplish Brahma Yoga. With so much practice, mind is stopped to remember the matters. Then, Brahma Yoga can be accomplished. Brahma Yoga can be accomplished by doing not to reach the matters of senses to the mind, and by averting to remember the matter of senses of the mind. So, in the above verse it is said that one who eliminates the matters of senses to the mind is called an ascetic, who renounces all intentions and the Yogi.

(5) Verse! 5 : Uddare datmana atmanam na atmanam avasadayet!

Atmaiva hyatmano bandu ratmaiva ripuratmanah! (Paramatma, Atma, Jeevatma)

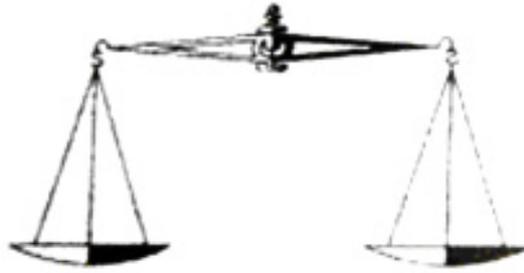
Meaning : Atma is getting high state by Atma and Atma is getting low state by Atma. So Atma exists as either relative or enemy to Atma.

Description : In this verse two Atmas are there. If the details of Atmas are not understood, the meaning of this verse is misunderstood. So we have said that first grasp which verse is said to which Atma. Here some commentators bring the mind which is not related to this verse. In this verse, even

single word is not related to the mind. This is alone the matter of Atmas. In this verse it is said that one Atma is getting high state by one Atma and one Atma is getting low state by one Atma. One Atma is the relative to the other Atma and one Atma is the enemy to the other Atma.

Here there is scope for two questions. One is which Atma gets high position by which Atma? Similarly which Atma sends which Atma to lower state? Second is which Atma is the relative to which Atma? Which is the enemy to which Atma? Among these questions the matter like why Atma is related to another Atma and why it is the enemy is said in the sixth verse.

We learnt about details of three Atmas that are in our body. Among the three Atmas who is enemy to whom? Who is friend to whom? It is the important question. After knowing who is related to whom, it can be easily understood why they are related. Among the three Atmas, first is Jeevatma, second is Atma, and third is Paramatma. We compare these three Atmas to the instrument of weighing that is the pair of scales. Let us think Jeevatma is a scale pan that is hanging down one side of the pair of scales. In the same manner Paramatma is a scale pan that is hanging down another side of the pair of scales. Let us think that the base like the cross bar between the pair of scales is Atma. Let you observe the picture.



As in the balance, the base exists at the same distance from the scale pans, in the same manner Atma, which is between Jeevatma and Paramatma, exists at equal distance from the two that are Jeevatma and Paramatma and it is impartial like a base of pair of scales. According to this, the second Atma is equally away from Jeevatma and Paramatma and exists as neither friend nor enemy. Apart from Atma, remaining are Jeevatma and Paramatma. There is possibility that these two may convert to friends or enemies. According to this, Jeevatma gets either high state or low state by Paramatma. It is known that Jeevatma which is got high state is the relative to Paramatma and Jeevatma which is got lower state is the enemy to Paramatma. Let us see in the next verse how Jeevatma is enemy or friend.

(5) Verse! 6 : Banduratma atmana stasya yenatmaiva atmana jitah!

Anatmanastu satrutve varte ta atmaiva satruvat! (Paramatma, Atma, Jeevatma)

Meaning : Atma is a relative to one who knows Atma. In the same manner, Atma is an enemy to one who doesn't know Atma.

Description : Man who is Jeevatma practises Brahma Yoga and knows Atma, becomes relative to Paramatma. In the same manner, one who does not know the procedures of Yoga doesn't know Atma and becomes enemy to the Paramatma. In this verse "*Atmana Jitah*" is used. The meaning of that word is conquering the Atma. Some persons may ask us "you have told either in the meaning or in the description that one who knows Atma, but not conquer the Atma". Really no one conquers Atma as it is bigger than him and it is God. If Jeevatma conquers Atma means man conquers the God.

Here it is proper to say that he knows Atma. For knowing Atma, the practice called a big struggle exists.

For example, let us think a king was in the fort. He kept his soldiers around the fort for patrolling. The enemy didn't enter the fort as the king made strict security by giving sufficient food to the soldiers. If enemy whenever invaded for conquering the soldiers, they might reach the king and conquer the king. The king didn't fight, but only soldiers fought. Though the enemies win, yet they conquered only the soldiers in war and not the king. At last, they didn't need for fighting with the king. If the soldiers of enemy took the fort in their control, it means the enemy king conquered the king and his kingdom. In the same manner our body is like a fort. In that king is Atma. Let us think, except Jeeva, the remaining external senses and internal senses are soldiers. Mind is the commander of soldiers. Jeeva is equal to the enemy king. If Jeevatma conquers the commander called mind, and the senses called the soldiers, he can see the king called Atma, who is in the fort.

By conquering the mind and the senses, Jeeva sees Atma, so it is said in the verse "*Atmana Jitah*". That is not easy. In the body like the fort, if Jeeva who is king of enemies wants to see Atma who is king, then the mind who is the commander, the soldiers like the senses, which are moving by the power of Atma, make so many obstacles. So Jeeva has to fight for many years with the soldiers and with the commander, at last if the soldiers are defeated, Jeeva conquers the king. If the Jeeva is defeated by the commander, he doesn't see the king.

Another example is if a feudatory king under the control of Emperor invades another feudatory king, who is under another Emperor, then the Emperor extols him. If the feudatory king doesn't fight with another feudatory king by agreeing with him or if he is defeated by him the Emperor may be angry with him. Let us think Paramatma is as emperor and Jeevatma is as feudatory king. Atma is also another feudatory king. If the feudatory king like Jeevatma invades another feudatory king like Atma, the Emperor Paramatma will be happy. Else, Jeevatma, who is the feudatory king, doesn't fight with the soldiers of another feudatory king like Atma and if they mingle each other, then Jeeva is also equal to enemy.

(5) Verse! 7 : *Jitatmanah prasantasya paramatma samahitah!*

Seetoshna sukha dukheshu tatha manava manayoh!

(Brahma Yoga)

Meaning : One, who knows Atma is getting peace at the Paramatma. He is equitable at the cold and heat, pleasure and pain, and honour and dishonour.

Description : Jeeva, who conquered the dependents of Atma by getting darsan of Atma doesn't have any enmity between him and Paramatma as he has peace. He is equitable at the cold and heat, comfort and peace, honour and dishonour. Here the distinguished noticeable information exists. This verse is belonged to the Brahma Yoga. We do not think that Yogi is not equitable at pleasure and pain, when he is in awakening state. He is equitable at pleasure and pain, when he is in the Yoga state. When, one engrosses in the Brahma Yoga by shutting his eyes and sits in solitary, sound less and peaceful place, though the beautiful picture that gives happiness is brought in front of him or one brings the dead body of his relative for distressing him, yet he doesn't have any attention to the outward matters, and both pleasure and pain are equal to him. One, who has equality at honour and dishonour, cold and heat, means one, who is engrossed in the Brahma Yoga and doesn't have any external attention. If the mind doesn't work, the external matters like pleasure and pain doesn't reach the Jeeva.

If the matter of this verse is not understood like this, and by saying that Yogi, who is in the waking state, has equality at the pleasure and pain and Jeeva, who is in the body of Yogi, doesn't

have any differentiation at experience of pleasure and pain, then the doctrine of Karma will be turned upside down. Even the Bhagavad-Gita, which reveals the Dharmas, loses its meaning. So, it should be understood that this matter is happened when one engrosses in the Brahma Yoga. In the remaining times Jeeva of either Brahma Yogi or Karma Yogi has to experience the pleasure and pain and Jeeva has to know the differences of that. In this verse it is said “*Jitatmanah*”. Let us know the period when Jeeva experiences Atma, it is said as *Jitatmanah*. In the Brahma Yoga, when the mind is engrossed in Atma, mind reveals the matter of Atma to Jeeva through the intellect and the external matters are not known. It is revealed in the next verse.

(5) Verse! 8 : *Jnana vijnana truptatma kootasto vijitendriyah!*
Yukta ityuchyate Yogi Samalostasma kanchanah! (Brahma Yoga)

(5) Verse! 9 : *Suhrunmitrar yudaseena madyasta dveshaya bandushu!*
Sadushva picha papeshu samabuddi rvisishyate (Brahma yoga)

Meaning : One , who contents with the wisdom, and engrosses in the bliss of Atma, one who conquers the senses, one who associates with the Brahma Yoga and doesn't have any difference of attention to the mud, stone and gold and one, who has equality on the enemies , relatives , friends and all others is the Yogi.

Description : The practice of Brahma Yoga is the practice of self-knowledge. In the Brahma Yoga, the chief work is the conquering the mind. Brahma Yoga is formed at last when conquering of mind is accomplished with much effort for long time. The difficulties in the conquering of mind are the elimination of attentions to the senses of past and present period and in making the mind without remembering. If the mind doesn't have attention to the external senses, starts to reveal about Atma. In the same manner, revealing about Atma is the Brahma Yoga. In the practice of Brahma Yoga, the attention to the external body doesn't exist. Though we keep the mud or stone or gold in front of him, yet he doesn't attract to it. The Brahma Yogi treats the mud, stone and gold as the same. In the same manner, if the enemy or friend, sinner or pious man comes in front of him, he treats them as equal. He doesn't love nor hate. He exists like this way in the external, but internally how he exists is described in the next verse.

(5) Verse! 10 : *Yogi yumjeeta satata matmanam rahasi stitah!*
Yekaki yata chittatma nirasi aparigraha! (Brahma Yoga)

Meaning : The Yogi is united always to Atma and in secret place. He exists as solitary and leaves all desires. He doesn't grasp anything and doesn't have control of Chittam.

Description : So many people have understood these verses with external meaning. Here, people have been saying about the meaning of secret is the caves in the hill and solitary means the place where no one exists. I am saying not to take the external meanings. Here, the internal state of Brahma Yoga is described. Brahma Yogi always unites to the experience of Atma. The Jeevatma in the body of Brahma Yogi experiences the attributions of Atma in the secret place that is not known to the people, which is in the head. *The secret place is in the middle of eyebrows in the head and in the above of uvula.* What others are not known is the secret. Though the address of that place is described somewhat, yet it can't be traced so, it is secret. Despite we said the detail of the location as it exists between the eyebrows and above of uvula, yet no one is able to see the place, where Jeeva unites to Paramatma. So, it can be called secret place. It is described in the verse that Brahma Yogi exists with Atma in the secret place.

Besides, the word *Yekaki* means he who exists as solitary. In the body, Atma and Jeevatma exist as twin birds. These are not appearing externally. So, they are compared to the darkness. In the

darkness nothing appears. So, they are compared to black crows. In the body like a tree, Jeevatma and Atma exist in the top branch of the tree. If they unite, it becomes one. In the engrossment of Brahma Yoga, if Jeevatma and Atma unite and becomes one Atma, at that time we call him solitary man. So, Brahma Yogi who unites to Atma is called solitary man. During the practice of Brahma Yoga, the Jeevatma who is in the secret place leaves all the matters, which are connected in the previous period and remains as one and experiences Atma. Mind enters the oneness from so many thoughts and made the Jeeva beyond the one. The intellect stands as one because mind doesn't give any matters of Gunas. Chittam stands as one, as it doesn't have any work for deciding the matters, which are grasped from the intellect.

In this way, first mind becomes one from so many. According to the mind intellect becomes one from so many. According to the intellect, Chittam becomes one, and at last Jeeva becomes one. Mind, intellect and Chittam are interrelated like wheels in the machine. If a wheel moves in the machine, the adjoining wheels will also moved, in the same manner if one moves among the mind, intellect and Chittam, remaining also moves. If Chittam stands without receiving any matter, it means remaining mind and intellect also stands. So, experiences of Jeeva, which are coming from the mind, intellect and Chittam, are stopped. Bhagavan said about Jeeva, who attains Brahma Yoga is in the secret place as solitary man. Those, who wants that state should be practised what, is described in the next verse.

(5) Verse! 11 : Suchou dese pratistapya stira manasa matmanah!

Natyu chritam natineechem chelagina kusottaram!

(Brahma Yoga)

Meaning : The practitioner of Yoga has to make a fixed seat in the even surface like purified place by spreading the sacred grass on the ground, and over the grass the animal skin and cloth must be spread respectively and be seated.

Description : We have understood for the practice of Brahma Yoga that one has to arrange the seat in the purified and even place. Some are getting suspicion why the sacred grass, skin and cloth are used. Now let us know what need of this is. First, we explore about the sacred grass, as it has a big story. We don't know whether it is true or not. So let us know what we know the matter, by leaving that story. The sacred grass is belonged to the grass species and is sharp. As the sacred grass is being sharp and soft, the insects and ants don't crawl on the seat. In the practice of Yoga, even the ants can't crawl on the seat, so sacred grass must be spread over the ground for the seat. During the practice of Yoga, if ants are crawled over the body the steadfast of Yoga can be broken down. So the practitioner of Yoga has to use the sacred grass for not getting obstructions. The deer skin has to spread over the sacred grass for not touching the body of practitioner of Yoga.

The distinguished importance of the skin for the seat is! The body of every living thing is divided into two parts from top to bottom such as right and left. In the body eye exists in the right and left. The ear exists in the right and left. In the same manner, if an organ exists in one side, the same organ exists at opposite direction. The nose that appears as one is two parts. In the nose, right and left side there are two orifices. In the end of nose, the division of two nerves appears clearly. One line exists in the middle of the body indicating like an arrow from upper lip to downwards. In the centre of the two testicles one division of thread like line can be seen. In the inside of the body, the structure of two organs exists as right and left. This system exists in not only men, but also in the animals and trees. Even in the leaves of trees, the two parts division exists in the middle of every leaf. Like this, the bodies of living things are divided into two parts. The reason for this division is the karma.

As karma is divided into two parts like merit and sin, so, the body has taken birth as two parts. The nine planets that are ruling the karma is divided into two parts. One part is in the Jupiter side and another part is in the Saturn side. So, karma exists as two parts. The planets, which rule the karma exists as two parts and the body that experiences the transit of planets exists as two parts. The time also exists as two parts. By leaving the shadowy planets, which are Rahu (ascending node) and Ketu (descending node), remaining seven planets are allotted to seven days. These planets exist in the names of days as Sunday, Monday etc in the world. Each planet is the lord of each day. These nine planets are divided into two and exist as the lords of the daytime of each day. In the duration of twelve hours of daytime, ten and half hour of that day is allotted to one planet, and one and half hour is allotted to Rahu and Ketu. The time of Rahu and Ketu being exist every day, in accordance with one and half hour time per day for one week is ten and half hour, is equal to other planets which take time for ruling every day. In the same manner, the planets divided the time for ruling.

In the division of time and in the division of body, the Yogi, who practises Brahma Yoga, Jnanagni reaches him from either right side or left side, in accordance with the days that are ruled by the planets. Among the seven planets, the Sun, Mars and Jupiter are at the side of Jupiter, and the Venus, mercury and Saturn are at the side of Saturn. Moon changes to the Jupiter side in the bright fort night and in the dark fort night, it changes to the Saturn side. In the bright fortnight of 15 days, during the practice of Yoga, in the Sunday, Monday, Tuesday, and Thursday Jnanagni enters the right side of the body, according to the authority of planets. In the dark fort night, Wednesday, Friday and Saturday, Jnanagni enters the left side of the body.

According to this, in the previous days Yogis used the Yoga danda (a staff used for supporting the fore arm, during the practice of Yoga). The Yoga danda is used against the direction of Jnanagni that enters the body. The Yogis were used the skin spread seat, besides Yoga danda. Now let us know the skin spread seat. During the time of Brahma Yoga practice, in the body of Brahma Yogi, the power of Paramatma, which spreads over as atoms in the universe, has changed to Jnanagni, and enters the body of Yogi from either the right side or left side in accordance with the days. In the same manner, Jnanagni enters the body from one side along with the Brahma nadi. From anus to head, in the middle of the body, a big nerve called Brahma nadi is in the spine. Along with the Brahma nadi, the six nerve centers are there corresponding to the middle of the eye brows, neck, heart, novel, sex organ and anus, as the six nerve centers. At the top of head, brain exists as the seventh nerve centre. Jnanagni enters the below six nerves centers. Jnanagni that enters the nerve centers crawls up into the seventh nerve centre and stands there. There, it burns the Sanchita karma, which is in the subtle form. The lighting of fire was shown as the lighting (aura) behind the head of Demygods in the portraits.

The half of Jnanagni, which enters the Yogis through three nerves centers, by the gravity of earth, is dragged into the earth. So, Yogi loses 50 % Jnanagni, during his practice. For averting the loss, elders used the skin in their seats. As rubber resists the electricity, the skin resists the Jnanagni. As how electricity doesn't cross over the rubber, the Jnanagni doesn't cross over the skin. So, Yogi uses the skin, in his seat for averting the loss of power from three nerves centers. By using the skin in the seat, the complete power of Jnanagni reaches the head.

So many elders, who knew that Jnanagni enters the body, during their practice, used so many kinds of skins as their seat. According to this, skin of any other living thing other than body of Yogi resists the Jnanagni. So many evidences are there as the skin has same ability as resistant of Jnanagni; despite it belongs to living or dead. For example, the lord Siva wore the skin of elephant, deer skin or tiger skin as it was seen in the portraits. The Yohan, the preceptor of Lord Jesus wore the Camel skin. The lord Vishnu used the skin of serpent for practising Yoga on the serpent, Adi Seshu.

The lord Siva sat on the Ox and the remaining demy-gods sat on the animals, which are their vehicles, during their Yoga Practice. Some saints had taken the skin as the mat along with them, when they were travelling. According to the history, the matter is known that any skin must be used for practising Yoga.

In this verse, it is told that skin must be used. But, it can't be said that such a skin is used. Some persons say that the skin of deer which is soft animal is good than the tiger skin because of that is cruel animal. Like that principles are not useful for the practitioners. So, for practising Yoga, any skin can be used. The cloth should be used over the skin. The cotton cloth should be spread over the skin for averting the uneasiness like pressing or piercing of the hairs of skin. Like this, the practitioner has to make the seat, and afterwards what he has to do is given in the next verse.

(5) Verse! 12: *Tatra yekagram manah kritvayata chittendriya kriyah!*

Upavi svasane yumjadyoga matma visuddaye!

(Brahma Yoga)

Meaning : You should make the seat for sitting and concentrate the mind on the beyond of one by suppressing the work of the senses including Chittam and have to practice Brahma Yoga for attaining Atma.

Description : According to what mentioned in the previous verse is , the aspirant should be seated on the even place by spreading the sacred grass, skin and cloth respectively on the seat and by concentrating the mind on beyond of one , then the working of actions of senses including intellect and Chittam stops. By doing like this, he has to practise Yoga for attainment of Atma. Here, by concentrating the mind on the beyond one, all actions of external senses to inward senses such as Chittam are stopped. So, concentration of mind is the important. How it is accomplished and what the methods are can be seen here.

The second work of mine is the remembrance of the matters of external senses. Mind always remembers so many matters from morning to evening. Those, who are practising, during the practice of Yoga, their mind fetch more remembrances. It remembers not only the matters that are seen by the eye, but it remembers unseen visions also. It brings the vision of unseen forests, unseen animals, and unseen men. As the practitioner of Yoga is getting the remembrance of either unseen or seen and heard or not heard matters one by one continuously, results in obstruction of Yoga practice. At one time, if a remembrance starts in the mind and stands either one minute or half minute or some minutes and after leaving that remembrance, immediately another remembrance occurs. In the same manner mind moves in so many matters.

Yeka means one. Aneka means not one, so it may be so many. Yekagra means that is above to one. After one, two and three are in an order. The above of one is nothing, so it is zero. *Yekagrata* means the above of one that is zero. In this verse, it is mentioned that make the mind as Yekagra, so they said *Yekagram manah*. By making concentration of mind into the zero state without any intention, there is no matter for thinking. The Chittam also doesn't have any matter, so its work is stopped. In that time, Yogi has to try to attain Atma. How the Brahma Yoga practitioner exists is described in the following verse.

(5) Verse! 13 : *Samamkaya sirogreevam dharaya nnachalam stirah!*

Samprekshya nasikagram svam disascha annvalokayan!

(Brahma Yoga)

Meaning : The body, head and neck should be kept straight, immovable and his sight should put in the starting point of nose that is the point between the eye brows, without seeing any directions.

Description : One has to sit as his back of the body, neck and head should be straight and have to

practise the Yoga. If the back of the body, neck and head bends then the spinal cord also bends. Because of this Jnanagni, which enters the six nerves centers doesn't flow in the Brahma nadi and get obstructions. The power, which has to enter the Brahma nadi doesn't reach the head by the obstructions. The power that reaches in an hour, now takes one and half hour. If the spinal cord exists straightly, Jnanagni easily reaches into the seventh nerves centre. So, the back of the body, head and neck should be straight after being seated for practising Yoga.

The proper posture is the Lotus posture for not bending the spinal cord. Those, who practise by sitting in the lotus posture, have to put his sight on the inside of the point between the eyebrows. In the same manner, by concentrating the mind, it doesn't go to the other matters. Man who has the sight on the centre of the head without putting the sight on the other matters is described in the next verse.

(5) Verse! 14 : Prasantatma vigatabhee brahmachari vratestitah!
Manassamyama machchitto yukta aseeta matparah! (Brahma Yoga)

Meaning : One has to sit with the peacefulness, takes the vow of celibacy, fearless, put his Chittam on Atma and have to suppress the mind.

Description : Peaceful means there is no working of any disposition. One, who gets peace, doesn't fear. His vow is practising for Brahmam. As his mind is suppressed, results in, it doesn't remember any matter, so Chittam is also ceased. In the same manner, one who attains Brahma Yoga, experiences Atma through the mind.

(5) Verse! 15 : Yumjannevam sada atmanam yogi niyata manasah!
Santim nirvana paramam matsam sta madigachchati! (Brahma Yoga)

Meaning : Yogi always regulates the mind and attains the peace called liberation, which is bestowed by me.

Description : Brahma Yogi is either always or frequently regulates the mind and experiencing the Atma. After completion of karmas he leaves body and gets the liberation. He doesn't get rebirth. He unites to the Paramatma and gets eternal peace.

(5) Verse! 16 : Natyasnatatu yogo astina chaikanta manasnatah!
achati svapnaseelasya jagrato naivacha Arjuna! (Brahma Yoga)

Meaning : One who eats too much, or fasting without food, sleeps too much or doesn't sleep enough, can't practise the Brahma Yoga.

(5) Verse! 17 : Yuktahara viharasya yukta chestasya karmasu!
Yukta svapnava bodasya yogo bhavati dukkah! (Brahma Yoga)

Meaning : He, who is temperate in his habits like eating, working, sleeping and waking state attains Brahma Yoga and can't get any distress.

(5) Verse! 18 : Yada viniyatam chitta matmanyeva avatistate!
Nispruhah sarvakamebhyo yukta itityutate tada! (Brahma Yoga)

Meaning : When one regulates the Chittam and stands in Atma, he doesn't have any attention to all desires. He has attention only to Atma, and attains Yoga.

(5) Verse! 19 : *Yadha deepo nivatasto nemgate sopama spruta!*

Yogino yata chittasya yumjato yoga matmanah!

(Brahma yoga)

Meaning : If Jeeva regulates the Chittam and unites to Yoga, he remains steady as a lamp in windless place by not wavering and shines.

Description : Among the mind, intellect and Chittam, if anything is stopped to work, remaining are also stopped to work. He, who has regulated Chittam, is the person who has regulated mind. In this verse, it is mentioned about the Yogi, who has stopped the Chittam. If mind have any intentions and ambiguity, the intellect and Chittam have also work. If mind doesn't have work, remaining two do not have work.

Commonly, Jeevatma, who is in the body is getting experiences of the external matters like honour or dishonour, pleasure or pain, and cool or heat that are revealed by the mind. As the lamp flutters by all sides of wind, Jeevatma is also in distress by attacking of the matters of pleasure and pain. By attaining the Brahma Yoga, without getting any matters through the mind, Jeeva exists in the body with peace as the lamp shines without wavering in the windless place. How the Brahma Yogi exists is!

(5) Verse! 20 : *Yatro paramate Chittam niruddam yoga sevaya!*

Yatra chaiva atmana atmanam pasyannatmani tushyati!

(Brahma Yoga)

Meaning : When the Chittam doesn't work by the practise of Yoga, Jeevatma experiences the bliss of Atma by seeing Atma.

Description : By practising Brahma Yoga all actions of body are stopped. Mind has responsibility to reach anything to the intellect and ultimately it reaches to the Chittam and to the Jeeva respectively in the remaining time except in the sleep. The period of man's life exists as four parts. That is 1) sleep. 2) Wake up. 3) Dream. 4) Yoga. In the sleep mind doesn't work. In an awakening state mind and senses are working. In the dream state, except the external senses of actions, the senses of perception and the internal 14 parts are working. In the Brahma Yoga, though the parts of body are stopped, yet the mind, intellect, Chittam and Jeeva have awareness. Mind leaves the external matters and reveals only the internal matters. Mind doesn't have any matter, except Atma. So, mind reveals only the matter of Atma to the Jeeva, intellect and Chittam. Then, Jeevatma sees Atma by his mind. If the mind doesn't exist, Jeevatma can't see Atma directly. Let us understand that Jeevatma sees Atma with the vision of the mind. In the Yoga, Jeevatma is getting experiences of Atma through the intellect that is obtained by the mind. In that time Jeevatma is getting experience of Atma and its bliss.

(5) Verse! 21 : *Sukha matyanti kam yattarbuddi grahya mateendriyam!*

Vetti yatra na chaiva yam stitaschalati tatvatah!

(Brahma Yoga)

Meaning : The boundless Joy is beyond the senses. The intellect only grasps it. Those, who grasped that Joy, won't move and get stability.

Description : In the period of practice of Brahma Yoga, the joy of Atma that is given to Jeeva by Atma is not grasped by the external senses. The pleasure of Atma is not the pleasures of visible things, which appear to the eye. Any pleasure that is given by eyes is not equal to that pleasure. It is beyond the pleasures of eyes, ear and tongue. So, the senses of perception reveal only the matters of knowledge and in its pleasure. The intellect, which is greater than the senses of perception, can grasp the pleasures of Atma through the mind, and knows the essence extensively. As intellect grasps the pleasure of Atma and reveals to Jeeva resulting in Jeeva wants to get that pleasure constantly.

Fifth Chapter Atma Samyama Yoga

Previously, Jeeva has not got like that experience of pleasure through the senses, so he thinks that it is the highest experience.

(5) Verse! 22 : Yam labdya chaparam labham manyate nadhicam tatah!
Yasmin stito na duhkkena gurunapi vichalyate! (Brahma Yoga)

(5) Verse! 23 : Tam vidya duhkha samyoga viyogam yoga samgnitam!
Sa nischayena yoktavayo yogo anirvinna chetasa! (Brahma Yoga)

Meaning : Among the attained, which are appearing as being greater profits than any other despite he is grief-stricken, yet he is not moved or by what reason he doesn't get distress know that state is the Brahma Yoga. One who knows the essence of Yoga can practise Brahma Yoga without distress.

Description : If we compare the pleasures, which reaches Jeeva, any pleasure doesn't appear as being greater than pleasure of Atma. In the period of practice of Brahma Yoga, though the incident that gives great distress occurs, yet it doesn't worry him. In this Yoga, there is no word exists like uniting to the distress. As this Yoga exists, there is no chance for the distress and only gets bliss, which is not described in the words. One who knows this matter doesn't have agony of mind and practises this Yoga.

(5) Verse! 24 : Sankalpa prabhava nkamam styaktva sarvanaseshatah!
Manasaivendriya gramam viniyama samantah! (Brahma Yogam)

(5) Verse! 25 : Sanais sanai rupame buddya dhruti grihitaya!
Atma samstam manah kritva nakinchi dapi chintayet! (Brahma Yoga)

Meaning : One has to keep the mind on the Atma, by eliminating the dispositions like desire etc, which are occurred by the intentions of mind, restraining the mind from the senses and have to divert the mind from the matters little by little by intellect of braveness.

Description : We are said that mind's one work is raising the matters of Gunas by thinking, and another work is revealing the matters of senses. One has to divert the mind from the matters of senses and the intentions fearlessly. The nature of mind is always wavering. As the mind is more wavering, so he has to try to avert from the matters by advising the mind frequently. The elimination of intentions of mind that is the second work of mind is the difficult task.

(5) Verse! 26 : Yato yato nischarati manas chanchala mastiram!
Tatastato niyamaita datmanyeva vasam nayet! (Brahma Yoga)

Meaning : One has to make the mind bring under control of Atma as it is more wavering, unstable and is running towards those matters by restraining and diverting the mind from that matter.

Description : Mind is more wavering and firm also. It thinks even mean matters. The greatest Yogi and Jnani Vemana told us a poem about describing the mind.

*One who eats the dog is the Guru linga Janga
One who eats the Pig is the distinguished Yogi
One who eats the elephant is the good Jnani
Viswada abhirama vinura Vema!*

In our body, mind wavers like the dog. As the dog doesn't stay even at least for a minute by moving house to house, the mind also moves in the matters. He, who conquers the mind that wavers like the dog, is equal to Guru. In the above poem, it is mentioned that he who eats the dog is Guru Linga Janga means Guru who conquered the mind. Mind is not only wavering, but also goes on

the mean matters. So it is compared to the pig. One, who conquered the mind is a distinguished Yogi, and is described as he, who eats the pig is a distinguished Yogi.

Mind wavers and it is not only mean but also firm. It can't yield to those, who try to conquer. How we try to conquer the mind with much strength, it goes as it has more strength. Mind has strength and is compared to the elephant as it is easily dragging us without standing to the efforts like the tethers. In the same manner, he who conquers the energetic mind is a good Jnani and is called the eater of Elephant. Here, mind is wavering, mean and energetic, so it is compared to the dog, pig, and Elephant respectively. For conquering it, eat those by eliminating its existence.

Mind has so many matters of senses and intentions as food. For keeping the mind to confine to one place without wavering, it should be weakened and make the mind without intentions. The Yoga aspirant can't be embarrassed from the matters of senses of present time, as he made the matters not embarrassing him before he sits for practising. The difficulties are the intentions of mind and its memories. The aspirant can't get the intentions at a stretch. Intentions of mind are coming one by one. The aspirant tries to make the mind without intentions and warns the mind by the intellect.

In the same manner if we strive, mind can be stopped for some seconds and again it starts to think. If we struggle with the mind for some time, then some effect may come. If the speed of mind reduces, the intentions of mind don't come at once. After a memory, if we eliminate the matter with our own effort, at once another memory doesn't come. In the intervening period, the state Niramaya (the state of without uniting to anything) is formed. This is called Nirvikalpa Samadhi. It means the state of Samadhi where there are no intentions to the mind. If we increase this state by the practice for some time and practice for an hour, the intention less state is formed to the mind, at least for 15 or 20 minutes. That is the real Brahma Yoga. In the same manner, if we practise for some time, during an hour of practice, Yoga is only for 30 or 40 minutes. Those who practise for 10 years is also not getting the Yoga of an hour for one hour practice.

Some people are practising, in accordance with the initiation of Guru, without breaking the principle, for 10 to 15 years and made the mind without going on the other matters. So many people are practising on the earth for restraining their minds. Some persons may get doubt whether it takes years of time for conquering the mind. I am saying that it is according to their intensity of practice. It is mentioned in the verse about the mind where the mind goes; from there it should be averted. In this chapter, "*Yekagram manah*" is mentioned in the 12th verse. Its meaning is making the mind beyond of one. As we know about the mind very much, here there is need for some more information. Though the mind has so many intentions and ambiguity, yet these do not come at once, it only comes one by one.

The mind has one principle. That is, in one time mind makes one thought. It is known practically that at a time, in the mind there are more than one thought. Mind gets only one thought after one thought. According to the principle, at one time, one thought exist only, so that one thought may exist for much time. If that thought is stopped, another may come. In the same manner, so many matters are changing. So many practitioners accomplished by keeping the mind on one matter, without wavering on many matters. The real problem is here. That is!

What is the natural duty of mind? If we question ourselves, the answer is the remembrance of the matters of senses or revealing the present worldly matters to the inside. The matters, which are wavering in the mind, are related to only the senses of perception like the eye, nose, ear, skin and tongue and not anything. According to the principle at one time, one matter exists in the mind among the matters of senses. Now let us come to the original matter. One disciple has taken initiation

from the Guru. Let us think that Guru initiated the mantra like *Soham* or *Rama* or *Namah Sivaya*. Another disciple went to another Guru. That Guru didn't initiate any mantra and made disciple see a sign by showing. He exhorted the disciple to see that sign without reaching any matter to the mind.

The disciples, who got initiation from the Gurus, are practising according to the principles without reaching other matters to the mind. After some years, they made their minds without thinking other matters. Meanwhile, one day such a man like me went to him. They talked about the practice. After hearing their practice, the new comer started to tell about the mind.

In one time, mind is in one matter but it wavers in so many matters. If we practice by not thinking the other matters, it stands on one matter. So, mind is brought to one matter from the many. In the Bhagavad –Gita, it is mentioned "*Yekagram manah*". It means mind should be reached from one matter to Yekagrata. Yekagrata means making the matters without its existence of even one. In the same manner if we practised, the mind's attention to senses is eliminated and the attention to Atma is formed. Here, those who are in the practice confine to one matter, though they are practiced for so many years, yet they can't come to Yekagrata.

In the Yekagrata, even single matter of senses doesn't come to the mind. But some get initiation of the mantra that is related to the sound, which is belonged to the sense of ear and some are got initiation of vision that is related to the sense of eye. So they are practised and entangled in the one matter of senses. They kept the mind on one matter, but they didn't make Yekagrata by not keeping the mind on the beyond one that was empty. So he made the truth open and told their practice was not the Yoga.

So, not only they exist but also so many aspirants exist. Now, they must make their mind on the empty. Else, let us think a radio mechanic is confined to one attention for half an hour in the repairing the radio. In the same manner, an aspirant is in the mantra of *Soham* for half an hour in one attention. The work of both is one. In this, the minds of these are in the matters of senses, but it is not at all otherwise. So, in this verse, if the mind crawls on the matter of senses, it must be averted from that. By doing like this, the matter of senses does not reach the mind.

(5) Verse! 27 : *Prasanta manasam hyenam yoginam sukha muththamam!*

Upaiti santa rajasam brahmabhoota makalmasham!

(Brahma Yoga)

Meaning : One, who attains peace of mind, and doesn't have Rajasic disposition, one who attains experience of Atma and to do away the maladies of karma is getting always the highest bliss of Atma.

(5) Verse! 28 : *Yum jannevam sada atmanam yogi vigata kalmashah!*

Sukhena brahma samsarsa matyantam sukha masnute!

(Brahma Yoga)

Meaning : Brahma Yogi always practises and engrosses the mind in Atma. As the karmas and maladies are destroyed, he is getting the bliss of Atma and experience the unlimited Joy.

(5) Verse! 29 : *Sarva bhutasta matmanam sarva Bhutani cha atmani!*

Ekshate yoga yuktatma sarvatra sama darsanah!

(Brahma Yoga)

Meaning : One, who unites to Brahma Yoga have equal sight on the others. He sees Atma in everywhere and sees everything in Atma.

Description : Brahma Yogi has equal sight on all living things. He sees Jeevatma along with Atma in the bodies of all living things. He knows about Atma as it is in his body and it is also in all bodies. Besides, he knows that all living things are in the Paramatma. He who knows that in all living

things, Atma exists, and all living bodies and Atma are in the Paramatma is the real Brahma Yogi. Brahma Yogi has seen Atma in his body and knows Atma is the basis for him (Jeeva) and his body. He knows that another power exists as the basis for the Atmas of entire bodies including his Atma and it exists as other than Atma is the Paramatma.

(5) Verse! 30: Yo mam pasyati sarvatra sarvancha mayi pasyati!

Tasya ham na pranasyami sachamena lifiesyati!

(Jeevatma, Atma, Paramatma)

Meaning : He, who sees me everywhere and sees everything in me, is seen by me and he sees me.

Description : Whoever sees Paramatma in every atom of the whole world consisting of the movable and immovable things sees the whole world in the Paramatma. He sees me always and I see him always, according to Paramatma. He, who knows Atma easily, knows the Paramatma. For knowing the Paramatma, chief basis is Atma that is in our body. So, on the Eswara linga three stripes of sacred ash (Vibhuti) are drawn for comparing to the three Atmas. For knowing the third that is Paramatma, the first that is Jeevatma have to know the middle that is Atma and it should be adored as it is the basis for knowing the Paramatma. So, for revealing its prominence, it is exclusively earmarked with the sandal powder paste and kumkum. Among the three horizontal lines of sacred ash on the Eswaralinga, the middle stripe is earmarked for the meaningful work. Else, leaving the middle, if we put the earmark on the either upper or lower stripes, it should be meaningless work.

(If we know the essence of this verse, the existence of Paramatma is known by knowing Atma. But we can't think that Paramatma is completely known. By knowing Atma, we know that Paramatma pervades the whole world and everything is immersed in him. Hence, Paramatma can't be experienced completely. We have to know how much difference is there between seeing and experiencing, that much difference is here. Let us remember that anyone can experience Atma while alive, but can't experience the Paramatma while living)

(5) Verse! 31 : Sarva bhoota stitam yomam bhajatyekatva mastitah!

Sarvadha vartamano api sayogimayi vartate!

(Jeevatma, Atma, Paramatma)

Meaning : He, who knows me as existing uniformly in all living things and praises me or worships me, despite that Yogi is always acting, yet he only acts in me.

Description : He, who knows that Atmas exist in all living things and knows about another power exists as the basis for Atmas, knows that a power exists in and out and practises Yoga, It will be the worship of me. That man, where ever he is, what ever he is doing, he is doing my work according to Paramatma. One, who knows Atma, knows the existence of Paramatma. No one gets experience of Paramatma, or happiness of Paramatma. Yogi knows the greatness of Paramatma, his pervasion and knows him as the basis for Atma and Prakruti. But he doesn't unite to Paramatma completely. One who lives doesn't change like Paramatma. It is only possible for those, who attained the liberation. Yogi only wishes the liberation, but he has not united to the liberation. He tries to reach the Paramatma, but he doesn't reach the Paramatma.

(5) Verse! 32: Atmou pamyena sarvatra samam pasyati yo Arjuna!

Sukham va yadi vaduhkam sa yogi paramo matah! (Jeevatma, Atma, Paramatma)

Meaning : I consider one, who sees the distress and happiness of all living things as equal to his own Atma is the perfect Yogi.

Description : About this verse, so many commentators described the matter, which is related to Atma, is said to Jeevatma. In the Gita commentaries, it is written how much distress exists in us that

much distress exists in others also, so we can't do violence to any living things. In the battlefield, Bhagavan said to Arjuna that all people had been experiencing their karmas only. So you were not responsible to that. Bhagavan exhorted Arjuna to wage war with the method of karma Yoga without attachment of sin. As Sri Krishna had told like that, was he taught the compassion of disposition for not killing the enemies as it is violence? As he said to do work, according to karma only without thinking either good or bad, whether he told that it was merit or it was sin or had he said to do it or not to do it? If we think these, those who described this verse of Gita were mistaken.

Real meaning is if you are in distress or in happiness, Atma, which is in your body see both as equal. In the same manner, Atmas in all living things see experiences of happiness and distress of Jeevas equally. He, who sees Atma, with the sight of wisdom as it exists as spectator and equal at happiness and distress of all living things is the real Yogi, according to Paramatma. According to this verse, Parmatma says that Jeeva experiences karma, and Atma sees equally as the spectator. In this verse, the matters of three Atmas (Purushas) are immersed.

Arjuna said :

(5) Verse! 33 : Yo ayam yogastvaya prokta ssamyena madhusudana!
Yeta syaham napasyami chanchalatvat stitim stiram (Fabricated)

(5) Verse! 34 : Chanchalam hi manah Krishna! Pramadhi balavadhrudam!
Tasyaham nigraham manye va yoriva sudushkaram! (Brahma Yoga)

Meaning : Krishna! My mind is wavering. So, I am unable to get the stable state of mind by Yoga, and do not know the equitable state of Atma. I think that it is impossible to restrain the mind as it is unsteady and is wavering, firm and strong. Who binds the wind?

Description : After hearing the words of Sri Krishna, Arjuna immediately revealed his doubt. According to Arjuna, as the wind can't be bound in the cloth, in the same manner mind can't be controlled. In the above mentioned two verses of 33rd and 34th, Arjuna asked question in the 34th verse. According to 33rd verse, Arjuna asked Sri Krishna, while he was preaching. If Arjuna practised Yoga, yet he was unable to control the mind, it could be reliable to agree as though he practised Yoga, yet he did not control the mind and didn't see Atma in all living things. Else, it is untrue by saying that Arjuna practised Yoga and told his experience before he heard from Bhagavan. So, in between the two verses know that the 33rd verse is untrue and 34th verse is true.

Bhagavan said :

(5) Verse! 35 : Asamsayam Mahabaho! Manodurnigraham chalam!
Abhyasena tu kaunteya! Vairagyena cha gruhyate! (Brahma Yoga)

(5) Verse! 36 : Asamya tatmana yogo dushprapa itime matih!
Vasyatmana tu yatata saky avaptu mupayatah! (Brahma Yoga)

Meaning : Arjuna! There is no doubt in your words. Mind is wavering and not be restrained. Mind should stand only by the practice and dispassion. The Yoga can't be attained without standing the mind. So, the effort for controlling the mind is good contrivance.

Description : For the question of Arjuna, in the reply of Bhagavan, there is no new thing. According to opinion of Bhagavan, except the practice, there is no device for controlling the mind. Though Arjuna asked him yet he did not give any remission. Certainly he has to practise. During the practice, mind should be dispassionate on the matters. That is the best contrivance for conquering the mind. Bhagavan said that restraining of mind is very difficult task. So he revealed a contrivance for it. The

practitioners of Brahma Yoga have to control the mind by the practice. The mantras and the forms that are related to the sound and vision respectively are not the practice of Yoga. In that practice, restraining of mind doesn't need.

Arjuna replied:

(5) Verse! 37 : Ayati sraddayo peto yogaschalita manasah!
Aprapya yoga samstitam kam gatim Krishna! Gachchati? (Brahma Yoga)

(5) Verse! 38 : Kachinno bhaya vibrasta schinnabra mivanasyati!
Apratisto mahabaho! Vimoodo brahmanah pathi? (Brahma Yoga)

(5) Verse! 39 : Yetam me samsayam Krishna! Chettu marha syaseshatah!
Tvadanya ssamsaya syasya chetta na hyupa padyate (Brahma Yoga)

Meaning : What is the state of person who doesn't become Yogi though he has made attempts interestingly for becoming a Yogi, by wavering of mind? What is the state of the obstinate person, who is not important man in the path of attaining Atma? Oh, Krishna! You must clear my doubt. No one clears my doubt, except you.

Description : One, who wants to know Atma by practising Brahma Yoga, though he is doing the practice with full of interest, yet the mind should not be averted from the matters, Yoga can't be attained. But, while he is practising with the strong will, if longevity is completed, he gets death. Arjuna got doubt regarding that person. He had been practising Yoga for knowing Atma as he didn't exist in the worldly matters like all others. If he died before he didn't accomplish the Yoga, how does his rebirth exist? Is his effort for practising Yoga is futile or not? Will some result exists? Does the wisdom of this birth exist in the future birth? As Arjuna got so many questions, so he asked Krishna immediately about his doubts. Really, even the Brahma Yogi after attaining Yoga, has to take some births up to his karmas are completed. For attaining liberation, karmas must be completely emptied. The Yogi will have to take births up to karmas are completed. In one birth karmas should not be completed. Bhagavan says about him, who is trying for attaining the state without birth.

Sri Bhagavan said :

(5) Verse! 40 : Parda! Naiveha na amutra vinasa stasya vidyate!
Nahi kalyana kritkaschi durgatim tata! Gachchati! (Jeeva)

Meaning : One who do good works will get good. His practice can't be destroyed in this birth or in the future birth.

Description : One, who does good work, certainly gets good results. Though the Yogi didn't accomplish before his death, yet he never get bad. His intention might be whatever, that will exist in the next birth after death. So, some years after birth, each one reveals interest in each work. According to his interest, he becomes skill man. One, who is accomplished in music, might be the practitioner of music, in the previous life. In the same manner it must be applicable to the education of Yoga.

(5) Verse! 41 : Prapya punya kritam loka nushitva sasvatis samah!
Suchinam Sri matam gehe yoga brasto abhijayate! (Jeevatma)

Meaning : Those, who are fallen from Yoga practice, will get the loka (universe), which is got by those who did meritorious works. They take birth in the family who has pure wisdom.

Description : Here, the commentary of this verse which is written by others and the commentary that is written by me have lot of difference. If the verses are one or two, that may be mistaken and it can be written by correcting. It will be difficult for writing against the commentaries which are written by others by correcting the meaning of this verse. By differing in many places, there is possibility of thinking that my writings are wrong. Anyone may get doubt were many verses written mistakenly? I am also getting doubt, but no one believes. But, we have to discuss how the great man had written incorrectly even the small matter.

Maya (illusion), which is against the God, highly works on the teachers than common people. Because of, in accordance with the teaching of them, people are behaving. If the teachers are led to wrong path, entire people are led to wrong path. So the Maya, which is in the head of teachers in the form of Gunas led them wrong path by writing. How Practitioners of Yoga have taken birth in the rich family? Lord Jesus told if rich man is getting knowledge that is equal to Camel enters the hole of needle. It can be said by observing practically that one who is in distress only thinks God, but rich man can't have attention to God. The rich man is in the attention to gain the money. If anywhere devotion appears in the rich man that is made with the money only, but not with the mind.

If we examine another wise it can be said that those who are fallen from the Yoga practice take birth in the affluent family is not at all true, which is written blindly. Because of, now the rich people are concentrated on doing the sinful works. They did not have at least wisdom in the previous birth. Some rich men say that even the Jnanis have to follow them in accordance with their word. Were those rich men Yogis in previous birth as they were not giving any value to the Gurus or to the Yogis? So, it is untrue by saying that those who are fallen from the Yoga practice take birth in the affluent family. Though, those who take birth in the affluent family may get wisdom in this birth, yet the affluent persons were not the Yogis in the previous birth.

In the above sentence "*Sri Mathamgehe yoga brastobhijayate* "; in the word *Srimatham*, Sri means good and Matam means wisdom. *Srimatham* means one who has good self- wisdom. But what is it by saying affluent? *Srimantam* means affluent. So the word *Srimatham* can be said as Jnanis. Let us say that the Yogis will take next birth in the Jnanis family only by leaving the word of those, who had written that the Yogis take next birth in the affluent family.

The merit and sin will come, according to our work. Among the merit and sin the merit of devotion exists. One, who has like that merit, will take birth as Satwic person. In accordance with their devotion, they will take birth in the satwic disposition, which is near to Atma as it is shown in the feather tail of peacock. Those who are in the satwic disposition become complete Jnanis, and ultimately become Yogis. Among the three worlds like satwic, rajasic, and tamasic worlds, those who are fallen from the Yoga will take birth in the satwic world. They will take birth in the satwic disposition for many births up to attainment of liberation. Among the people of satwic disposition, they will take birth in the family of who have pure wisdom of Atma. There is no need for those parents should be Jnanis. In the family where their birth takes place, at least forefathers might be Jnanis. By existing like that in accordance with the genes of their progeny, he may take birth as either son or grandson or great grandson.

According to this matter, the real meaning of above verse is like this. He who falls from the Yoga is getting so many births in the satwic world that is attainable to one, who did meritorious works. Those births are in the houses of who have pure, pious wisdom. It can't be understood beyond this. We don't say that the heaven and hell exist in somewhere. Lokas are three. Those lokas

are in the body and not anywhere. Besides the three, another exists. That is not the loka. With this, lokas are four. Potana, a Telugu poet, who translated Mahabhagavat epic into the Telugu language, said “*Aloka is beyond Mulloka (three lokas)*”. Some persons may get doubt where heaven and hell are. These are in the three lokas. Happiness, which we experience, is the heaven. The distress, which we experience, is the hell. These two are in our body, when we are alive. These heaven and hell are in the three divisions of dispositions. So, these are also called lokas. These are in the three lokas. I wish you must think deeply for understanding this verse.

(5) Verse! 42 : *Adhava yogina meva kule bhavati dhimatam!*

Yetaddi durlabhataram loke janma yadidrusyam!

(Jeevatma)

Meaning : Else, he can take birth in the family of Yogis, who are brave and have good wisdom. It is unattainable for getting like that birth of that loka.

Description : We have said that the practitioner of Yoga will get birth in the family of Jnanis or he may take birth in the family of Yogis, according to Bhagavan. Those, who are related to spirituality, the knowers of wisdom of Atma, and the Yogis, are on the earth. If that person, who has fallen from the Yoga, takes birth in the family of either Jnani or Yogi, again he gets possibility of accomplishing the Yoga. In the house where Yogi who takes birth, Yogis may exist in the present time or they might be existed before two or three generations back. So, it is mentioned in this verse “*Yogi na meva kulebhavati* “. Its meaning is in the family of Yogis.

(5) Verse! 43: *Tatra tam buddi samyogam labhate powrva daihikam!*

Yatate cha tato bhuya samsiddou kuru nandanah!

(Jeevatma)

Meaning : He, who gets next birth, again endeavors completely for attaining liberation as the wisdom of previous body manifests as thought to the intellect.

Description : The practitioner of Yoga, after his death takes birth in the family of Yogis. He gradually gets wish to know the wisdom after some years. By growing wish to get wisdom, he tries to follow the path of Yoga practice. First, he may get attention to the wisdom by something reason. That attention is greater than the other attentions. Let us think that in one place one hundred people are assembled and read the book of Yoga. Among them, if one person thinks about, it becomes consideration for his intellect. Some persons say that it is good deed of his previous birth or innate tendencies of his previous birth (samskaras).

(5) Verse! 44 : *Purvabyesena tainena hriyate hyavaso apisah!*

Jijnasu rapi yogasya sabda brahma ativartate!

(Jeevatma)

Meaning : One can practise Yoga in this birth by the power of practice of the previous birth, which draws him. He, who wishes to know the wisdom, will go by overcoming the Sabda Brahma.

Description : Nada Brahma and Drisya Brahma are two kinds. Gurus have been initiating these to their disciples on this earth. All persons say that Nada Brahma means the God who associates with the sound that is the mantra, and Drisya Brahma means a sign for the form of Brahma. These are commonly called initiations. One who practises Yoga is getting power of Atma (Jnanagni), which is beyond the vision and sound. So, Yoga is superior to the Nada Brahma, which is called mantra initiations. In the attention to Mantra, the power of penance is obtained. But in Yoga, Jnanagni is gained. Jnanagni is superior to the power of penance. So, it can be said that Yogi overcomes Nada Brahma.

(5) Verse! 45 : Prayatna dyata manastu yogi samsudda kilbishah!

Aneka janma samsidda stato yati paran gatim!

(Jeevatma)

Meaning : He, who takes so many births, attains Yoga by strong effort, after losing all karmas of him. He attains the absolute.

Description : One, who desires to become a Yogi, takes either for a year or some years or some births for accomplishing Yoga according to his effort. At last, Yogi takes some births to attain the liberation. For complete destroying of karmas, it takes some births. As soon as whole karma, that is all merits and demerits of him must be emptied without any remains, at once he attains liberation that is omnipresent, by leaving his body. In one birth, one may accomplish Yoga, but he can't attain liberation. The aspirant attains liberation as the result of innate tendencies from many births.

(5) Verse! 46 : Tapasvi byo adhiko Yogi Jnanibyo apimatoadhikah!

Karmibya schadhiko yogi tasmadyogi bhavarjuna!

(Jeevatma)

Meaning : Yogi is greater than Tapasvi (ascetic) and higher than Jnani. He is greater than one, who does the Karmas. So, you must become Yogi.

Description : The method of worshipping the God is three types. 1. Yoga 2. Penance 3 Religious observances of vows. The sacrifices and worshipping of so many Graha and Vighraha come in the third category. Among these three kinds, if we ask anyone they reply that they are worshipping the God. If we think, which is greater among the three manners, it can be known that Yogi is greater than one who do penance (ascetic). Ascetic is greater than the worshipper, who worships many deities. Those, who worship do not have any power. They worship trees, animals, and village goddesses for fulfillment of their desires. Some subdue the demy-gods by recitation of mantras. They get some power by recitation of mantras by observing principles. The method of recitation of mantras is called penance.

The worshipper of small deities is in the first class. One who recites the mantra is in second class. Those, who are doing worships, are associated with the actions like leaning and circumambulation. So they are called doer of actions. One who does the recitation of mantra is counted as second class and called Tapasvi (renowned for self-mortification). They intentionally recite the mantra, so they are called Tapasvi. Among them, some made penance vigorously and got darsan of deities and subdue them for getting fulfillment of some works. Some power is necessary for subduing them. That power is called power of penance. Though whatever mantra may be and whatever may be his intentions yet he is called Tapasvi.

The Yogis who, belonged to the third category exist separately. They don't worship externally. They don't recite the mantras. Their aim is to conquer the mind and ego which are beyond the senses. They merge with the absolute that is Paramatma by burning their karmas. Among these, some are Brahma Yogis and some are Karma Yogis. The doer of Karma Yoga appears lower to either one who do worship or Tapasvi. One, who recites the mantra, may embarrass the common worshipper by his power. For example, one conjurer made one priest unhealthy by the power of deity, which was under control of him. I asked the deity, who haunted the priest about his ill-health. That deity replied me that as such a command of that conjurer, it acted like that. According to this, Tapasvi is more powerful than one who worships.

So many incidents happened such as the powers, which were used by the conjurer, came back at the Yogi. The Jnanagni of Yogi is pious and pure than the power, which is gained by the practice of recitation of mantra. The power of Paramatma, which spreads over every atom, is made as Jnanagni. It can't be attacked by any power. So, Yogis are superior to Tapasvi. Jnana (wisdom)

reveals the way for attaining Yoga. After knowing the wisdom, Yoga can be accomplished. The resultant outcome of wisdom is Yoga. So, Yoga is superior to wisdom. It can be said that Yogi is superior to either Jnani or Tapasvi or to common worshippers of deities.

(5) Verse! 47 : *Yogina mapi sarvesham madgate na antaratmana!*

Sraddavan bhajate yomam sa meyuktatamo matah! (Jeevatma, Atma, Paramatma)

Meaning : According to my opinion, among all Yogis one, who praises me for my place that is liberation by attaining Atma by the practice of Yoga, is the excellent (virtuous) Yogi.

Description : On the earth, so many worshippers exist. Some do the recitation of mantras. Some persons have much or less wisdom. One may practise Yoga, among the thousands. Among the practitioners of Yoga, one may rarely accomplish Yoga. If we count them, ultimately, one Yogi may be available among the lacks of people. Now this is the state. Among these Yogis the excellent Yogi, who knows that Atma is the entrance of mouth for reaching the Paramatma, praises the Sakara Bhagavan as he knows that praising of Sakara Bhagavan is necessary for attaining Atma and for speedily destroying karma. Among the Yogis, one becomes Yogi after attaining Yoga. Among the Yogis, difference does not exist as excellent and mean. Here the meaning of excellent is not taken like that. Its meaning is one, who attains liberation quickly rather than the time is taken for burning the karmas.

For example, in the tape recorder slowly recording is the common work and another method exists for speedy recording. As in the tape recorders, normally recording facility exists, but in the special recorders the speedy recording facility exists. The excellent Yogi has specialty among Yogis because of he recognizes Bhagavan, who takes the human form and praises him. So, his karma burns quickly. A normal Yogi can't attain liberation in one birth. For exhausting the karmas, it takes some births. We are told in the 45th verse "*Aneka Janma samsidda*" means in the birth, if the karmas are exhausted, he attains liberation. Here, it is told "*Yoginamapi sarvesham ukta tamo matah*". He has specialty among the Yogis. He, who has specialty, attains liberation in a birth. According to this, it is said that among the Yogis he is excellent, except this there is no another meaning. It is very difficult task to know the sakara Paramatma, who exists as Bhagavan in the human form on the earth. That Yogi has specialty by knowing Bhagavan as it is very difficult task.

Fifth Chapter Atma Samyama Yoga

The excellent Yogi practises Yoga by knowing the human form of Paramatma as Bhagavan. A normal Yogi knows Yoga, without knowing the human form of Bhagavan. It is very difficult to find the specialty Yogi, who attains liberation in one birth but at present even the normal Yogis are rare. There is possibility of existing excellent Yogis on the earth, when Paramatma exists in the human form as Bhagavan.

With this, the chapter Atma Samyamana Yoga is completed. In this chapter, how many verses are related to whom, that description can be seen in the below.

1)	Karma Yoga	= 1
2)	Karma Yoga, Brahma Yoga	= 2
3)	Brahma Yoga	= 30
4)	Fabricated	= 1
5)	Jeevatma, Atma, Paramatma	= 6
6)	Jeevatma	= 7

Total verses	= 47
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The verses that are changed the meaning and the description are — 1, 3, 5, 6, 32, and 41.

Sixth chapter

Vijnana Yoga

So far, in the previous chapters, Karma Yoga and Brahma Yoga are described more. In this chapter it is described more about Jeevatma and Paramatma. In the forth coming chapters, the matter about Prakruti and Atma will be described. The matter of Yoga is little. In the previous days elders said that proper cauterization to the infectious disease, proper mantra to poison and proper medicine is needed for the diseases of disorders in the body. Really they had followed like that. On those days there was no medical facility like today and there were no injections. So, on those days some diseases were cured by the cauterization. Nowadays, this system is followed for the jaundice decease. Today itself somewhere mantras are using for poison. The sufferer has to use the medicine, which is needed, that should be used by finding whether he is suffering from the disease or the poison. By doing like that he will be benefitted.

Else, if the mantra is given to one, who is suffering from the disease or the medicine is given to one who is poisoned, he can't be benefitted. As the physician observes the sufferer whether he has poison or disease, like wise if we read the verses in the Gita by observing the verse that relates to such matter, then the reader can be benefitted. Else, if we have understood one thing but there another thing exists then Gita can't be understood and we can't be benefitted. In this chapter the verses are said about Atmas. Among these, by knowing about the verse that relates to which Atma then only its meaning can be known.

Sri Bhagavan said like this :

(6) Verse! 1 : *Mayyasakta manah Parada! Yoga Yunjanma dasrayah!*
Asamsayam samagram mam yadha jnasyasi tachrunu! (Jeevatma, Paramatma)

Meaning : Let you listen to the method for knowing me completely by practising Yoga without any doubt, and have interest on me by taking refuge in me.

Description : Here, Paramatma in the Sri Krishna's body reveals to the Jeeva, who is in the Arjuna's body "let you listen to me the matter for knowing Paramatma. Jeevatma, who ever may be, has to grasp that Paramatma exists everywhere, and he have to anxious to know the Paramatma. He, who knows that Yoga is the basis for realization of Paramatma; if he practices the Yoga according to that method he attains Paramatma without any doubt. ". Here, the most understandable matter is! Atma exists as the bridge between Paramatma and Jeevatma. The Jeevatma has to know Atma for reaching the Paramatma. Its meaning is Jeevatma never reach Paramatma, without knowing Atma.

(6) Verse! 2 : *Jnanam te aham savijnana midam vakshyamy seshatah!*
Yajnatva nehabhuyo anyat jnatavya mavasishyate! (Jeevatma)

Meaning : I can reveal the wisdom to you with scientific elaboration. After knowing it, there is nothing to know.

Description : The Yoga method for eliminating the karmas must be known other than anything in the world. There is no need for knowing another after knowing manner, which burns the karmas that is caused for the births. Paramatma who is in the body of Bhagavan told that he reveals the matter of wisdom of Yoga for knowing manner to burn the karmas with practical experience.

(6) Verse! 3 : Manushyanam sahasreshu kaschidyatati siddaye!

Yatata mapi siddanam kaschinman vetti tatvatah!

(Jeevatma)

Meaning : Among one thousand men, one is rarely trying to get liberation. Among the aspirants, one person may know me.

Description : Even one, who wants to merge himself with the Paramatma by cessation of births are difficult to appear among one lakh persons. On that day, Sri Krishna preached the Bhagavad-Gita to Arjuna that one person might seek to know only among one thousand. Nowadays, the ignorance is increased than those days so it is rare even to find a person who doesn't appear among one lakh persons. Among these aspirants, at last one may get liberation. According to the word of Bhagavan, one may try for getting liberation among thousands of people. Among them one person may attain liberation. Let us think that one person exist compulsory, among one thousand. If we think, why that person is not getting liberation, for this answer is like this.

For example, in one village one thousand people are living. Among them one person is trying to practise Yoga. For him, the first enemy is his family members and 999 village members are also opposing him. It is like entire villagers say the north but he says the south. After one or two years later, he accustomed with them by not facing embarrassment and started to follow their path. As he changed from his path to their path, the entire population of that village goes on in the wrong path. One, who swims against to resist each and every one and thinks that even death doesn't matter to him, can get the liberation. Where are those, who have much dare? If they exist, illusion doesn't stay him. The liberation can be accomplishable, if one is not subdued either to the people externally or the illusion internally. So, Bhagavan said, those who are wishing, can't get the liberation.

(6) Verse! 4 : Bhoomi rapo analo vayuh kham manobuddi revacha!

Ahankara iteeyam me bhinna prakrutirastadha!

(Prakruti)

Meaning : My nature exists as eight parts. Those are 1. Earth: 2. Water: 3. Fire: 4. Air: 5. Akasa (ether): 6. Mind: 7. Intellect: 8. Ego:

Description : It can be said that the whole universe consisting of movable or immovable is two kinds. That is nature and Paramatma. Prakruti appears to the eye. Paramatma is subtle and doesn't appear to the eye, which is the basis for the nature. Prakruti exists as two parts. That is movable nature and immovable nature. The movable nature means the body of all living things and its parts. They are changeable. The immovable nature means not changeable and exists eternally as Akasa, Air, Fire, Water and Earth. As the immovable nature exists as five parts, the movable nature exists as 24 parts in the body, except Jeeva.

The five elements and the nature that is in the form of bodies is one part. Atma and Jeevatma, which are basis for the bodies, and the Paramatma, which is the basis for the five elements, these three exist as one part. The Prakruti, which is in the form of five elements exist as one, and Atmas that are three existing as one portion of Paramatma. In the movable and immovable world consists of Prakruti and Paramatma, if we think which are important to man for doing the karma in the nature, the five elements that are known externally and three parts like the mind, intellect and ego, by these eight parts the action of karmas are getting on in this world. So, in this verse Paramatma revealed that my prakruti exists as eight parts.

(6) Verse! 5 : *Apareya mita stvanyam prakrutim viddime param!
Jeeva Bhutam mahabaho! Yayedam dharyate jagat*

(Prakruti, Paramatma)

Meaning : By which this world is borne means what the basis of this world is that is in the form of Jeeva and exists other than Prakruti. Let us know it. Prakruti is inferior to this.

Description : In this verse the correct meaning of the word “*Anyam Prakrutim*” is other than the Prakruti, but the meaning as another Prakruti is not correct. In all Gita commentaries they used the word another Prakruti and wrote the meaning like this way. “*This Prakruti is inferior and another Prakruti exists, which is in the form of living, distinguished and bearing the whole world. Let you know it* “. This is not correct meaning. Prakruti and Paramatma are different. Jeevatma is the Purusha that relates to Paramatma. It is improper to say about the Paramatma, who is Purusha; the distinguished and omnipresent exists as other than Prakruti as another Prakruti.

The complete meaning of this verse is, Paramatma exists as different from the Prakruti and exists in all bodies as living form. In the form of Atma, it gives consciousness to all bodies, pervades the entire atoms and distinguished from the Prakruti and Knows that Prakruti is inferior to this. Else, it is wrong by writing that Prakruti is inferior and another Prakruti exists that is distinguished than that. This Prakruti is mean. The distinguished Purusha exists, who is superior to this. So let you know him. Let us see the next verse about the Purusha and his effect.

(6) Verse! 6 : *Yetad yoneeni Bhutani sarvani tyupadharaya!*

Ahanm kritnasya jagatah prabhavah pralayastadha!

(Prakruti, Paramatma)

Meaning : This Prakruti is like a birth source (Vagina) for taking birth of all living things. I am the cause for taking birth of all living things and I am the cause for their destruction.

Description : The mother and father are needed physically for the birth of man. No one takes birth without mother or father. Every one knows about their mother and father. They can tell the names, if we ask for his mother’s and father’s name. As one has mother and father, all living things collectively have a mother and father. So many do not know who is mother and father collectively for all. Prakruti is giving the form and made the body for all living things. As the infant is getting formation in the mother’s womb, all living bodies in the Prakruti are getting a form from Prakruti that is feminine form.

Though the mother doesn’t work anything for getting formation of infant in the womb, yet the infant in the womb is getting form by actions of movable Prakruti in the inside. According to this, Prakruti is named as the mother of all living things. In the same manner, the cause of the birth of infant is father. Paramatma doesn’t appear outwardly, but exists as consciousness and exists as donor of sperm for the formation of infant body. So Paramatma should be known as father of all living things.

The cause for getting birth, growth, death and again getting birth of all living things is Prakruti and Purusha. One day this world doesn’t exist. This is called dissolution (Pralaya). *Pra* means taking birth. *Laya* means dissolution. *Pralaya* means dissolution of one, which takes birth. The cause of the Pralaya is the Paramatma. Paramatma instigates the Prakruti and made Jeevas eliminate by the Prakruti. At last, Paramatma destroys even the Prakruti. So, Bhagavan said in the verse that he is caused for either destruction or generation. Let us see next verse for knowing how the Purusha that is Paramatma exists.

(6) Verse! 7 : Mattah parataram nanyat kinchi dasti Dhanjayah!
Mayi sarvamidam protam sutremanigana eiva! (Paramatma)

Meaning : In the universe, there is no distinguished being than me. As the gems are adorned in the thread, I am bearing the whole world.

Description : Paramatma is the lord of the big universe by creating the Prakruti and through the Prakruti, he made all living things. There is no other thing than the Paramatma. So, there is no superior thing. The superior thing to the Paramatma did not exist in the past and will not be existed in the future. In all living things, Paramatma exists as Atma in the form of consciousness in the Hrid and made all Atmas of Jeevas have connection with him and exists as maker of all living things. He pervades the movable nature that is in all living things without appearing and exists as thread in the garland. As thread is the basis for the flowers, Paramatma is the basis for all living things and exists without appearing in the form of Atma in the bodies.

Paramatma is the basis for not only the movable nature, but also to the immovable nature. He exists as the gravitational force of Akasa, Air, Fire, Water and Earth, spreads over every atom in the space and being lord of planets like Sun, Moon, constellations, galaxies and Black hole. He exists as Atma in the bodies by moving and moves all planets by his magnetic power. Likewise, Paramatma exists as the basis either for the whole universe or for the movable, immovable nature. How that exists is given in next verse.

(6) Verse! 8 : Raso aha mapsu Kaunteya! Prabha asmi sasi suryayoh!
Pranavas sarva vedeshu sabdah khe pourusham nrushu! (Paramatma)

Meaning : I am rasa (taste) in the water. I am the splendor of Sun and Moon. I am the OM in the Veda. I am the sound in the Akasa (ether). I am the manliness (ability) in men.

Meaning : The same electricity, if unites to the fan Air is moved, if unites to the Radio, songs are transmitted, if unites to the Television, visions are telecasted, if unites to the nichrome wire in the bulb, light is produced. The same power of Paramatma, if unites to the water it is made as taste, if unites to the Sun and Moon, it is made as light and heat, if unites to the dispositions in the body, it forms as breath, if unites to the Akasa (ether) it produces the sound, if unites to men it exhibits as manliness in men. So, Paramatma gives specialty to anything in the world.

(6) Verse! 9 : Punyo gandah prudhivyam cha tejachasmi vibhavasow!
Jeevanam sarvabhuteshu tapaschasmi tapasvishu! (Paramatma)

Meaning : I am fragrance on the earth. I am splendor in the fire, life in the living things and penance in the ascetics.

Description : Paramatma pervades every atom of fire and earth and gives smell to the cells of mud. He gives luster to the cells of fire. In the immovable nature he exists as causative behind specialty of Fire and earth. Likewise, he exists in the form of Karma without appearing behind the Jeevas in the movable nature and makes the Jeevas learn its manners of living. He is the penance in the one, who is meditated for one. Besides, how he is, let us see the next verse.

(6) Verse! 10: Beejam mam sarva bhutanam viddi Parda! Sanatanam!
Buddirbuddi mata masmi tejaste jasvina maham! (Paramatma)

Meaning : Know me, as I am the seed (Beeja) permanently for all living things. I am the intellect among the intelligent and exist as prowess in the powerful.

Description: Beeja means, which is the causative to take birth. JA means taking birth. Bee means causative. Beeja means don't think about only seed of the tree, it is the causative for the birth of living things. As the seed is the beeja of tree, the egg is the beeja of bird. The sperm cell is the beeja of man. Either seed or egg or sperm cell the three are called beeja. The beeja is three kinds. According to three kinds of beeja, three types of births occur on the earth. Those, which take birth from the eggs, are called Oviparous (Anda). Those, which take birth from the ovum is called Viviparous (Pinda) and those which take birth from the seed is seedlings (Udbeeja). The causative for three kinds of birth on the earth, which are viviparous, oviparous and seedlings is the beeja that exist as three kinds, but the power of beeja is the same.

Though the seed, semen and ovum physically appear, yet there is invisible power inside of it. In the seed, beeja is different. So, it can be said that some seeds may exist without the power of beeja. That seed won't sprout. Likewise, the semen may exist, which doesn't have power of beeja. Pregnancy doesn't occur by that semen. The eggs, which do not have power of beeja, don't change to the young ones. One power exists, which is the causative for the power of beeja of seed, semen and egg. That is the power of Paramatma. Paramatma pervades every atom and exists as power of beeja in the semen, the seed and the egg. So, it is said in the verse "*Beejam ma sarvabhutanam* ".

All people knew that seed is the causative for sprouting as tree by the power of beeja, which doesn't appear. The cause for the birth of the matter that is appearing is the invisible power. The matter may exist with life or without life. The power of Paramatma is caused for all. Here, we have to remember that we talk only about the living according to Sarvabhutani. The power of Paramatma, which is not known to the senses, converts to so many powers in the bodies of living things. It gives remembering power to the mind as it unites to the mind and gives power of consideration to intellect as it unites to the intellect. If anyone exists as intelligent his skill of intelligence is got by the power of Paramatma. In the same manner in man or in the living thing, if any skill exists that is got by the power of Paramatma.

In any education, or in any play or in any art or in any word or in any work, if skill exists that is occurred due to the divine power. Here, noticeable information is Paramatma is described as Purusha in one place, but in another place he is described as in feminine gender, that gives doubts. But, Paramatma doesn't exist as male or female. It doesn't have any gender. It doesn't have any form or name. The word Paramatma is not the name. Paramatma means, it exists other than Atma. It can be called anything, which is not anything. If Paramatma is described as male at one time and another time he is described as female, it means Paramatma is immersed in both male and female and exists beyond these both. In accordance with the context, Paramatma is called that or this. Only Paramatma is called either male or female.

(6) Verse! 11 : Balam balavatam chaham kama raga vivarjitam!

Dharma viruddo bhuteshu kamo asmi bhatarashabha!

(Paramatma)

Meaning : I am the strength among those, who has strength and devoid of passion and attachment. I am the desire in them, who is against the dharma.

Description : I think you have looked through my written meaning. First, we said conquering of the dispositions is like a war. Strength is needed for waging war. Jeeva needs the strength of interest for conquering or restraining the six dispositions like Passion, anger, avarice, longing desire, pride and envy and it's against six dispositions such as charity, mercy, benevolence, dispassion, obedience and love, the total 12 dispositions. Here, the strength of body doesn't need. It should be known that one, who has strength of body can't conquer the Gunas. If the interest has much strength, Gunas are conquered speedily.

Paramatma exists as the strength in the interest of who are conquering the Gunas. Paramatma pervades the whole body. So, in the parts of body, which part exist where, there its effect is the Paramatma. Among the good persons, he is the good and among the bad persons he is the bad. Else, don't think that only good things are Paramatma and bad things are not Paramatma. For example, in this matter in the above verse he told "*dharma viruddo bhuteshu kamosmi*". He told that I exist as the passion in the living things, which are against the dharma. But in the other commentaries, it is regretful to write about the passion by stating that I am the passion, which is not against the Dharma.

(6) Verse! 12 : *Yechaiva satwica bhava rajasa stama saschaye!
Matta yeteti tanviddi na tvaham teshu te mayi!* (Paramatma)

Meaning : Let you know that I created the Satwic, Rajasic and Tamasic themes. Know it as I am not in those. But those are in me.

Description : Despite the three divisions of dispositions, which are said as three lokas, were born from the Prakruti, but first Prakruti was created by the Paramatma. So, it can be said by taking the root that the birth of Gunas was happened by the Paramatma. According to this, he said about the three lokas that took birth by him. Paramatma exists as the basis for the Gunas. But Gunas are not the basis for the Paramatma. So, he told that he didn't exist in those, but those are in him. Though the three dispositions like Satwic, Rajasic and Tamasic are the parts in the Prakruti, let you know that the basis for it is the Paramatma.

(6) Verse! 13: *Tribhir guna mayai bhavai rebhi sarvamidam jagat!
Mohitam nabhijanati mamebyah para mavayyam!* (Paramatma)

Meaning : Those who were deluded by the effect of the three gunas, which are in the entire world, don't know me as I am the inexhaustible liberation.

Description : All living things in the world are behaving by the Satwic, Rajasic and Tamasic dispositions. In accordance with the effect of that Gunas, they recognized the world and have been moving in the world. Gunas are generated from the Prakruti, so gunas kept men in the matters of Prakruti. They are not recognizing the Sakara (human form) Bhagavan, or Nirakara (formless) Paramatma, who exists as other than the Prakruti by the effect of Gunas. As one, who is behind the wall can't see other one who is other side of wall, Jeeva, who is behind the gunas can't see the Paramatma, who is another side of Gunas.

(6) Verse! 14 : *Daive hyesha gunamayee mama maya duratyaya!
Mameva ye prapadyante maya metam taranti te!* (Paramatma)

Meaning : My Maya (illusion) associates with the Gunas, which are made by Divine is difficult to overcome. He, who has surrendered unto me, can cross the Maya.

Description : The Paramatma, who is primeval creator, is the lord of Universe made the method for functioning it. He made that method that all should be bound to it. Though he is the creator and lord of the Universe, yet he does not interfere at least, and doesn't have any connections, and made it walk in that method, which was made by him. All living things should be under control of that method and according to that method all living things are made to walk. According to this method, Paramatma, itself is not controlling and not playing the entire universe. It is a special system made by the Paramatma. This system has special name as Maya. It has other names. The lord Jesus called it Satan, and the Islam prophet Mohammad called it Sytan. Paramatma made the Maya, so Bhagavan said in the verse "*Daivee hyesha gunamayee mama maya*".

Maya, which is made by the Paramatma, is doing its work according to the Paramatma's direction. In the world nothing exists, which is not subdued to the Maya. All those, who take birth, are subdued to the Maya. Only Paramatma, who created the Maya, is not subdued to the Maya. According to the system of Maya, it made people walk, who were under its control. Maya always tries to oppose those, who want to walk against him. Those, who want to escape from the birth and death, have to think to escape from the control of Maya. So, those who want liberation are against the Maya. Maya is against them. He, who wants liberation doesn't make anything against the Maya, which is the head of world. But Maya wills it can do anything to anyone. It is very difficult to conquer the Maya. Because of, it is said in the verse "*Mama Maya duratyaya*". If so, here a question may arise, is anyone able to attain the liberation?

Those, who surrender to Paramatma, can be possible to come out from the control of Maya by conquering it, which is strong and unconquerable. So, in the above verse it is told "*Ma meva prapadyante*". If the wisdom of Paramatma is known even little as such, then remembrance may come for surrendering to the Paramatma. Paramatma made a special system for that. Those special manners are the dharmas (wisdom). Though Maya obstructs the practitioners of dharma, yet they come out from it successfully and at last they reach the Paramatma. Some people may ask us for practising it, so we have to know the dharmas of Paramatma as such. For this, my reply is at the beginning of creation of world, Paramatma, who made the Maya, made the dharmas and wisdom, which is bound to principle by existing opposite to the Maya. He made the works separately to the Maya and to the Dharmas. From there onwards, both had been working their duties.

Despite the Maya, and its opposite dharmas are made for the living things, but all living things are effected more at the Maya. They do not reach to the side of dharmas. For this, some reason is there. Paramatma made the Maya for working on the living things as three kinds. So, he created the living things as three kinds. That are; one kind grows up. Second kind grows horizontally. Third kind grows down ward. The effect of Maya is very less on the first kind, which grows up. These kinds of living things earn only less karma, and live very near to the God. These are far away from the Maya. The second kind of living things earns more karma than the first kind and is equally away from the God and the Maya. Third kind of living things earns more karma by existing near to Maya and is away from the God.

If we examine three kinds of living things, the first kind take birth from the earth like trees, creeping plants etc. These grow up from the roots or stump, which is the centre place of Atma. Likewise, so many animals, creatures, fishes and snakes are second kind, which is born from the eggs or the womb. These grow to one side from the head that is the place of Atma. The human race, which is viviparous, is the third kind. These grow downwards from the head, which is the place of Atma. Among these three kinds, so much difference is there in the works of their inner senses like Mind, Intellect, Chittam and Aham and activities of its Gunas. In the human race, which is third kind, among the three kinds, Mind, Intellect, Chittam and Aham work more actively. In man the inward senses are strong, so Gunas are working. Maya exists in the form of Gunas in the body of man and keeps him in its control under its effect.

So in the above verse, it is said "*Guna mayi mama mayi*". God established the Maya in the form of Gunas in man. So, Maya has more strength in man. Though the God established both that is Maya and Dharmas in man, because of man do not know the dharmas, yet Maya drags men towards her by authority that was given to him by the God. It made them appear her side as good. Maya and its opponent the wisdom has been trying not to lose its existence. In that attempt, the illusionary wisdom tries to pretend as the Divine wisdom and extends its influence. Whatever may be, there is an important cause for the more influence of Maya than the Divine wisdom in the world.

It was decided previously that the Divine wisdom had one part strength and the Maya had one thousands part strength. The wisdom doesn't have even one part strength fully. So, Bhagavan revealed in the Gita that among one thousand, one may be tried scarcely for the perfection.

Some have started on the earth as the Gurus and have been teaching the wisdom by giving initiations, which are getting on as common process. Maya keeps her sight on them and made them appear outwardly as the Jnani. She made the people get asylum and made them hear the matters of the Gunas. It preaches more attractively by using the words like wisdom and God and teaches wisdom of Paramatma and dharmas. In that teaching, the knowledge of divine is only 1% and the knowledge of Maya is 99%. Though it is an astonishing fact yet no one recognizes it as it is the knowledge of Maya and it can't make anyone merge with the Paramatma. That is the greatness of Maya. Though the great spiritual Guru exists and teaches us the pure spirituality, yet in him 95% is the teaching of Maya, which is without the Divine dharmas. The Maya exists in the visible Gurus, and made them teach non-dharmas, and teaches that they have only the Divine knowledge and the Dharmas, so even those who wish to know the God, are not able to travel towards the Paramatma as they are entangled in the Maya.

Among the crores of people, some get interest for the wisdom, but Maya attracts them in the form of Gurus by teaching. So Bhagavan said in the Gita, Vijnana Yoga that among the aspirants of liberation, at last one may know me. As Maya has haunted the Gurus in so many stages, the seekers of wisdom get refuge in any one Guru and reaches the premises of the Maya.

Bhagavan said in the Gita that the true wisdom of Paramatma is gained through the innate tendencies (samskaras) from so many previous births. Here, so many births mean either the thousands or the hundreds of births. Some persons may get doubt if Maya deludes all Gurus by her teaching and no one exists for teaching about the knowledge of Paramatma; some men may ask us that after so many births how the knowledge of Paramatma is obtained. For this my reply is Paramatma doesn't have need for taking birth, if Gurus exist for teaching 100 % of pure wisdom and dharmas. Because there are no teachers for revealing dharmas, Paramatma himself takes birth on the earth for preaching. So, Bhagavan said in the Gita when the dharmas are broken down "*I will take birth and reveal my dharmas*".

If Paramatma on its own manifest on behalf of Divine dharmas and is being revealed his dharmas, Maya faces troublesome by forming situation like loss of control on the Gurus. So for preventing that situation, Maya on its own takes birth and appears as being greater than Bhagavan and gets the names of Bhagavan. Before Maya, who is incarnated as pseudo Bhagavan, the real incarnation of Paramatma has less importance. So the real Bhagavan can't be recognized, even by the Jnanis. But the Maya Bhagavan can be recognized, even by the ignorant person. Paramatma have to take birth for thousands of years or lakhs of years, when the dharmas are not known on the earth, and dharmas are needed for those who have good qualities from so many births. But Maya incarnates either before or after birth of Paramatma. When Paramatma takes birth as Bhagavan, Maya takes birth in three or four places for attracting all people towards her. In which country Paramatma takes birth as Bhagavan, in that country Maya also takes birth. In which place Paramatma takes birth, around that place, Maya has three or four births.

Paramatma teaches only Dharmas of wisdom, but Maya says spirituality attractively without dharmas. Though the food, which is eaten, is very tasty yet in it proteins and vitamins don't exist, likewise the teaching of Maya appears as the real knowledge, but in that there is no wisdom and dharmas. Maya is the lord of the universe, so it can make anything in the world according to her will. The birth of Paramatma is only for teaching the Dharmas. Maya teaches not only wisdom as real

wisdom, but also makes any miracle by deluding it as Divine miracle. It can make you see the Gold as stone and stone as Gold. It can make the existing materials disappear and make non-existing materials exist. It can create the diseases and make it disappear. It can manifest in Russia, while it is in America and manifest in America, while it is in Russia. It can be known that though it doesn't say the Dharmas, yet it appears as doing propagation of dharmas. It can create so many crores of money as it is the lord of world. It can make salutations by anyone, even though he is the great.

Paramatma takes birth on the earth for walking in accordance with his dharmas and teaches his dharmas. Because, in his teachings miracles do not exist, so there is no belief that even one among the lakhs of men do not recognize his teachings. If anyone gets some belief, Maya which is in his head spoils that belief at any manner. Some persons may ask us why Paramatma, who created the Maya, appears low in front of the Maya. For this my reply is Paramatma is always the greatest than the Maya. But, when Paramatma takes birth on the earth as Bhagavan he is weaker than the Maya. So, when the Paramatma took birth in his own as Jesus, Maya made him weak and was either beaten or scolded by the people. At the time of Sri Krishna took birth, Maya made enemies against Krishna and made him scolded by the Kamsa. Maya made troubles in the life of Krishna on many occasions. Krishna was made to see as thief and debauchee. Because, when Bhagavan was on the earth, he was weaker than the Maya, so Jesus said *"This is not my kingdom. My kingdom exists as other than this. I am the king of my kingdom. This is the place of birth and death. Its lord is Maya. There is another place, where there is no birth and death. In that place there was no one except me"*. He exhorted that entire people should try for reaching that place.

Maya also takes birth like Bhagavan. As Paramatma has come out alive from the Vagina, so he is called Bhagavan. Some persons may ask us on what manner Maya takes birth, whether as a common man or as a Bhagavan. For this details are! Maya could exercise authority as Bhagavan, but it couldn't take birth alive from the female vagina. So, it can't be Bhagavan. It even can't take birth as common man. Maya could not take birth either from the womb of mother or out of the womb of mother. How has it take birth? Maya could grasp that place, where Paramatma takes birth. As Maya has known that place, it selects one man among the common people of around that place and enters him little by little, until it completely filled in him. Likewise, for filling in him it takes for six months or one year. It starts her fully fledged actions from one who is filled with Maya. One, who got entered the Maya, may be poor or young man or old man.

If Maya enters anyone that is called Maya has taken birth. That man couldn't understand that Maya didn't exist fully in him. He did not understand how those miracles happened through him. After this, he thought that he had some greatness, and he was not a common man like all men and felt as special person. Likewise, Maya enters the bodies of some people, but it can't take birth in the new body of infant. It couldn't take birth as Paramatma. So, Maya never becomes Bhagavan. Though it appears as Bhagavan, yet know that it can't be Bhagavan.

Another strange thing is if Maya takes birth, she shows 100% of her greatness by manifesting in two or three places. But Paramatma, if he takes birth on the earth, exists in the body as Jeeva, Atma and Paramatma. On some occasions he experiences pain and pleasure as a common man. On some occasions he exists as Atma beyond experiences. On special occasions he exists as Paramatma, who is primeval doer. In the Bhagavad-Gita, Sri Krishna spoke in the three stages like Jeeva, Atma and Paramatma. Likewise, when Paramatma came as Lord Jesus, he experienced body sufferings. He said that he had been seeing you as Atma everywhere. As Paramatma, he commanded the Sea to be standstill, when cyclone was burst out.

When Paramatma takes birth, at the time he exists as Jeeva, Maya tortures him. At the time he exists as Atma, Maya hates and scolds him. At the time he exists as Paramatma, Maya follows his words with devotion and obedience. When Jesus existed as Jeeva, Maya made Jesus experience pain by striking with whip. When Jesus existed as Atma, Maya made Jesus rebuke by the spiritual Gurus. When Jesus existed as Paramatma, Maya followed the word of Jesus and made the dead body live. When Jesus existed as Jeeva, Maya told Jesus that he had great strength to change even the stones as food and even made Jesus as king of this country.

In the same manner, Lord Jesus said as Jeeva that he had a father. As Atma, he told that you must love your neighbor. As Paramata, Jesus said *“I am the Jeeva, I am the way (Atma), and I am the destination (Paramatma)”*. In the birth of Sri Krishna, there were instances like that. On one occasion he said as Jeeva he was existed without attaching to the karma like the lotus leaf despite it exists in the water it couldn't attach to the water. As Atma, he existed as fire in the body for digesting the eaten food. As Paramatma, he existed as Kala, who made decrease and increase and showed his limitless universal form.

Maya, which is under control of Paramatma, is showing devotion and obedience at Paramatma, and at the remaining persons she is doing her duty. Maya can't do anything at anyone, who is doing worship of Bhagavan or Paramatma with strong belief that Paramatma is beyond the wisdom, Yoga and dharmas and believes the lord of universe, Paramatma directly. So Maya can't do anything at him. He may get liberation in that birth. Because of, Paramatma said in the Gita *“Mameva ye prapadyante maya metam taramtite”*. According to this one who worships me can cross the Maya easily. So we have to worship the Paramatma, who made the Maya. Else, Maya, which has all rights on the world, even appears as real God. As how the Divine attributes of Paramatma is much greater, the attributes of Maya appears so much greater than the Paramatma.

Though I have said much about those, who have innate tendencies of previous birth only understands the wisdom of Paramatma yet one who is reformed in the wisdom only knew the Bhagavan. Though they are understood, those, who don't hear the words of Maya, are rare. Bhagavan said in the Gita *“Manmanabhava madbhakto madvajimam namaskuru”*. According to this, Bhagavan said to keep me in your mind as great by keeping devotion to me and do salutations to me for merging with me. Maya also says to keep me in your mind as great, do salutations to me, and I can see you without coming any distress and without any deficiency. What would you hear and which side you go that is according to your liking.

(6) Verse! 15 : *Namam duskritino mudhah prapadyante naradhamah!*

Mayaya apahruta jnana asuram bhava masritah!

(Jeevatma, Paramatma)

Meaning : Those, who are doing sins, obstinate, those who have incomplete wisdom that is closed by the Maya, and the people, who have demon nature can't know me and can't attain me.

(6) Verse! 16 : *Chaturvidha bhajante mam janas sukriti no Arjuna!*

Arto jijnasur ardhhardhi jnanecha Bharatarshabha!

(Jeevatma, Paramatma)

Meaning : Arjuna! Those pious, who render service to me, are four kinds. They are called by dividing into the distressed person, the inquisitor, the wealth- seeker and Jnani, who has known the absolute knowledge.

Description : People worship the Paramatma by dividing into so many kinds. They believe that they have been worshipping the God, without knowing how God exists and fabricate the name and form according to their thought. Despite they do according to their thought yet they feel that they worship

the Paramatma. Any how it is like the worship of Paramatma. The worshippers are four kinds. 1. The distressed person. 2. The inquisitor. 3. The wealth- seeker. 4. Jnani.

The Arti (the distressed person): The meaning of Arti is one who worships the God in the calamities. He worships when he gets any distress, financial difficulties and disease by a vow to offer some money to a God who gives immediate relief. For example, so many have been worshipping the lord Venkateswara Swamy of Tirupati in the calamities by naming him as one who takes vows of promised money when the devotees are in the calamities. Besides, each one worships one God by keeping him as a screen at their calamities. If child has fever, immediately one who worships is called Arti.

The inquisitor (Jijnasi): The inquisitor means one who tries to know the God. Though they worship the God for relieving from calamities, yet they try to know the God without confining to the worship. For example one, who went to the darsan of Lord Venkateswara in the Tirupati has made his head tonsure like all devotees. But, he tried to know without being silent that what the benefit of God was, and why all were tonsured their heads and why all were doing this work which did not give either benefit to God, or loss to us from this work. For this there is a secret, which we don't know. If we know that secret we know somewhat about the God, so they try to know the God by knowing that details. Such persons are called inquisitor (Jijnasi).

Ardardi (wealth- seeker): One who seeks money is called Ardardi. Arda means money. He who worships the deities for money is called Ardardi. For example, let us think that one doesn't have any distress or calamity. He doesn't have inquisition for knowing the God. He doesn't need any vow to worship in the calamity. His desire is to worship for money. For example let us think a rich man exists. He doesn't have either calamity or any attention to know the God. But he has desire for money. So, he always prays for reputed deities and the great named swamis for money. He prays "If I get income of 10 crores in the business of this year, I vow to give either 10 lakhs rupees or the gold crown is to be made for you". At last they will get profit anyway. After getting profit, they pay their promised money in the form of purse or gift. Likewise, so many crowns are made to the deities. So many people paid lakhs of rupees. These are called Ardardi.

Jnani (one, who knows the absolute knowledge): He is neither Arti nor Ardardi, but he is inquisitive and he has been trying to know the wisdom. At last, he knows the complete knowledge. For example one, who has inquisitiveness to know the wisdom of God, grasps that seeking the fulfillment of mundane wishes, is not good in the worship. He tries for the meanings of worship. At last he knows the meaning of the signs either in the worship of God or in the temples. He becomes Jnani completely by knowing every work in the worship of God. One who gets the wisdom, walks in accordance with the wisdom and tries to know the Divinity and attains the Divinity from the humanity. Every one has to know the words like the Arti- Ardardi- Jijnasi- Jnani that are in an order. Arti and Ardardi are nearly related. Jijnasi and Jnani are nearly related. Arti becomes Ardardi, and Jijnasi becomes Jnani.

(6) Verse! 17 : Tesham Jnani nitya yukta yeka bhaktirvishyate!

Priyo hi Jnanino atyarda maham sacha mama priyah!

(Jeevatma, Paramatma)

Meaning : Among those aspirants, Jnani who daily desires to unite me has single devotion. So he can be called a distinguished person. I am dear to him. In the same manner, he is dear to me.

Description : Among the four kinds of aspirants like Arti, Ardardi, Jijnasi and Jnani, Artis are more percentage. 50 % are Artis, 45 % are Ardardis. Only 4 % are Jijnasis. Let us think that only one exists rarely as Jnani. Jnani always tries to unite the Paramatma with single devotion and does not worship

other deities and has devotion only to Atma. That person is distinguished than the aspirants of three ways. He has liking for the Paramatma by thinking that Paramatma is the greatest and the God to all deities and demy - Gods. He exists always in the bliss, at even distress when the matter of Paramatma is narrated. He forgets the distress and becomes happy. It is said that Paramatma feels about that person as very dear to him.

(6) Verse! 18: Udara ssarva yevaite jnanitva tmaiva me matam!
Astita ssahi yuktatma mameva nuttamam gatih! (Jeevatma, Paramatma)

Meaning: The entire among the four kinds of aspirants are benevolent. Among these, Jnani is my Atma. He unites to my Atma and attains my highest state.

Description: Among the aspirants of Arti, Ardardi, Jijnasi and Jnani, Paramatma counts the Jnani as his Atma and doesn't think other than him. Because of, the perfect Jnani has been practising the Yoga and is uniting to Paramatma. His mind doesn't have any external worries. Paramatma sees him as Atma because of that Jeeva have the attention to Atma. That Jeevatma at last attains the Paramatma.

(6) Verse! 19: Bahunam janmana mante jnana vanmam prapadyate!
Vasudeva sarva miti sa mahatma su durlabhah! (Jeevatma, Sakaram)

Meaning: The Jnani, who is known the wisdom, gets many births, at last thinks that the Lord Vasudeva is the whole and attains me. That person is very rare.

Description: In the previous verses it is said about formless Paramatma, here it is said about the human form of Bhagavan. This was the rare matter, when Paramatma existed as Bhagavan on the earth. It can be said that it is the rare matter to find the Bhagavan, who takes birth one time for thousands of years on the earth, if need arises. That matter is said in the verse "Sa mahatma sudurlabhah" means like that great man is not easily found. Jnani, after taking many births gets worthiness for recognizing the Paramatma who exists as Bhagavan on the earth at last. If Bhagavan is on the earth, at that time Jnani can easily recognize the Bhagavan. Like that person is rarely found. The birth of Paramatma happens rarely. At that time the existence of Jnani is rare. Bhishma attained the liberation easily in subtle approach by recognizing the birth of Sri Krishna, who existed as Bhagavan, but the great Yogis were not recognized in the previous days. The liberation by means of subtlety means attainment of liberation easily and directly without doing any Yoga.

(6) Verse! 20: Kamai staitai hrta jnanah prapadyante anyadevata!
Tantam niyama mastaya prakrutya niyata svaya! (Jeevatma)

Meaning: People do not have wisdom with the disposition desire, which is related to the Prakruti and doing worship of other deities. They worship the deities according to the principles and by the undivided attentions.

Description: Among the aspirants, the Artis (the distressed) and Ardardis (wealth-seeker) are dragged by the desires called ropes with the dispositions of nature by leaving the Paramatma. They worship the small deities by believing that they would get benefit by the deities. They worship the deities, who wants principles and steadfast must be followed in their worship by leaving the worship of Atma, which do not want to be followed any principles and any undivided attention. In the worship of other deities, though physical strain exists, yet they are worshipping with patience.

(6) Verse! 21 : Yoyo yam yam tanumbhakta sradda yarchitu michchati!

Tasya tasya achalam sraddam ta meva vidadamyaham!

(Jeevatma)

Meaning : Whosoever thinks to worship the particular deity with undivided attention, I make the attention as firm in him.

Description : As the squint eye is better than blind, even any devotion exist to the deity is good. If one doesn't have any devotion is like smell less flower. Paramatma made his devotion firm by not becoming useless person.

(6) Verse! 22 : Sataya sraddaya yuktasya sya radhana mehate!

Labhate cha tatah kaman mayaiva vihitan hitan!

(Jeevatma)

Meaning : If he keeps the undivided attention to the worship of the deities, his desires are fulfilled. I am doing his desires to be fulfilled for his good.

Description : Paramatma makes him get the undivided attention according to his interest, so he worships the Paramatma. Paramatma makes him fulfill his desires through that worship. Paramatma makes him understand as his desires are fulfilled, which are gained only according to his karmas. He would be Theist in accordance with the gained results, without changing as Atheist.

(6) Verse! 23: Antavattu phalam tesham tadbhava tyalpa medhasam!

Devan deva yajo yanti madbhakta yanti mamapi!

(Jeeva)

Meaning : Those, who are little mindedness get only transient results. Those who worship the deities attain the deities, and those who worship me will attain me.

Description : The little minded people worship little deities and get little gain for some time only by leaving the omnipresent Paramatma. Those results are not permanent and only tasty at that time. Besides, those who worship the deities reach any idol as Jeeva and become deities. When they leave their bodies they will be changed to deities by taking births in the idols of deities, which are either big or small according to their worship and in accordance with the deities. There are births in the body of idol like the births in the human body. The Jeeva who takes birth as demy-god is called Vighraha. The Jeeva who takes birth as man is called Graha. So many people do not know that in the idols births exist. I hope that you should believe according to the above verse. Some worshippers of demi-gods take birth in the demy-gods. He, who has undivided attention to the inner Atma, should not worship other deities for attaining the Paramatma. As he is working to get rid of the karmas daily, so at last he reaches the Paramatma without births.

(6) Verse! 24 : Avyaktam vyakti mapannam manyante mama buddayah!

Param bhava majananto mamavyaya manuttamam!

(Jeevatma, Paramatma)

Meaning : Unintelligent men can't know my indestructible, higher and supreme real form and think me that I am manifested, but I am not manifested.

Description : Paramatma doesn't exist like the demi-gods. Paramatma doesn't have any form like the demy-gods. He doesn't have any name. Paramatma doesn't appear like idol of deities. He doesn't appear and exists without manifesting unlike the demy-gods, who are manifested. Demy-gods are in the form of idol by existing at one place, and roam in the subtle form here and there, now and then. Paramatma exists without appearing and have no difference as here and there. If we compare the demy-gods, Paramatma is higher to the demy-gods in so many times. He is indestructible and is distinguished. Yet, Paramatma exists as the power, which is not appearing, but the unintelligent and the persons, who lack wisdom compare the Paramatma to a devata, among the visible demy-gods.

They don't know the Paramatma, who is invisible and he is the God even to the demy-gods. Let us see the differences between the invisible Paramatma and visible demy-gods in the below paragraph.

DEMY-GODS

- 1) Demy-gods have visible form.
- 2) Demy-gods have so many names.
- 3) Demy-gods have death
- 4) Demy-gods are destroyed
- 5) Devatas are female and male.
- 6) These go from one place to another place in the subtle form.
- 7) These have the body as idol
- 8) These practise austerity and Yoga.
- 9) It exists as Jeevatma.
- 10) It exists as rich and poor.
- 11) These fear of the conjurer by subduing them.
- 12) These are engrossed in the apocalypse.
- 13) These exist in a place and see a place,
- 14) These have distress and happiness.
- 15) Anyone can recognize these as such deva.

PARAMATMA

- 1) Paramatma doesn't have any form.
- 2) Paramatma doesn't have any name.
- 3) Paramatma is deathless.
- 4) Paramatma is not destroyed.
- 5) Paramatma is not either male or female.
- 6) Omnipresent, so no need to go.
- 7) It doesn't have any special body.
- 8) He doesn't practise anything.
- 9) It exists as Paramatma.
- 10) It is not anything.
- 11) Neither feared nor subdued to anyone.
- 12) He exists in the final destruction (apocalypse).
- 13) Omnipresent. He sees everywhere.
- 14) He is beyond the distress and happiness.
- 15) He is recognized only by the Yogis.

6) Verse! 25 : Naham prakasa sarvasya yogamaya samavrutta!

Mudo ayam nabhijanati lokoma maja mavayam

(Jeevatma, Paramatma)

Meaning : In this verse, the word "Yoga maya samavrittam" is used. Maya means the essence of the three gunas. Yoga means being united. Samavrittah means which is covered or which is stricken. We have to ponder about those, who are covered with the Maya by associating with the Gunas is whether Paramatma or Jeevas.

In the remaining Gita commentaries it is written like this. As I am covered with Yogamaya, I should not be known to anybody. The obstinate never knows me as I have no birth and death. The word, obstinate never knows the Paramatma is true. Is Maya associated with Paramatma? Is Paramatma covered with Maya? Is Maya bigger than the Paramatma? These questions come to those, who see this meaning. According to the above verse, all men are united to the Maya. The obstinate man, who is covered with Maya can't see me. The meaning is clear that no one knows me that I have no birth and death, but it is mistaken to say Paramatma is covered with the Maya and Paramatma is united to the Maya. Jeeva is only united to the Maya and filled up by the Gunas. Jeeva does not understand the Paramatma by the effect of Gunas. Jeeva doesn't see Atma because of the

layer called Maya existed horizontally between Jeeva and Atma. It is real to say that all are engulfed in the Maya and unable to see the Divine. Else, it is unreal to say Divine is being associated with the Maya, so no one knows him. It is total mistake. The obstinate do not know the word that I have no birth and death. The meanings and the purport of this verse which is written specially by me is given below.

Sarvasya= **All men;** Yogamaya= **being united to Maya:**

Samavrittah= **Being covered:**

Aham: **I am.**

Naprakasah= **Not be appeared, not be known;**

Mam= **Me.** Aja = **birth less.**

Avyayam = **not destroyed.** Lokomudha= **obstinate persons.**

Abhijanati= **not knowing.**

Description: All people, who are either covered or united to the Maya, do not know me. The obstinate persons do not know me as I have neither birth nor death.

6) Verse! 26 : **Ve daham samateetani vartamani charjuna!**

Bhavishyani cha Bhutani mantu veda na kaschana!

(Jeevatma, Paramatma)

Meaning : I know what had happened to all Jeevas in the past, what happens now, and what will be happened in the future. But no one knows me.

Description : The karmas of all Jeevas are in the Karma chakra, which is in the head. The Kala chakra and Karma chakra revolves in the head by making Atma as axis. What karma has happened in the previous time, what karma will happen in future and in the present what karma is getting on, should be known from the chakras. Paramatma pervades everybody. He knows the time of karmas that are in the head of every one. So, Paramatma knows what will happen to whom and what has happened.

6) Verse! 27 : **Ichcha dvesha samuththe na dvandva mohena Bharata!**

Sarva Bhutani sammohanam sargeyanti paramtapa!

(Jeevatma, Prakruti)

Meaning : All Jeevas are under the illusion by the dual nature, which is born from the gunas like love and hate and all are fascinated by it from its birth.

Description : All Jeevas, from its birth are yielded to the pain and pleasure, which arises from the Gunas like love and hate. They are entangled in the gunas like under the spell of mantra.

6) Verse! 28 : **Yesham tvantagatam papam jananam punyakarmanam!**

Tedvandva mohanirmukta bhajante mam drudhavratah!

(Jeevatma, Paramatma)

Meaning : Among men, one who leaves the fascination from the dual gunas and prays for me, the merits and sins of that person is destroyed.

Description : In so many Gita commentaries, it is written that whose merits and sins are destroyed, that person leaves the dualities and worships the Paramatma. It is meaningless to say that after leaving the merit and sin, dualities will get rid of, then he will worship the Paramatma, but truth is after leaving the dualities, if Yoga is practised then merits and sins leaves. The commentators wrote without thinking what before is and what behind is. First, we should make the dual Gunas leave and worship the Paramatma through Yoga then only merits and sins will be destroyed.

6) Verse! 29 : Jaramarana mokshaya ma masritya yatantiye!

Te Brahma tadvidah kritsna madyatmam karma chakhilam! (Jeevatma, Paramatma)

Meaning : One, who tries for getting liberation from the old age and death by taking refuge in me, must be known about Atma, spirituality and about the karma.

Description : One, who takes refuge and tries to attain Paramatma by relieving from the death and birth must know that Paramatma is the only basis for getting liberation, and know the details of karmas and the details of Atma.

6) Verse! 30 : Sadhibhutadhi daivam mam sadhi yajnam cha ye viduh!

Prayanakale apicha mam te vidirukta chetasah! (Jeevatma, Paramatma)

Meaning : Those, who are known me as the basis for all living things, all demi-gods and all sacrifices they should keep their mind on me at the time of leaving stage and will be known me.

Description : One who knows with perfect knowledge that one lord exists in the whole world, he is the lord of whole living things and lord of entire demy-gods and he is the fire for burning the karmas, will remember Atma through the mind at the time of death. At last he will attain the Paramatma.

By this, Vijnana Yoga is completed. The verses in this chapter are like this

1)	Jeevatma, Paramatma	=	11
2)	Jeevatma	=	6
3)	Prakruti	=	1
4)	Prakruti, Paramatma	=	2
5)	Paramatma	=	8
6)	Jeevatma, sakara	=	1
7)	Prakruti, Jeevatma	=	1

Total verses = 30

The verses that are changed the meaning and description are = 5, 11, 25.

Seventh Chapter

Akshara Para Brahma Yoga

Akshara means not to be destroyed. In this chapter called Akshara Para Brahma Yoga, the matter about liberation is more. It is also revealed for knowing about the method that whether the practitioners of Yoga were attained liberation in that birth or not attained. We have told that Bhagavan didn't say the Gita like the chapters in the battlefield, but it was written by the Vyasa after war about the matters that were told by Bhagavan. In the chapters that were divided by Vyasa up to Atma Samyama Yoga, he told more about the practice of Yoga. From that he told more about Jeevatma, Atma and Paramatma. But in this chapter he told more about the liberation. Besides, in the beginning of this chapter, good questions are raised and replies are revealed. So readers will easily understand about wisdom.

Arjuna said as :

- 7) Verse! 1: Kim ta Brahma? Ki madyatmam? Kim karma Purushottama!
Adhi bhutam cha kim? Prokta madhi daivam kimuchyate? (Prakruti, Atma, Paramatma)
- 7) Verse! 2: Adhi yajnam katham ko atra dehe asmin madhusudana!
Prayana kalencha katham jneyo asi niyatatmabhih! (Atma, Paramatma)

Meaning : What is Brahma? What is the study of Atma? What is karma? Who is lord of Bhutas? Who is the superior to the Demy-gods? Tell me " Oh Purushottama"! How does the lord of Yajnas exist in the bodies? How do the self-controlled persons attain you at the time of their death?

Description : Here, Arjuna asked at a time seven questions. In the seventh question Arjuna asked how the Yogis attain you at the time of birth. Among the 28 verses of this chapter, two verses are the questions of Arjuna. Arjuna's six questions are answered in the two verses. The answer of Arjuna's seventh question is immersed in the remaining 24 verses.

The seven questions of Arjuna are! What is the Brahma? Here noticeable information is, it is not asked about the Vishnu, Eswara, and four faced Brahma. Arjuna asked about whom, who is the lord of the universe, omnipresent, God of God and he, who is called Paramatma. The second question is what is the study of Atma? The third question is what is the Karma? The fourth question is who is the lord of all living things? The fifth question is who is the lord of all demy-gods? The sixth question is who is the lord of Yajnas in the body? The last seventh question is how do Yogis attain liberation at the time of their death? Sri Krishna replied for these questions like this.

Sri Bhagavan's reply :

- 7) Verse! 3: Aksharam Brahma paramam svabhavo adyatma muchchyate!
Bhuta bhavodbhava karo visargah karma sanjnitah (Prakruti, Paramatma)

Meaning : Brahmam is the distinguished than any other and it should not be destroyed. One who knows about himself is called Adyatmika. The process of reckoning that is caused for the existence of living bodies is called Karma.

Description : Bhagavan replied the answer to the first question that Brahmam is the distinguished and not be destroyed. Some persons admit the Brahma as God in accordance with their liking without thinking themselves about Brahma who he is. So many persons think that God is the four faced Brahma. Brahma is not the name. It reveals a specialty. ***It can be understood that Brahma***

means the biggest. For revealing the specialty, the word Brahma is used. The words Brahmanda, Brahma ratham reveals specialty. Paramatma is distinguished, so the word Brahma is used. Really, the distinguished Brahma has not any name. That is a great power. No one knows how to name that power and called it Brahma, Paramatma and Eswara. The word Brahma, Paramatma and Eswara are not the names. Brahma means big. Paramatma means one who exist other than Atma or distinguished than Atma. Eswara means lord.

Really, it can be said that these are not the names. No one knows what name should be given to him as it is not anything. Paramatma is neither female gender nor male gender. Though we say about it either male in one place or female in another place, it can be suited. **What power had told Bhagavad-Gita and what power had spoken from the body of Krishna that power is now giving answers to all questions.** In the third chapter Janna Yoga it is said that now and then, if any need arises Paramatma takes the human form and reveals his dharmas. Likewise, Paramatma takes the body and it is called incarnation. We don't know where he has taken incarnation, but up to he proclaimed himself as such man by taking birth as Sri Krishna we do not know him. We have discussed earlier that such a birth is Bhagavan. What Bhagavan replied about the second question of Arjuna is followed.

One who knows about himself is called Adyatmikata (study of Atma). Adyayana means about seeing after turning back or reading again. The study of Gita means, knowing about Gita or reading Gita. In the same manner, Atma adyayana means either see Atma or know about Atma. According to this, the word Adyatma means about knowing one's own Atma or about knowing himself. After giving answer to the question about the study of his Atma is Adyatmika, he replied answer to the question of what the karma is.

Karma means the list of reckoning of living things. For example, where a Jeeva takes birth, how he has taken birth, in which body he has to take birth, after taking birth how much time he has to weep, how much time later he has to take milk, what should be done for every minute or every second, like these details, which are destined, is called Karma. This was written in advance from the birth to death as reckoning. That writing is called Karma. Lord Jesus said about this matter in the Bible **"Yours hairs in the head are reckoned"**. How much hair in our head should be existed, and how much hair should be fallen, and where and which hair have to fall is written. How many times the eye-lid has to shut down or to open and about actions of either big or small in the life was written. The details of that are called Karma and it was also written. Visargah means the process of reckoning that is restrained. According to this, in the life every big and small work is being done and Jeeva is getting that experience.

7) Verse! 4 : Adhibhutam ksharo bhavah purushaschadi daivatam!
Adhi yajno ahame vatra dehe deha bhrutamvara!

(Atma)

Meaning : I am the basis for living things, which have bodies of destructive nature including the demy-gods. Let you know me, as I am the lord of those sacrifices, which are occurring in the body.

Description : In many Gita commentaries, the meaning of this verse is said as the destructible nature of bodies is the basis for the Bhutas. Let us think if a man is alive his body is the basis and it is the Adhibhoota for that Jeeva. If he gets untimely death, he exists in the subtle body for some years after losing physical body. Then, that Jeeva doesn't have the body. Who is the Adhibhoota to him? Doesn't he have the Adhibhoota if he lives without physical body? Like this, questions may arise and replies can't be found despite we search. So, the word Adhibhoota for the bodies is untrue.

It is said, Atma (Purusha) is the basis and lord of the living things, which are destructible or lord of demy-gods. Atma is the basis for the destructible bodies, for Jeevas who bear the bodies and for all demy-gods. It is causative for working their manners of life. Without existence of Atma power, the destructible bodies won't move and grow. Jeeva doesn't exist in the body, without Atma. If Atma doesn't exist in the idols of all demi-gods, it doesn't have power. The demy-gods can't able to come out and not able to enter the idols. It can't roam outside. Let you know that Atma is the lord of the destructible bodies, or lord of Jeevas or lord of the demy-gods.

Yajnas can't be done at outside. In the Jnana Yoga, we have discussed earliar that in the body two kinds of Yajnas occur. The lord of Yajnas also is Atma. If Judge doesn't exist, court doesn't function, like that without Atma in the body no work can be done. As the judge is the lord and the chief basis of the court, Atma is the lord and the basis for the body. Atma or Purusha is the lord of all Jeevas, or the two Yajnas, which are getting on in the bodies of all living things. Atma is the lord of the external demy-gods, who are worshipped by the bodies of living things. According to the division, Purushottama and Purusha are different. Here, let you grasp that Purusha is the Adhi Bhoota, Adhi Yajna, and Adhi daiva. In the next verse, it is said about the Purushottama. If we don't understand where Purusha and Purushottama are said, meanings are upside down, and the real form of Bhagavad-Gita can't be understood.

7) Verse! 5 : Antakalecha mamena smaranmuktva kalebaram!
Yah prayati sa madbhavam yati nastatra samsayah! (Atma, Paramatma)

Meaning : One, who recollects me at the time of leaving the body, attains me. In this matter there is no doubt at all.

Description : Whenever Paramatma says "I am ", we have to look through by pondering where the role of Atma is and where the role of Jeeva is. In this verse, it is said that one who recollects me at the time of death, attains me after death. Once, the state of leaving of body is occurring in the body. At that time attention of mind should be on Atma. The dead man doesn't have body. Atma is recollected, when body exists. After leaving the body, Paramatma is attained. Paramatma said that he is recollected as Atma in the body, as Paramatma, he is attained at outside of the body. Paramatma exists as Atma inside of body for recollecting him. But he exists as Paramatma for attaining at outside of body. So, he said that one, who recollected me, will attain me. Here, we have to know by dividing that Atma which is recollected and Paramatma, which is attained.

7) Verse! 6 : Yam yam va api smaran bhavam tyajat ante kalebaram!
Tam ta me vaiti kaunteya! Sadatadbhava bhavitah! (Jeevatma)

Meaning : While leaving the body, one who recollects whatever state, he attains that state by the power of practice.

Description : It can't be possible to say definitely that this verse is said about such man. This verse is like an aphorism. A sum in arithmetic is being made according to an aphorism; similarly an aphorism which is mentioned here is useful for Jnanis or the ignorant person. It is applicable to every one. It is not said about such man or about such matters. At the time of leaving body means **at the laststage, which remembrances exist in the mind of whom that is attained by him after death**. This is aphorism. Here noticeable matter is it confines to only those who get last stage at death. Last stage can't be occurred in so many deaths. This aphorism can't be applied to all deaths. This method is suited for the timely death and not be suited for the untimely death. At the time of death either Prakruti related matter or Atma related matter may exist.

If Prakruti related matter exists, again he takes birth. What he considers that is attained. Else, Atma is remembered, he attains Paramatma by not getting next birth. At that last time means at the time of death. The matter, which is strong in the life, only comes for remembering. Some persons think that at the time of death it is enough to recollect God for getting liberation. Why does from now onwards craved for? Some persons say that after getting old age it can be considered. In this way we think, but at last minute what should be needed to remember that is not being remembered. What matter is deeply attached to the mind in the whole life is only remembered at the time of death. Why it has been happening like this way! At the time of death mind is losing strength. The weak mind forgets the small matters and remembers the chief matters in the life. When death is nearing, mind forgets all matters and only remembers a deeply attached matter. That remembrance of matter is the last.

Some persons engross their mind in the divine matters. Some persons engross their mind in the worldly matters. According to this it can be known whether it leads to the birth or the liberation. Let us think that one person has been feeling about the music as his life. At the time of birth, if he remembers the music, he will get interest in the music and learns music in the next birth. For example, one person investigates a matter and his mind is filled with that matter. At last, at the time of death his undivided attention is on the research matter. So he will get next birth and again he will continue to investigate. In the mind, what he liked, that is attained in the next birth. What he liked in the worldly matters, that matter is attained. He can't get out from that despite he gets many births. It is very difficult to change him from that attention. The liking is like gum. If it attaches to anything, it is attached permanently. Because of, elders said that one's liking can't be changed by another. But it is no matter, if he is attentive to the matters of the Divine. Even the great Gurus can't change those, who are in the mundane matters. So, one should make decision by thinking to keep his attention to the matters, which give good to him. About this, Bhagavan is giving advice to Arjuna in the next verse.

7) Verse! 7: *Tasmatsarveshu kaleshu ma manusmara yudyacha!*
Mayyarpita manobuddi rmame vaishyasya samsayah! (Atma, sakara)

Meaning : So, always recollect me in your mind. If you surrender your mind and intellect to me you will attain me. In this there is no doubt.

Description : At the time of death either liberation or next birth exists according to the remembrance. Bhagavan said to Arjuna that from now onwards we should try for the last remembrance and by doing in the same way what we wished can be obtained. He further said ***“always practise by making your mind and intellect think about me. Likewise if I am being recollected by you, I can be attained”***.

Here Sri Krishna, who is visible to the naked eye, said that he should be recollected. That word was suited up to Sri Krishna was lived. After Sri Krishna's disappearance, who is to be recollected? After his disappearance, whether his form is recollected, or whether formless Atma is recollected. When Sri Krishna was living, was Atma recollected by leaving him? So many questions are coming like this way. By saying this verse, he puts us in the difficulty, so, we have to ponder.

Between the Sakara form (human form) and Nirakara form (form less), when Sakara form is to be meditated and when Nirakara form is to be meditated that is existing problem from the previous days. If Paramatma takes Sakara form and comes as Bhagavan, as long as his birth exists so long we have to worship Sakara form and engross the mind and intellect into the Sakara form. If we know such is the Sakara form, we should not worship or engross the mind in anyone. After knowing that Sri Krishna was Bhagavan, doing the meditation on Nirakara form by thinking that it is the Brahma

Yoga is like searching for the lamb by holding it in the arm-pit. Paramatma takes birth as Bhagavan on the earth on rare occasions. It can be happened for thousands of years.

Fortunately now and then if intellect understands about the birth that it is not the common birth, then there is no need for going to the Nirakara form by leaving the Sakara form. We know that Bhagavan took birth as Sri Krishna. We exist now, but Krishna did not exist. So despite we worship his idol as Sakara worship, we have to meditate the Nirakara. At the time Sri Krishna was on the earth, some persons were practising Yoga by having enmity with Sri Krishna. It means they have friendship with the Nirakara form and enmity with the Sakara form, so they were lost Yogis. The Jnanagni couldn't reach them sufficiently. How much Jnanagni had to come from the Sakara form, so much didn't come. They were lost half of the Jnanagni (fire). After death of Sri Krishna, his idol is not the Vighraha. Any idol can be Vighraha. But Bhagavan's idol can't be Vighraha. Those who worship Bhagavan's idol are equal to the practitioners of Yoga. That opportunity is not available to any idols, which are Vighraha.

7) Verse! 8 : *Abyasa Yoga yuktena chetasa nanya gamina!*
Paramam purusham divyam yati Parda anuchitayan! (Atma, Paramatma)

Meaning : One who doesn't keep the mind on the other matters by practising and unites to the Yoga will get distinguished and Divine Purusha.

Description : We do not know the Sakara form, but we have to become Atma Yogis. For knowing about Atma we have to restrain the mind by practice. The restrained mind should be contemplated Atma inwardly. Mind should contemplate Atma by obtaining the Jnanagni, results in Karmas are burned. Then if he dies he doesn't go to next birth. He reaches the distinguished, the Divine Purusha among the three Purushas. The aspirant is engrossed in the third Purusha and becomes the third Purusha.

7) Verse! 9 : *Kavim purana manusasita ramano raneeyamsa manusmaredyah:*
Sarvasya dhata machintya rupa madityavarnam tamasah para stat!
(Jeevatma, Atma, Paramatma)

7) Verse! 10 : *Prayana kale manasa achalena bhaktya yukto yogabalenachaiva!*
Bhruvormadhye Pranamavesya samyak satam param purusha mupaiti divyam!
(Jeevatma, Atma, Paramatma)

Meaning : One who wants to attain Paramatma, at the time of death he has to keep his mind in the middle of his eye-brows and makes his air of life stabilize for reaching Paramatma, who is omnipresent, the oldest, who is the controller of Universe, who is smaller than the smallest, who is maintainer of everything, who is inconceivable, who is luminous like the Sun and exists other than ignorance.

Description : At last, one has to reach Paramatma. One has to see the Atma. One who reaches is Jeevatma. The traveler is Jeevatma. The way is Atma. The destination is Paramatma. Traveller has to know first about his destination. If the traveller travels along the way after knowing about the village and way of that village through others, he can reach the destination. Bhagavan revealed us some matter about the liberation. Liberation means it is not a place or a loka (division of universe). Liberation means relieving from the bondages of karma, which gives birth and death. One who is relieved of karma and attained liberation will see the whole world by changing as one who knows everything.

If one exists in a body, he can see only things that are in front of him. Let you think after attainment of liberation how it is great to see all. He had existed in the previous ages and knows everything from the beginning. When we exist as a man we do not even remember our life completely,

but it is great to know from the primeval period. When we are living even our sons do not hear our word. We can't command them. When we attained liberation, we have authority to command the whole Universe. He, who doesn't command even his family members, commands the Universe, is it not great? As a common living thing he who doesn't see the subtle except the physical, if change as smallest among smaller, is it not great? As we exist with the body so, we are visible to the vision of all. After attaining liberation, we can't be visible to the vision of anyone, so let you consider that aim is much great. Now, as we do not have any illumination, it is great to get higher state like luminous as crores of Sun by relieving from the bondages.

One who wants to get that higher stage, at the time of death he have to avert the mind on the other matters by keeping the sight on the middle of his eye-brows results in the air of life in the nostrils doesn't move and become standstill by getting mental stability. One who has attention to the middle of eye-brows and sees the Atma, forgets external matters and keeps his complete attention to the middle of the head, results in breathing is stopped involuntary. While Jeeva is in awareness, breathing is stopped. It is only possible for the Yogis. The remaining persons get death while they are in delusion. Yogis get death in the awareness only. **According to the science, the glands in the body make the body grow and keep the health as good, decide the longevity and facilitates to get old age.** The scientists say that the cause for either growing or decreasing of the body is the effect of fluids in the glands.

The smallest gland among the glands is in the middle of the head. Despite it is small, it commands all glands. **So it is called king of glands. This is also called Pituitary gland.** Its place is in the middle of the head that is in between the eye-brows. This chief gland exists above the uvula, in between the eye-brows. Because, there is super natural power in this gland, the invisible rays from this gland spread over the body in the form of waves. The effect of the waves in the bodies of Yogis is more. If the mind is concentrated at this small gland, one gets experience of Atma. Jeeva experiences that through the mind, so the air of life is stopped itself in the nostrils. In the common man, that air of life goes out at his death as last breath. In the death of Yogis, the air of life can't goes out as last breath and stays in the body by immersion results in Jeeva unites to Atma and ultimately in the body Jeeva merges with Paramatma.

In the death of common man, Jeeva along with Atma leaves the body and reaches another body. Along with him, his karmas and his Gunas are taking refuge in another body. In the death of Yogis, karmas are destroyed. Gunas are powerless. Mind engrosses in Atma and makes Jeeva engrosses in Atma. The intellect exists along with Jeeva up to last, then the mind, Jeeva and intellect become one and unites to Atma results in disappearance of its individuality. At last Atma and Jeevatma merges as one matter and merges with Paramatma. Then body becomes lifeless.

Every day when one is practising Yoga by keeping the mind in the middle of eye-brows, Jeeva gets experience of Atma. At that time breath is stopped by itself. Then by leaving the body, commonly one may merge with Paramatma. In the practice of Brahma Yoga commonly mind is stopped, and getting experience of Atma, results in breath is stopped. Some persons may ask us, one day the commonly getting on actions become death, whether there is any speciality. For this reply is! Every time when Yoga is practised, what is going on is also happened in the death, but we have to understand that some specialties are there.

During the practice of Yoga though Atma is attained by stopping the breath and mental stability is gained, Karma is not expended and remained. So mind, intellect and Jeeva don't merge as single entity. Mind exists separately by giving experience, and intellect is warning the mind for not moving, and gives experience to Jeeva by receiving from the mind. As Jeeva is getting experience, which is revealed by intellect, but intellect reveals by declaring about that experience. Likewise, in the practice

of Yoga the mind, intellect and Jeeva are doing their work inwardly as separate entities, but at the time of death these are changed to one entity. That changed entity merges with Atma. During the time of Yoga, Atma and Jeevatma exist separately, but Jeevatma experiences the Atma.

At the time of death mind, intellect and Jeeva become one entity and unites to Atma resulting in it changes to special Atma. Thus far in the body, Paramatma and Atma are separately existed, but at that time the changed special Atma easily merges with Paramatma. Atma, which is not able to merge itself with Paramatma, after merging with Jeeva it changes to special Atma and gets ability to merge with Paramatma. Then it merges with the body. Jeevatma in the body attains Paramatma like this way. This is the work in the body of Brahma Yogi, at the time of death. In the Karma Yogi at the time of death, mind, intellect, Ego and Jeeva unites to Atma. In Brahma Yoga, stability of mind is needed, but in Karma Yoga restraining of Aham is needed. Jeeva merges with Atma, and Atma merges with Paramatma. This is the death, which is happened in the Yogis after karma is expended. Like this way, Yogis attain Paramatma in the body. According to the word of elders where we search there we find, so " **don't be doubtful of him thathe exists here only, there he doesn't exist**". Like this wayYogis who practise Yoga in the body can attain Paramatma in the body.

7) Verse! 11 : Ya daksharam vedavido vadanti visanti yadyatayo veetaragah!

Yadichchanto brahmacharyam charanti tattepadam sangrahena pravakshye

(Paramatma)

Meaning : I am explaining about the place briefly which is not be destroyed according to the learned of Veda, whichplace is the destination for those who leave Gunas and what can be attained by celibacy.

Description : The knower of Vedas,means don't think that those are the readers of big books or those who are great. According to the word of Bhagavan "**tri gunya vishaya Veda**" the elders who knew aboutGunas and its resultant outcomes, and who are perfect Jnanis say about that state as indestructible. It means the state, which is indestructible, and the state without having destruction in the final destruction of universe is attained by conquering Gunas. Besides, Bhagavan said about that it can be attained by the celibacy. Here we get doubt about the meaning of Brahmacharya. Is it not getting married? Is it leaving the domestic life? Is the association of woman forbidden? But these are not true. **Its meaning is one who practises thepractice of Brahma.**

Brahma means elder or lord or Paramatma. Does Paramatma have practice? It can be said that he has Practice. What he practises by taking birth as Bhagavan is his practice. That is the practice of Brahma. Paramatma took birth as Sakara Bhagavan, practised Karma Yoga and showed to the people. He said that karma Yoga should be practised like his practice. Likewise, the practices are called the practice of Brahma. One who practises like that way is called Brahmachary. Karma Yogi can be called Brahma Yogi. One doesn't get married can't be called Brahma chary. Bhagavan revealed in the next verse by saying that what destination Brahmachary is getting.

7) Verse! 12 : Sarvadvarani samyamya manohrudhi nirudya cha!

Moordyna dhaya atmanah prana mastito yogadharanam (Jeevatma, Atma, Paramatma)

7) Verse! 13: O mitye kaksharam brahma vyahara nmamanu smaran!

Yah prayati tyajan deham sayati paramam gatim! (Jeevatma, Atma, Paramatma)

Meaning : One who leaves the body, by controlling the nine orifices, keeps the mind in the middle of the hrud , makes the air of life stand upward, gets the stability in the Yoga and recollects the word OM, will attain me.

Description: The body has five doors for entering the matters. The matters enter through the five senses of perception. The Yogi controls the five senses of perception through the mind and makes any matters without entering him. Likewise, one who made the matters without entering him keeps his mind in the middle of Hrudhi. So many people think that Hridaya means heart. **Really Hridi means not the heart. The last big nerve centre among the seven nerve centers In the Brahma nadi is called Hridaya. The seventh nerve centre is in the head that is brain. So the brain is called Hridaya.**

In the middle of Hridi, mind should be kept. It means the mind should be kept on the pituitary gland which horizontally exists to the middle of eye-brows in the middle of head. By keeping like this, the breath, which comes up in the nostrils stands without going out. Likewise stability in the Yoga is attained and he meditates the letter OM by treating it as Paramatma. Here let us know about the OM.

In the orifices of the nostrils, when breath is coming up and going down a small sound is arising. The breath that is entering from the external orifices makes SO sound, and the breath which is coming out from the inside of single orifice divides into two, makes another sound HAM. At the end of the sound SO, the letter O exists. At the end of sound HAM, the letter M exists. At the end of word SOHAM the immersed sound is OM. If one time, breath enters the nostrils and comes out the sound OM is formed. This is immersed in every breath. The cause for the origin of sound OM is breath. The lungs are the basis for running the breath. The cause for moving the lungs is vibrations in lungs. If we see where the consciousness of nerves exists at last it is beginning from the Hrud, which is in the Brahma nadi. In that Hrud, Atma exists

The cause for the sound OM is Atma, which is originated in the nostrils. Atma is indestructible. So, it is called Akshara (not destroyed). The eternal Atma is known externally by the breath as the sound OM. The internally existing Atma exists outside as OM, so it is said that the sound OM is indestructible. One who meditates the letter OM in the mind that means by practising Yoga with the attention to Atma by the mind and leaves the body will attain the supreme Paramatma. At last, at the time of leaving the body, mind and intellect merges with Jeeva. Jeeva changes his state and merges with Atma. Atma, which is merged with Jeeva, lost its state by merging with Paramatma. Then Jeeva is getting liberation and pervades the whole universe.

7) Verse! 14 : *Ananya cheta satatam yomam smarati nityasah!*
Tasyaham sulabhah Parda! Nityayuktasya Yoginah! (Paramatma)

Meaning : I am easy to obtain to the one who always recollects me in the mind without other considerations. He is called Yogi who unites to me.

7) Verse! 15 : *Ma mupetya punarjanma dukkhalaya masasvatam!*
Na apnuvanti mahatmana samsiddim paramam gatah! (Paramatma)

Meaning : Those people who have attained the distinguished perfection attain me, and never get births, which are temporary and united to the distress.

Description : One who attains liberation merges with Paramatma. He can't again take birth. For taking birth, karma is needed. The person who doesn't have Karma only gets perfection. After getting perfection, due to lack of karma he doesn't take birth. He pervades the whole universe. At the time of death breath doesn't go outside and immerses in the body. So Jeeva also immersed in the body results in he doesn't get another body.

7) Verse! 16 : Abrahma bhuvana lokah punaravarti no Arjuna!
Ma mupetya tu Kaunteya! Punarjanma na vidyate! (Paramatma)

Meaning : Despite the division of universes (lokas) like Brahma loka is attained, still rebirth exists. One who attains me doesn't get birth.

Description : We heard that divisions of universe (lokas) are many. Among it, Swarga (heaven), Naraka (hell), Athala, Vithala, Suthala, Rasathala, and Pathala exist. I can say these are only imaginary division of universe. Only three lokas are there. These are divided into upper, middle and nether lokas. These are Satwic, Rajasic, and Tamasic. These are in the head of living things on the earth. In the above verse it is said Bhuvanalokah. It means all lokas are in the world. Among the lokas on the earth, Satwic loka is the biggest. As it is big, it is called Brahma loka.

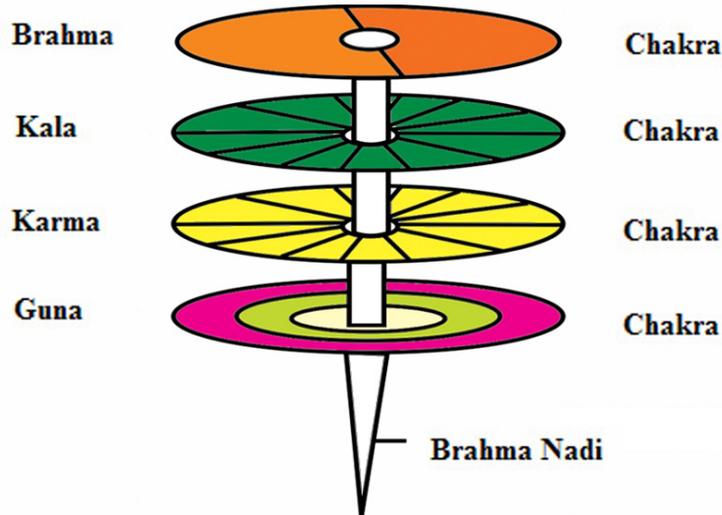
Bhagavan said that though Jeeva entered any division of disposition, rebirth can't be averted. If he attains even the lokas like Brahma loka birth exists on the earth. Bhagavan showed by wearing the peacock tail feather on the head that one who goes to the loka, which is middle of three lokas by leaving the three lokas becomes like me. One, who reaches the Aloka (not the loka) by leaving three lokas, doesn't get rebirth. The Aloka, which is not the loka, it exists in our body. It is in the middle of the three gunas. The Aloka is not the loka. It is seen in the middle of peacock feather tail. That is the state of Paramatma and the place of liberation.

7) Verse! 17 : Sahasra Yuga paryanta maharya brahmano viduh!
Ratrim Yuga sahasrantam te ahoratra vido janah! (Paramatma)

Meaning : The learned knows about day and night that one thousand years is the duration of Paramatma's day and one thousand years is the duration of Paramatma's night.

Description: The Kala, Karma and Guna chakras are attached to the axis. The Guna chakra exists below as three parts. On the Guna chakra Karma chakra exists as twelve parts. The Kala chakra exists on the karma chakra as 12 parts. Another Chakra exists above these three chakras by calling Brahma chakra. It takes two thousand Yugas time for revolving one round. It takes one thousand Yugas time to revolve half round. In this chakra, half part is the day, and half part is the night.

Four Yugas (ages) have names like the seven days in the week have names. Those are 1) Krita Yuga. 2) Treta Yuga. 3) Dwapara Yuga. 4) Kali Yuga. These four Yugas change like weeks are changed and it starts from the Krita Yuga, and completes with the Kali Yuga. If these four Yugas are completed 250 times, it is the day of Paramatma. In the same manner, 250 times are completed it is the night. One, who knows the day and night of Paramatma, can see our day and night according to the time. The period of Kali Yuga is 4, 32,000 years. The period of Dwapara Yuga is 8, 64, 000 years. The period of Treta Yuga is 12, 96, 000 years. The period of Krita Yuga is 17, 28,000 years. The four Yugas period is 43, 20,000 years. If these four Yugas are completed 250 times, it is 108 crores years. So the day time of Brahma is 108 crores years. It means the longevity of this world is 108 crore years.



The picture of Brahma, Kala, Karma and Guna Chakra.

Even the Akasa (ether), the earth, the empire and the existence of religion exist only up to 108 crores years. In this world the play, in which you are playing, will be shut down for 108 crore years. The tale of Jeevatma's birth and death will be completed for 108 crore years. This is the time of longevity, which is sent along with Jeevas. Elders revealed that it is dharma of longevity of us. Those who do not know about number 108, must think about it without forgetting in the worship. So elders advised us in the recitation of name and in the recitation of mantra that it should be done for 108 times. Even in giving the donation of money it should be done in the numeral of 108. Besides, we have a close invaluable relation to the number 108.

In our body, we have bad dispositions like Desire, Anger, Longing desire (passion), Avarice, Pride and Envy. There are good dispositions, which are against above said bad dispositions. As the love is against the Envy, the six good dispositions have opposite six bad dispositions. As these are in the body, Karma has authority over the dispositions and the planets have authority over the karma. So Gunas vibrate in accordance with Karma and Karma is in accordance with the nine planets. The effect of nine planets is in Gunas through karma. The nine planets including Sunhad divided each Guna into nine parts.

The disposition Desire is in nine stages. Remaining Gunas also are in nine stages. So we have the disposition anger as high and low stage. Likewise, we have big desire or low desire. The remaining dispositions exist like that. This matter appears directly. Likewise, in our body each bad disposition among the six, is divided into nine and each good disposition among the six also is divided into nine. If we count the divided parts of one kind of six dispositions, they are $6 \times 9 = 54$. The divided parts of another kind of six dispositions are $6 \times 9 = 54$. Likewise the numbers of total Gunas in one part of Guna chakra are 108.

God made Gunas, which are made to drive the life of man, exist as 108, according to the 108 crore years that is longevity of world. In the mathematics the big numeral is crore. God kept 108 oddly thoughts in our body for remembering the numeral 108 crores. That oddly thoughts have come from the Gunitam (multiplication), so those are called **Guna** for appearing as it was born from Gunitam that is the nearest word. In this way the considerations in the body are called Gunas. Elders thought in many ways and named it as Guna and specially kept Gunas as 108. In the rosary the beads are 108

for remembering 108 crore years and we have to spend the life with 108 Gunas. The method, which was said by elders has faded somewhat.

The dharma of longevity, which was sent along with Jeeva, has been changed to Adharma. In the rosary, though the number of beads still exists as 108, its meaning is not understood. Either in giving donations or paying the religious vows or giving money in the marriages, the numeral 116 had come instead of 108. The chief dharma of longevity among dharmas of God is nearing to change to unrighteous. In the same manner 108 crore years have been connected with Jeevas. Let us see the meaning by naming the day, which is the existence period of world for 108 crore years and the night, which is the non-existence period of world of 108 crore years.

7) Verse! 18 : *Avyakta dvyaktaya sarvah prabhavantya haragame!*
Ratryagame praleeyante ta traiva avyakta sanjnake! (Paramatma, Jeevatma)

Meaning: The entire universe, which is visible had manifested from the invisible, when the day of Brahma was changing as Jagati (world). In the same manner, in the night of Brahma the whole world will be destroyed and the entire visible nature will be disappeared.

Description: In the revolving of Brahma chakra that is on the Kala chakra, when half Brahma chakra started as day, the whole world had formed by appearing. Thus far the non-manifested world began to appear. It gradually had been appearing for some time, and then the complete world had formed. Consequently, the world is filled with the progeny of Jeevas for one thousand Yugas. The history of Jeevas, who takes birth and death, will be disappeared after completion of one thousand Yugas period due to occurrence of apocalypse. ***Pra means that has formed. Pancha means five. Jagati is made by the five bhutas (elements) so Jagati is called Prapancha (world).*** The destruction of the whole universe which was born is called Pralaya (dissolution). Owing to Prabhava (to be born) and Pralaya, the day and night of Paramatma are getting on.

7) Verse! 19 : *Bhuta grama sa yevayam bhutva bhutva praleeyate!*
Ratratyagame avasah Parda! Prabhava tyaharagame! (Jeevatma)

Meaning : All living things take birth in the day time of Brahma, at last in the night they were destroyed without appearing due to the apocalypse and again take birth at day time.

7) Verse! 20 : *Parastasmastu bhavo anyo avyakto avyakta sanatanah!*
Yassa sarveshu bhuteshu nasyat suna vinisyati! (Paramatma)

Meaning : Another nature doesn't appear that is indestructible despite the world is destroyed. It is unchangeable, other than Prakriti and distinguished.

Description : In the apocalypse, the whole world, all living things in the world and the entire, which is appearing will be destroyed without existing anything. Even the big elements like Akasa, Air, Fire, Water and Earth doesn't exist. It is impossible to imagine even the open plain that doesn't exist between you and me. It is inexplicable how it exists as it is even not empty. Even in that state one thing exists, which is not destructible. Despite the world is engrossed, still another nature exists, which is not engrossed is seen in the nextverse.

7) Verse! 21: *Avyakto akshara ityukta sta mahuh paramam gatim!*
Yam prapya na nivartante taddama paramam mama! (Paramatma)

Meaning : That state has neither destruction nor visible. It is supreme so, it should be known and it should be attained. If it is gained there will be no births. That is my appointed place and the supreme abode.

Seventh Chapter Akshara Para Brahma Yoga

Description: Though the world is destroyed, the state that is indestructible and not visible is called liberation. The supreme aim of man is attaining that, which is distinguished. If that aim is attained by the effort of so many births there will be no births. That state, which is without birth is called Paramardha (great object of life that is bliss). So, it must be known that there is no other than God and that is Paramatma. Nothing is equal to that state. It is very mindless to desire for money and Gold, which are not coming along with us as it appears only short time by leaving the great gain that is supreme.

7) Verse! 22 : Purusha ssa parah Parada! Bhaktya labhya stvananyaya!
Ya syanta stasni Bhutani yena sarva midam tatam! (Paramatma)

Meaning : Inwhom all living things exist, in whom the entire world spreads that Purusha can be attained by sole unflinching devotion.

Description : Paramatma pervades every atom of whole world, so all living things are in Paramatma. That great Paramatma can be attained by our small body with unflinching devotion.

7) Verse! 23 : Yatra kale tvana vrutti mavruttim chaiva Yoginah!
Prayata yanti tam kalam vakshyami bharatarshabha! (Jeevatma, Liberation)

Meaning : I shall now explain you different times of leaving body of Yogi and at which time of death he again takes birth or at which time of death he gets liberation without taking birth.

Description : We can see a person who lays bet that whether he is victorious or not. It is not necessary to see whether he is victorious or not, if he doesn't lay the bet. Likewise, if a person gets down into the river, we have to see whether he is reaching that shore or not. If he doesn't get down into the river, there is no need for seeing him. The Yogi, who is trying to get liberation, should be seen whether he gets liberation or not, at the time of death. There is no necessity to see the death time for those, who do not endeavor for the liberation. In this verse, by using the word "**Yoginah**"; it is said for only the Yogis.

It is mistaken impression by thinking that because of they are Yogis, so they get liberation in that birth. They won't get liberation up to their karmas are burned. Despite they are Yogis due to time is taken for burning of Karma up to some births, they will not attain liberation. Let us know the death time of Yogis at what time he gets liberation without taking birth and at what time of death, Yogis again takes birth without getting liberation.

7) Verse! 24 : Agnijyoti raha sukla shanmasa uttarayanam!
Tatraprayatagachchanti brahma brahma vido janah! (Jeevatma, liberation)

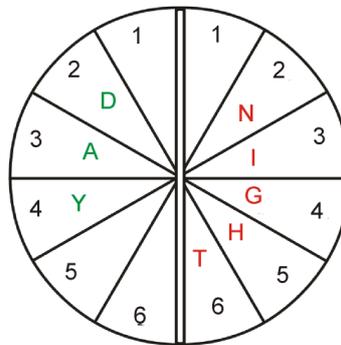
Meaning : The Yogi, where he gets death, on that place Sun light should be shed. The shadow of clouds should not be cast. It should be day time and that day should be bright for night in the summer solstice. Likewise, if Yogi dies in the day that associates with the illumination of Sun, bright for night and summer solstice, he doesn't get rebirth and engrosses into Paramatma.

Description : Atma exists in the Brahma nadi of all living things. The power of Atma is centered in the seventh centre of Brahma nadi. The Kala and Karma chakras revolve around the seventh centre. In the Kala chakra day and night, bright and dark for night, months, summer and winter solstice, and years are getting on. The living things experience the karma from the day and night up to some years. Owing to the transit of Sun across the parts in the Karma chakra, day and night takes place in the

Kala chakra. It takes two hours to transit across one part. It takes twelve hours to transit across six parts from the dawn to dusk. It is the day time.

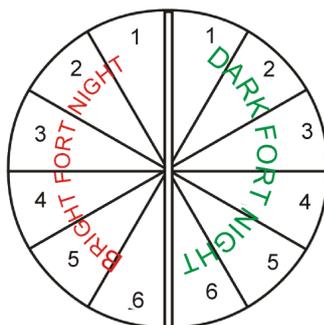
Likewise, to transit across the remaining six parts, it takes twelve hours. It is the night time. The Sun transits across the Kala chakra by crossing the Karma chakra, which is in our head. The Sun takes 24 hours time to transit across the twelve parts of Karma chakra by transiting the Kala chakra. The duration of 24 hours is a day. In the middle of Karma chakra a central line exists. In the rotation of Sun, it is known that six parts of the left side of central line are the day time and another six parts of the right side of central line are the night time. Let you see in the below diagram about day and night.

Sun transits across the Kala chakra. The Kala chakra is 12 parts. Sun takes one month to transit across each part. Sun takes 12 months to transit across the 12 parts of Kala chakra. It is said as one year period. In the middle of Kala chakra a line exists, called the line of Atma. Sun takes six months to transit across the six parts of Kala chakra, which is left side of Atma line. This time is called summer solstice. Likewise, Sun takes six months to transit across remaining six parts of Kala chakra, which is right side of Atma line. That time is called winter solstice. The summer solstice and winter solstice can be seen in the below diagram.

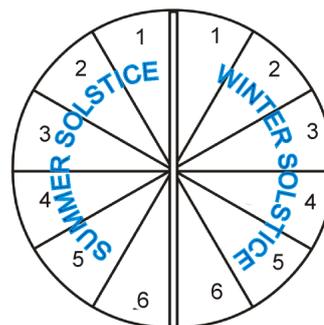


KARMA CHARKA

Moon takes two and half days to transit across each part in the Kala chakra. Moon takes 15 days to transit across the six parts of left side of Atma line, and it takes 15 days to transit across the six parts of right side of Atma line. Moon takes 30 days to transit across the 12 parts. In the Kala chakra, the time is taken by the Moon to transit across the left side of Atma line is called Bright fort night, and to transit across the right side of Atma line is called Dark fort night. The dark and bright fort night can be seen in the below diagram.

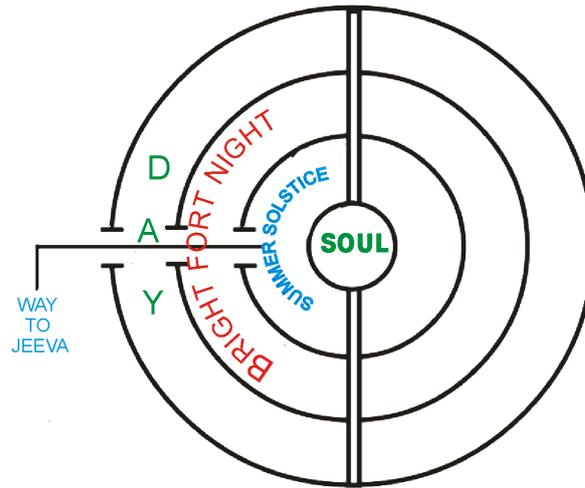


KALA CHARKAMU



KALA CHARKAMU

Likewise, in the Kala chakra day and night, bright fort night and dark fort night, and solstices are getting on. The power of Yoga, which is gained from the practice of Yoga, reaches the centre of Guru (Paramatma) that is in the middle of Karma chakra and Kala chakra. One, who attains the complete power of Yoga, will get death when Sun and Moon exists left side of the line of Atma in the Kala chakra. In the same manner, if Yogi dies, he goes into the middle of centre. It means he engrosses in Atma. If Yogi dies at another time, he doesn't reach Paramatma, who is in the centre. The Yogi gets the way to reach Paramatma at day time, bright fort night and summer solstice that occur at the same time. The way of Jeeva in the Kala chakra, which is formed in the day, bright fort night and summer solstice can be seen in the below diagram.

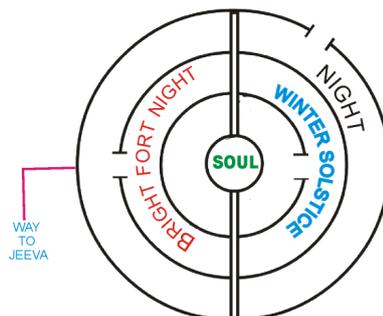


7) Verse! 25: Dhumo ratri stada Krishna shanmasha dakshinayanam!
Tatra chandramasam jyotiryogi prapyanivartate!

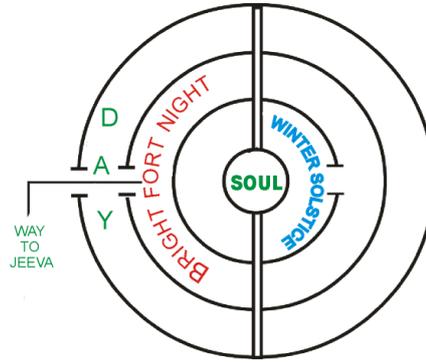
(Jeeva)

Meaning : Yogi doesn't get liberation if clouds cast on the death place of him or it is night or dark fort night or winter solstice. He returns to birth with brightness of wisdom. In many Gita commentaries this death time is wrongly interpreted. Despite it is said in the 23rd verse "*prayata yantitam kalam*", it is written that liberation can be attained, if we go along the way of Goddess of day, Goddess of bright fortnight and Goddess of summer solstice and not said about the time. Likewise, by bringing the Goddess of day and the matters, which are not in the verse, so many are mistaken. Even the writers of commentary on Gita had not seen the Goddess of day. Those, who hear this where do they search for her?

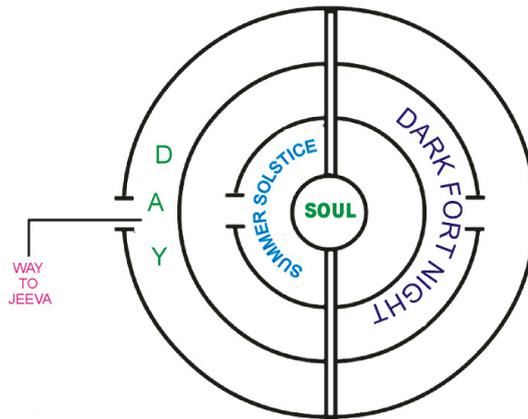
Description : If Yogi dies at night time, bright fort night and at winter solstice, he can't reach Atma. If Yogi dies at that time, he doesn't get the way to reach Atma in Kala chakra. The way in the Kala chakra can be seen at the time of night, bright fort night and winter solstice in the below diagram.



If a Yogi dies at the day time, bright fort night and at winter solstice, he can't reach Atma. If Yogi dies at that time, there is no way to reach Atma in the Kala chakra. The way in the Kala chakra at the time of day, bright fort night and in winter solstice is seen in the below diagram.



For attaining Atma, all the entrances must be on the left side. Else, if any entrance is turned to the right side, Yogi doesn't get the way in the left; resulting in again he takes refuge in another body for getting birth. This system is only for the Yogis. If Yogi dies at the summer solstice, dark fort night and the day time, he can't reach Atma. If Yogi dies at that time, he doesn't get the way for reaching Atma in the Kala chakra. On that time, how the Kala chakra is, it can be seen in the below diagram.



7) Verse! 26: Sukla krishne gati hyete jagata sasvateemate!
Yekaya ya tyanavrutti manyaya avartate punah! (Jeevatma)

Meaning : In the world, bright and dark ways of passing (gatis) exist eternally. Vrutti (return) and Anavrutti (not return) are getting on by these ways.

Description : In the world, fort nights are made without changing permanently. The bright and dark fort nights exist eternally and give Vrutti and Anavrutti to the Yogis respectively. I request you that this matter is not counted in the common people, except the Yogis.

7) Verse! 27: Naite sruti Parda! Janan Yogi muhyati kaschana!
Tasma tsarveshu kaleshu yogayukto bhavarjuna! (Jeevatma)

Meaning : The Yogi, who knows two methods of time can't be mistaken. So, Arjuna you should always be united to the Yoga.

Description : Yogi knows that differences exist in the manner of death of Yogis; his end will not be the bright fort night unless his Karma is completed and if it is not the bright fort night again rebirth

Seventh Chapter Akshara Para Brahma Yoga

occurs. So for eliminating karma, he always tries to unite the Yoga. About this, Bhagavan said to Arjuna that always you should be united to the Yoga.

7) Verse! 28 : Vedeshu yajneshu tapassu chaiva daneshu yatpunya phalam pratistitam!
Atyeti tatsarva midam veditva yogi paramstana mupaiti chadyam!

(Jeevatma, liberation)

Meaning : One, who knows this matter, overcomes the Punya which arises from the study of Veda, doing the sacrifice, Penance, and charity and attains liberation.

Description : One, who knows the method of Yoga and knows that if he dies in such a time there is possibility of attaining the liberation, is a great Jnani or Yogi. Like that person doesn't want the Punyawhich comes by study of Veda, doing the Yajna, charities, and Penance. Because of, he wants to eliminate and overcome the karmas and thinks that liberation is greater than the comforts and always practices Yoga. At last he attains liberation.

Thus far the chapter called Akshara Para Brahma Yoga is completed. The details of the verses of this chapter are revealed below.

1) Prakruti, Atma, Paramatma	=	1
2) Atma, Paramatma	=	3
3) Prakruti, Paramatma	=	1
4) Atma	=	1
5) Jeevatma	=	5
6) Atma, Sakara	=	1
7) Paramatma	=	8
8) Paramatma, Jeevatma	=	1
9) Jeevatma, liberation	=	3
10) Jeevatma, Atma, Paramatma	=	4

Total verses = 28

The written verses that are changed the meaning and description are 4, 13, 23, 24, and 25.

Eighth Chapter

Raja Vidya Rajaguhya Yoga

Sri Bhagavan said :

8) Verse! 1 : Idam tu te guhyatamam pravakshya myana suyave!
Jnanam vijnana sahitam yajna tva mokshase asubhat! (Dharmas)

Meaning : This is the most secret wisdom. I can elaborately reveal with the scientific knowledge. By knowing this, you can get liberation from the miseries.

Description : The knowledge of Brahman is the secret. As it is not known to anybody, so it is secret. Bhagavan said that he would disclose the wisdom elaborately with scientific knowledge and in accordance with experience. By knowing like that you would relieve from the karmas and attain liberation.

8) Verse! 2 : Rajavidya rajaguhyam pavitra mida muttamam!
Pratyakshavagamam dharmyam susukham kartu mavayam! (Dharmas)

Meaning : It is big among all educations. It is big among all the secrets. It is purified, distinguished dharma and directly is getting on. It is comfortable and not be destroyed.

Meaning : This wisdom is the king among the educations. The king is the great among men. So, it is compared to the king as it is great education. In the same manner, it is very great secret among the secrets. If no one knows, so it is secret. Bhagavan revealed the secret, which is not said by anyone. By knowing that secret matters, the interest on the Gunas, which gives bad gradually decreases. This wisdom is the direct Dharma and it is not being destroyed, so one who does actions must do with awareness. Else, if you say that I am doing while he is doing, you will be ignorant. You must know the dharmas even for not doing like that works like knowledge less works and meaningless works.

For example, we break the coconut only as all others doing. But we don't know the meaning. In the marriage day the rice is poured over the heads of bride and bride groom. We are doing actions as all others are doing, but we don't know the meaning. We live like all others. But we don't know the meaning of life. Yet, we do not know the meaning of the each word that we speak and the works that we have done. If the crowd cries Govinda, don't cry like them and know the meaning of Govinda. Dharmas reveal the meanings and the practices of all. We must know it. Bhagavan says in the next verse to know about the dharmas.

8) Verse! 3 : Asradda dhanah purusha dharmasya parantapa!
Aprapya mam nivartante mrityu samsara vartmani! (Dharmas)

Meaning : One, who is disinterested on the dharmas, doesn't know me and he is in the domestic life of mortals.

Description : Morality unites to the Justice. Wisdom unites to the Dharmas. The morality and Justice show the right path that is needed for walking in the world. The wisdom and Dharmas are not related to the world. These are related to the Paramatma. The methods are known for reaching the Paramatma through the wisdom or dharmas. First, we have to know what the moralities like Justice, wisdom are and what the dharmas are. So far I have seen the place of wisdom or dharmas that are occupied with the moralities and Justice.

Eighth Chapter Rajavidya Rajaguhya Yoga

The elders, who have to teach the wisdom, teach the morality by thinking that it is the wisdom. In the same manner, they teach the justice in the place of dharmas. The original wisdom and dharmas become inexplicable, and morality and justice become highest to us. Many persons teach speak the truth, help others, not to cheat others, always practice goodness and not to follow injustice. These matters are related to the morality and Justice. If elders teach these matters, it is no matter. It is good if Gurus should teach only dharmas and wisdom by leaving these moralities.

In these days like without knowing what the dharmas are, and in the present circumstances like without knowing the meaning of wisdom, those who knew the morality and justice are exercising authority as great Jnanis, Gurus, and Yogis. In these circumstances, though the real wisdom and dharmas are revealed to so many, yet they are not in a position for recognizing the dharmas. According to the principle, one who has interest to hear is said, and one who has interest to know is revealed, those who have interest about the wisdom and dharmas are revealed. If the wisdom and dharmas are revealed to one who is disinterested, he doesn't practice with disinterest. Though he is revealed the dharmas, yet he makes it vain, he doesn't know the Paramatma ever. Like that person is always in this mortal world. Those who are interested for practising the dharmas, eventually attains the Paramatma. He will get out from this world.

8) Verse! 4 : *Maya tata midam sarvam jagadavyakta moortina!*
Matstani sarvabhutani na chaham teshva vastitah! (Paramatma)

Meaning : I am pervading in the whole world without manifestation. All living things are in me. I am not in them.

Description : Paramatma pervades the world without appearing to the eye. Paramatma who doesn't manifest pervades every atom. Paramatma pervades the matter, but also in the empty, so all the planets in the space, stars, Sun and Moon are in the Paramatma. The earth planet, and the entire, which are on the earth are in the Paramatma. The ocean, the living things in the ocean, and entire life is in the Paramatma. If the entire place is belonged to the Paramatma, though any living things exist anywhere yet they are in the place of Paramatma. So, Bhagavan said "Matstani sarva Bhutani". It means all living things are in my place. Let you remember, you are in the place of Paramatma by not paying any rent. We are in his place, but he is not in our place.

If he is the whole universe, how much is little earth planet? How much is little land of 30 %, but 70 % is the Sea? In this little land, among the hundreds of countries like Russia, America, how much is your country? In this, how much is your body? In your body as you are in one place and in the head, how much are you? We are in that huge Paramatma but we are so little. Is that huge Paramatma held in us as we are so little? He is not held. He is not immersed in you as he is omnipresent without any boundaries. Paramatma doesn't exist in us. It is natural that we are in him. So, in this verse, he said that all living things are in me. I am not in them.

Paramatma pervades every atom. In the bodies of every living thing Paramatma pervades. In this way, all living things are immersed in the Paramatma and associate with that. In the world, neither anything nor any living thing exist without the Paramatma. Let you see that Bhagavan revealed in the next verse how Paramatma pervades the entire living things, where he is to be mentioned and where he is not to be mentioned.

8) Verse! 5 : Na cha mat stani Bhutani pasya me yoga maiswaryam!

Bhuta bhrunna cha bhutasto mamatma bhuta bhavanah!

(Paramatma)

Meaning : All living things are not in me. Let you see how I am existed by associating as Eswara (lord). I am not existed as Atma in the bodies of all living things or not as Jeevatmas, which are meant as Bhutas.

Description : As the annoyed is turned back, Paramatma said in the previous verse "All living things are in me", but in this verse he said "Any living thing is not in me". By saying "Mat stani Bhutani" immediately what it is by saying "Na cha matstani Bhutani". We shall get doubt about God as he changed his opinion, but that is not correct. For understanding, Paramatma said so many types. It can be understood elaborately by saying like this. For example, without knowing where the words like Bodhaka (teacher) and Bhagavan is to be used, they used the word Bhagavan in the place of the word Paramatma. The word Paramatma is used in the place of the word Bhagavan.

Though Bhagavan and Paramatma are one, yet Bhagavan is Sakara (with form) and Paramatma is Nirakara (Form less). It is mistaken by saying about Sakara Bhagavan in the place where it should be said about the form less Paramatma. For example a renowned Swami in his speech said "Bhagavan is omnipresent. He sees everywhere". There, he has to say that Paramatma is omnipresent, but he said by mistakenly that Bhagavan is omnipresent. Bhagavan is confined to one body and see in the circumference of the vision of eye of that body.

According to this, Bhagavan can see everywhere is untrue. Paramatma pervades everywhere, and sees the entire is the true. In accordance of that word swami knows the wisdom somewhat, but he doesn't know the subtle meaning. By saying like this, the listeners will believe without thinking. Let us think about the matter of dual sayings of Paramatma like I see, but I doesn't see. If the people heard the dual words, they get doubt and may think that this wisdom is not needed. So, I request the teachers, for thoroughly examining every matter of wisdom before teaching.

Now let us come to the original matter. In the previous verse, he said that all are in me but in this verse he said that no one is in me. If we consider for details, it is said in the same verse "let you see as I am associated as the Eswara". Besides, Bhagavan told "I am not existed either as Bhutasta (one who reside in the Jeevas) or in those, who are considered Bhutas (Jeevas)". If we examine these, the sole Paramatma exists as three. Paramatma says that he is not the two. The two, which are not the Paramatma, are "Mamatmanacha bhutasto bhuta bhavanah ". Bhutasto means, one who resides in the Bhutas that is Atma. Bhuta bhavanah means Jeevatmas, which are called Bhutas. Mamatma means I am. Nacha means I am not.

Paramatma says that he is not existed as Jeeva or Atma. According to this, there is lot of differences among the Paramatma, Atma, and Jeevatma. Those are 1) Paramatma means, which is pervading everywhere. It exists everywhere without any question of here and there. 2) Atma means it only exists in the bodies of all living things. 3) Jeevatma means it exists in a place of one body. Because of three Atmas exist differently; Jeevatma that is last tries to unite the Paramatma, which is the first. As the works of Atma and Jeevatma are different and exist differently from the Paramatma, so Bhagavan said that I am not existed as those. The portion of Paramatma is divided into Atma and Jeevatma. Paramatma is the lord of the two Atmas. Really, Paramatma exists in Atma and in Jeevatma. Yet, these do not form as circumference. So, Bhagavan said in the verse "Pasyanti Yoga maisvaram "means see me as I am existed as the lord by associating with them.

If we see the Paramatma as the power, in accordance with the previous verse, all living things are in the Paramatma. There, that word is true. If we see the Paramatma by dividing into three, all

living things are in the Atma, but they are not in the Paramatma. Atma exists in the whole body as consciousness. Jeevatma, which is in the body, exists in the Atma that is pervading the whole body. It can be said that Jeevatma, which is in one place of the body, exists in the Atma that is filled the whole body. So, here it is true by saying that Jeevatmas are not in the Paramatma.

The universal Paramatma, though it is divided into three, yet it is seen as undivided and all living things are in the Paramatma. If it is seen as divided all living things are not in the Paramatma. For example, let us think one has nine acres land. He has three sons. He divided the land by allotting three acres to each son after they attained puberty. If we asked about the three acres whom it was belonged, it can be said that it belonged to his son. It can be said that before division the whole property was belonged to his father. Then that was true. In the same manner, it is true that all living things are in the Paramatma, which is uniform. It can be understood that any living thing doesn't exist in the divided Paramatma is also true.

8) Verse! 6 : *Yadha akasastito nityam vayu sarvatra go mahan!*
Tadha sarvani Bhutani matstani tyupadharaya! (Paramatma)

Meaning : As air exists in the Akasa, which is blowing always with strength, likewise all living things are in me.

Description : The Sky (akasa) is empty. In the empty, there is no prop to hold. In that Sky, the air is propped up with great strength and throws away any thing and is blowing. It is the great manner that the air, which was made to prop in the Sky that doesn't have prop, is blowing with strength. Some persons may ask us "Today, man- made Sky labs, satellites are kept in the orbit. These move in the Akasa, which do not have any prop. Likewise Air is in the Akasa ". Man made satellites have a form and it has a machine. Its form is visible. Air doesn't have any form. So, there is no similarity between the satellites and the Air.

As in the invisible Akasa, the invisible Air is blowing with strength, likewise in the invisible Paramatma, the invisible Jeevas move with strength. In the Akasa, how Air got its position similarly In the Paramatma, Jeevas have its place. Here graspable matter is Bhagavan said in one verse that all living things exist in me. In the second verse Bhagavan said that no living thing exist in me. Again in the third verse Bhagavan said that air is in the Akasa, Jeevas are in me. If it is seen by dividing, it is clearly understood that Atma is the basis for the Jeevas. If it is not divided, it can be remembered that Paramatma, who is invisible, is the basis for the Jeevas.

8) Verse! 7 : *Sarva Bhutani Kaunteya! Prakrutim yanti mamikam!*
Kalpakshaye punastani kalpadou visruja myaham! (Paramatma)

Meaning : All living things will engross in my Prakruti (nature) at the end of Kalpa (one thousand Yugas). At the beginning of Kalpa, I create again those.

Description : In the heads of living things a design of four wheels is arranged. These four wheels exist from above as 1) Brahma chakra 2) Kala chakra 3) Karma chakra 4) Guna chakra respectively. These have the Brahma nadi as axis. Brahma chakra is divided into two parts. It is fixed that in one part world exists, and in another part world doesn't exist. When Brahma chakra revolves half part, world exists. It takes one thousand Yugas for revolving half part. The period of existence of one thousand Yugas of the world is the day of Paramatma. The period of one thousand Yugas of without the world is the night of Paramatma. The period of one thousand Years of the day is called Kalpa. At the beginning of Kalpa, world is created. At the end of Kalpa world is destroyed.

Eighth Chapter Rajavidya Rajaguhya Yoga

According to this, in the period of one thousand years of Yugas, from the beginning to the end of the world, Brahma chakra revolves half round. Likewise, Kala chakra, which is below to the Brahma chakra, takes one year period for revolving one round. The Karma chakra, which is below to the Kala chakra takes one day for revolving one round. The Guna chakra, which is below to the Karma chakra takes one hour for revolving one round.

The Guna chakra, which is below to all chakras is divided into three parts. Jeeva resides in one part of Guna chakra. From the residing place of Jeeva to the end of Yuga there is calculation. In the part of Guna, where Jeeva resides, good Gunas are six and bad Gunas are six, total 12 Gunas exist. According to nine planets, each Guna is divided into nine parts. These twelve Gunas are divided into nine parts, so, it is divided into $12 \times 9 = 108$ parts. Here we have to recognize that Jeeva resides in the part of Guna, where 108 Gunas exist. Every Jeeva resides in one part of the premises of the three gunas. The Guna chakra revolves one round in an hour, so, the total ($12 \times 3 = 36$) gunas are in the premises of the three gunas that revolve in an hour. In the previous days elders said usually about others that those 36 gunas are changed in him for an hour. For an hour the 36 Gunas, which are in the three parts of Guna chakra revolve for one day, it means in the period of 12 hours, $36 \times 12 = 432$ Gunas are changing.

In the day time of man, 432 Gunas are changing. As the period of day time of Paramatma is equivalent to thousand Yugas, so the day time of man is multiplied by one thousand. According to this, 432 Gunas of day time of man is multiplied by one thousand. So, 4, 32,000 Gunas are arrived. Because of these Gunas, this world grows and decreases, so by making the number of that Gunas as the basis the time of Yuga is fixed. In accordance with that the first Kali Yuga is 4, 32,000 years, the second Dwapara Yuga is 8, 64, 000 years, the third Treta Yuga is 12, 96, 000 years, and the fourth Krita Yuga is 17, 28,000 years. Likewise, the longevity of Yugas is fixed. The world started with the Krita Yuga. If the four Yugas are occurred 250 times, it will be 1000 Yugas.

According to the four Yugas, total years are!

1) Kali Yuga.	=	4, 32000 years.
2) Dwapara Yuga	=	8, 64000 years.
3) Treta Yuga	=	12, 96000 years.
4) Krita Yuga	=	17, 28000 years.
Total four Yugas	=	43, 20,000 years.

Total time is 43, 20,000 years.

If the four Yugas occur 250 times, it is $43, 20,000 \times 250 = 108, 00,000$ years. The day time of Paramatma that is 108 crore years represent 108 sub-Gunas. In the day time of man 432 Gunas are revolved, so the time of the fourth Kali Yuga becomes 43, 20, 000 years. The total years of four Yugas are 43, 20, 000 years. Yugas are fixed by reckoning from the number of Gunas, where Jeeva exists in the premises. The fixed calculation by making the Gunas of Jeeva as centre is the Yugas. I hope now you understand the Kalpa, which is associated with Yugas. Kalpa means 108 crore years. At the beginning of Kalpa, creation of Jeevas, and formation of world had occurred. At the time of destruction of Kalpa, entire nature will be destroyed. Bhagavan revealed this matter that at the end of Kalpa all living things would engross in my nature, and at the beginning of Kalpa again I am creating all living things.

Paramatma, though he is without karma, when he wears the body of man, yet he creates the karma on its own for coming to the world. That karma, which is made by him, is not under control of planets. The karma, which is born by the Gunas, is under control of nine planets. Paramatma doesn't have any previous birth or karma. So that karma, which is created in that birth by him can't be understood through the astrology.

Likewise, the karma that is not related to the planets, and the karma that is sufficient for getting on the life of one is made by the Paramatma, but no one understood the Paramatma as he is in the body of Bhagavan. So, the obstinate person did not recognize the greatness of Bhagavan and count the Bhagavan as a common man. They even insult him. Bhagavan came to this world for revealing the dharmas. Those men, who don't understand him and his works are insulting him without knowing his distinguish qualities at least.

8) Verse! 12: *Moghasa mogha karmano mogha Jnana vichetasah!
Rakshasi masurim chaiva prakrutim mohinim sritah!* (Jeevatma, Prakruti)

Meaning: Those, who have demonic nature, get refuge in the disposition of nature, which is with illusion. Those are getting the fruitless desires, the fruitless karmas and the fruitless knowledge.

Description: Those, who are demonic nature, get refuge in the way of nature between the way of nature and the way of Paramatma. Those who have demonic nature can't taste the way of Paramatma. They won't think even little which is the way for Paramatma. They think the nature related matters are the great and that is the great wisdom. For their intellect, the useless actions are considered as good. They are doing fruitless actions in their life.

8) Verse! 13 : *Mahatmanastu mam Parda! Daiveem prakrutimasritah!
Bhajantya nanya manaso jnatva bhutadi mavyayam!* (Jeevatma, Paramatma)

Meaning : The Mahatmas (great souls) are taken refuge in me, as I am the God of Prakruti. They know me as inexhaustible, root cause of the Bhutas and worship me without deviation of mind.

Description : In this verse the meaning of the word " Daiveem Prakruti" is written as nature of divine or nature of satwa by so many commentators. It is mistaken impression by thinking another Prakruti exists. Prakruti is one. That is made by the five elements (Bhutas). There is no another Daiva prakruti (nature of Divine). The word Daiveem Prakruti can be understood as God of Prakruti. Those who worship the Paramatma, in the previous birth become Mahatmas in the next births. Their Jeevatma has great wealth called Jnanagni. So they are called Mahatmas. Those kinds of Mahatmas know that one God exists for the whole nature and he is the indestructible Paramatma. They don't consider about other demy gods, and worship the Paramatma, as he exceeds to all.

8) Verse! 14 : *Satatam keerta yanto mam yatanta scha drudda vratah!
Namsyamta scha mam bhaktya nitya yukta upasate!* (Jeeva, Paramatma)

Meaning : Always those who chant and praise me, endeavor by the great vows. They bow down before me daily. They have devotion and doing my worship.

Description : Men imagine the Paramatma according to their considerations of intellect. Some think what is considered by them is great and chant always with the praises. Some have intellect that God is known merely by the vows. They practice the principled religious vows. Some think that salutations with obedience are good, so they do salutations without breaking of principles. Some made connections with devotion daily to their minds. Though these persons have been worshipping any

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demy-gods, yet it can be said that these have been worshipping the Paramatma. Because of the whole Universe is filled with Paramatma, so their worship must reach the Paramatma. But they won't reach the Paramatma. They will reach those, who are worshipped.

8) Verse! 15! Jnana yajna cha pyanye yajanto mamupasate!
Yekatvena prudaktvena bahudha viswato mukham! (Sakara, Paramatma)

Meaning : Some worship me with the Jnana Yajna. Some worship me as Sakara form, though I exist in so many forms and I am omnipresent.

Description : Paramatma pervades as formless. Paramatma, who exists in many forms, exists as Bhagavan by getting Sakara form. So many people worship the Paramatma, who exists either as formless (Nirakara), or having form (Sakara). Some do Jnana Yajna by burning the karmas with the Jnanagni for reaching the formless Paramatma. Some worship the Sakara Bhagavan with devotion. Let you see what Bhagavan says in the next verse and how Paramatma exist other than Sakara form or Nirakara form.

8) Verse! 16! Aham kratu raham Yajnah svadha aha maha moushadham!
Mantra ha mahame va ajya mahamagni raham hutam (Paramatma)

Meaning : I am the ritual, I am the sacrifice, I am the oblation, I am the healing medicine, I am the mantra, I am the ghee, I am the fire and I am the offering in the sacrifice.

Description : Paramatma is being pervaded every atom of universe; he is the ritual and sacrifice, which are made by men. He is the Sraddam (obsequies), which is offered to Pitru demy-gods. He is the medicine in the food, which are taken. Paramatma is the mantra, which is uttered in the sacrifice, the ghee, which is poured in the sacrifice and either fire of sacrifice or the entire sacrifice. According to that, we know there is nothing without the Paramatma.

8) Verse! 17 : Pitah ahamasya jagato mata dhata pitamah!
Vedyam pavitra momkara ruksama yajurevacha! (Paramatma)

Meaning : I am the father and mother of whole universe. I am the protector and the fore father. If you know, I am pious Omkara syllable. I am the Ruk, Sama and Yajur Veda.

8) Verse! 18 : Jatir bharta prabhus sakshee nivasa saranam suhrut!
Prabhavah pralaya stasnam nidanam beeja mavayam! (Paramatma)

Meaning : I am the goal, sustainer, lord, and witness, abode of good people, refuge, creation and dissolution, seed and imperishable.

8) Verse! 19 : Tapa myaha maham varsham nigrunna myutrujamicha!
Amritam chaiva mrutyuscha sadasachchaha marjuna! (Paramatma)

Meaning : I made them heat. I receive the rain water and again leave it. I am the death and I am the ambrosia (immortality). I am the being and non-being.

Description : Paramatma makes the Sun glow by giving more light in the world and due to this people is to be heated. Paramatma send down rain through clouds and made the rained water evaporate. He is the death of all living things and the liberation without getting death. Besides if we see by thinking, Paramatma exists as two that is being (SAT) in the body that have consciousness of Atma and non-being (ASAT) in the body, which doesn't have consciousness of Atma. Though the root cause for all is he, yet he is doing works through his Prakruti, but he says that he doesn't do any work. He exists as not doing the work.

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- 1) Verse! 20 : Traividya mam somapah putapa paya jairistva svargatim prardayante!
Te punya masadya surendraloka masnanti divyan dividevabhogan!
(Jeevatma, Paramatma)
- 8) Verse! 21 : Te tam bhuktva svargalokam visalam ksheene punye martyalokam visanti!
Yevam trayee dharma manuprapanna gatagatam kama kama labhante!
(Jeevatma, Paramatma)

Meaning : Those who learned the three educations; the drinkers of Soma drink, those who do not have sins, and those who interested in the Sacrifices, get merits (Punya) and pray for me to attain the Surendra world. They have merits, so they will attain Surendra loka. There he will attain divine pleasures. They will be experienced the divine comforts. After their merits are expended, they will come to the lower state. Likewise, the results of merits in the dharmas of three educations are transient to the seekers.

Description : Some are intelligent among men on the earth. Among them Jnanis only knew the matter of Paramatma. But the intelligent persons, who are not the Jnanis, have dexterity in the three dispositions, and know what is to be spoken and what is to be done? They live well than any Yogis or Jnanis as they learned well about the dispositions. They know well to earn money as they learn the educations of the three dispositions. So they will be rich.

They are doing works, which give only merits without doing sinful works. Now they drink costly intoxicated drinks that were in the previous days called Soma juice. They made demy-gods worship by the external Yajna, due to this they pray for heavenly comforts. Those persons will take birth in the affluent families according to their desires and experiences the divine comforts like heavenly comforts by their merits. Their world is different. Their worn cloth, eaten food and abodes are associated with the pleasures. We can see those who are belonged to that world means the people of that section on this earth.

It is mistaken impression by thinking that lokas are somewhere, and Svarga loka is the upper world. All lokas are on the earth. The Svarga loka (heaven) and Naraka loka (hell) are on the earth. The Indra loka (heaven) and the celestial dancers like Ramba and Urvasi who are in the heaven, are also on the earth. Those who are done merits get mating of those who have exceeding beauty than even to the Rambha and Urvasi. It must be known that demy-gods are on the earth. The comforts, which are said in the above verse, are on the earth and that comforts are experienced in the meritorious life.

After completion of that merits, they will go to the lower state. Those who experience much comfort at last have to experience the distresses. The coming from the higher state to the lower state means coming from upper world to the world of men. Likewise experiencing of comforts and going down from the comforts is natural to those, who learn the three educations. In the three dharmas the transient pleasures exist naturally. The Jnanis or Yogis do not have interest in the education of the three gunas. They don't get comforts of heaven. Bhagavan says about them in the next verse.

8) Verse! 22 : Ananyaschinta yanto mam ye janah paryupasate!
Tesham nityabhiyuktanam yogakshemam vahamyaham! (Jeevatma, Paramatma)

Meaning : He, who always worships me without deviation of mind, is associated daily with me. I sustain his welfare of Yoga.

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Description : If man has devotion, it is naturally on the demy-gods. All people know that demy-gods are so many on the earth. If man doesn't know the wisdom completely, he worships the demy-gods as a practice. The chief reason is they don't know the existence of Paramatma, who is the God of Gods. One, who knows wisdom, can know about the demy-gods that they are also Jeevatmas like him and Atma and Jeevatmas are also in their body like him. He tries with perseverance to know the lord of Universe, Paramatma, who is beyond all and he is the primeval doer (Adikarta).

Like that person can't allow the thoughts on other deities to come to his mind and worships the Paramatma with interest. The worshipping of Paramatma means it is not any special worship, which is practised by all. It is the effort of one, who is Jeevatma by losing his state to unite the Paramatma. This is called Yoga. The way to unite the Paramatma is Yoga. He, who tries for reaching the God by practice of Yoga, may be lost his health. Financial troubles may come. The bothering from enemies may occur. In the house, wife and children may oppose.

Though so many difficulties may occur in the world, yet Paramatma can't provide either protection or any financial assistance and can't be lessened the difficulties. We can get question how Paramatma sustain the welfare of Yogi as Yogi is not getting any help, protection or withdrawal of difficulties. If we see the reply of that question, Paramatma sees the welfare of Yogi. In the above verse, he couldn't say to protect him from ill-health or from all difficulties of him. He said that he would protect the welfare of Yoga of who has worshiped him. But, he couldn't say to protect the welfare of whom, who is worshipping. In the above verse Bhagavan said that he would sustain Yoga Kshema (welfare of Yoga), not Yogi Kshema (welfare of Yogi).

Even the distinguished Yogis, who are practising Yoga on the earth has suffered distresses from men. For this, there are many evidences in the past history and present. There are evidences in the past and present that the right Yogi though he gets ill- health, or if any difficulties arises, his sight on the Paramatma will not be slackened. If we see according to this, we can know Paramatma will see the welfare of Yoga, if Yogi puts interest always on the Paramatma. The Yogi knows that his difficulties occur by the effect of karma.

8) Verse! 23 : *Ye apyanna devatabhakta yajante sraddaya anvitah!
Te api mameva Kaunteya! Yajnantya vidhi purvakam!* (Jeevatma, Paramatma)

Meaning : He, who worships other demy-gods with interest, is worshipped me by misleading.

Description : it is rumored that 33 crore demy-gods exist. So many men have been worshipping other demy-gods on the earth by leaving the Paramatma. The worshippers of Paramatma are rare. But worshippers of demy-gods are many. Even the sinners, wicked persons, thieves, opponent to Jnanis, and faith less persons on the Paramatma also worship the devatas with attention. They seek their desires to be fulfilled. If they worship any devata, that worship reaches the Paramatma. Though that worship reaches the Paramatma, who exist in all demy-gods, yet they can't reach the Paramatma. They have attention to another devata in the mind, so they are misled in the way. Though Paramatma, who is omnipresent, take the worship of any devata, yet the worshippers can't reach the Paramatma. The worshippers of demy-gods have to reach the demy-gods.

8) Verse! 24 : *Aham hi sarva yajnanam bhokta cha prabhurevacha!
Natuma mabhi jananti tatvena ataschya vantite!* (Paramatma)

Meaning : I am the Bhokta (one who eats that is enjoyer) and the lord of all sacrifices. Those, who don't know that I am existed as Atma, are misled themselves.

Description : In this verse the meaning of the word Tatvena is written as true by so many commentators by leaving the meaning as Atma. So the real meaning is concealed, and what should be revealed is not opened. So if we understand the meaning of the Tatwa as Atma, the complete meaning is revealed. Here it is not said about man made Yajnas, which are related to the external worship. Paramatma revealed the two sacrifices. These are getting on in the body calling Jnana Yajna and material Yajna. Bhagavan revealed "I am the enjoyer of the Yajnas, which are getting on in the body". He further revealed that I am the lord of that Yajnas.

We have to think how does he exist as the enjoyer, or how does he exist as the Lord? Atma pervades the body. By the power of Atma either Jnana Yajna, which occurs in the head or material Yajna, which occurs in the stomach are getting on. These two Yajnas can't be occurred without consciousness of Atma. Paramatma exists as Atma. Paramatma exists in the form of Atma and is lord of the Yajnas. Paramatma said "Abhijananti tatwena" mean if you do not know me as Atma. If no one knows the Paramatma as the Atma, he is misled from the way of liberation.

Thus far, the division of Paramatma, Atma and Jeevatma is not written in any Gita commentaries. So, it can be said that no one understood much part of Gita. If the details of Atmas are known, the meanings of many verses are opened. It can be said that this book consists of the details of Atmas may give new birth to the Gita. I request you for understanding me without envious. Besides, see the next verse, which differs the meaning of so many persons thinking.

8) Verse! 25! Yanti devavratan devan pitrun yanti pitruvratah!

Bhutani yanti bhutejyah yanti madya jino api mam!

(Paramatma)

Meaning : The worshippers of demy-gods will reach the demy-gods. The worshippers of Pitru demy-gods (demy-gods of ancestrals) will reach the Pitru demy-gods. The worshippers of Bhutas will reach the Bhutas. The worshipers of me will reach me.

Description : All kinds of worshippers are divided into four kinds. 1) The worshippers of demy-gods. 2) The worshippers of ancestral (Pitru). 3) The worshippers of living things. 4) The worshippers of Paramatma. Among this, all people may have seen the worshippers of demy-gods. For example, let us think in a village a Venkateswara temple is there. One person goes to the temple daily for worshipping the Venkateswara Swamy. For some time, he worshipped the Swamy with devotion as that Deva was superior to other demy-gods. Sometime later, he was dead. In the next birth, he had not taken birth in men. Even he couldn't attain liberation. He got birth in the idol of the temple.

This word is strange. But it is true. In every idol of temple, one Jeeva exists. He is the God of that idol. That Jeeva thinks himself that he is the God, so he takes the worship of devotees in the temple. After some time he will get old age and death. The stages of transformation in the body of common man are also in the body of Jeeva, who is in the idol. We do not need for knowing where that dead person goes. Here, the new Jeeva enters the idol which is emptied without Jeeva. That Jeeva may exist for up to 100 years in the idol from the time when he enters the idol like the longevity of man.

Jeeva, who has birth in the idol of temple misapprehends that he is such God and the name that is uttered by the devotees in the temple is his name. Similarly, we think about the name, which is called from our infancy is our name and the religion and caste that is our family members has been following is our religion and caste. We say that I am such person and my religion is such. As Jeeva, who didn't have any religion before birth, misapprehends that such religion is belonged to him in accordance with his family where he has taken birth. Similarly Jeeva in the idol misapprehends that

he is such God. Jeeva in one idol exercise authority like that God and see without going outside even single paisa of the promised money of him from the devotees.

If anyone has taken that money let us think that deva would do anything for teasing him. The people afraid of that God and think about that God have truth. If even paisa is stolen, unpleasant happenings may happen but it can't be averted. Besides, in the premises of that temple, if any mistakes are occurred, that deva teased him. So, in that temple no one has done any mistake. Some time later, that Jeeva left that idol by death. In that place, another Jeeva entered that idol, and has been exercising authority as God. The thinking of present Jeeva is different from the previous Jeeva. He doesn't involve in the matters that are done by anyone. So, the devotees, who are coming to that temple, become fearless about that deva. Likewise, there may be differences between one deva (Jeeva) who exists sometime in the idol and one deva (Jeeva), who later enters in the same idol.

In my experience approximately 50 years back, one devotee went to the temple to pay the promised money of Venkateswara, who called Vaddi kasula person (one, who collects money with the interest) along with the group of devotees. At the time of dropping promised money into the Hundi (a collection box for gifts of money or other articles) that devotee didn't drop the entire promised money, and hid himself three Botlu coins (10 paisa) in his pocket. Let us think as the devotee was younger, so he has done small mistake either without knowing or with intentionally. That devotee was 14 years old boy, hid himself the three Botlu coin in his pocket. Those devotees came out from the temple and sat in a place for taking food by opening the packed food.

On those days, hotels were rare. So many people took packed food along with them. When that boy sat for taking food, his legs and hands were out of control, shivering started in the body, and he said my three Botlu should be given to me. Those devotees didn't understand but that boy again and again asked to give me three Botlu with shivering. At last that group of devotees thought to search his body and found three Botlu coins in his pocket of shirt collar. Then they immediately prayed for Swami for pardon and promised to pay three Botlu with the cumulative interest. At once they dropped six Botlu in the Hundi, immediately that boy had come to consciousness. Though, that boy had come to consciousness, yet that shivering stand lifelong in the body.

That Jeeva, who was in the idol had more desire for money than men, ruined the life of the boy. After some time that deva was dead, another Jeeva entered that idol and has been exercising authority as God. This Jeeva doesn't care though his money was taken by anyone or took the money by cheating. Likewise, between the two devas, which were in the same idol, they had difference in accordance with their mentality. Altogether, the worshippers of demy-gods will take birth in the idols as Jeevas, and exercise authority as demy-gods.

So many people worship the elders of deceased of their family by offering clothes annually and called the festival of elders. Some only worship the deceased elders. They won't worship other demy-gods. They don't hear even the word Paramatma. They certainly worship the Pitru demy-gods without having any attention to the other demy-gods. Likewise, those who worship the Pitru demy-gods, rather than taking birth again will change to Pitru demy-gods after their death and will receive the clothes, if his family members offer by worshipping. If they did not worship or they did not offer clothes to Pitru demy-gods, some Pitrus will haunt their bodies for giving punishment by demanding either clothes or at least annually coconut should be broken to them. These births are inferior to the births of devata idols. The devatas, who are in the idols, have many devotees. But, the Pitru demy-gods are only having devotees from their family members and that worship is only once a year.

The worshippers of Bhutas should have to enter the Bhutas. The meaning of Bhuta is living thing. This is true that men have been worshipping many Bhutas. So many persons worship the dog

called Katamaiah, the He-buffalo called Poturaju, and the Snake called Nagaraja, the Ox called Nandeeswara and the Cow called Kamadhenu. Some worship the trees like the gigantic swallow wart (Jilledu), Minosa suma (Jammi tree), Neem tree and an Eagle called Garutmanta. These are all living things that are worshipped as demy-gods in many places differently. By worshipping like that, at last worshippers have to take birth in the animals or in the trees or in the birds. So Bhagavan said that the worshippers of Bhutas would attain the Bhutas.

He, who follows the method of Yoga without deviation of mind by knowing the wisdom of Paramatma and without worshipping the demy-gods, Pitru demy-gods, and other Jeevas, can attain Paramatma. He doesn't get births.

8) Verse! 26: Patram Pushpam Phalam Toyam yo me bhaktya prayachchati!
Tadaham bhaktyu pahruta masnami prayatatmanah! (Paramatma)

Meaning : One, who offers even the leaf or the flower or the fruit or the water, which is offered with devotion to the Purified Atma, is received by me.

Description : Let us think six persons live in one house. Their names are 1) Linga 2) Ranga 3) Bheema 4) Soma 5) Rama 6) Venkatarama. These six names are called for recognizing them. If Rama is called Rama comes. If Ranga is called, Ranga comes. Else, if Rama is called Linga doesn't come, if Linga is called, Soma doesn't come. If they come, they are called mad. Like these persons, in the body called house, there are six persons like 1) Mind 2) intellect. 3. Chittam 4) Aham 5) Bhutam (Jeeva) 6) Tatwam (Atma). It is no matter, if they given reply after whose name is called? Else, if we call one person, another person replies, we call them unwise. Here, though the replier is given reply correctly, but let us think a caller calls a person with another person's name. Then, it can be said that the caller is lack of intellect.

I am saying these because in this verse it is written like that. The word "Prayatmanah" interpreted as purified intellect by one commentator. Another said as purified mind. In the house called body, the person who is called Tatwa is different. The person who is called intellect is different. The person who is called mind is different. As these exist differently but in the verse when these are said as Tatwa, one said about the Tatwa as intellect, another said about the Tatwa as mind, appears as they are mad. Prayatmanah means purified Atma. It is mistaken by saying about others leaving the Atma. By seeing like these words, the Rationalists may reject about the Atma or study of Atma as incorrect.

Among the Patram (leaf), Pushpam (flower), Phalam (fruit) and Toyam (water) God doesn't need of anything. Let us think that some specialty exists by saying these words. The flower and fruit are belonged to the tree. Commonly leaf exists on the tree for a year and falls down. The fruit exists on the tree for some days. The flower exists for one day. But water exists eternally. Likewise by saying about these, it should be understood that these three are transient and one is eternal. Among the transient, Bhagavan said about those, which exist for one day, one week and one year. These three are belonged to the movable nature.

The eternal water is belonged to the immovable nature. Likewise, in our body also three divisions of Gunas exist, which can change with slight difference, and a division of Atma, which is not be changed without any difference. It can be understood that Jeeva like Tamasa or Rajasa or Satwic, who are in the three gunas, is not ever lasting and he will be destroyed at anytime. He, who exists in the division of Atma, will not be destroyed. The meaning of this verse is one who leaves the transient Gunas and leaves the everlasting Yoga will attain me.

If we do not think over deeply, this verse can be understood differently and is known only leaf, flower, fruit and water. The inner meaning of these four can't be understood. If we put ourselves many questions, we can understand the intention of God. These questions are as follows. 1) Why did he say here only four? Why did not he say about five or three? 2) Why did he say about all, which are belonged to the tree? 3) Why did he say about flower or leaf or fruit, which have water? 4) Why did he ask for leaf, fruit, flower and water instead of money or grain or any material or vehicle? 5) If man is in that place, where any tree doesn't exist, these are not available there. Then, why did not you think to offer even the mud, which is available anywhere without cost?

The replies of these five questions are!

1) Why did he say here only four? Why did not he say about five or three?

Answer : The worshipper has only four for offering. Man has to leave four places to merge with Paramatma for attaining liberation that is the fifth place. So, four places are narrated.

2) Why did he say all, which are belonged to the tree?

Answer : The things, which are offered to the God, exist in man, who worships. The tree only has similarity like man on the earth. As the eternal and transient things are in man, the transient leaves, flowers, fruits and eternal water are in the tree. So, the things of tree were said in the verse.

3) Why did he say about flower or leaf or fruit, which have water?

Answer : In man the three divisions of Gunas exist. Similarly one division without Guna exists that is beyond the Gunas. In the three divisions of Gunas, one power pervades. That invisible power pervades the body and is the basis for consciousness that moves the body. The power of Atma, which is in the fourth part, is the basis for the three places. As the water spreads the leaf, flower, and fruit likewise Atma spreads over the Tamasic, Rajasic, and Satwic divisions. As the water spread over the tree, in the same manner Atma spreads over the body. Atma spreads like the water. So, leaf, flower, and fruit of tree were narrated.

4) Why did he ask for leaf or flower or fruit or water instead of money or grain or materials or vehicle?

Answer : If God asked men for anything men are ready to give anything including much valuable on the earth. Despite God doesn't seek anything, the devotees are ready to drop crores of money and valuable diamonds in the Hundi. What he had asked that should be big, or else that should not be asked. God appears as unwise by asking very cheap things. As he has said that he is the intelligence in the great intelligent persons in the world, how he becomes unintelligent. Those men who could not understand these matters are unwise.

God desires only the matters that are inside of the boundary like in the body, which is drawn by the God according to the precept, but he doesn't want matters that are outside to the boundary of the body. Some persons may ask question that the leaves, fruits, flowers and water are outside matters of body. For this answer is you should not forget that tree is also a body and in that Jeeva is there. Jeeva have to cross the four stages to reach the God. The four parts in the tree reveals equally the four stages. The leaves, fruits, flowers and water of trees are suitable for the spiritual measurement, so that are called by naming them. God doesn't need any materials such as vehicles or money or Gold. So, it is better to offer God either the things, which have Gunas, or the things, which do not have Gunas instead of money, Gold and diamonds.

To reveal this manner, Bhagavan revealed this matter after the verse "Yanti deva vratan dehin". Before this verse, he said that one who worships Demy-gods will reach only them and not reach me.

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It means God doesn't say to worship the demy-gods. So, Bhagavan couldn't say to offer the leaves, fruits, flowers and water for worshipping. Let you think over it. If the forms of demy gods are not in the worship, have you think over where flowers and fruits are offered? If we think over, we can understand the secret behind the leaves, fruits and the flowers.

5) If man exists in a place, where there is no tree, these are not available. Then, why did not he think to offer even mud?

Answer : In the commentaries of Bhagavad- Gita, some writers wrote that this verse was said about the poor devotees. They wrote "don't bother for lacking of consecration of food or money or Gold, which are offered by the rich people. It is enough to offer even the leaf, flower, fruit and the water with devotion. God will take it with love, without thinking that it is valueless".

A boy after reading this matter asked frankly "everyday the rich devotees are dropping crores of rupees, gold, and diamonds in the Hundi of Venkateswara Swamy of Tirupati. When poor devotees went to the Tirupati, if the leaf or the flower or the fruit or the water are asked it can be understood that God is desirous of so he takes something even from the poor devotees. In the market, merchants sell the flowers and leaves. They sell even the fruits and water bottles in one place. We have to buy even the leaves, flowers, fruits and water. The devotee, who does not have money, faces trouble for buying. It is like mother-in-law says the daughter-in-law not to come without empty hands, when she is coming from her parental house. As God is desirous, so he asks even the leaves, flowers, fruits and water".

Another boy asked a question innocently that God must give us anything, but what is it by asking anything could be given to God? Like this questions will come to others, and value of God in their mind will be lost. So, it can be understood that this verse is not said to the poor devotees according to other commentaries of Bhagavad-Gita, but the matter of this verse is belonged to all men.

If we see the answer of the fifth question, in the view of God, there is no disparity in the thinking like expensive or inexpensive. Though it is true that mud is available everywhere, where tree doesn't exist, yet Bhagavan did not say about external visible trees and its belongings like leaves, flowers, fruits and water. He said only the tree, which exists in the bodies of all. He, who knows the wisdom, can think the body as tree and the power of Atma, which is in the body as water, the flowers, fruits and leaves are the places of Gunas, and have to understand that these are all must be left, according to the God. If we see with external sight all will be misunderstood. At last, even the God will be understood as desirous like man.

Else, the verse of God can be understood only when we see with the outlook of wisdom that God only revealed about wisdom of Atma and the principles to reach him. When we are getting all things by the God, and God is creating all things, so, let you think over about God, who doesn't need of them. For walking in accordance with this verse, what manners we have to follow that manner is said in the next verse. If we examine, what he had said in the previous verse, what he had said in the next verse then only complete meaning of this verse can be understood. So, I am revealing the meaning of this verse as different from all Bhagavad-Gita commentaries. Don't ask me about the dictionary for the meaning of what I am saying by denying others.

8) Verse! 27 : *Yat karoshi yadasnasi ya jju hoshi dadasiyat!
Yatta pasyasi Kaunteya! Tatkurushva madarpanam!* (Paramatma, Karma Yoga)

Meaning : Oh son of Kunti, what you do, what you eat, what you burn, what you give away, and what you perform austerities that all should be offered to me.

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Description : Though the doer either offers Paramatma or doesn't offer, it must be reached the Paramatma. If the doer offers, he can't be attached to that karma. If he doesn't offer karma must be attached. Anyhow that is reached the Paramatma. So, the intelligent offers Paramatma entire things. Else, one who offers demy-gods or men will be unintelligent.

8) Verse! 28 : Subha subha phalai revam mokshase karmabandhanai!
Sanyasa Yoga yuktatma vimukto mashaishyasi! (Paramatma, Karma Yoga)

Meaning : In this way he, who is freed from the bondages of all karmas of actions, and one who has the mind is engrossed in Yoga by renunciation will be liberated and attains me.

8) Verse! 29 : Samoham sarva bhuteshu namedveshyo astina priyah!
Ye bhajanti tu mam bhaktya mayi te teshu chapyaham! (Paramatma)

Meaning : I am equal to all living things. I do not have either enemy or lover. I am in those who worship me with devotion and those are in me.

Description : Paramatma exists as equal to all living things. He doesn't have any feeling about one is friend, another is enemy. Though we are equal to him, yet he is not equal to us. Though Paramatma sees us with one view, yet we do not see him with same view. Each one sees him with different views. So, it can be said that though all are equal to him, yet he is not equal to all. Paramatma exists as much as in accordance with their meaning. Paramatma exists near to one, who feels Paramatma is near to him. Paramatma exists far away to one, who feels Paramatma is far away to him. If you see the Paramatma with what sight, Paramatma can be known in accordance with that sight. Those who have attention to Paramatma are paid much attention of Paramatma. Paramatma is associated with those, who associate with Atma which is image of Paramatma.

8) Verse! 30 : Ape chet duracharo bhajate ma mananyabhak!
Sadhu revasa mantavya ssa myagvya vasito hisah! (Jeeva, Paramatma)

Meaning : Even if one commits the abominable actions, if he worships me in the mind, certainly he knows me, so he is considered saint.

Description : What is meant by calling the wicked man as saint? Here one may get doubt by describing the wicked person as agreeable person. One who worships in the mind for knowing the Paramatma means one, who has firm decision for reaching the Paramatma by practising Karma Yoga. If he practises abominable actions, in accordance with his Karma of previous birth and though he is called wicked person, yet in the view of Paramatma, he is a good person, because of, he is not being attached to the sinful Karma, which arises from abominable actions. It can be known that Paramatma exists as good to him, so he exists as good to Paramatma.

8) Verse! 31 : Kshipram bhavati dharmatma sasvachantim nigachchati!
Kaunteya! Pratijaneehi na me bhaktah pranasyati! (Jeeva, Paramatma)

Meaning : Like that person very soon becomes righteous and attains eternal peace. I am saying by declaring that my devotee never be spoiled.

Description : One, who wishes to reach the Paramatma, though he is wicked person in the world, yet very soon becomes righteous, and gets dharmas that are associated with Atma, attains liberation by reaching the abode of Paramatma, which is eternal peace. One who worships Paramatma through the root of Atma never be spoiled and gets good state. It can be said by declaring firmly that one who gets more gain than him in the matters of Atma, never exist on the earth. Let you think, how it is

great if God said by declaring that how the righteous exists in the mundane matters, but he never be spoiled in accordance with the matters of Paramatma.

8) Verse! 32 : Mam hi Parda! Vyapasritya ye apisyuh papayo nayah!
Streeyo vaisya stada sudra ste api yanti paramgatim! (Paramatma)

Meaning : Oh son of Pridha! Those who take birth from the sinners, the Vysya and Sudra people get refuge in me and attain supreme destination.

Description : There is no principle that women should not practise Yoga for attaining the Paramatma. According to the principle though the body is unpurified, yet mind should be purified. So, at any cost women should be practised Yoga. The people of Vysya (merchantile caste) and Sudra (labour caste) community are equal to Paramatma. So, those who are belonged to any caste can practise Yoga. Besides, those who are born of the mean people can practise Yoga. These are all can get liberation by worshipping the Paramatma. Let you see Bhagavan says that these are all attaining the liberation, but the matters of Brahma Jnanis and Rajarshis, who are superior to them, can't be said separately.

8) Verse! 33 : Kim puna brahmanah punya bhakta rajarshaya stada!
Anitya masukham loka mimam prapya bhajaswamam! (Paramatma)

Meaning : There is no need for saying separately about the Brahmanas and Rajarshis, who are born by the merits, which are done in previous birth. Though they are in the disposition (loka) which is temporary and discomfort, they attain me by worshipping.

Description : Sudra means, one who do mean works. There is no need for saying separately about the Brahmanas and Rajarshis that even who takes birth from the mean people also getting supreme state by worshipping the Paramatma. Brahmana means one who knows the wisdom about Brahmam. Those who know the wisdom of Brahmam, and one who knows the value of Paramatma easily attains liberation by practising Yoga. The Rajarshis, one who exist near to liberation and one who travel in the way of liberation can attain liberation very easily. Let us know the details about the Rajarshis.

He, who knows the wisdom of Brahma, practises Yoga in accordance with that wisdom and attains the Jnanagni. If that Jnanagni is attained, it is stored in the head and burns the karma. It takes some births for burning the complete karma. First, Jnanagni takes birth as a cell and gradually grows as big ball by practising Yoga. The greatness of Yogi can be recognized by the measurement of growth of Jnanagni in the body of Yogis. Jnanagni, which is attained, during the period of Yoga practice, burns the karmas only in that time. It can't burns the karmas during the period of without Yoga practice.

Again, while practising Yoga, Jnanagni increases and burns the karmas. Jnanagni increases by practising again and again. If intensity of karma is more and more, fire (Jnanagni) must be expended more. It takes much time for getting storage of complete fire to those persons. Fire (Jnanagni) remains in those, who have less karma, by not expending much. It takes less time to those persons for getting storage of complete fire. Though it takes less time, yet it will be in years. If Jnanagni is stored in how much density in the body that much density of Jnanagni is attained by the Yogi is called perfect Yogi. Karma may be burned for some time, after becoming the perfect Yogi.

According to the completeness of Jnanagni, which is stored in the head of Yogi's body, they are divided into perfect Yogi, imperfect Yogi. In previous days elders classified the worthiness of Yogi, in accordance with density of Jnanagni. According to that classification, Yogis have four stages. 1) Maharshi 2) Rajarshi 3) Devarshi 4) Brahmaarshi. The Yogi who has a quarter of illumination of Jnanagni in the head is called Maharshi. He, who has half of illumination of Jnanagni, is called Rajarshi. He,

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who has three quarters of illumination of Jnanagni, is called Devarshi. He, who has complete illumination of Jnanagni, is called Brahmarshi.

These Maharshis, Rajarshis, Devarshis and Brahmarshis existed in previous days, according to the history. It is known matter that in one birth Viswamitra had accomplished the Brahmarshi status from the Maharshi status by his perseverance. Those, who have Jnanagni, are called Maharshi, Rajarshi, Devarshi and Brahmarshi in order, but one who doesn't have at least Jnanagni is called Bevarshi. Bhagavan said in the verse that even the Bevarshis are attaining liberation by worshipping the Paramatma, so there is no need for saying about the knower of Brahma Jnana or about Rajarshis.

8) Verse! 34 : **Manmana bhava madbhakto madyaji mam namaskuru!**
Mame vaishyasi yuktaiva matmanam matparayanah! (Sakara, Niraktra)

Meaning : Keep your mind on me. Be a devotee to me. Pay obeisance to me. Worship me. If you have attention to me by associating with Atma, you must attain me.

Description : In this verse it is said about Sakara Bhagavan, and Nirakara Paramatma. The sentence "Yuktaiva matmanam matparayanah " that is related to the Nirakara Paramatma. It is said in this sentence that one who associates with Atma. Atma is formless. Associating with Atma means practice of Yoga. One who has attention to Atma, which is not appeared by Yoga Practice for invisible Paramatma, can attain liberation at last. This is one method. Another method exists, which is associated with form worship (Sakara). The method of Sakara means it is not the worship of visible idols.

If Paramatma takes birth as Bhagavan, one who has mental attention to that visible Bhagavan, by worshipping and paying obeisance is called Sakara worship. If we are devotees to him, it is related to Sakara worship. Sakara worship is not available easily. No one knows the coming of Paramatma as Bhagavan. Knowing the arrival of Paramatma is difficult. The Sakara worship is only possible when Bhagavan is on the earth. He doesn't exist on the earth always. So, let you know that formless worship is always practicable and suitable. By worshipping either Sakara form or Nirakara form, Paramatma is attained. This is the most secret and the big education. Thus far, the chapter of Raja Vidya Raja Guhya Yoga is completed.

The details of verses are given below.

1)	Dharmas	—	3
2)	Paramatma	—	17
3)	Paramatma, Sakara	—	2
4)	Paramatma, Sakara	—	8
5)	Jeevatma, Prakruti	—	1
6)	Paramatma, Karma Yoga	—	2
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7)	Nirakara, Sakara	—	1
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	Total verses	—	34

The changed verses of meaning and description are — 13, 22, 24, 25, and 26.

Ninth chapter

Vibhuti Yoga

Sri Bhagavan said :

9) Verse! 1 : Bhuya yeva mahabaho! Srunu me paramam vachah!
Yatteham preeyamanaya vakshyami hitakamyaya! (Jnanam)

Meaning : What I said to you with affection for your benefit, again listen to that distinguished words.

Description : Thus far, Bhagavan revealed many matters about the Paramatma. He revealed for the benefit of the listener. Yet, he said listen to his word as he was revealing further. We have to think that these matters are not only intended for Arjuna, but also really to us. By thinking like that, we can get the attention and interest in the matters, which are said by Bhagavan.

9) Verse! 2 : Name vidu suraganah prabhavam na maharshayah!
Aha madhiri devanam maharshi nam cha sarvasah! (Sakara)

Meaning : The Demy-gods (devatas) and great sages did not know my origin. I had existed before from the existence of Demy-gods, and great sages. I am the great.

Description : The Demy- gods are who experiences comforts on the earth by excessive merits. The great sages have gained Jnanagni on the earth. The both demy-gods and great sages do not know the origin of Paramatma. These are on the earth. Paramatma's birth takes place on the earth. The demy-gods and great sages do not know the Paramatma, who takes birth as Bhagavan on the earth.

Paramatma exists ahead from either the merits of demy-gods or the power of wisdom of great sages. They do not able to know Bhagavan as Paramatma as he is greater than both. Unless, they have tried to know the Paramatma, he can't be revealed as Bhagavan. That is very difficult task. Likewise, one who has known the Paramatma is rare.

9) Verse! 3 : Yoh ma maja manadim cha vetti loka maheswaram!
Asammotta sa marteshu sarva papai pramuchyate! (Paramatma)

Meaning : He, who knows me as the beginning less, unborn and the supreme lord of all worlds, will come out from stupidity and is freed from all sins.

Description : No one knows the origin of Paramatma. That is inexplicable. It is unborn unlike others. Here, some persons may ask that it takes birth as Bhagavan. Paramatma is coming from the Nirakara (formless) to the Sakara form. But it is not the birth like others. The birth characters are not there. All are getting birth with the connections of male and female. Paramatma can take birth in the woman, who does not have any male connection. That is not the birth like all, so it must be known. Besides, those who know him as the supreme lord of all worlds will come out from all karmas without ignorance, because of Jnanagni is made in them and burns their all karmas. As Jnanagni is increased, it is throwing away the stupidity.

9) Verse! 4 : Buddir Jnana ma sammohah kshama satyam dama ssamah!
Sukham dukham bhavo abhavo bhayam cha abhaya mevacha! (Paramatma)

9) Verse! 5 : Ahimsa samata tustis tapo danam yaso ayasah!
Bhavanti bhava bhutanam matta yeva prutha gvidhah! (Paramatma)

Meaning : All living things are getting so many feelings like intelligence, knowledge, non desirous, forgiveness, truthfulness, control of senses , pleasure, pain, painlessness, fear, fearlessness, non-violence, equality , satisfaction , penance, charity , fame and disgrace by me.

9) Verse! 6 : Maharshaya sapta purve chatvaro manavastadha!
Madbhava manasa jata yesham loka imah prajah! (Paramatma)

Meaning : At very first in the world seven Maharshaya and four Manava were created by my will. Next I created all living things through these.

Description : Bhagavan hinted in this verse how the creation was occurred. In the Military service, one division named signal section exists. In these, some meanings are fixed for the signals. Those, who are got training in that division only knows the meaning of that signals. The wireless operators speak the big matter in a code language for not understanding the enemies. In the same manner, in this verse a small code is there for knowing the big matter. So we said that he had given a hint of his views. Some writers wrote that at the beginning of creation seven saints, four sons of Brahma like Sanaka, Sananda, Sanantkumara and Sananjata and four Manus, total 15 were created by not knowing hidden matter of this verse.

Some writers wrote that seven saints and four Manus, total 11 were created by the God. They wrote that all living things and remaining men were taken birth from them. The rationalists, who have seen the matter, questions how the progeny took birth from the males, without women. They are contemptuously speaking against the Bhagavad-Gita that man made the Gita by holding like meaningless matters. God said in the Gita that he made the Rationalists without getting even the shore of his wisdom. Let us think that in the present available Gita commentaries, God made the writers write little details for not understanding the Rationalists, so they are far away from the wisdom of God.

Here, so many people criticize the matters, which are written by me. They may question us that on what basis you had told. I told before if code is not understood matter is not known. So, some people only understand this matter. Here, try to understand by using your intelligence. At very beginning, before creation Earth, Akasa, Air, Fire and Water did not exist. Kala (time) only existed, but the five elements called Prapancha (world) and Jagati called living things did not exist. At that time there were no hours and ghadias (24 minutes) and only Paramatma remained, who was not manifested to anybody, and was invisible or inaccessible.

The Prakruti (nature), which has equal strength of Paramatma, was created by the Paramatma. Very first Prakruti was made from the empty that is not anything. Prakruti was divided into five parts. Those five parts are Akasa, Air, Fire, Water and Earth. At first Paramatma existed as Purusha by keeping the Prakruti as feminine nature. Paramatma changed the feminine Prakruti as five parts. The nature was formed from five elements, so it is called Prapancha. At very first, in that Prapancha, which did not have any living things, some part was divided from the Paramatma. That is called Atma. At first, Atma which was originated from the Paramatma was divided into seven parts. Atma is called Ananda (bliss) which is beyond pleasure and pain. So, Atma has other names as Brahmananda or Maharshaya. The Atma was divided into seven parts by the Paramatma. These seven parts of Atma are called Maharshaya sapta.

Maharshaya sapta means seven parts of Atma. At first, the seven maharshas were formed by the Paramatma. Thus far no one understands this matter. But we have understood about the seven maharshaya or the parts of Atma as seven Maharishis, who were great sages. Let us know that first seven Maharshaya were made, not the seven maharishis' (great sages).

We learnt that first Paramatma made the Prakruti by existing equally to him. Atma had formed after formation of Prapancha consists of the five parts of Prakruti. As the Prakruti exists as companion to Paramatma, another Prakruti exists as companion to the Atma. As the portion of Paramatma is Atma, the portion of Prakruti was divided into another Prakruti. The first made Prakruti, which was formed as companion to Paramatma, is called unchangeable Prakruti. So it is called Achara Prakruti. The second Prakruti, which was formed as companion to Atma, is called changeable Prakruti. So, it is called Chara Prakruti. In this way Atmas exist as two like Paramatma and Atma, in the same way Prakruti exists as two like Achara prakruti and Chara Prakruti.

We heard that Atma, which came from the Paramatma, was divided into seven parts. Paramatma at very first made the mind, Aham (ego), Chittam and intellect in an order by making the chara Prakruti as the basis. Among these four, except the mind, the remaining three like Aham, Chittam and Intellect rounded some portion of Atma and formed like ball. The part of Atma was entangled in the middle of three layers and formed as Jeevatma. The portion of Atma, which stands in the middle of Aham, Chittam and intellect is called Jeevatma. In this way after Jeevatma was made, the body was formed by the second Prakruti. The mind spread over the whole body. In this way, the model of man was formed at first.

Bhagavan called the seven parts of Atma Maharshaya sapta, but men had come to the meaning as seven maharshis (great Sages). In the same manner men had understood Chatvaro manava as four manuvus. This is the misapprehension. At first, God did not create the seven sages or four manuvus. He made the seven parts of Atma along with Prapancha (world) and four parts of Prakruti, which are basis for them. These are misunderstood as Maharshis or Manuvu, so the method of creation is not understood and remained as secret. That is the secret of creation.

At very first, God made the model of man by using the Prakruti and Atma. According to that, he made all living things. God first sent 108 Atmas into the world and made 108 human beings. Among the 108 human beings, 54 were male and 54 were female. Among the 54 male, he created the 27 were good and the 27 were bad. In the same way among the female, 27 were good and the 27 were bad. He had trebled this calculation as 108 were Satwic, 108 were Rajasic, 108 were Tamasic, and total 324 human beings were made. Among these, 162 were male and 162 were female. Among the female 81 were good, 81 were bad. Among the male 81 were good and 81 were bad. This is the calculation of human race. God made another 323 races.

In every race, God made the half members were females and half members were males. Except human beings in the remaining 323 races, according to the 324 number of each race total 1, 04, 652 living things were made. According to this calculation, it is known that the number of living things, which were born at primeval of creation were 1, 04, 976 (324 x 324). If we add together these numbers, the number 7 is remained at the ending of number. This is the token of Atma, which was made at first. Next, God made them grow their own race by themselves. At the primeval of creation, the human race started with 162 males, and 162 females. Now, the human population swelled to some hundred crores. In the same way all living things were grew. At first, the Jagati started with 324 races, now it might be grown as some more races due to cross breeding. Some persons say that 84 lack races exist.

Yet, it may not be bound to the science that 84 lack living things exist. As the first made races of living things were 324, among it 108 races were viviparous, 108 races were oviparous, and 108 races were originated from the earth. Among the viviparous, humans are four races. Besides humans, remaining 104 races were born from the embryo. 108 races were born from the egg. 108 races were born from the earth. 108 materials were made from the five elements (Pancha bhutas). The three kinds of races which were taken birth from these exist as 108 kinds. These 324 races were made as three manners like which are grown up, horizontally, and downwards respectively.

Among the 324 races, human races, which are grown downwards, are four kinds. Trees are 160 kinds, which are grown up. The races of worm, insects, animals and fish, which are grown horizontally, are 160 kinds. According to Brahma vidya Shastra, the number of races is only 324. We can't be able to say the existing number of each race. The numbers of living things are related to the movable nature and the material. So that number can be said by the physical scientists. Brahma Jnana reveals about the races of living things. The mundane knowledge reveals about the number of living things.

In this verse, the sentence Maharshaya sapta can be understood as seven parts of Atma and the word Chatvaro manava can be understood as mind etc that are four. Else, if it is understood as seven sages, four Manus the real meaning in the verse can't be understood and so many questions are raised. Answer can't be found to those questions. According to this verse, first all living things were taken birth after seven parts of Atma and four parts of nature were taken birth. At very beginning the Pancha Bhutas without any living things were called Prapancha (world). The entire living things, which were taken birth, after world was formed were called Jagati. If Prapancha and Jagati combine, it is called Viswam (universe). Let us know in the next chapter that the God, who is universal form, consists of Prapancha and Jagati.

9) Verse! 7 : Yetam vibhutim yogam cha mama yo veti tatwatah!

So avikampena yogena yujyate natra samsayah!

(Paramatma)

Meaning : He, who knows my glory, Yoga and Atma will unite to me as I am motionless. In this there is no doubt.

Description : He, who knows the greatness of Paramatma, his glory, the Yoga for attaining him, the way for attaining him and Atma, which is the basis for attaining him, can attain the Paramatma, who doesn't move and changeless. He who knows wisdom, Atma and distinguish quality of Paramatma must attain Paramatma. In this, any doubt doesn't exist.

9) Verse! 8 : Aham sarvasya prabhavo matta sarvam pravartate!

Iti matva bhajante mam budha bhava samanvitah!

(Paramatma)

Meaning : Everything takes birth by me. Everything moves by me. The Jnanis, who know this matter, worship me with equal outlook.

Description : The Jnanis, who know that whole world, is taken birth from Paramatma; the whole world is getting on by Paramatma, the root cause for every work is Paramatma, and will worship the Paramatma by the Yoga, which gives equitability state.

9) Verse! 9 : Machchinta madgata prana bodhayantah parasparam!

Kathayantascha mam nityam tushyanti cha ramanti cha!

(Paramatma)

Meaning : My devotees put his life and Chittam on me, and preach each other daily about my matters and become satisfied with happiness.

Description: The devotees, who know the glory of Paramatma, get happiness in speaking about the matters of Paramatma, which is not available in the mundane matters. They speak only the matters of Paramatma by keeping more attention and not give any value to the big mundane matters. They get satisfaction and happiness, while speaking about the matters of Paramatma's wisdom, but they do not get satisfaction in the other matters. Because of, they engross their attention to the matters of Paramatma, and reveal that matter to one another and become happy.

9) Verse! 10: Tesham satata yuktanam bhajatam preeti purvakam!
Dadami buddi yogam tam yena ma mupayantite! (Paramatma)

Meaning : He, who is always fond of to worship me and thinks to live by associating with me, will get Buddi Yoga by me. He will get me and attains me by that Buddi Yoga.

Description : He, who is fond of to worship me in the matters of Paramatma, always thinks to get connection with the Paramatma. Paramatma made that person get Buddi Yoga. Paramatma can be known by that Buddi Yoga. Here, it is said about the Buddi Yoga. Some persons say that Buddi Yoga means Brahma Yoga but some persons say as Karma Yoga. The description of that is! In the time of Brahma Yoga practice, if mind has gone on other thoughts, intellect (Buddi) warns the mind, and orders the mind to remain in right way.

In the same way, while practising Karma Yoga, if Ego works, Buddi grasps that matter and orders the Ego to be suppressed. In the two Yogas, intellect advises the ego and the mind. So, these two are called Buddi Yoga. If Paramatma grants Buddi Yoga, it may be one or two Yogas between the two Yogas.

9) Verse! 11 : Tesha mevanukam Parda! Maha majnanajam tamah!
Nasaya myatmabhavasto jnanadeepena bhaswata! (Paramatma)

Meaning : As I exist as Atma in them for lifting, I kindle the flame of wisdom in them and remove the darkness of ignorance.

Description : Paramatma makes them attain the Yoga, who wishes to reach the Paramatma. Paramatma made them bring forth answers in their bodies for their doubts of ignorance, which are hidden in those for not falling down from the Yoga. He, who wishes for reaching Paramatma, gains the Yoga. Paramatma makes them get answers like wisdom of lamp to the doubts like darkness of ignorance. As darkness disappears by the light, likewise all doubts are cleared by the wisdom. Those, who do not have doubts, can attain liberation without any obstruction.

Arjuna says like this, after he heard.

Arjuna said:—

9) Verse! 12: Param Brahma paramdhama pavitram paramam bhavan!
Purusham sasvatam divya madideva majam vibhum!

9) Verse! 13: Ahu stva mrushaya sarve devarshi narada stadha!
Asito devalo vyasa svayam chaiva braveeshi me!

9) Verse! 14: Sarva meta drutam manye yanman vadasi Kesava!
Nahite Bhagavan vyaktim vidur devana danavah!

9) Verse! 15: Svayame va atmana atmanam vettatvam Purushottama!
Bhuta bhavana! Bhutesa! Devadeva! Jagatpate!

Meaning : Narada, Asita, Devala , Seven saints and Vyasa says that You are Para Brahma , Param Dhama (supreme abode) , Purified, distinguished, Purusha , eternal , Divine , Primeval God, unborn and omnipresent. Now I am hearing, you are saying.

I think in the mind what you said is the true. Even the demy-gods and demons do not understand the real form of you. .

You are the creator of all Bhutas. You are the ruler of all living things. You are God of God. Oh Purushottama! You are the sustainer of world! You can know yourself.

Description : In the previous days the elders like seven Saints and Narada etc said about Paramatma greatly. Whoever says about the Paramatma, it is not the complete matter. Paramatma is much time greater than what they said. Because of, Arjuna said that you only know about your-self. You have to say about yourself. Paramatma is the great and glorious really, as no one understands him. There is no benefit to ask anyone about Paramatma, so Paramatma must be asked about his matter. Because of, Arjuna also asked about this matter.

9) Verse! 16: Vaktu marhasya seshena divyahyatma vibhutayah!
Ya bhirvibhuti bhirloka nimamstvam vyapyatistati!

9) Verse! 17: Katham vidyamaham yogin tvam sada parichintayan!
Keshu keshu cha bhaveshu chintyo asi bhagavanmaya!

9) Verse! 18: Vistare natmano yogam vibhutim cha Janardana!
Bhuyah kathaya truptir hi srunvato nasty me amrutam!

Meaning : By what glories you pervade the entire world, you are only worthy to tell that divine glories.

How do I know you as I am always thinking you by becoming Yogi? Tell me in what various forms you are to be contemplated.

Tell me again about the extended Atma, manner of attaining it and its glory. I can't be satisfied with those ambrosial words though I heard many times.

Description : Arjuna prayed for Paramatma to know the details of glories by the intention that the matters of Paramatma can't be said by anyone except Paramatma. Paramatma started to reveal his glories.

Sri Bhagavan said :

9) Verse! 19: Hanta te katha ishyami divya hyatma vibhutayah!
Pradhanyatah kurusresta! Nastanto vistarasyame! (Paramatma, glories)

Meaning: My vibhutis (divine attributes) are endless. I can say some important vibhutis among it.

9) Verse! 20: Aha matma gudakesa! Sarva bhutasaya stitah!
Ahamadischa madyancha bhutana manta yevacha! (Paramatma, glories)

Meaning : I am being existed as Atma, and the basis for all living things. I am the beginning, middle and the end of all living things.

Description : Atma is in the body of all living things. Atma makes the body either move or walk and

makes the works are done in accordance with the karma and being caused for the existence of world. Paramatma said Ahamatma in this verse. It means I am the Atma in the bodies. Though Jeeva, Atma and Paramatma are different yet Atma is the part of Paramatma. So, Paramatma said "I am the Atma". We have to understand that Jeeva is also Paramatma, though he did not say. Atma is the basis for Jeevatma. Paramatma is the basis for Atma. Paramatma is the basis for the Paramatma. No one exists who exceeds the Paramatma. There are no words for describing about Paramatma. How it is not possible to say that he is here and he is not there, in the same way it is not possible to say that this is Paramatma and that is not the Paramatma. He is entire universe. Everything can't be seen with keen examination. Let you know everything is Paramatma. For revealing that matter Bhagavan said "I am the beginning, middle and the end of living bodies".

Noticeable information: In this chapter, which is revealing the greatness of Paramatma, the word like I am the entire Universe is described by saying with so many manners. At last, we can understand that there is nothing beyond the Paramatma, yet we say by describing many manners from 21st verse to 40th verses. That above said matter was said continuously. So the total 20 verses are given at a stretch and its meaning is said as one.

- 9) Verse! 21: Adityana maham Vishnu jyotisham Ravi ramsuman!
Marichi rmaruta masmi nakshatrana maham sasee!
- 9) Verse! 22: Vedanam samavedo asmi devana masmi vasavah!
Indriyanam manaschasmi bhutana masmi chetana!
- 9) Verse! 23: Rudranam sankaraschasmi vitteso Yaksha raksham!
Vasunam pavaka schasmi meru sikharina maham!
- 9) Verse! 24: Purodhasam cha mukhyam mam viddi Parda! Brihaspatim!
Sena neena maham skanda sarasa masmi sagarah!
- 9) Verse! 25: Maharshinam bhrugu raham gira masmekamaksharam!
Yajnam Jnana (japa) Yajnosmi stavaranam himalayah!
- 9) Verse! 26: Aswadda sarva vrukshanam devarshinam cha Naradah!
Gandarvanam Chitraratha siddanam Kapilo munih!
- 9) Verse! 27: Uchairsravasa masvanam viddi ma mamrutodbhavam!
Irvatam gajendriyanam naranam cha naradhipam!
- 9) Verse! 28: Ayudhana maham vajram dhenuna masmikamadhuk!
Prajana schasmi kandarpa sarpana masmi vasukih!
- 9) Verse! 29: Anantaschasmi naganam varuno yadasa maham!
Pitrana marya machasmi yama samyamata maham!
- 9) Verse! 30: Prahlada schasmi dytyanam kalah kalayata maham!
Mruganam cha mrugendro aham vinateyascha pakshinam!
- 9) Verse! 31: Pavanah pavata masmi ramassastra bhruta maham!
Jhushanam makaraschasmi srotasa masmi Jahnavi!
- 9) Verse! 32: Sargana madi rantascha madyam chaivaha marjuna!
Adyatma vidya vidyanam vadah pravadata maham!

- 9) Verse! 33: Aksharana makaroasmi dvandva samasikasya cha!
Ahame vakshayah kalo dhataaham viswato mukhah!
- 9) Verse! 34: Mrityu sarvahara schaha mudbhasascha bhavishyatam!
Keerti sri rvakcha narinam srmutir medha drutih kshama!
- 9) Verse! 35: Brihatsama tadha samnam gayatri chandasa maham!
Masanam margasirsho aha mrutunam kusumakarah!
- 9) Verse! 36: Dyutam chalayata masmi tejante jasvina maham!
Jayo asmi vyavasayosmi satwam satvavata maham!
- 9) Verse! 37: Vrustinam vasudevo asmi Pandavanam dhanamjaya!
Munina ma pyaham vyasah kavina musana kavih!
- 9) Verse! 38: Dando damayita masmi neeti rasmi jigeeshatam!
Maunam chavasmi guhyanam jnanam jnanavata maham!
- 9) Verse! 39: Yachchapi sarvabhutanam beejam tadaha marjuna!
Na tadasti vina yatsya nmaya bhutam characharam!
- 9) Verse! 40: Nanto asti mama divyanam vibhutinam parantapa!
Yesha tudde satah prokto vibhute rvistaro maya!

Meaning : I am the Vishnu among the Suns. I am the Sun among the bright stars. I am the air of Marichi among the airs. I am the Moon among the constellations. I am the Sama Veda among the Vedas. I am the Indra among the Demy-gods. I am the mind among the senses. I am the consciousness (Atma) among the senses. I am the Sankara among the Rudras. I am the Kubera among the Yakshas and Rakshasas. I am the Fire among the Vasus. I am the Meru hill summit among the hill summits. I am the Brihaspati, among the priests. I am the Shanmukha, among the chief of army staffs. I am the ocean among the lakes.

I am the Bhrigu maharshi among the saints. I am the sound OM, among the sounds. I am the Jnana (Japa) Yajna, among the Yajnas (sacrifices). I am the Himalayas among the mountains.

In the 25th verse there is a sentence "Yajnanam Japa Yajnosmi ". It means I am the Japa Yajna among the Yajnas. Bhagavan said about the things, which are the great by naming among all things and said that I am the all. Here Bhagavan said that I am the Japa Yajna instead of Jnana Yajna, which is great among all the Yajnas. We have to think, whether it is true. In the chapter of Jnana Yoga, Bhagavan revealed that Jnana Yajna is the distinguished than the material Yajna, but why did he say about the Japa Yajna without saying about the distinguished Jnana Yajna? So, here some mistake has taken place.

Really, Bhagavan indicated the distinguished things among entire things, but he couldn't say Japa Yajna by leaving the distinguished Jnana Yajna. It might be changed to Japa Yajna in place of Jnana Yajna by the mistake. So, I request you for reading it as Jnana Yajna. Jnana Yajna is the greater than anything, and destroys the Karma. So, it is known as "Yajnanam Jnana Yajnosmi".

I am the Aswadda tree among the trees. I am Narada among the Devarshis. I am Chitra Radha among the Gandharvas. I am Kapilamuni among the Siddhas.

I am the Uchchairavam among the horses. I am the Iravatam, which was born in the ambrosia, among the Elephants. I am the king among men.

I am the Vajrayudha (a thunder-bolt, a weapon of Indra, lord of demy-gods) among the

weapons. I am the Kamadhenu among the cows. I am the Kandarpa among the creators. I am the Vasuki among the serpents.

I am the Ananta of thousand heads among the Naga serpents. I am Varuna deva who is the lord of the aquatic animals. I am Aryama among the Pitarus (departed ancestral demy-gods). I am Yama among those, who give punishment.

I am Prahlada among the Demons. I am Kala (time) for those, who are waiting. I am the Lion among the wild beasts. I am the Vynateya among the birds.

I am air among those, who moves fast. I am the Rama Chandra among those, who bear weapons. I am the crocodile among the fishes (aquatic). I am the Ganges among the flowing rivers.

I am the beginning, middle and the end to the living things of the born. I am the spiritual education in the educations. I am the argument in the logicians.

I am the letter A among the letters, I am the dual word among the compounds, I am inexhaustible among the destroyable matters, I am the destiny (the Brahma, creator), whose manifold faces turn everywhere.

I am the death in the annihilation. I am the future of to be born. I am the Lakshmi among the women. I am the fame, memory, intelligence and patience.

I am the Brihat Sama song in the Sama Veda songs. I am the Gayatri verse in the poetry. I am Margasira month in the months. I am the spring in the seasons.

I am the gambling in the cheats, I am the splendor in the splendid. I am the truthfulness in the satwic persons. I am the endeavor in those, who efforts. I am the victory in the victorious.

I am the Vasudeva among the Yadavas. I am the Arjuna among the Pandavas. I am the Vyasa muni among the saints. I am the poet Sukra among the poets.

I am the punishment among those, who give punishment. I am the Raja neeti (duties incumbent on king) in the kings. I am the silence in the secrets. I am the wisdom in the wise.

I am the seed of all living things. There is no living thing without my existence. All movable and immovable living things take birth by me.

Likewise, if I am saying there is no end to my attributes of good. So, it can't be described. I said to you only some, which are important.

Description : The matter of Paramatma can be said in a word as he exists everywhere without difference between this and that. Here, you may ask me a question. That is, if Paramatma is the entire things, why did he say that I am the lion among the beasts, Prahlada among the Demons and the sound OM among the sound? Some persons may ask questions, such as the remaining beasts except lion not the Paramatma? Are the sounds except OM not the Paramatma?

For this my reply is! There is no need for saying extensively about the small word, entire is I am. Yet, he said many verses extensively with intentionally. Though he said yet it can't be understood. But, some made the doubts grow. Your question is worthy for asking here. It should be admitted that those, who wrote the verses mistakenly thought if distinguished things were narrated in one race, the remaining were also narrated. At last, whatever may be we have to grasp the intention of these verses are only for knowing the Paramatma is as entire universe.

9) Verse! 41: Yadya dvibhuti matsatvam sri madurjita mevava!
Tatta de vavagachcha tvam mama tejo amsa sambhavam! (Paramatma)

Meaning : Let you know the glorious, auspicious and greatest among the living things is taken birth from my splendor.

9) Verse! 42: Adhava bahunai tena kim jnatena ta varjuna!
Vistabhyaha midam kritsna mekassena stito jagat! (Paramatma)

Meaning : Else, what is use by saying many manners? Let you know this entire universe exists with a single fragment of me among many fragments.

Description : At last, Bhagavan said one word that he was saying greatly than any other. This movable and immovable world exists by his single fragment among his uncountable fragments. With this last word, we can understand that he is the greatest. If we think about the universe, it can't be found. The earth, where we reside is small in the world consists of many planets and stars. By saying these living things and the entire universe are being existed in "Yekamsena stito "(one fragment of Paramatma), in accordance with the saying as Akasah gaganam sunyam (Akasa is empty), Paramatma is endless and is indefinable.

Thus far, this chapter called Vibhuti Yoga is completed. The details of verses in this chapter are given below.

1) Paramatma	:	33
2) Atma Jnana	:	1
3) Sakara	:	1
4) Arjuna asked	:	7

Total verses	:	42
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Changed verses of meaning and description are — 6

Tenth chapter

Viswa Rupa Sandarsana Yoga

Every chapter was named and added the word Yoga at the end. Which matter was more said in the chapter the related name was named to that chapter. Here, the matter of Viswa Rupa (Universal form) is more, so this chapter was named as Viswa Rupa Sandarsana Yoga. The chief aim of every chapter is Jeevatma have to unite the Paramatma. Joining together is called Yoga. Separation is called Viyoga. All chapters in the Gita say about the matter of joining together. So, it is right to say *Yoga* at the end of all chapters.

Arjuna said:-

10) Verse! 1 : Madanugrahaya paramam guhya madyatma samjitam!
Yatva Yoktam vachastena moho ayam vigatomama! (Dharmas)

Meaning : The matters, which are kindly delivered to me, are spiritual. So the passion of me is now dispersed.

10) Verse! 2 : Bhavapya yow hi bhutanam srutau vistaraso maya!
Tvattah kamalapatraksha! Mahatma mapi chavyayam! (Paramatma)

Meaning : I have heard extensively your glories, which are inexhaustible, and birth and death of all living things are occurring by you.

10) Verse! 3 : Yevameta dyadha attatva matmanam Parameswara!
Drastu michchami te roopa maiswaram Purushottama! (Paramatma, Nirakaram)

Meaning : Oh Purushottama! What you have said about your-self is true. I have desire for seeing your Viswa rupa (universal form).

10) Verse! 4 : Manyase yadi tachchkyam maya drastu miti Prabho!
Yogeswara! Tatometvam darsayatmana mavayayam! (Paramatma, Nirakara)

Meaning : If I am eligible to see your form of Atma, show me that inexhaustible form.

Description : Thus far, Arjuna had come to the decision in the mind after hearing so many matters from the Bhagavan. Arjuna had come to conclusion that Paramatma was saying in the form of Krishna. Thus far one who was saying was the omnipresent and that omnipresent was talking from this body. He requested the Bhagavan for seeing that universal form, which was heard, but that was not seen. Let us see in the next verse what Bhagavan Sri Krishna said.

10) Verse! 5 : Pasya me parda! Rupani satasodha sahasrasah!
Nanavidhani divyani nanavarna kriteeni cha! (Paramatma, nirakara)

10) Verse! 6 : Pasya adityan vasun rudra nasvinou maruta statha!
Bahu nyadrustapoorvani pasya ascharyani Bharata! (Paramatma, nirakaram)

10) Verse! 7 : Ihaikastam jagatkritsam pasyadya sacharacharam!
Mama dehe gudakesa! Yachchanya drastu michchasi! (Paramatma, Nirakaram)

Meaning : Arjuna! Look at my innumerable, hundreds of thousands varied divine forms, which are multicolored.

Tenth Chapter Viswa Rupa Sandarsana Yoga

Let you see the Adityas, Vasus, Rudras, Aswini kumaras and Maruttus etc. Let you see this astonished form, which appears only by the meritorious deeds of so many previous births.

You can see the entire world, and the multitudes of living things, which are in my body as one. Let you see whatever in me according to your liking.

10) Verse! 8: Na tu mam sakya se grastu mane naiva svachakshusha!
Divyam dadami te chakshuh pasyame yogamisvaryam! (Paramatma, Nirakara)

Meaning : But, you cannot see me with your physical eyes. I will give you the divine eyes. By those eyes you can see my form of Eswara.

Description : Bhagavan accepted to show his form in accordance with the wish of Arjuna. Bhagavan said that you could see different kinds of entire world as one in your body, but your eyes were not useful for seeing. What is seen is the universal form. The ordinary eyes think to see it. But the eyes can see only to some extent. The eyes do not have power to see the Universe at a stretch. Bhagavan said that the universal form consisted of many globes like earth, many stars like Sun, many catastrophes, and many endless multicolor and varied forms of universe. The eyes don't see even the 12 volts light directly. Can the eyes see the Sun as it does not see even the little light? If many planets like Sun appear at a time as one vision, can our eyes see? It doesn't see.

So Sri Krishna told Arjuna that your eyes did not suit to see the universal form. If those eyes were not suited, how was the wish of Arjuna fulfilled? For fulfilling that wish, special eyes were needed for seeing the Universal form. Though we have that special eye, yet it can be said that special eye doesn't exist. Because of, that third eye is closed in the entire men. Some persons are opened their third eye despite they have cataracts in both eyes. Paramatma have to open the third eye and give pure sight to the eye. Paramatma made Arjuna open the eye for some time as he didn't have any special sight for seeing him.

Arjuna said like this way after he had seen what Krishna made him see by giving the divine eyes.

Sanjaya said:-

10) Verse! 9: Yeva muktvata to rajan! Maha yogeeswaro hahih!
Darmaya masa pardaya paramam rupa maiswaram (Fabricated)

10) Verse! 10: Aneka vaktra nayana manekadbhuta darsanam!
Aneka divyabharanam divyanekodyatayudham! (Fabricated)

10) Verse! 11: Divya malyambaradharam divyagandanulepanam!
Sarvascharya yamayam devamanantam viswatomukham! (Fabricated)

10) Verse! 12: Divi surya sahsrasya bhava dyugapaduthita!
Yadi bha sadruseesa sya dbhasastasya mahatmanah! (Fabricated)

10) Verse! 13: Tatrikastam jagatkritsnam pravibhakta manekatha!
Asasyaddeva devasya sareere pandavastada! (Fabricated)

10) Verse! 14: Tata sa vismaya vishno hristaroma dhanjayah!
Pranamyasirasa devam kritanjali rabhashatah! (Fabricated)

Arjuna said :

10) Verse! 15: Pasyami devamstavadeva dehesarvam stada bhuta vishesha sanghan!
Brahmanameesam kamalasanastitham rushimscha sarva nuraganscha divyan!
(Nirakaram)

10) Verse! 16: Anekabahudaravaktranetram pasyami tvam sarvato anantarupam!
Nantam na madyam napunastavadim pasyami visveswara! Viswaroopa! (Nirakaram)

Meaning : Deva Deva! I have seen all Devatas (demy-Gods), multitudes of all living things, Brahmanas, Eswaras, saints, who are seated in the lotus posture and innumerable great serpents in your body.

Oh Visweswara! Viswa rupa! I have seen you have innumerable hands, bellies, faces, eyes and many forms. There is no beginning, middle and end to you.

Description : Here, we have come from the 8th verse to the 15th verse. We didn't say about the six verses in the middle, which were said by Sanjaya. We said at first that there was no role of Drutarashtra and Sanjaya in the Bhagavad-Gita. So, here the six verses of Sanjaya are dropped.

After Sri Krishna gave vision to the wisdom of eye of Arjuna, his physical eyes were closed, resulted in darkness prevailed upon that eye. But he had seen with the third eye. Then Arjuna said to Krishna about the matter of vision, which was seen by him. For example, as one who sees the Anjana (magic ointment used for the purpose of discovering anything that is concealed) describes, which is seen in that. Arjuna also said what he saw at that time.

Arjuna said a word that he had seen entire demy-gods, all men, the Brahmanas like Eswaras, entire saints, who are in the lotus posture and many great saints. We can understand the greatness of Universal form only little by the first word of Arjuna, after seeing the universal form. If the worshipper like men and those demy-gods, who are worshipped are all in one, it can be understood that he is very vast. Besides, by saying the existence of Eswaras, who have wisdom about Brahman and the saints, who are in the lotus posture, it can be understood that wisdom of Brahman is superior to the entire knowledge. Eswara means the lord. The Eswaras such as the Koteeswaras (lord of one crore money) or Yogeaswaras (Lord of Yoga), and those who have wisdom of Brahman, were appeared in him.

The saints are practising Yoga by sitting in the lotus posture. Even the saints, who were in lotus posture appeared in him as a part in that form, so it can be understood from his first word that universal form is greater and pious than the Brahma Jnanis, Yogeaswaras and saints. Even the great serpents were also there. If the serpents are seen, it should be like seeing the death. Its form frightens us. If the ferocious serpents were there, it can be known that form should not be frightened to anyone and it is not inferior to anything. According to the first verse, the formless Paramatma can be known as more extensive, pious and ferocious. Let us see the second word of Arjuna about that extensive, pious and ferocious form in the next verse.

If the universe exists as a single form and those who are in that form are the parts of the universe. If all living things are in that form, their hands, heads, bellies and eyes are belonged to that form. If that single form consists of organs of all living things, there is no fault to say about that form, which has many hands, bellies, eyes, legs and heads as Universal form. Arjuna saw that astonished form and said that he didn't know the beginning, middle and end of that form. Wherever it was seen, at that place heads, legs and bellies were appearing. If legs are in one place, bellies are in another place and heads are in one place then it can be said that here is the beginning, there is the

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middle and here is the end to the universal form. Else, the form consists of all organs, which spread over everywhere called one who has without the beginning, middle and end.

Arjuna also said about the form that it should not be explained by saying it spread over only here, because of it is immeasurable. It splendored as centre of luster and it couldn't be seen as it was shining like the Sun and spreads over equally. It can be known by this word that the formless Paramatma doesn't have any circumference and have splendor.

After Arjuna saw the formless Paramatma, which is extensive without circumference, and have many forms, ferocious and splendid form of universe, he started to tell what he understood.

10) Verse! 17! Kireetinam gadinam chakrinam cha tejorasim sarvatodeepti mantam!

Pasyami tvam durnireeksham sananta ddeeptanalarka dyuti maprameyam!

(Unscientific)

Meaning : Especially, universal form doesn't have head. There are no hands. So, the word wearing of crown, club and discus is unscientific. The Vishnu, who is among the demy-Gods, may have the crown, club and discus, but the universal form doesn't have it. It can be said about the verse that it was an experiment to show the universal form as the form of Vishnu. It must be known that there is distant disparity between the Vishnu, who is great among the demy -Gods and the Paramatma, who is God to the demy -Gods.

In the 16th verse it is mentioned about many arms, bellies, faces and eyes etc, but against this verse, is it right to write as wearing crown, club and discus? So, this verse is removed.

10) Verse! 18 : Tva maksharam paramam veditavyam Tva masya visvasya param nidhanam!

Tvamayday cassata dharma got sanatanastvam purushomatome!

(Nirakara)

Meaning : You are imperishable. You are suitable for knowing as supreme. You are the base for the universe. You are eternally inexhaustible. You are the protector of dharma. I think that you are the Purusha from the primeval days.

Description : Arjuna said first about the inside form, which is appearing, and came to the conclusion at once that the appearing person was Sri Krishna and told that you were imperishable. Arjuna thought Sri Krishna, who was appearing outwardly, was the universal form and was known that he was the Akshara (non-perishable) and said that you were the supreme state for getting liberation. He thought Sri Krishna had all qualifications like Paramatma and said you were the basis for the Jagati (world, consists of all living things), you were establisher of righteousness, root cause and Purushottama.

10) Verse! 19 : Anadi madyanta manantaveerya mananta bahu sasi surya netram!

Pasya mitvam deeptahutasa vaktram sva tejasa viswamidam tapantam! (Nirakaram)

Meaning : I have seen you without having either beginning or middle or end. You have unlimited potency, innumerable hands and have Sun and Moon as eyes. Yours blazed face is like fire and is heating the world by your radiance.

10) Verse! 20 : Dyavaprudhivyo ridamantaram hi vyaptam tvayaikena disascharvah!

Drustya adbhutam roopa mugram tavedam lokatrayam pravyathitam mahatman!

(Nirakara)

Meaning : You spread all over the sky, earth, in the middle between these two and in all directions. The three worlds fear by your ferocious and marvelous form.

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Description : It was said that three worlds (lokas) were frightened by the universal form, which was appearing ferocious. Here Arjuna only saw that form. The persons of three worlds didn't see that form. No one feared of that form. A question may be raised who was feared? For this, answer is *Loka means a division of disposition (guna). Three lokas means three divisions of disposition.*

The universal form is the form of wisdom. So it can be said that Maya that is essence of three dispositions always fears of the universal form. Universal form ever exists. So, Maya always fears of the Universal form. As Arjuna had seen the universal form with his wisdom of eye, so he understood that matter. So, it can't be imagined that three worlds exist somewhere. Besides, the races like Yaksha, Kinnera, Kimpurusha, Garuda, Gandharva, Vasuvu, Siddas, Sadyas, Devatas and Demons are belonged to the human race, which appears to us. These didn't see the universal form unlike Arjuna. In the next 22nd verse, the word *Veekshante* can't be understood that it is seeing directly. It can be understood that it knows through the wisdom.

10) Verse! 21 : Aamehitvam sura sangha visanti kechidbhitah pranjalayo grunanti!

Svanteetuktva maharshi sidda sanghah stuvanti tvam stutibhih pushkalabhih!

(Nirakaram)

10) Verse!22 : Rudraditya vasavoye chasadya visve aswinow marutaschoshmapascha!

Gandarva yakshasura sidda sangha veekshante tvam vismitas chaiva sarve!

(Nirakaram)

Meaning : The crowds of Devatas are entering you. Some persons are worshipping you with fear. The maharishis, who got perfection, are praising you with happiness by telling benedictions.

Description : Devatas (demy-gods) reach the Paramatma by exhausting their Karma. Some men worship the God with fear, but not with devotion as he may punish them for their faults. Some saints, who are qualified for attaining liberation, praise you by saying *Swasti means exhausted. The word swasti is nearly related to the word swaha. The word Govinda is the suitable word for the word swasti.* They praise you by saying swasti or Govinda and are ready to come to you after exhausting all karmas in the world. Some persons such as Rudras, Adityas, Vasuvus, Sadyus, Aswini devatas, Gandharvas, Yakshas, Rakshasas, Devatas, and Siddas think astonishingly at the Paramatma and his Yoga.

10) Verse! 23 : Rupam mahatte bahu vaktranetram mahabaho! Bahubahurupadam!

Bahudaram bahudanstrakaralam drustya lokaha pravayadhita stadaaham!

(Nirakaram)

Meaning : All people are feared by seeing your face with terrible teeth, many faces, eyes, many arms, thighs and legs. I am also feared.

Description : Arjuna was feared by seeing unnatural form, which was not seen anywhere by anyone, as Paramatma appeared in one form consists of all forms in the world. A little meaning is there by saying the face, which has ferocious teeth. Paramatma doesn't have special face, with the teeth. If he has face, hands and legs like us he will be formed within a circumference. So, he doesn't have face and teeth. Some may ask us you have told that face doesn't exist. But in the verse it is mentioned *bahu danstrawkaralam*. It means ferocious teeth. By using that word here, there must be distinguished meaning. That distinguished meaning is!

If that was an ordinary form, which had legs, hands, head and face, it might appear to the ordinary eyes. But that appearing vision was uncommon. That vision couldn't exist like the vision was seen by the eyes. So, Sri Krishna said that you were made to see, which was not seen by anyone.

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That vision existed by mixing with the time and measurement of the world. That form, which is combination of present time and measurement of present world, was indescribable.

Thus far, any astronomer did not say about the measurement of the world. There is no belief to say certainly about it even in future. Those, who found the measurement of time from seconds to hours, did not say about the time. It can be understood only if we see separately. Is it possible to understand, if the time and the measurement of world appear as one form? It can be said that Arjuna was a great fortunate person as he saw that vision which is not understood to anyone in the world.

Now, let us come to the original matter. It can be said that the teeth of any living things are the special weapons to them. The teeth are used as weapons to the entire living things. During hunting, if a living thing injures another living thing, the teeth in their mouth play prominent role. Likewise, the teeth, which are used to injure, is ferocious. Besides, the teeth can cut a form into pieces and changes its form completely. As the small size teeth of living things on the earth are ferocious, how the large teeth of that universal form, which was united to the time and magnitude is ferocious. Let us know by thinking how Arjuna understood about the large teeth of universal form, which was united to the time and magnitude.

Where the bodies of living things are dead, there they are crushed into the teeth of Paramatma. Where the bodies of living things are crushed due to accidents, it can be known that they are crushed in the teeth of Paramatma. According to one calculation, let us think death is the teeth of Paramatma. So many deaths are ferocious. So, it must be known that his teeth are ferocious. According to this evidence, the form, which was seen by Arjuna have specialty. That form doesn't have any body, hands and legs like us in the particular place. In some incidents of big accidents, either thousands or hundreds are dead and appears as ferocious. If the people are feared by seeing these ferocious incidents, Arjuna said that People were afraid of on seeing you.

10) Verse! 24 : Nabha sprusam deepa manekavarnam vyattananam deepa visala netram!
Drystva hitvam pravyadhitanta ratmadrutim navindami samamcha vishno! (Nirakarm)

10) Verse! 25 : Danstrakaralani cha te mukhani drustaivakanalasannibhani!
Disona jane na labhe cha sarma praseeda devesa! Jagannivasa! (Nirakaram)

Meaning : I am afraid and painful by seeing your radiant colors that fills the sky, and beholding your opened mouth and glowing great eyes. I lost peace and bravery. Your face, which has ferocious teeth, is appearing as Kalagni (time of fire). By seeing that, I do not know either directions or happiness.

Description : That uncommon form appeared to Arjuna by spreading up to the sky. The radiant colors that fill up to sky, rainbow, and the forms of clouds are appeared as that form. Arjuna was afraid by seeing the visions of climate of cyclone, the casting of black clouds, as the illumination of Sun was as the sight of that form and as the incidents of inviting death was the entrance gate of that form. He feared that he was in calamity. Arjuna got feared by knowing through the wisdom of sight that many awful death incidents were appearing as teeth, time appears as fire, death as an entrance gate and as an opened mouth. Fire means it burns all and destroys without existence of any form and name. Time exists as fire. This Kalagni (fire of time) makes those disappear, who exist today will not be existed tomorrow and those who were existed yesterday do not exist today. So many were burned and disappeared in the Kalagni.

The manner of getting death and disappearance of so many is like the opened mouth and like the appearing teeth. Arjuna understood about the opened mouth as the death that always is waiting,

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the accidents that take place were the pangs of him and the past time was his kala garbha or his belly. We can't able to see anyone, if accident occurs and lost his life in front of us. It is natural to anyone to be disturbed, after seeing those, who suffer with visible injuries. Arjuna feared after he had seen all deathful incidents at a time. His mind was disturbed. He didn't know any directions. Let you see next verse for knowing what he said further.

10) Verse! 26 : Ameerchatvam drutarastrasya putrah sarve sahaiva vanipalasanghai!
Bheeshmodrona sutaputra stada asou sahasmadeeyairapi yodhamukhyai! (Nirakaram)

10) Verse! 27: Vaktrani tetva ramana visanti danstrakaralani bhayanakani!
Kechi dvilagna dasanantareshu samdrusyante churnitai ruttamangaih! (Nirakaram)

Meaning : The sons of Drutarashtra such as Duryodana etc, the crowd of remaining kings, Bheeshma, Drona, Karna and the chief warriors of our side rapidly enter the awful teeth of your face. Some men are entangled in the teeth of your face and are broken into pieces, but their heads are appearing.

Description : In this 27th verse, many details will be known. In this chapter, 27th verse is very important. The understanding of universal form can be known from this verse. So I am revealing it, know carefully.

Arjuna learnt that in the battlefield the soldiers of two sides were entered speedily into the ferocious face. As the armies were fighting, the soldiers and the kings were dead in two sides. Besides these, at that time on the earth so many were dead. Arjuna learnt that those who were dead speedily entered the mouth of Paramatma. Those, who are broken into pieces in the mouth which is like a cave of death, are dropped into the Kala Garbha (womb of time) that is Paramatma's womb. Likewise, in every minute Paramatma becomes time and swallows the living things into his womb. Day and night this is getting on likewise.

In this process of disappearance of Jeevas, though some men are disappeared in the womb of time, but their heads are entangled in the teeth, results in they are recognized as such persons. Many persons entered the death cave, chewed by the teeth results in they disappeared in the womb of time, without retaining their address. Though some men entangled in between the awful teeth results in death and their bodies are burnt in the Kalagni, yet some recognized heads has been entangling in the teeth is the distinguished matter. On that day, not only Arjuna, but also we see some, who are entangled in the teeth. I am not only, but also you may see, if the eye of mind is opened.

Daily, the crores of Jeevas are getting death. It is the known matter, which is getting on daily. Though we know living things are getting death, yet we do not know how many people have gone and who has gone. According to the saying as the termites in the ant-hill get birth and death, so many are getting death without their address. Among those, who were burnt in the Kalagni and who had disappeared, Mahatma Gandhi was one, who was disappeared in the womb of time by death in 1948. The root cause for his recognition is the fame called head that was entangled in the teeth called time. So he is well known addressee.

Daily so many men disappear by munching in the teeth of death, but some men appear like Gandhi, who was entangled in the teeth. Among those, not only mother Teresa, Subash Chandra Bose and Indira Gandhi of present days but also Sibi the emperor and Harishchandra were in the previous days. Do you know them? All have known these. Those who got fame on the earth will stand eternally. Though they were dead, yet they had been existing as well known person and were recognized.

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If I die tomorrow for joining in the Kala garbha, I will be appeared as entangled in the teeth of time to some others at least for some time, because of I have written Gita for revealing unknown dharmas and way of wisdom to some persons. After I have gone, I have little address. I hope you also try for that address. So many rich people, kings, emperors and dictators were joined in the Kala garbha. Among them except some, remaining did not have their address as when they went, what they did and where they were. Those, who think that earning of money is an important thing don't appear whenever. One who earned 1000 manugu (11.32 kg weight) Gold per day also disappeared in the time. If that earner did not appear, how much is yours earning? So, one, who is earning and one, who is exercising authority do not have recognition in the time. Those who have fame will appear for some time. Let us see in the next verse that what Arjuna has known to his sight of mind.

10) Verse! 28! *Yadha nadinam bahuvo ambuega samudramevabhi mukha dravanti!*

Tadha tavami naralokaveera visanti vakranya vibhivijvalanti! (Nirakaram)

10) Verse! 29! *Yadha pradeeptam jvalanam patamga visanti nasaya samruddavegah!*

Tadhaiva nasaya visanti loka stavapi vaktrani samruddavegah! (Nirakarm)

Meaning : As how the rivers flow into the Sea, in the same way these men are running towards yours blazing face for entering your mouth. As the locusts are burnt by coming speedily and fallen into fire, in the same way all living things on the earth has been falling into your fire of face.

Description : We know that every living thing must attain death at last. The death, which is always following us as shadow, is always opened its mouth. We have to fall in that mouth at any time. Yet, that matter was forgotten by all. All people move like they are eternal. Though how they exist yet they have to get death whether they are known the death or not known the death. Arjuna had understood that those, who were getting death every day, were like rivers that go to the sea and running into the mouth of Paramatma. Men are getting death suddenly as they do not know their impending death and in such a time death is coming.

The locusts get death by falling into fire as it doesn't know the death. It doesn't know either about the accident or their impending death. They fly daily on the attracting thing and are fallen into that fire suddenly. Likewise, daily men or living things also suddenly are getting death like the locusts. As the blazing fire appears beautiful to the locusts, the incidents of death also first appears as beautiful to Jeevas. As the locusts don't know if they are fallen into fire, death might occur likewise Jeevas also don't know about the death that is in that works. Men don't know about the Paramatma's blazing face, which is in so many forms. If they have known or have not known, they might be fallen into that Mukhagni (fire of the mouth). They might be crushed between the awful teeth of that mouth.

10) Verse! 30 : *Lelihyase grasamana samantalokan samagran vada nairjala dbhih:*

Tejobhi rapurvaja gatsamagram bhasasta vagrah pratapanti vishnoh! (Nirakaram)

10) Verse! 31 : *Akhyahi mekobhavanugrarupo namostu tedeva! Varapraseda!*

Vijnatu michchami bhavanta madyam nahi prajanami tavapravruttitam! (Nirakaram)

Meaning : You swallow all living things by your blazing faces. Your rays spread over the entire world and heat the world. Tell me, who you are as you are ferocious. I am unable to know your nature. I offer my obeisance to you as you are Primeval Person (Adi Purusha).

Description : The greatness of Paramatma didn't understand to the sight of wisdom of Arjuna. Arjuna did not understand the Paramatma, who swallows the entire world with his face, which is like

blazing fire. Arjuna saw the entire world was heated by the rays of Paramatma and entire world was ended in that fire. As he did not know like that person was ever existed and got doubt whether he was Sri Krishna. Who was this Sri Krishna? Immediately, Arjuna questioned "Tell me who are you? I am unable to know your behavior". Paramatma replied to that question in the next verse.

Paramatma replied :-

10) Verse! 32 : Kalosmi loka kshayakru truvruddolokan samahartu miha pravrutta!
Ruteapi tvana bhavishyanti sarve ye avastitah pratya nekeshu yodhah! (Paramatma)

Meaning : Arjuna replied to the question "I am the Kala (time), who destroys the entire world. My work is killing the Jeevas. These are killed, despite you are not here and not to wage war".

Description : Paramatma said that he was the Kala for destroying the entire world to the question of Arjuna whom you were. Paramatma previously told how he was glorious. Yet, Paramatma appeared awfully in the universal form. Arjuna had forgotten about what he had listened to Paramatma previously. He again asked to reveal him who were you. Paramatma replied to that word that he was the Kala and said my work was to destroy the bodies of Jeevas to the question what your nature was. Besides, if one has to leave the physical body in accordance with the karma, in any way he has to get death. In that battlefield, kings and soldiers had to die. Paramatma said to Arjuna that though you did not fight here, their longevity was completed. So they must be dead.

10) Verse! 33 : Tasmatva muttista yasolabhasya jitvasatrun bhukshva rajyam samruddam!
Mayai vaite nihatah poorvameva nimmitta matram bhava savya sachin! (Paramatma)

10) Verse! 34 : Dronamcha bheeshmancha jayadradhamcha karnam tadha anyanapi yodha veeran!
Mayahatamstva jahima vyadhistayuddya svajeta asirane sapatnan! (Paramatma)

Meaning : Therefore, get up to conquer the enemies. They are already put to death by me. If you fight as instrument for conquering them, you will get fame and kingdom.

The warriors like Drona, Bheeshma and Karna are already killed by me. Though you should not fight, they won't live. After hearing the words of Paramatma, Arjuna says like this.

Sanjaya said:

10) Verse! 35: Yetachrutva vachanam kesavasya kritanjali rvepamanah kireeti
Namascrutva bhuya yevaha krishnam sagadgadam bheetabheetah pranamyah!
(Fabricated)

Arjuna said:

10) Verse! 36 : Stane Hrisheekesa! Tavaprakeertya jagatprahrushya tyanurajyate cha!
Rakshansi bheetani diso dravanti sarve namasyanti cha sidda sanghah! (Nirakaram)

10) Verse! 37 : Kasmacha tenanameran mahatman gareeyase brahmano apyadi kartre!
Ananta! Devesa! Jagannivasa! Tva maksharam sadasatparamyat! (Nirakaram)

Meaning : Oh Paramatma! As the whole world becomes happy by hearing yours glorious fame, the demons have feared by fleeing to all directions. Siddhas are paying obeisance to you. As you are primeval to Brahma and Mahatma, why should they do not offer salutation? Deva Deva! Jagannivasa! You are imperishable. You are being (SAT) and not being (ASAT). You exist as differentiated from these and you are all.

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Description : Some people become happy by listening to the greatness of Paramatma and his glory. On the earth so many persons are there, who is giving more respect to the Paramatma than the mundane matters. Those are getting happiness by hearing the matters of divine. In those matters they are getting new experience. They won't get taste in the mundane matters, though it is great. Some persons who have demonic disposition, by hearing the matters of Paramatma, tries to escape and runs away that Paramatma may give punishment in accordance with karma and that punishment may be ferocious. They travel in many ways to all directions. They search for an opportunity for the way of any direction to protect themselves from the sins. Some persons are called Siddhas who do not have any direction and do not follow any way, but only believe in the Paramatma and worship him by offering obeisance.

Atma which is called Sat is in the body. Body is called ASAT. If Sat goes, in the previous days elders said that Sattu had gone. If a cow was dead, in the previous days elders called that Cow sattu had gone. That word gradually changed, and now it is said as sachchi (death) that had gone. Likewise, in the previous days if a man called Ramaiah was dead, people called that Ramaiah Sattu (Atma) had gone. Now days, that word sattu changed to Sachchi and is called Ramaiah sachchi had gone. Atma that is SAT is in the body of ASAT and Paramatma had been existed other than Atma that is formless. Arjuna had understood completely the greatness of Paramatma after Paramatma said that he was the Kala (time). Arjuna says about the Paramatma's real nature in this way.

10) Verse! 38 : Tvamadi devah purushah puranastva masya viswasya param nidhanam!
Vetta asi vedyancha paramcha dhama tvayatataam viswa mananta roopa! (Nirakaram)

Meaning : Oh Krishna! You are Adi Deva, Primeval Purusha, Viswamaya, supreme state, you know everything, you are all that is knowable and you are entire Universe.

Description : Arjuna had known about the Paramatma that one who is first among the demy-gods, he, who is greater than the devatas, one who is called Purusha from the previous days, one who is pervaded in every atom of the universe, the liberation, which is at last attainable, the Jnani, who knows the wisdom, the wisdom, which is knowable, the Yogi, who knows everything, Atma that is knowable and entire universe is the Paramatma. After what Arjuna said was!

10)Verse!39: Vayuryamo agni rvaruna srusankah prajapatistvam prapitamahascha
Namaste astu sahasrakritvah punascha bhuyo apinamo Namaste!(Nirakaram)

Description : The word Prajapati of this verse is interpreted as four faced Brahma in so many interpretations. The meaning of the word " Pra pitamahascha " is the grandfather, who gives birth to the father. It was written that you are the Brahma and the grandfather of Brahma. All have known that lord Vishnu is the father of the lord Brahma, but Brahma doesn't have grand-father. So, by saying about the Brahma and about the grand- father of Brahma are mistaken. It can be understood that Sun is the suitable meaning for the word Prajapati. It is appropriate and truth by saying Sun and grandfather of Sun. It is irrelevant and is untrue by saying about the Lord Brahma and by bringing the grandfather of Brahma , who doesn't exist.

You are the Vayu, Agni, Yama, Varuna , Chandra , Brahma, father of Brahma , grand-father of Brahma and all . I am paying obeisance. I am again and again paying obeisance thousand times to you.

10) Verse! 40 : Namah purasta dadha prusta taste namo astu te sarvata yeva sarva!

Ananta veerya mita vikrama stvam sarvam samashnoshi tato asi sarvah! (Nirakaram)

Meaning : I am offering obeisance to you at the front at the back and offer from all directions. You have unlimited valour and unlimited potential. As you pervade the entire, thus you are everything.

Description : Paramatma pervades everywhere. He pervades all directions like the front, back, sides, around, up, down and everywhere. Paramatma exists everywhere and he doesn't confine only here or there. So, Arjuna said that he was paying obeisance to Paramatma at the front, at the back and from all directions. Arjuna said that Paramatma, who pervades everywhere had unlimited potential and manliness was the Paramatma.

10) Verse! 41 : Sakheti matva prasabham yaduktam he Krishna! He Yadava! He sakheti!

Ajanta mahimanam tavedam maya pramada t prana yena vaapi! (Sakaram)

10) Verse! 42 : Yachchapahasarda masatkrito asi viharasayyasana bhojaneshu!

Yeko adhava apyachyuta! Tatsamaskham tatkhama yertva maha maprameyam
(Sakaram)

Meaning : I have addressed you as *Oh Krishna, Oh Madhava, Oh my friend without* knowing your glories. Forgive me as I have dishonored you, while roaming, while lying, while eating together, while in alone and mocked you in front of others.

10) Verse! 43 : Pita asi lokasya chacharasya tvamasya poojyascha gurugareeyan!

Natvatsamo astyabyadhikah kutonyo lokatraye apya pratima prabhava! (Sakaram)

Meaning : You are the father of movable and immovable living things and the adorable Master (guru). God of Gods! There is no one equal to you in the three worlds. You are supreme.

Description : Thus far, Arjuna said in many verses that you were entire, but here said specially that Paramatma was the father and the adorable Guru. There is specialty in the verse by saying about the father and the guru. It is natural that every man gets birth by his father. It is called physical birth. There is another birth, which is unphysical. Every one may get that birth or may not. The cause for the physical birth is father. The cause for the unphysical birth is the adorable master. The birth, which occurs by the semen of father is Physical and bulky. The birth, which occurs by the sound of wisdom of adorable master, is unphysical and subtle. *One gets birth by the father is called Bindu Putra and one who is developed by the Guru (master) is called Nada putra. The birth that occurs by the father appears, and makes the Karma grow, but the birth occurs by the Guru doesn't appear and destroys the karma.*

So many men are confined to one birth in a life, though they are eligible for two births and they are not attained second birth, which occurs by the Guru. Here Arjuna remembered the matters of two births and said that the father and Guru, who were caused for two births was Paramatma. The reason for saying like that is! Arjuna had understood that really Paramatma was existed as sperm cell in the body of father, who was caused for the birth of physical body, and the invisible Paramatma was the cause for the birth of all living things. In the same way, Arjuna was understood by his eye of mind that wisdom which was in the body of Guru, who was caused for the subtle birth, was the Paramatma. He knew that Paramatma was the adorable Master to all living things. So, he extolled Paramatma as you were the father and adorable Master.

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10) Verse! 44 : Tasmatpranamy pranidhaya kayam prasadye tvamaha me eesa meedyam!
Pitena putrasya sakkena sakhyuh priyah priya yarhasi deva sodhum! (Nirakaram)

Meaning : Because I am praying for you for your favour as you are adorable Lord (Eswara) and prostrate myself on your's feet. Oh Devadeva! You are worthy to forgive me as a father, as a friend and as a lover to his beloved.

9) Verse! 45 : Adrustapoorvam hrushito asmi drustya bhayena cha pravayadhitam mano me
Tadeva me darsaya deva! Ropak praseeda devesa! Jagannivasa! (Sakara, Nirakara)

Meaning : I felt happy first by seeing yours fortunate form, which is not seen whenever in the previous days. Yet, now I am afraid in the mind. Deva deva, you favour me by seeing yours first pleasant form.

Description : Though Arjuna was satisfied with his great fortunate opportunity for seeing the vision that was not seen by anyone yet that ferocious form made him fear. Arjuna could not able to see that universal form, and wanted to see the first pleasant form.

10) Verse! 46 : Kireetinam gadinam chakrahasta michchami tvamdrastu maham tadaiva!
Tainaiva roopena chaturbhujena sahasrabaho! Bhava viswamoorte! (Unscientific)

Meaning : In this chapter, 17th verse and 46th verse are unscientific. These are fabricated verses. Because of, Viswarupa doesn't have limited hands. Similarly, Sri Krishna didn't have four hands. As Sri Krishna lived as common man but how far it is genuine that Sri Krishna had four hands. If he had four hands, there was no need for seeing the universal form by saying as God. If he had four hands, people might be worshipped him as God. As the universal form have unlimited, innumerable hands, what was by saying mere one thousand hands? The verses, which have many doubts without answers and the unscientific verses are eliminated in this Gita. *This Gita is washed by the science called water. In this Gita, many meanings are rectified.* I am disclosing that all must be accepted this, except those, who talk unreasonably.

Paramatma said:-

10) Verse! 47: Maya prasanne natavarjunedam roopam param darsita matru yogat!
Tejomayam viswa manantamadyam yanmetva danyena nadrusta poorvam! (Nirakarm)

Meaning : My distinguished form, which is pervading and splendors, is seen by my grace. Thus far, from the previous days no one has seen this except you.

Description : It was written in all Gita commentaries about the verses of 32nd verse and 47th verse of this chapter as Bhagavan said. It was mistaken by writing like this. As we intend to tell every subtle matter elaborately, so this matter should be disclosed. Bhagavan Sri Krishna did not tell these two verses. Paramatma said these words by him-self, at that time Arjuna had the sight of wisdom. Though Sri Krishna said these words at that time, yet it couldn't be heard to the physical ears. So, at those verses it shouldn't be written as Bhagavan said. It is right to be written as Paramatma said.

Either Brahma Yogi or the Karma Yogi, while wearing the physical body, could not know the form of Paramatma. Though Brahma Yogis are seen the Atma, which is in their body by their eye of mind, they can't be seen the Paramatma. It can be said that those, who are living can't be seen the Paramatma. Paramatma made Arjuna get an opportunity for seeing him. No one sees except one who gets like that opportunity. *As Paramatma said that you had seen the form, which was not seen by anyone from the beginning of creation, it can be understood that it can't be possible to see the form of Paramatma for anyone.* It was the revelation of onetime by keeping Arjuna as an instrument for revealing about Paramatma who was like this. Paramatma only have to reveal the form of

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Paramatma, but others won't reveal his form. Let us think that we can understand somewhat in accordance with the darsan of Arjuna by the blessings of Paramatma.

10) Verse! 48 : Navedaya jnadyaya nairnada nairna chakriyabhirna tapobhirugrai!
Yevam roopa sakya aham nruloke drastum tvadanyena kurupraveera! (Nirakaram)

Meaning : This universal form of mine was seen by neither Vedas, nor performing the sacrifices nor the Penance. Only you have seen this.

Description : In this verse Paramatma revealed those, which are not the methods to worship Paramatma, and Paramatma can't be known from those methods. Now a days, the Swamijis, who knows the Veda , The Gurus, who perform sacrifices, the rich men who made people perform sacrifices, the recluse , who does penance for getting favour of demy-gods, and the benevolent, who does charities are naturally become popular as great Jnanis or Divine fortune tellers. The knowers of Veda, the performers of sacrifice, those who do charities and those who do penance are not in the way of Divine. Though this truth is bitter according to the word of Paramatma yet this is true. Maya is opposite to the God. Maya created the sacrifices, charities and penance for keeping men to his side and not to go towards the Paramatma and made the people under illusion as they were existed in the way of Divine by the sacrifices and charities.

Though God said that these were not the ways for realizing him, yet Maya sank us into her very deep. So, it is important to know which ways reveal the Divine, which ways do not reveal the Divine. Paramatma said this matter at the end of withdrawal of universal form. As he, who goes to village for telling the important matter at last, as he, who is writing the letter, again has written the important matter at the end ,likewise the matter, which was said by Paramatma at the time of withdrawal of his Universal form is important to the mankind. The message of Paramatma, which was given from his universal form, is important. Paramatma, not as Bhagavan told only two matters from the universal form.

- 1) I am the Kala and made all living things get birth; at last I should be death to them.
- 2) No one knows me by the Veda, Sacrifice, Charity, and Penance.

Paramatma revealed these two matters, which are important to the living things. Let you think according to our worship whether we are at the side of Paramatma or at the side of Prakruti (Maya or Satan or Saitan).

10) Verse! 49 : Matevyadha machavimoodhabhavo drustya roopam ghoramedrujyamedam!
Vyape tabheeh prretamanah punastvam ta devame roopa midam prapasya!
(Sakara, Nirakara)

Meaning : You don't afraid by seeing this awful form. Don't get obstinate feelings. See me, as I make you see the first pleasant form of mine for eliminating the fear and for getting favour.

Description : By seeing the universal form, Arjuna saw only Paramatma except none by his eye of mind. It was true that Arjuna was afraid of that form as it was ferocious and it could destroy all. For pacifying Arjuna , who was afraid, Paramatma appeared again as a common man like Sri Krishna by giving sight to the physical eyes of Arjuna and removed his sight of mind. Then Arjuna recovered from the fear and said like this.

Sanjaya said :

10) Verse! 50: Ityarjunam vasudevasta thoktya svakam roopam dharmayamasa Bhuyah!
Aswasaya masa cha bheeta menam bhuva punasowmyavapur mahatma! (Fabricated)

Arjuna said:

10) Verse! 51: Druste dam manusham roopam tava sowmyam Janardana!
Idani masmi samvrutta sachetah prakrutim gatah! (Sakaram)

Meaning : Oh Krishna! I am at ease in the inner by seeing yours pleasant form of man. My mind is pacified.

Sri Bhagavan said:

10) Verse! 52 : Sudurdarsa midam roopam drustava nasi yanmaya!
Deva apyasya roopasya nityam darsana kamkshinah! (Nirakaram)

Meaning : Arjuna! It is very difficult to others for seeing the universal form, which you have seen. All devatas are desirous for seeing my Divine form.

Description : So many devatas are desired for getting the darshan of Paramatma. Yet, they didn't get darshan of Paramatma. Here some persons may get question. *As we are men may not get that darshan. But you are saying that it is not possible for devatas to get darshan.* For this reply is, don't think that devatas and men are existed differently. Among men, those who have done more meritorious works will become devatas. There is no major difference between them and us. They are living things as well as we are also living things. As they have more wisdom than us, so they seek darshan of Paramatma daily. Yet, it can't be possible for them. Arjuna only got that darshan by the blessings of Paramatma.

10) Verse! 53 : Naham vedairna tapasa na danena na chejyaya!
Sakya yevam vidho drastum drustava nasi mam yatha! (Nirakam)

Meaning : As how you see me, for getting like that darsan, it can't be possible by the Vedas, Charities and Sacrifices.

Description : This matter is told in the 48th verse in this chapter. As this matter is important, so here Bhagavan said again. The darshan of Paramatma, which was seen by Arjuna can't be attained by reading the Vedas, doing the charities, performing the sacrifices and penance. Some persons have presumption that they might get darshan of anyone by doing penance. They must be known that devatas may give darshan, but the darshan of Paramatma can't be attained by studying of Vedas, performing of sacrifices and penance. If so, for the question of about those, who attain Paramatma what ways they have followed, we can see reply in the next verse.

10) Verse! 54 : Bhaktya tvananya ya sakya aha mevam vidho Arjuna!
Jnatum drastum cha tatvena pravestum cha parantapa! (Paramatma, Brahma Yoga)

Meaning : Arjuna! For knowing, for seeing and for entering Atma of mine, it can be possible only by devotion, without any deviation of mind.

Description : One, who has devotion to the Paramatma, without having attention to the devatas and one who stands the mind without thinking on others can know and sees Atma in his body, which is the portion of Paramatma. Afterwards, he may enter the Paramatma. Likewise, there is the way for entering the Paramatma.

10) Verse! 55: Matkarma krunmatparamo madbhakta sangā vargitāh!

Nirvaira sarva bhuteshu yassamameti Pandava! (Bhakti Yoga, Brahma yoga, Karma Yoga)

Meaning : One, who practices my actions, one who thinks my place as his supreme goal, one who is detached and one who exists as Brahma Yogi without hostility in all living things that person can attain me.

Description : In this verse, Paramatma said “*mat karma krit*” means doer of my work. Paramatma is doing all works. Some persons may say all works are belonged to Paramatma. Though he is caused for all works yet that works are done without appearing to us. So, we do not count it. For example, in the last chapter Bhagavan said that he made all living things bring forth and killed the living things. As we, Jeevas can't do that work of Paramatma. The works, which are done when Paramatma exists as Sakara Bhagavan, are important. The huge Paramatma said that he would reveal the dharmas to men by taking a small human form. He said when dharmas and its existence were lost, he would take birth. Paramatma's aim is to reestablish the dharmas. Here, he says that it is his work. If one who reveals the faded dharmas is considered as doing the Paramatmas work. Here Bhagavan reveals that one who does the work of Paramatma; he has an opportunity for attaining the Paramatma.

Here some persons may get question. That is! For reaching Paramatma there are only two ways. You have said that one was Karma Yoga, second was Brahma Yoga. Now you say that liberation can be attained by doing this work which is not related to Yoga. It is not clear whether the ways are two or many.

According to my opinion, wisdom is improved by questioning like this. When Arjuna got doubt he questioned Sri Krishna. Here this question is agreeable to all. For this reply is! Here we say that only two ways exist for reaching the Paramatma. These two ways are suitable for all. But, another way exists, which is not suitable for all and all may not be accomplished. That way reaches us speedily to the Paramatma as entrance through backyard gate way. It is very difficult to achieve than restraining the mind. So, first Paramatma said in the Gita that there were only two ways, but according to the context he said about this method.

This matter of the third way is disclosed in the 19th verse of sixth chapter. This is the nearest way, so it is called liberation is at ease. Really, this is not like Karma Yoga and Brahma Yoga. This is the special way called Bhakti Yoga. It must be known that in this special way the works of Paramatma must be practised. In general, as the son do the works of father, the works of Paramatma, who is the father of universe, must be done by us is good as we are his posterity. Liberation can be attained easily by either recognizing the father or recognizing his works or practising it. Else, it must be known that the two paths of Yoga are only the means.

Tenth Chapter Viswa Rupa Sandarsana Yoga

Besides, Bhagavan say that one who is devotee and detached and if he is doing works without attachment of merits and sins, can attain Paramatma. This is Karma Yoga, which is one among the two. In Karma Yoga there is no attachment of merits and sins. Bhagavan said in the verse that one who was detached from the Karsmas would attain Paramatma, besides he said another word. One who is no enmity with all living things will reach me. This word is related to the Brahma Yoga, which is the second way. In the Brahma Yoga, the aspirant gets experience of Atma, which is equal to all living things. At that time he is connected with the Atma, which is not foe to any living things. One who practises like that Brahma Yoga should not have enmity with all living things. Here Bhagavan said about the two ways of Yoga and about a special way for reaching the universal Paramatma. With this, the chapter called Viswa Rupa Sandarsana Yoga is completed.

The details of verses in this chapter is seen in the below

1) Dharmas	—	1
2) Paramatma	—	4
3) Nirakara (universal form)	—	26
4) Paramatma, Brahma Yoga	—	1
5) Bhakti Yoga, Brahma Yoga, Karma Yoga	—	1
6) Unscientific	—	10
7) Sakara, Nirakara,	—	2
8) Sakara	—	4
9) Paramatma, Nirakara	—	6
<hr/>		
Total Verses	—	55
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The changes verses of meaning and description are — 23, 25, 27 and 39.

Eleventh Chapter

Bhakti Yoga

Arjuna said :

11) Verse! 1: Yevam satata yukta ye bhakta stvam paryupasate!
Yechapyakshara mavvyaktam tesham ke Yoga vittamah! (Brahma, Karma, Bhakti Yoga)

Meaning : In that way one, who always associates with Atma, one who worships you with devotion and one who worships about the state that doesn't appear or can not be destroyed, exist. Among these, who is known Yoga completely?

Description : Vith = Knowing. Yoga = being united. Yogavith means knowing the process of uniting to the Paramatma. According to the last verse in the previous chapter, there are three ways to unite the Paramatma. As Arjuna learnt the third way called Bhakti Yoga, besides Karma Yoga and Brahma Yoga, so he asked Paramatma which way was known way for knowing the Paramatma among the three ways. Arjuna asked further that among those who was known the process of unification with you by dividing the aspirants into three parts as 1) Satata Yuktaye 2) Bhaktah 3) Akshara mavvyaktam. It means he, who knew very well, among those who united to the Atma or he, who is devoted to the Bhagavan by doing his karmas or he, who wanted to attain the non-manifested imperishable eternal Paramatma respectively. Let us know what Bhagavan replied to the questions in the next verse.

Sri Bhagavan said :

11) Verse! 2 : Mayya vesya manoye mam nitya yukta upasate!
Sraddaya parayo petaste me yukta tama matah! (Brahma, Karma, Bhatia Yoga)

Meaning : Those, who worship me with interest and daily put his mind on me for uniting to me are superior Yogis, according to my acceptance.

Description : Here, Bhagavan replied to the questions of Arjuna by not saying that you were known well or you were not known well, but he said only that one, who had interest was superior. Among those, who follow the way of Karma Yoga, Brahma Yoga and Bhakti Yoga with wish for attaining Paramatma, Parayo Sraddayo upeta means those who have distinguished interest, are the distinguished persons. According to this, it is known that for everything interest is important. Devotion without interest is meaningless.

Nowadays, so many rich people spend small amount of money to worship. They may pay 200 rupees for anointing the linga, and pay 300 rupees to worship. Another pays 500 rupees to worship and become satisfied, but God don't see it and only sees how much devotion and interest are in them. But God did not see how much he had expended. If a man dies, he, who doesn't worry about him doesn't weep. One, who has worried about him, only weeps. In some areas, some persons wept for paid money. Those who do not weep and those who are without worries made the paid coolies weep for exhibiting their agony. Those who are made to weep do not have worries. If they have worried, they might be wept. As they do not have worries, so they made them weep by paying the wage. Like this, the devotees who do not have interest pay the wages to others for doing the worship. If they have interest, anywhere they might worship. So many devotees exist, who don't have interest in the worship. If that worship is to be done, some money is paid by fixing some rate for that worship.

Whatever may be whoever has done any kind of worship and Yoga, but interest in that is essential. So, Paramatma said that those Yogis, who had interest, were the distinguished Yogis.

11) Verse! 3 : Ye tvakshara manirdesya mavyaktam paryu pasate!
Sarvatraga machintya cha kootasta machalam dhruvam! (Liberation)

11) Verse! 4 : Sanniya mye ndriya gramam sarvatra samabuddayah!
Te prapnuvanti ma meva sarva bhutahite ratah! (Brahma Yoga)

Meaning : Those, who worship Paramatma, which is imperishable, not be commanded, invisible, inconceivable, associated, immovable, eternal and omnipresent and those who restrain the senses by making the intellect as equal on everything and those wish for welfare of others can attain me.

Description : Those, who want liberation, have to follow the three ways. One, who attains that supreme state by following one way among the three ways will be beyond the five elements and will not be destroyed. Any power among the five elements can't do any harm to him. Then he becomes Paramatma. One, who reaches the destination, changes that he should not be commanded as such a man by pervading everywhere. He pervades as Paramatma. One who reaches the destination can't be manifested. He can't be appeared. He can't be seen to anyone eyes. He exists as Paramatma that is not manifested. Besides he is inconceivable. He can't be known by the intelligence of anyone. He changes to Paramatma and pervades everywhere, immovable, eternal and is associated

Like this one who wishes for changing like that Paramatma, have to follow any way among the three ways. Let us think that one practises Brahma Yoga among the three ways. He has to restrain his mind for not going the attention to the objects of senses. He has to make his intellect equal on the Atma, which is equal on living things. He has to stand with the attention to the Atma, who is dear to all living things. One, who practises Brahma Yoga, can attain Paramatma.

11) Verse! 5 : Kleso adhikataraste sha mavyakta sakta chetasam!
Avyakta hi gati duhkam dehavadbhi ravapyate! (Brahma Yoga)

Meaning : Parada! The way that is practised by the Brahma Yogis is very difficult. It is very difficult way for attaining Atma, which is not known to the senses.

11) Verse! 6 : Yetu sarvani karmani mayi sannyasya matparah!
Ananyenaiva Yogena mam dyayanta upasate! (Karma Yoga)

Meaning : Those, who submit all karmas to me, are worshipping me by practising Karma Yoga without attaching to any karmas.

11) Verse! 7 : Tesham maham samuddarta mrityu samsara sagarat!
Bhavami na chirat parda! Mayyavesita chetasam! (Bhakti Yoga)

Meaning : My devotees are there, who engrosses their mind in me. I will get them out quickly from the ocean like deathly material existence.

Description : In the 5th, 6th, and 7th verses, Karma Yoga, Brahma Yoga and Bhakti Yoga are said respectively. Paramatma revealed that he must get them out from the ocean like mortal, essence less state, which has birth and death and give liberation.

11) Verse! 8 : Mayyeva mana adhatsvamayi buddim nivesaya!
Nivasishyasi mayyeva ata urdhvam na samsayah! (Brahma Yoga)

11) Verse! 9 : Adha Chittam samadhatum na saknoshi mayistiram!
Abyasa yogena tato ma michcha aptum dhananjaya! (Brahma Yoga)

Meaning : Always keep your mind on me by thinking. Keep your intellect on me. Then, you attain me and stand in me. In this matter there is no suspicion.

Oh Arjuna! If you don't have power to put your Chittam on me, you will get that power by the practice of Yoga.

Description : You have to keep the attention of mind to the Atma, which is the portion of Paramatma. The intellect should not consider other things except the Atma. Because of mind and intellect do not have the attentions to senses, you will attain Paramatma and stand in the Paramatma.

If mind stands Intellect stands. If Intellect stands Chittam stands. We learnt if one stands, another stands. It can be said if Chittam doesn't stand, mind and intellect do not stand. One, who does not stand the mind, intellect and Chittam, gets power to stand by the Yoga practice. Yoga can be accomplished certainly by the practice of Yoga.

11) Verse! 10 : Abhyase apyasamardho asi matkarma paramo bhava!
Madarda mapi karmani kurvan siddi mavapyasi! (Bhakti Yoga)

Meaning : If you are unable to practice for restraining the mind, do my works. You can attain liberation by doing works for me.

Description : If the mind moves on the mundane matters, despite you are practised more, leave that practice as it is not accomplishable, and do the works of propagation of dharmas. Likewise, doing the works of Paramatma like propagation of dharmas, one can attain liberation.

11) Verse! 11 : Adhaita dasya sakto asi kartum madyoga masritah!
Sarva karmaphalatyagam tatah kuru yatatmavan! (Karma Yoga)

Meaning : If you are not able to do my works by the Bhakti Yoga (Yoga of devotion), you should give up all results of your works. In that Karma Yoga, you will attain me.

Description : Here, in the 9th, 10th, and 11th verses, Brahma Yoga, Bhakti Yoga and Karma Yoga are said respectively in an order. In the 9th verse, Bhagavan said if you were unable to practice Bhakti Yoga, advised to practice Brahma Yoga. In the 10th verse, Bhagavan said if he did not know how to practise Brahma Yoga at least do the works of Paramatma like propagation of dharmas by taking refuge in Bhakti Yoga. In the 11th verse, Bhagavan says if you are not able to do like those actions of propagation of dharmas, take refuge in Karma Yoga and give up the fruits of all karmas and exist without getting any merit and sin. In this way, Bhagavan said that opportunities were given to one after one.

11) Verse! 12 : Sreyo hi jnana mabhyasat jnana dhyanam visishyate!
Dhyana tkarma phalatyaga styagachchanti ranantaram! (Brahma, Karma Yoga)

Meaning : Jnana (wisdom) is better than Practice. Meditation is better than wisdom. Renunciation of fruits of karmas is better than Meditation. Man gets peace of mind by that renunciation.

Description : In the present days, so many persons are trying to practise without knowing the wisdom. He, who thinks to go to a village, after knowing the way of that village from others, makes decision that way is the right way. If he goes along that way, he can reach the destination. Else, if he go by thinking that travel is more important without knowing the way of the village, his destination may not come. Likewise, one has to know the wisdom for reaching the destination called liberation. One, who practises without knowing wisdom, is the futile effort. Those, masters who initiate without telling wisdom, and those disciples who take initiation without knowing wisdom, chiefly keep in mind the word “ Sreyohi Jnana mabyasat”.

After knowing the wisdom, he has to put the wisdom into practise. By practising like that, at last perfection is attained. If that practice of mind can't be done, the renunciation of fruits of karmas is better than that practice. By practising Karma Yoga, which is not in the form of prescribed practice, liberation can be attained. It should be known that the practice of Karma Yoga is easier than the Brahma Yoga, which depends on the restraining of mind.

11) Verse! 13 : Advesta sarva bhutanam maitrah karuna yevacha!
Nirmamo nirahankara samaduhkha sukhah kshami! (Karma Yoga)

11) Verse! 14 : Santusta satatam yogi yatatma drudhanischayah!
Mayyarpita mano buddi ryo madbhaktas samepriyah! (Karma Yoga)

Meaning : I have more affection for one, who is not envious of all living things, who is a kind friend by leaving the attachment, who is free from egoism and equal in both happiness and distress, who is always satisfied with the practise of Karma Yoga, to be patient, and has determination in the mind and in the intellect for attaining liberation.

Description : Paramatma says that as far as possible, one who is kind and has friendship with all living things and mingle with all living things without envious, and longing desire, with egoless, counting happiness and distress equally in the getting on works by patience, not getting overjoyed in the happiness, not faint in distresses, always satisfied with what he is gained, having strong aim in the mind for getting liberation, having same opinion with intellect and one, who warns ego, and one who suppress ego by the intellect is dear to me.

11) Verse! 15 : Yasmanno dvijate loka nno dvijate cha yah!
Harshamarsha bhayodvai gairmukto yassacha me priyah! (Brahma Yoga)

Meaning : Arjuna! The world is not afraid by whom and one, who is not afraid by the world, will not get anger, fearfulness, and joy and grieve. He is dear to me.

11) Verse! 16 : Anapeksha suchirlaksha udaseeno gatavyadhah!
Sarvaramba parityagi yo madbhakta same priyah! (Brahma Yoga)

Meaning : A devotee or Brahma Yogi, who doesn't have desires for anything, one who has mental purity, neutral, one who has perseverance, one, who does not strive for some result by renunciation is very dear to me.

11) Verse! 17: Yona hrushyati na dvesti na sochati na kankshati:
Subha subha parityagi bhaktiman yassame priyah (Karma Yoga)

Meaning : One, who neither grasps pleasure nor distress, not be envious, not be desirous and who renounces either the good or bad, either merit or sin are dear to me.

11) Verse! 18 : Sama satrow cha mitrecha tadha manavamanayoh!
Seetoshna sukha dukksheshu sama sanga vivargitah! (Brahma, Karma Yoga)

11) Verse! 19 : Tulya ninda stutir mouni santusto yena kenachit!
Aniketah stiramatir bhaktiman me priyo narah! (Karma Yogam)

Meaning : One who is equal at the friends and enemies, at the honour and dishonor, heat and cold, happiness and distress, one who leaves sin and merit equally, one who thinks praise and defamation equally and satisfied with what he gains, silent, who doesn't care for any residence and lands and he, who has fixed determination is very dear to me.

11) Verse! 20 : Ye tu dharmya mrita midam yadhoktam paryupasate!
Sradda dhana matparama bhaktaste atteva me priyah! (Brahma, Karma Yoga)

Meaning : One who has interest on the supreme state of me and worships the immortal dharmas in accordance with manner are said as very dear to me.

Description : One, who wishes liberation is the goal of life, has more interest and knows completely the dharmas of Paramatma. Those, who try to reach the Paramatma by practising the immortal dharmas as it exists, are very dear to Paramatma.

In this chapter, by saying about the dear of Paramatma, those who are practising the dharmas well are all dear to him. Besides, he made them recollect another way for reaching the Paramatma, other than two ways. Here, we can understand that some exist, who are liked by him, and some persons are disliked by him. Some persons may ask us if all are equal to Paramatma, whether Paramatma have either beloved or not beloved. Really, all are equal to Paramatma, but some persons near to him, some persons away from him. So, in the last chapter he said that he is far off to ignorant men and near to Jnanis.

In accordance with our knowledge like ignorance or wisdom we make him as dear or not dear respectively. Though we were common men, when we took birth, but we shall be either great or mean after we are grown. In the same way, we were equal in the view of God at the time of birth, but after we are grown, we shall be near to God in accordance with the way of wisdom, or we shall be away to God, in accordance with the way of ignorance. It should be known that it is in accordance with our learning by imitation.

By this, this chapter called Bhakti Yoga is completed. Let you see the details of verses in this chapter that are given below.

- | | |
|-------------------------------|-----|
| 1) Karma Yoga | — 6 |
| 2) Brahma Yoga | — 6 |
| 3) Bhakti Yoga | — 2 |
| 4) Brahma Yoga, Karma Yoga | — 3 |
| 5) Karma, Brahma, Bhakti Yoga | — 2 |
| 6) Liberation | — 1 |

Total verses are — 20

Twelfth Chapter

Kshetra Kshetrajna Vibhaga Yoga

Arjuna said :

12) Verse! 1 : Prakrutim Purusham chaiva Kshetram Kshetrajna mevacha!
Yeta dveditu michchami jnanam jneyam cha kesava! (Prakruti, Purusha)

Meaning : Oh Krishna! What is the Prakruti? Who is the Purusha? Which is the Kshetra? Who is the Kshetrajna? What is Jnana? What is to be known? Tell me, as I am interested to know about these.

Description : Here Arjuna asked six questions. These are important questions. These are three pairs. 1) Who are Prakruti, and Purusha? 2) What is Kshetra? Who is Kshetrajna? 3) What is wisdom? What is to be known? Among these questions, some questions are given the answers. For removing his doubts, Arjuna asked again about the Prakruti, Purusha, Jnana (wisdom) and Jneya (to be known). Among these, new questions are who is Kshetrajna? What is Kshetra? Let us see, what Bhagavan said about these in the next verse.

Sri Bhagavan said :

12) Verse! 2 : Idam sareeram Kaunteya! Kshetra mitya bhidhiyate!
Yetadyo vettitam Prahuh Kshetrajna iti tadvidah! (Prakruti, Purusha)

Meaning : Arjuna! This body is said as Kshetra. One, who knows this, is said as Kshetrajna by the Jnanis.

Description : Kshetra means Land. Kshetrajna means one who knows the land. A house owner must know his house particulars. He knew whether the house had backyard door or not. He knew completely how many windows, how many doors and how many rooms were in that house, so he is called completely knower of that house. Let us think one person has an acre land. The owner of that land only knows about that land details like where the pit is, where the bank is and where the canal is. Likewise, our body is like a field. It has an owner. He knows about this field. The owner of the field has authority to work anywhere in that field.

As the owner of field has authority to work in that field, the authority of owner of body spreads over the Kshetra called the body. The Atma, who exists in the body as the lord, knows every atom of the body and spreads his authority over the whole body. The Jnanis, who knew the complete wisdom, had been saying that Atma, who is the lord of the body, is the Kshetrajna. Here, the noticeable information is! Those who do not know the division of Atma and Jeevatma had written in Gita about Kshetrajna as Jeevatma. This matter is against the Dharmas. Jeevatma is not the Kshetrajna. Atma is the Kshetrajna.

12) Verse! 3 : Kshetrajnam chapi mam viddi sarva Kshetreshu Bharata!
Kshetra Kshetrajna yo jnanam yattad jnanam matam mama! (Prakruti, Purusha)

Meaning : Know me as; I am the Kshetrajna in all bodies. My opinion is the knowledge of the body and Atma is the real wisdom.

Description : Atma, who is the lord of Kshetra, spreads over the whole body and makes you do all actions. Likewise, Atma exists differently in the various bodies and moves the body by giving consciousness. As all living things wear so many bodies and exist in the world as crores in number,

Atma exists in the body of every living thing. In the world, so many living things exist. Similarly so many Atmas are in their bodies. Despite the part of Purusha that is called Jeeva is one in all bodies but in each body one Jeeva exists. Likewise the part of Purusha that is called Atma is one, it must be understood that in so many bodies, so many Atmas exist along with Jeevas. So many Jnanis were mistaken that one Atma exists in all bodies. It must be understood that one Atma doesn't exist in all bodies, but Atma, which have a single name, exists differently in all bodies.

On the earth, though the bodies, which are worn by Jeeva, are so many, those are made by the nature. So, bodies are made with the portion of nature. In the same way, though the numbers of Jeevas are so many in the world, those are made by the Paramatma. So, Jeevas are called the portion of Paramatma. In the same way, Atmas in everybody are made by the Paramatma, so Atmas are also the portions of Paramatma. It can be known that a body is the portion of the nature, but Jeeva and Atma, who exist in the body, are the portions of Paramatma. In the world, body exists as apparatus for getting on the actions. Atma exists as power to get on the works. As, Atma makes works do, as body is doing the works, but Jeeva experiences feelings in that works. The distinguished wisdom is to know about the body, Jeeva and Atma that are working their roles in the whole world. How Atma that is Kshetrajna is made to do work in the body called Kshetra is the real wisdom.

Here, some persons may get doubt. That is! " You said that in all bodies Atma exists in the single name as the portion of Paramatma that is one. Atmas are uniformly existed in all bodies with the same portion of Paramatma. You said that Atmas are giving power to the body for doing the work. In the world different bodies have different power. One couldn't lift the weight, which was lifted by another. A lean and thin man can strike the strong man, but the strong man can't lift even the small weight. Besides, between the two persons, who have same weight, if one lifts the weight, another doesn't lift that weight. Their question is if same Atma exists in the both bodies, why the difference has come in those bodies". As we have said that knowing about Kshetra, Kshetrajna is important wisdom, here the question about the Atma and the body is right. Let us see below, which answer will come from the inner to the question.

We have seen so many physically strong and weak persons among men. In the same way, we have seen healthy and unhealthy persons. Some persons quickly become affected by the disease; some persons are not affected by the disease though they stay amidst disease prone insects. Those who eat more and those who eat energetic food are weak, but some persons are energetic though they are eating less quantity of food yet that food is not potential. Besides, some persons are healthy and live by taking with one meal per day and doing all works. In this way, the cause for the difference of increase and decrease in the body is the role of Atma in their body.

Atma spreads over entire body and not only make the body works but also decides growth of body like how much length and shortness of body should exist. Atma moulds the beauty of face, lips, nose, muscles and the growth of the body. It must be known that Atma regulates the elegance of body and decides health and ill-health of the body. Atma transmits the power through the nerves and gives strength. Atma provides the strength either in the lean or thin body and provides weakness in the strong body. The cause for all in the body is Atma and spreads over the body through the remaining nerves by making the Brahma nadi as centre. Atma spreads over the body as consciousness (power) and moves the body as an action. It regulates the growth of the body and maintains the health of the body as another action.

Atma is doing its duty as two parts in the body. One action is to see the strength and weakness of the body. Second is the action of health and ill-health of the body. Yet, the duty of Atma in the body is getting on two types, but so many do not know this matter. Atma made the Brahma nadi as centre, and spreads over the whole body through the nerves and be conscious in every atom and in every small part. It moves the body according to the karma of Jeeva for the works, which are to be occurred. This matter is known to many persons. Some persons may ask us why Atma gives more strength to one body, and gives less strength to another body as it gives strength and moves the body. Which action is to be happened through the body, how much strength is needed for getting on that action, are in accordance with that karma.

For example, if a man has to lift the bundle, how much strength he has to use in that work, whether he lifts completely or not, how much time he has to carry that bundle etc matters are in accordance with the karma. The actions, which are to be done, though the power belongs to the Atma, yet that power works in accordance with the karma only. So, one appears as energetic in one action, another appears as weak in the same action. It must be known that the differences are due to the invisible karma. Likewise, in the first action the strength of Atma in the body is used for the works through the nerves. In the second action, the consciousness of Atma spread over the body and enters some places for converting to liquid and light. That liquid and light comes out and provides health and ill health, beauty and ugly to the body.

We have learnt that the power, which comes out from the seven centers of Brahma nadi is useful for the body as the moving power, and as the strength in the moving. In the same way, the power of Atma enters the seven glands and changes to liquid and invisible rays. It comes out and facilitates occurrence of health and ill health, youth and old age in the body. It must be known that the secreted liquid from the seven glands is the liquid of light. The Sahasrara centre, which is in the head, is the chief nervous centre among the seven nerves centers. Atma, which is in Sahasrara centre decides how much power have to be released in the below six centers. The chief gland among the glands is in the head. This is the small gland in size, but it is like the king, among the glands. So it is called king of glands. As the grain changes to flour in the grinding machine and comes out, the strength of Atma enters the glands, changes to liquid and comes out. As the upper nervous centre has an authority over the below six nervous centers and decides the release of power, the upper king of gland among the glands has an authority over the below six glands and makes them work. For example, let us see about the matter of one gland.

In the body, salivary glands exist at two sides near to ears for secreting the liquid, which is used in the digestion. This gland is like a small pit that was dug for drawing the water in the dry bed of stream. In this, liquid called saliva gushed out like a spring. This spring gushes out more when we think about lemon or tamarind fruit. This saliva digests the sweet matter (glucose), and carbohydrates in the food, which we have taken. The king of gland (Pitutory gland) decides how much saliva has to produce from the salivary glands. In accordance with the capacity of this saliva, digestive power exists in the body. If this saliva is more produced, the above said matters are digested well. If this saliva is less produced, the above said matters are not digested well. Carbohydrates give power and warmth to the body. If the saliva is less produced, carbohydrates are not digested well. If that state happened, being lack of carbohydrates, body will be weak and not energetic.

The chief reason for health or ill health is the salivary gland. In the same way, the secretions of remaining glands are doing each kind of work and be connected with the health of the body. The thyroid gland, which is in the throat portion decides luster of face, the growth of nose and lips and

maintains its health. The both bile and pancreatic secretions are useful for digestion. The secretions of Pancreas are not only useful for digestion, but it decides the percentage of glucose through the insulin hormone, which is in that secretions. If this gland doesn't work, the disease like diabetes must come. The body is also healthy in accordance with the semen, which is produced in the prostate gland. The semen is stored in the body. If the semen storage is more or less, there will be change in the health of body. If the semen storage is more, the working of glands is lessened, results in slightly ill health due to change in the body. This ill health is slightly physical, and is more mentally.

In the youth, the king of gland can make a manner to go out excessive semen. If the more semen goes out from the body, glands have to work more to produce semen, results in ill health. If the more semen is lost from the body, immediately occurs hopeless state and become apathetic. In the cells of semen, a blue colored visible shine is there. The production of semen depends on the efficiency of the king of gland. As the structure of working is in accordance with Karma, in some people production of semen is either more or less. This is called wealth of manliness. As in the wealth, rich and poor exist, in the wealth of manliness differences exist. All the glands are connected with each other, and connected with the king of gland.

The Yogis, who knew the wisdom of Atma engrosses their mind in the king of gland. The king of gland (Pituitary gland) is in the middle between eye brows and above of uvula. The elders said that mind should be kept here. By keeping the mind like that, the glands in the body of Brahma Yogis will work completely. It is worthy to pay attention to the Brahma Yogis as they do not have diabetes disease. Besides, the emanating waves of light from the king of gland are splended. In the common man, those waves of light are not splended. In the health of body, the role of Pituitary gland is important. In the secretions of every gland, one kind of light exists. The light, which is originated from the Pituitary gland, transmits as waves and made the glands work. If the light waves of Pituitary gland are not sufficient to any gland, that gland doesn't work in an order.

Atma is the king, who rules the Kshetra called the body, by doing some work in the functioning of glands, and doing some work in manner of nervous centers. Bhagavan said that the knowing of Atma, which is lord of the body and spreads over the whole body, is the important wisdom. So, all must endeavor to know the wisdom of inner working of the body by leaving the knowledge of external matters.

12) Verse! 4 : Tat kshetram yachcha yadruk chayadvikari yatascha yat!

Sa chayo yat prabhavascha tatmasena mesrunu!

(Prakruti, Purusha)

Meaning : Listen to me as, I am saying briefly about what that Kshetra is, what that is, what the changes are, from where that changes have born, who is Kshetrajna, what influence does he have.

Description : Bhagavan said that he would reveal about the Kshetra and Kshetrajna. What is Kshetra? How many kinds that exist? What kind of changes that has? By which those changes have come? Who is Kshetrajna? What is the influence of Kshetrajna? How does that influence work in the body? Knowing about these matters is the wisdom

12) Verse! 5 : Rushi bhirbhahuta gitam chandobhi rvidai prudhak!

Brahma sutra padaischaiva hetumadbhi rvinischitai!

(Prakruti, Purusha)

Meaning : The matters about Atma and body are said by the saints, Vedas and the Brahma Sutras, which are made as doctrine with the reason. Let us know the wisdom, which was decided by the elders.

12) Verse! 6 : Mahabhutan ahankaro buddir vyakta mevacha!
Indriyani dasaikancha panchendriya gocharah!

(Prakruti)

12) Verse! 7 : Ichcha dvesha sukham dukham sanghata chetana drutih!
Yetat Kshetram samasena savikara mudahritam!

(Prakruti)

Meaning : The great Bhutas like Jeevatma and Atma, the non manifested inward senses like intellect, ego etc, the ten senses, which are aggregated and the invisible five senses,

The aggregate living symptoms (chetana) like Love, Envy, pleasure and distress, braveness, fear and interest and the body which is said as Kshetra has many vikaras.

Description : In the word “Indriyani dasaikancha “of sixth verse, the word “ Dasaikam “ means the ten, which are aggregated. So many authors wrote the meaning as eleven in their Gita commentaries. If Yekam dasa is mentioned, there is no mistake to say eleven. By saying Dasa yekam, ten exist as one, means ten is a group.

It must be known that here it is said ten senses are one group, five senses are one group. Here the visible ten senses are said as one group. The invisible five senses are said separately. By saying separately the visible, and the invisible and these ten exist as one, remaining five exist separately, Bhagavan said “ Indriyani dasaikancha , Panchendriyagocharah “. Besides, in the sixth verse the word Mahabhuta is used. The meaning of this verse is also written as incorrect in many Gita commentaries. They said that the meaning of the word Maha bhuta is as five elements. It is totally incorrect. The Pancha bhutas (five elements) do not specially exist in the body. As the parts of body are made up with the division of five elements, why again saying about the five elements. In the body there is no existence of five elements, except the parts that are born from the changed five elements. So, the meaning of the word Maha bhuta is not the five elements. It must be understood that Jeevatma and Atma are the Maha bhutas.

In a body Atma and Jeevatma exist, which are not visible and called bhutas. In the same way nine invisible entities like Intellect, Ego, Mind, Chittam, and the airs like Prana, Apana, Udana, Samana, and Vyana exist. Besides, ten visible senses, which are called senses of action and senses of perception and invisible powers of senses of five exist. It must be known that the visible parts like Eye, Ear, Tongue, Nose, Hands, Mouth, Anus and the Sex organ are a group, and invisible powers of senses like seeing, hearing, smell, touch, and Taste are a group.

The Maha bhutas like Jeevatma and Atma.	— 2
The non-manifested inner entities	— 9
The visible senses	— 10
The invisible senses	— 5
Total parts in the living body are	— 26

Likewise, the Kshetra consists of 24 parts and two Atmas. Besides, it must be known that the Kshetra called body exists with the dispositions like love and envy, and experiences like pleasure and distress, the group of living qualities like interest, braveness, and fear and have so many changes in the body.

Twelfth Chapter Kshetra Kshetrajna Vibhaga Yoga

- 12) Verse! 8 : Amanitya madambitva mahimsa kshanti rarjavam
Acharyo pasanam sowcham stairya matma vinigrahah! (Jnanam)
- 12) Verse! 9 : Indriyadeshu vairagya manahankara yevacha!
Janma mrityu jaravyadhi dukkha doshandarsanam (Jnanam)
- 12) Verse! 10 : Asakti ranabishvangah putra dara grihadishu!
Nityancha samachittatva mistanistopa pattishu! (Jnanam)
- 12) Verse! 11 : Mayi chananya yogena bhaktir vyabhicharini!
Vivikta desasevitva marati rjanasam sadi! (Jnanam)
- 12) Verse! 12 : Adyatma jnana nityatvam tatwajnararda darsanam!
Yetajnana miti prokta majnanam yadatoanyadha! (Jnanam)

Meaning : He who wants to know Atma by the wisdom should not get the pride , hypocrisy and must have peace , sincerity , non-violence , and have to worship the real Gurus. He must be brave with self-control, without interest on the senses, without ego as I am. He has to think about the birth , death, old age , disease and distress are transitory that will come and go, without having any affection for wife or children or house or land etc. He must have equality of mind on the pleasure and distress, without deviation from the devotion by doing the practice of Yoga. He should have desire for living at the place, where men do not move and wishes detachment from the multitude of men, and has knowledge of spiritual wisdom. That is only the wisdom, else other matters are ignorance.

Description : Here, the meanings of five verses are said. The matters of wisdom are said in the five verses. Among the matters of verses from the 8th to 12th verses, I think many persons did not understand the word " mayichananya yogena bhaktir vyabhicharini" of 11th verse. They did not understand the word " Bhaktir vyabhicharini " by thinking themselves what adultery in the devotion is. Vyabhichar (adultery) means, one has bodily connections with so many. Here, the devotion is related to the mind. So, making connections with so many devatas (demy-gods) through mind and devotion is called committing adultery in the devotion. As one woman made connections with others by leaving her husband is adultery, likewise a Jeeva made connections with other devatas by leaving the Paramatma , who is husband to Jeevas is adultery in the devotion. It can be said how the committing of adultery through the body is wrong, likewise mental adultery, which is made through the devotion is also wrong. As the harlot gets refuge in so many adulterers for the money, likewise man worships by taking refuge in many demy-gods with the hope for the fruits, which are given by the devatas.

Now, many people worship the smallest devatas by leaving the Paramatma, who is originator and bears the universe. Nowadays, devotion is not so much on God in the world population, but some devotion is on the devatas. If we examine 1000 devotees, even one among them can't be devoted to the Paramatma. Even 1000 devotees do not have devotion to one God. It is astonishing fact that ten thousand devatas exist for one thousand devotees. Bhagavan revealed that it was not the right method, and it was ignorance and any devata couldn't be worshipped except Paramatma. He further revealed that increasing the attention to the Paramatma by leaving the attention to the devatas was the wisdom.

12) Verse! 13 : Jneyam yatpravakshyami yad jnatva amrita masnute!

Anadi matparam brahma na satta nna asa duchyate!

(Paramatma)

Meaning : I shall explain what knowable is. By knowing that, Ambrosia can be attained. That is beginningless. That is supreme. That is Brahman. It can't be called Sat (existent) or Asat (nonexistent).

Description : As the field has boundary, as the way has aim, likewise wisdom has the knowable object. As the field has end with the boundary, the way has end with the aim, the wisdom has end with the knowable object. As the bank is the boundary to the field, as the village is the aim to the way, Paramatma is the knowable object to the wisdom. The way that reveals the Paramatma is the wisdom. At last, Paramatma should be known through the wisdom. Paramatma is called without origin, supreme, and Brahman. He has no origin, so he is called Anadi. It is exceeding to all and exists as other, so it is called Param. It is biggest than anything and is very first, so it is called Brahman. Paramatma can't be called as Sat or ASAT as it is the aim of wisdom. Because of, he is neither Sat or ASAT. Here, some persons may get question. That is! Who is Sat? Who is ASAT? If we know Sat and ASAT, then we can know easily the one, who is neither of the two. Let us know that matter.

The both Sattu and Asattu are in our body. Sattu is in the whole body. Asattu is in one place of the body. Sattu means Atma and Asattu means Jeevatma. Some persons called Jeevatma as chittu. Sattu also called SAT, and Chittu called Chit. It is collectively called Sat Chit. One, who practises Brahma Yoga, is getting experience of Atma through the mind. The combined experience of Sat and Chit is called Ananda (bliss). It is also called Atmananda or Sachchidananda. The word Sachchidananda can be understood as the combined Ananda of Sat and Chit. The Brahma Yogi is called Atmananda or Sachchidananda by the elders.

Besides, the knower and the not knower are calling the Sat, which is Atma as sachchu. We learnt that Atma exists by spreading over the body and it moves the parts of body by becoming the power. The power of Atma, which spreads over the body, can withdraw its existence at anywhere, to anyone either in the leg or in the hand. For example, let us think Atma doesn't spread over a hand and is stopped at the shoulder. Then, his hand doesn't move. In that hand, consciousness doesn't exist. As Sattu spread over the shoulder, so in the previous days people called the hand was fallen to Sattu (paralyzed). Gradually, that word changed and called the hand is fallen to sachchu. Now the word sattu is called sachchu by the people. In the same way, when Atma left in man's body, consciousness doesn't exist. In the previous days people said that the sattu of man had left. Likewise, if the sattu has gone completely in the body of Cow, people called that cow sattu has gone. Nowadays, people say the cow sachchi has gone. (Cow is dead). If any living thing is dead, Atma in the body has gone out. It is commonly called such a person's sachchi has gone or such animal sachchi has gone.

Like this, Atma is called Sachchu by the entire people, but some persons only called it as Sat. Some persons called the Jeevatma as Chittu and some persons called Asattu, but both these two are not the Paramatma. So, Paramatma should not be called Sat or ASAT. In a body, there are Sat, ASAT and another existence. These have different works, so the three are not called together. Sat, and ASAT were born by the Paramatma, so Paramatma doesn't have birth. Atma and Jeevatma have births. We, the Jeevatmas do not know when we took first birth, as we were taken birth by the Paramatma, who is without origin. So, we have births without origin. As Paramatma is without the birth or origin, but Jeevatmas have births without origin. What is the knowing now? We have been hearing the word Anadi everyday. We may hear the beggars cry here and there "Do charity to the birth of anadi or give the food to anadi birth".

In the previous days, the king Trijata pondered over about his previous life by thinking that man's life was getting on like animals, birds, and breasts. So there was no speciality in the life of

man. For getting that specialty, wisdom of Paramatma only was the way. He went to the saint Chitra Varna house for getting wisdom and stood in front of his house. Doors were not opened, though he waited much time. Saint did not come out. The king Trijata did not call the saint for opening the door. The insiders did not know, until the king called them. So, king must call them. The king called one time “Sir, reveal me the dharma of birth of anadi (without origin). In the second time called to do dharma, as the person of without origin has come”.

The saint Chitra Varna heard that words and said to his disciple to ascertain whether that person want charity or dharma. That disciple of Chitra Varna came out from the inside, and asked the king Trijata “Do you want the dharma? Do you want the charity?” Then King replied “I am the king Trijata. I have many things, vehicles, money and gold. So I am not taking your gifts. I didn’t have Dharmas, which are at you. I want you to bestow me dharmas. I have birth, which is without origin but I do not know the origin. I want you make me without origin, without birth”. After hearing the words of the king, Chitra Varna saint became happy and revealed the dharmas to the king. The saint said that the king, who is Jeevatma, was asat, the Atma, which is conscious, was Sat and the Paramatma should be known, which is neither Sat nor Asat by the dharmas.

On that day, the great king, who had entire things, asked for charity of dharmas by saying that he had birth without origin, but today the beggars have been saying that word. That word still remains at the beggars as a token, but now the beggars have been saying another meaning about that word as their desire is different. They want only charity. But they have been asking the Dharma. Dharma is not either in the asker or in the giver. Besides, they have been saying the word anadi birth, with the meaning of destitute birth, but they have not been saying with the meaning of without knowing the origin of their birth. Now, we can take the wisdom, which reveals the real meaning. Let us know below, about the knowable matter.

12) Verse! 14 : Sarvatah Pani Padam tat savato akshi siromukham!

Sarvata sruti malloke sarvamavrutya tistati!

(Paramatma)

Meaning : Paramatma pervades everywhere and exists in every one who has legs, hands, and eyes, face and ears.

Description : Paramatma is neither male nor female. In one manner, he is entire. So, usually it is written that he is, if Paramatma is considered Purusha. If Paramatma is considered female it is written as that is. Don’t, think another wise by calling Paramatma as that at one place and at another place by calling Paramatma as this. It is written for knowing about the Paramatma that it is not anything. Here, the essence of this verse is to reveal the Prakruti, and Purusha the both are the Paramatma, but if these are seen by separating, these exist separately. All living things in this world have legs, hands, face, eyes and ears. The physical organs of body are made in the Prakruti. We learnt before that Atma is in that organs and moves it. In this verse, it is said that the physical organs of entire living things and the subtle power, which is inside of that organs are the Paramatma. If the Prakruti, which is obvious and Atma, which is subtle are seen together, the entire bodies in the world are the Paramatma, and all organs of body are the Paramatma. It must be known that the object which is known through the wisdom is spread over the world as living things. Besides, the Paramatma which is object exist as!

12) Verse! 15 : Sarvendriya gunabhasam sarvendriya vivargitam!

Asaktam sarva bruchchaiva nirgunam gunabhoktrucha!

(Paramatma)

Meaning : Paramatma shines in the dispositions of all senses and exists as it doesn’t have senses. It bears the all, but it doesn’t have anything. It can be said that it experiences all the dispositions, but it doesn’t have any dispositions.

Description : We have said before that Paramatma can't be defined definitely. That is indescribable. So, it is said in two manners because of not able to say that is such and such. Paramatma exists in the meaning of all senses, but it doesn't have any sense. It bears the entire universe, but it is not anything. It has all dispositions, but it doesn't have any disposition. If Paramatma is seen as one, it has senses and dispositions and exists as husband. If it is seen by separating, it is not anything and doesn't do anything. If it is seen as one, only one exists. If it is separated, it exists as four like Prakruti, Paramatma, Atma and Jeevatma.

If Paramatma is seen as one he is the originator for all works. If Paramatma is seen separately, he is spectator. He doesn't work. It can be said that only Prakruti and Atma are working. If Paramatma is seen as one, the root cause for all works is Paramatma. If it is seen separately, it can be said that Prakruti is doing, doer is Atma and one who experiences is Jeevatma. Because of this, Bhagavan said at one context that for entire he was caused and in another context he said that Prakruti was caused for all this. So, it must be known well for understanding, where Paramatma should be separated and where Paramatma should not be separated.

12) Verse! 16: Bahir antascha bhutana macharam chara mevacha!

Sookshma tvatta davijneyam doorastam chanti ke cha tat! (Paramatma)

Meaning: Paramatma exists as movable and immovable world, and exists inside and outside of living things. That is subtle, so it can't be known. Know, as it is far away and near.

Description : The visible world is called Prakruti. Prakruti is two kinds as movable Prakruti and immovable Prakruti. The bodies of entire living things are called movable (Chara) Prakruti. The entire Air, Water, Fire, Earth and Akasa, except the bodies of living things are called immovable (Achara) Prakruti. It is said the Chara Prakruti, which is changing and moving in the living things and the Achara Prakruti, which is not changing and not moving in the outside of living things is the Paramatma. Because of Paramatma spreads over every atom, so, it must be known that the movable and immovable world is the Paramatma. Paramatma is not known to senses, which is subtle, so it is not known to the eye. Even with the wisdom, Paramatma can't be known easily. Paramatma is very near to those, who know the dharmas. Paramatma is far away to those, who do not know the dharmas. Because of, the knower of dharmas can reach the Paramatma speedily. So, it can be said that Paramatma is very near to him. Likewise, the not knower of dharmas never reach the Paramatma. So, he is far away to the Paramatma.

12) Verse! 17 : Avibhaktam cha bhuteshu vibhakta miva cha stitam!

Bhuta bhartru cha tad jneyam grasishnu prabhavishnucha! (Paramatma)

Meaning : Though Paramatma is one, without division yet it is divided in the living things. It bears all living things. It engrosses all living things and gives birth to all living things.

Description : This matter is also said in the 15th verse. Paramatma exists as one. There is no power exceeding this. There is no great fame than this. The root cause for the entire universe is Paramatma, who pervades without division and even the atom is the Paramatma. It can be said that it is one, as it spreads over everywhere, without giving place to others. Though it is in one manner, yet Paramatma is divided into many forms for getting on actions of the world. Paramatma exist as many parts and each part executes its allotted work for getting on actions of the world. It can be said that Paramatma is divided for either bringing forth or bearing the world or engrossing the world. Though Paramatma, who brings forth the world, who grows the world and who engrosses the world is one yet it is to be said by division. Paramatma either exists in the form of division or without division, so he can't be defined as such.

12) Verse! 18 : Jyotisha mapi tajyoti stamasah paramuchyate!

Jnanam Jneyam Jnanagamyam hrudi sarvasya distitam!

(Paramatma)

Meaning : Paramatma is the source of light in all luminous objects. He is beyond the ignorance. He is the object for knowing. He is in the heart of all living things and goal of knowledge to all.

Description : Paramatma is not only in the Sun and Moon, which are shining, it exists as matter of source, which illumines all lights. It exist other than that is unknown matter. It exists like the wisdom, and the object that is knowable. Paramatma is the object of knowable by residing as the lord in the Brahma nadi. It means it exists as super knowledge. Besides, Paramatma is the goal of wisdom and exists as lord in the heart (Brahma nadi). Hridaya means not the physical heart. It must be known that the nerve which spreads from the brain to Moola dhara centre is called Brahma nadi. It is the heart.

12) Verse! 19 : Eti Kshetram tadha jnanam jneyam choktam sama satah!

Madbhakta yeta dvijnaya madbhava yopa padyate!

(Prakruti, Paramatma)

Meaning : Similarly, it is briefly said about the Kshetra, wisdom and knowable object. My devotees will know this well and get eligibility for attaining me.

12) Verse! 20 : Prakrutim purusham chaiva vidyanadi ubhavapi!

Vikaramscha gunamschaiva viddi prakritisambhavan!

(Prakruti, Paramatma)

Meaning : Know that Prakruti and Purusha are without origin. It must be known that the changes of dispositions are born in the Prakruti.

Description : Though Paramatma is without origin, yet we don't know when Prakruti was made by the Paramatma. So, it can be said that Prakruti is also without origin. As the Paramatma is without origin and unborn, but Prakruti became anadi (without origin), after taking birth. We are all in the Prakruti. We don't know when we were born. We do not know from whence we had been taking birth and dying. So, we are also without origin. The dispositions, which are inside of us, were born from the Prakruti. We don't know the beginning of the dispositions. There is no matter, if we don't know either the beginning of us or the beginning of the dispositions. But, we have to see the end of the dispositions. After this, we have to end our life and changed to Paramatma, who is without end.

12) Verse! 21: Karya karana kartrutve hetuh prakrutiruchchyate!

Purusha sukha dukkhanam bhoktru tve hethu ruchchyate!

(Prakruti, Jeevatma)

Meaning : Prakruti is said to be the cause of all activities and effects, whereas Purusha exists as the cause for experience of pleasure and distress.

Description : It is said that Purusha is the Paramatma. Paramatma is the entire universe. We learn that Paramatma is divided in the world, which is causative. That division is appearing in this verse. For getting on works, Paramatma is divided into Prakruti, and from the Prakruti to the body that division has taken place. The cause for the entire actions is body, which is made by the Prakruti. The Jeevatma is divided from the Paramatma for experiencing happiness and distress in those actions. The Jeevatma, which is part of Paramatma, is living in the body and experiences happiness and distress in the works. It can be known that in the form of actions of world, Prakruti plays the role as body, and Paramatma plays the role as Jeevatma.

12) Verse! 22 : Purushah Prakrutisto hi bhunkte prakrutijan gunan!

Karanam guna sango asya sadasadyo nijanmasu! (Prakruti, Jeevatma)

Meaning : Purusha is in the Prakruti for experiencing the dispositions, which are generated in the Prakruti. Because he is related to the Gunas, he takes birth in the good and evil birth source (vagina).

Description : Here, it can be known the Purusha as Jeevatma. Jeevatma is in the body. So, he is in the Prakruti. Jeevatma is related to the dispositions, which are generated in the Prakruti, through the mind and getting experiences of dispositions and attaches to the sin and merit. So, in accordance with the results of sin and merit, the good and evil births occur.

12) Verse! 23 : Upadrasta anumanta cha bharta bhokta maheswarah!

Paramatmeti chapyuktodeheasmipurushah parah! (Jeevatma, Atma, Paramatma)

Meaning : The Purusha, who wears the body, exists as spectator means it exists as Atma and as Jeeva, who is the acceptor and as Paramatma, who bears as husband, as Jeeva, who experiences, as Maheswara and as Paramatma.

Description : The Paramatma, who is other than the body, exists in the body in the three manners and is called many manners. He is called spectator, acceptor, husband, enjoyer, Maheswara and Paramatma. Paramatma exists in the body as Jeevatma, Atma and Paramatma and plays so many roles and is called in so many manners. Though he exists as one, yet he exists as three by the division and getting on the process in the form of actions.

12) Verse! 24 : Ya yevam vetti purusham prakrutim cha gunai ssah!

Sarvadha vartamano api na sa bhuyo abhijayate! (Prakruti, Purusha)

Meaning : One, who knows about the Purusha, Prakruti and Gunas, though he is in all matters, again he won't take birth.

Description : One who knows that body and dispositions are made up from the Prakruti and by knowing about the dispositions completely as these are caused for all actions which are generated from the Prakruti and the Purusha that is divided into three parts and Jeeva entangled in the dispositions by getting experiences, Atma drives the actions of whole body and Paramatma exists as spectator by not doing any work in the body and be neutral, though he has done any work in the world, yet karmas don't attach to him. The karmas, which are caused for the rebirth, are not made, so he will not get rebirth.

Here a question may arise. That is! Those who have more Sanchita karma of former births, if new karma is not added, doesn't he get rebirth by concluding his karmas in single birth? In accordance with the word of Bhagavan, one who knows the details of Prakruti and Purusha, before experiencing the entire sanchita karma, without getting second birth, is he get liberation in that birth? Like this, anyone may get doubt. For that Bhagavan said in this verse "Sarvadha vartamanopi nasabhuyobhijayate".

By saying the word "Sarvadha vartamanopi", naturally in accordance with the karma though you are doing your works, or you are dying your's death or you are taking your's birth, yet new karma doesn't attach to you. It means, new birth doesn't come. The cause for the birth is the karma. In accordance with the doctrine of Karma, up to karma is exhausted, it is doing its work. So, up to Sanchita karma is exhausted, births exist in accordance with that manner. If Sanchita karma is exhausted, births don't exist in accordance with the word of Bhagavan. It must be known that Bhagavan didn't say especially in the verse that liberation could be attained in single birth though old karma exists.

Twelfth Chapter Kshetra Kshetrajna Vibhaga Yoga

12) Verse! 25 : Dhyanena atmani pasyanti kechi datmana matmana!

Anye sankhyena yogena karmayogena chapare! (Bhakti, Brahma, Karma Yoga)

12) Verse! 26 : Anye tveva majanantah srutva anyebhya upasate!

Te api chati tarantyeva mrutyum sruti parayanah! (Jeeva, Liberation)

Meaning : Some persons practise the Bhakti (devotion) Yoga by meditating the sakara form of Paramatma, to merge themselves with Paramatma by attaining liberation . Some persons practise Brahma Yoga to attain darshan of Atma. Besides, some persons follow Karma Yoga. Those persons, who did not know these matters are heard by others , and worship according to their word and attain results.

Description : As Bhagavan said, if we see in the world about those , who follow these methods or if we go to any Guru or if we hear the teachings of any teacher and if we see any worshipper , there nothing appears or heard except the worship of Prakruti and the teaching of about the Prakruti. If we see anyone, those are only worshipping other devatas by leaving the Paramatma. If we see any hermitage, in that the sanctum sanctorum of other devatas appears. If we hear any teaching, in that only devatas are praised or worshipped. If we see any swami, either he is stamped as Saivite, who is devotee of Siva, or Vaishnavite, who is devotee of Vishnu.

Those, who heard the teachings of them and worshipped according to it, are taken to where? So, the hearers of like that teachings must be cautious. Don't reach at those, who worship the devatas. One, can get worthiness for attaining liberation , if he practises in accordance with that by reaching those, who is completely knowing the division of Prakruti and Purusha and must hear only their teachings of Paramatma. Else, if they worship the devatas, they will reach the devatas. They won't reach Paramatma forever.

12) Verse! 27 : Yavat samjayate kinchitsatvam stavara jangamam!

Kshetra Kshetrajna samyogat tadviddi bhatarshabha! (Prakruti, Purusha)

Meaning : Oh chief of Bharatas! Know if any Jeeva of movable and immovable entities and anything is born that is born by the combination of Kshetra and Kshetrajna.

Description : Here the word Kshetra and Kshetrajna is used. We learnt that Kshetra means the body and Kshetrajna means Atma. It is right to say Kshetra and Kshetrajna by dividing a man. If we say about the world with broadly outlook, it can be said that Prakruti is called Kshetra and the Paramatma, who is Purusha is called Kshetrajna. The above verse must be known that Kshetra and Kshetrajna are said with the meaning of Prakruti and Purusha respectively. The movable living things like men , insects, animals , serpents, birds and aquatic animals etc and immovable beings like plants and trees etc , new born stars and if anything is born that is born from the combination of Prakruti and Purusha. It can be said that in the world there is nothing without combination of Prakruti and Purusha and Jeevas do not exist without movable and immovable entities in the world. For example, if we take a living thing, in that Prakruti related body, Atma and Jeevatma, which are related to Paramatma, exist. If we see newly made chair in our house, in that Prakruti related matter exist, but Paramatma pervades every atom of that matter. In the same way even any living thing or even any matter doesn't exist without having relation with Prakruti and Purusha.

12) Verse! 28 : Samam sarveshu bhuteshu tistantam parameswaram!

Vinasyatsv avinasyantam yah pasyati sapasyati! (Paramatma)

Meaning : One who sees Paramatma, who equally resides in all living things, as eternal though the entire world is destroyed yet that person only sees Paramatma.

Description : As Paramatma is living in all living things, though it is dead, the existence of Paramatma is not spoiled, it is astonishing. Though the bodies, which are also embodiment of Paramatma, yet these are dead. Let us know how Paramatma is not destroyed. In accordance with the verse “Yah pasyati sapasyati”, one who sees despite bodies are destroyed, Paramatma is not destroyed is really seen the Paramatma.

If we set out for a town, we shall travel with the remembrance of how far that town is and where we have to get down. If the destination is long, how much money is needed for the expenses in the journey is kept. In the same way, though we make friendship with anyone in the journey yet we shall keep acquaintance up to that journey is completed only. That is the Journey of destination, which is known, so we can't make any bondages and affinities.

All people know that in the journey of Jeeva, there is destination of death. But it is not known how far that destination is. When death occurs is not known. Though we know the duration of time of journey will be one week for going to a town, we can't make strong friendship with co-travelers. Yet, we do not know the journey time of our body, so we must know that it is meaningless and wisdom less by making complete relations with the co-travelers. If we think over with the outlook of wisdom, despite the co-traveler gets on life in his body, his destination is different. We can't able to say who travels up to which destination. No one is there for travelling along with your destination and no one is there for getting down along with you. The word, no one comes along with us is true.

At last, even the wife, who renowned as Sahacharini (Female companion) doesn't follow you in your death. All must agree this truth. A truth exists, which is not known to us. That is! Though the co-travelers along with you are not coming up to your destination, there are two, who travel along with you without appearing. In between the two, one has the name and another doesn't have the name. One's name is Atma. The second one, who doesn't have name, exists as other to the Atma. So he is called Paramatma. He is called Eswara (lord), Siva, or Deva (God).

You know that you are Jeevatma. But, you have forgotten about the journey of your life in the body. Besides, you don't know about the two, which are always travelling along with you. Though you know or not yet the three are traveling including with you in the body. In the same way, in all bodies the three like Jeevatma, Atma and Paramatma are travelling. If we think over, in the same vehicle like body, any Jeeva doesn't make any friendship and any connections with the Atma and the Paramatma, who are travelling along with Jeeva. We do not make friendship with Atma and Paramatma, who come along with us, but we shall establish so many relations with the people, who don't come along with us.

We spend much time with the outsiders, but we do not have patience and leisure for making friendship with the insiders. Though we do not see the insiders, yet they see us. As we are not making alliance, their alliance is always with us. We don't stay in the body for a minute, if their relation doesn't exist. In the vehicle like body, Jeevatma, Atma and Paramatma are travelling but after reaching the destination of death, Jeevatma and Atma will get down. In between Atma and Paramatma, who exist along with you from the beginning, Atma only comes along with you. This matter is also said in the 8th verse of chapter Purushottama Prapti Yoga.

In your destination of death, Atma gets down from the vehicle like body along with you, but the Paramatma, who exists as other to Atma, exists in the body. In the Journey of living, Jeeva experiences pleasure and distress. Atma, who is second, moves the body by giving consciousness, and starts actions for experiencing pleasure and distress. The Paramatma, who is third, sees entire things as spectator, doesn't work and be taciturn. Paramatma or Eswara or Siva exists as immovable

though Jeeva exists in the body or not exist in the body. We have learnt the meaning of Paramatma, who is third. Now let us learn descriptively why we called the Paramatma as Eswara.

Lord means eldest, greatest and man of exceeding. Lakshadhipati means lord of one lakh or one, who exceed one lakh or one who has many lakhs. Like this by saying lakshadheeswara or koteleswara, it is known that lord of lakh or lord of crore respectively or he is greater than that. Paramatma is only the lord of the universe, so as the lord of universe, Paramatma is called Eswara.

Paramatma is not recognizable anywhere, and exists in everywhere. He is not known to anything, and doesn't know even to the Jnanis, to the Yogis and to those, who are living. It is inaccessible, so it is called Sivam. Sivam means it is unknown to anything. The Jnanis and Yogis know that there is a Sivam. But, they won't know what that is. Jeeva can know the Atma in the body by the practice of Brahma Yoga, but he doesn't know the Sivam. After completion of Karma, the Yogis, who attain the stage of without birth, engross in the Sivam. Then only that Sivam can be known but it is not known before.

In the journey of living at the destination of death, Atma and Jeevatma ultimately left from the body afterwards at last Sivam remained in the body. When Jeeva is living, he has connections with the mean dispositions, so that body doesn't have importance. After death, Jeeva doesn't exist in the body. In that any mean dispositions do not exist. Then, that is the pure residence of Siva. In that except Paramatma, there is no one. So, the Jnanis, who knew that matter have been adorning the dead body of Yogi with the lines drawn with the sacred ash (Vibhuti) and worship him with the chanting of the word Govinda and said to all to pay obeisance. Though that tradition still exists, yet it becomes meaningless tradition. Those, who pay obeisance now, are paying obeisance to dead with fear. They fear if they won't pay obeisance, dead will come as ghost for haunting them. If they pay obeisance, ghost will leave them without haunting, so they pay the obeisance to dead.

In the previous days, they didn't do like that. They did every work meaningfully. They knew that after Jeeva left the body, Sivam remained. So, they called the dead body Sivam. Gradually that meaning is changed. Though the word Sivam is called Savam, yet the traditions and practices of worship from the previous days has been existing as it was. Though the meaning is changed in the traditions, yet the real Jnanis and Yogis see the existence of Paramatma in the dead bodies by their eye of mind. Paramatma said about this matter in the verse that one who sees the imperishable in the dead body is the real one, who has seen me.

12) Verse! 29 : Samam pasyan hi sarvatra samavastita meeswaram!

Na hina styatmana atmanam tato yati param gatim! (Jeevatma, Atma, Paramatma)

Meaning : One, who sees Paramatma equally, which lives equally in the entire living things, can't tease the Atma by the Atma. Thus, he can attain higher state (liberation).

Description : I think that you can't be understood the word like Atma was teased by the Atma. One who thinks and knows that Paramatma pervades the entire universe equally and how Paramatma exists in the body can't intend to do any harm to his body as it is like doing harm to the Atma. Because, he knows that Atma pervades the whole body as consciousness and Paramatma pervades the body in subtle form. He knows if he strangles his body, it is like killing and teasing the Atma. He thinks if he cut his hand it is cutting the Atma. In this way, one who is as Jeevatma knows Atma and Paramatma, which are spread equally in the body, can't tease the Atma and Paramatma. One who have insight and knows the details of Atma and Paramatma can attain liberation.

12) Verse! 30 : Prakrityaiva cha karmani kriyamanani sarvasah!

Yah pasyati tadha atmana makartaram sa pasyati!

(Prakruti, Paramatma)

Meaning : One, who knows that Paramatma is not the doer and all works like karmas are getting on by the Prakruti, is the knower of truth.

Description : We know that there are both Prakruti and Paramatma in the living body. One, who knows that all actions are getting on in accordance with karmas which are getting on by the Prakruti, so Prakruti is the responsibility for getting on actions, but Paramatma is not doing any work and exists as either spectator or not doer is said as the knower of truth.

12) Verse! 31 : Yada bhuta prudhagbhava mekasta manupasyati!

Tata yevacha vistaram brahma sampadyate tada!

(Paramatma)

Meaning : If one who knows that differences in the bhutas are belonged to only Paramatma and they are extended only by the Paramatma, then he attains the Paramatma.

Description : One, who knows that all living things have so many forms and appears as many kinds and these are belonged to one Paramatma and all living things are getting birth from the same Paramatma, gets worthiness to attain the Paramatma.

12) Verse! 32 : Anadi tvan nirguna tvatparamatma aya mavvyayah!

Sareerasto api Kaunteya! Nakaroti na lipyate!

(Paramatma)

Meaning : Paramatma who is without origin, without disposition and imperishable though he is in the body, he doesn't do any karmas and not attaches to the karmas.

Description : Paramatma who is without origin, doesn't have three dispositions and imperishable, though he is in the body, yet he doesn't do any actions. He doesn't attach to any karma.

12) Verse! 33 : Yadha sarvagatam sowkshmad akasam nopalipyate!

Sarvatravastito dehe tadha atma nopalipyate!

(Paramatma)

Meaning : The sky, due to its subtle nature is not touched by anything, although it is pervading. Likewise Paramatma, who pervades and touches all bodies, is not be attached by anything.

12) Verse! 34 : Yadha prakasaya tyekah kritsnam loka mimam ravih!

Kshetram kshetri tadha kritsnam prakasayati Bharata!

(Paramatma)

Meaning : As the Sun alone illuminates the universe, likewise Paramatma illuminates the entire Kshetras and the Kshetrajnas.

Description : As the Sun illuminates the entire Universe by his rays, in the same way Paramatma moves the entire bodies of living things and the Atma, which is in the body by his power. It must be known that Paramatma made all bodies and established Atma in those bodies. He gave power to Atma and moves the body by the power of Atma.

Twelfth Chapter Kshetra Kshetrajna Vibhaga Yoga

12) Verse! 35 : Kshetra Kshetrajna yo reva mantaram jnana chakshusha!

Bhuta prakrutimoksham cha ye vidu ryanti te param!

(Prakruti, Purusha)

Meaning : Those, who know the Kshetra, Kshetrajna, and its differences, living things, Prakruti and liberation, can attain Parama Padam (the abode of Paramatma that is omnipresent)). Thus far, the chapter Kshetra and Kshetrajna Vibhaga Yoga is completed.

The details of the verses in this chapter are given below.

1) Prakruti, Paramatma (Purusha)	— 11
2) Prakruti	— 2
3) Atma Jnana	— 5
4) Paramatma	— 5
5) Prakruti, Jeevatma	— 2
6) Jeevatma, Atma, Paramatma	— 2
7) Bhakti, Brahma and Karma Yoga	— 1
8) Jeeva, liberation	— 1

Total verses — 35

The changed verses of meaning and description are — 2, 6.

Thirteenth Chapter

Gunatraya Vibhaga Yoga

13) Verse! 1: Param bhuyah pravakshyami jnananam jnana muttamam!
Yajnatva munayas sarve param siddi mito gatah! (Jnanam)

Meaning : I am again telling you that all saints attain distinguished liberation by knowing wisdom, which is supreme among the knowledges.

13) Verse! 2: Idam jnanam mupasritya mama sadharmya magatah!
Sarge api nopajayante pranaye na vyadha nti cha! (Jnanam)

Meaning : Those, who worship this wisdom by knowing, will get my state (Liberation), and do not take birth in the creation. They won't bother at the time of dissolution (apocalypse).

Description : He, who attains the wisdom of Paramatma will be engrossed in the Paramatma by worshipping it and lost the form of Jeeva. After attaining liberation, he pervades every atom and doesn't exist as an animal or a man, without wearing any body. So, he doesn't have any problem like difficulties at the time of dissolution or taking birth at the time of creation. He is beyond the dissolution or the creation.

13) Verse! 3: Mama Yonir mahadbrahma tasmin garbham dadhamyham!
Sambhava sarvabhutanam tatobhavati Bharata! (Prakruti, Paramatma)

Meaning : My birth source (vagina) is the extensive nature. I made it pregnant. All living things are getting birth from it.

Description : Paramatma exists as one in the entire universe, without another. We learnt that except that nothing is there. We have to divide the Paramatma for the cause and effect of the world. If we see by dividing, it exists as four parts. Those are 1) *Jeevatma*. 2) *Atma*. 3) *Paramatma*. 4) *Prakruti*. Among these four parts, Jeevatma, Atma and Paramatma exist as it was. But from the Prakruti, so many visible and invisible things were taken birth. All living things were taken birth from the Prakruti, but these were all made to take birth by the Paramatma. We know that men have taken birth from the woman. We also know that the cause for taking birth children from the woman is a male person. In the same way, the cause for taking birth of all living things is the Paramatma, the donor of seed. So he is the father. The Prakruti, as a female genital organ is the mother. As man has physically visible mother and father, in the same way the entire living things have invisible mother and father like Prakruti and Paramatma respectively. According to this, ours mother is Prakruti and ours father is Paramatma.

13) Verse! 4: Sarva yoneshu Kaunteya! Moortayah sanbhavanti yah!
Tasam brahma mahadyonih aham beeja pradah pita! (Prakruti, Paramatma)

Meaning : As Prakruti is the mother of all living things, who have different forms and who takes birth from the entire birth sources (vagina), I am the father and seed giver.

13) Verse! 5: Satvam Rajas tama iti Gunh Prakritisambhavah!
Nibadnanti Mahabaho! Dehi dehina mavayam! (Jeeva, Three dispositions)

Meaning : The dispositions like Satwa, Rajo and Tama, which are generated from the Prakruti, are binding the indestructible Jeevatma in the body.

Description: All living things are taken birth from the nature. If we see by dividing the bodies of that living things, in that the visible senses of perception, the senses of actions, the invisible airs, the powers of actions, the dispositions, the chief centers of nerves and glands etc exist. If we count the whole body, it can be said that the parts of body are taken birth from the Prakruti. Among these, the dispositions play chief role either for getting on actions or for gaining the karma. These dispositions are three parts. One part is Tamasa Guna. Second part is Rajasic Guna. Third part is Satva Guna.

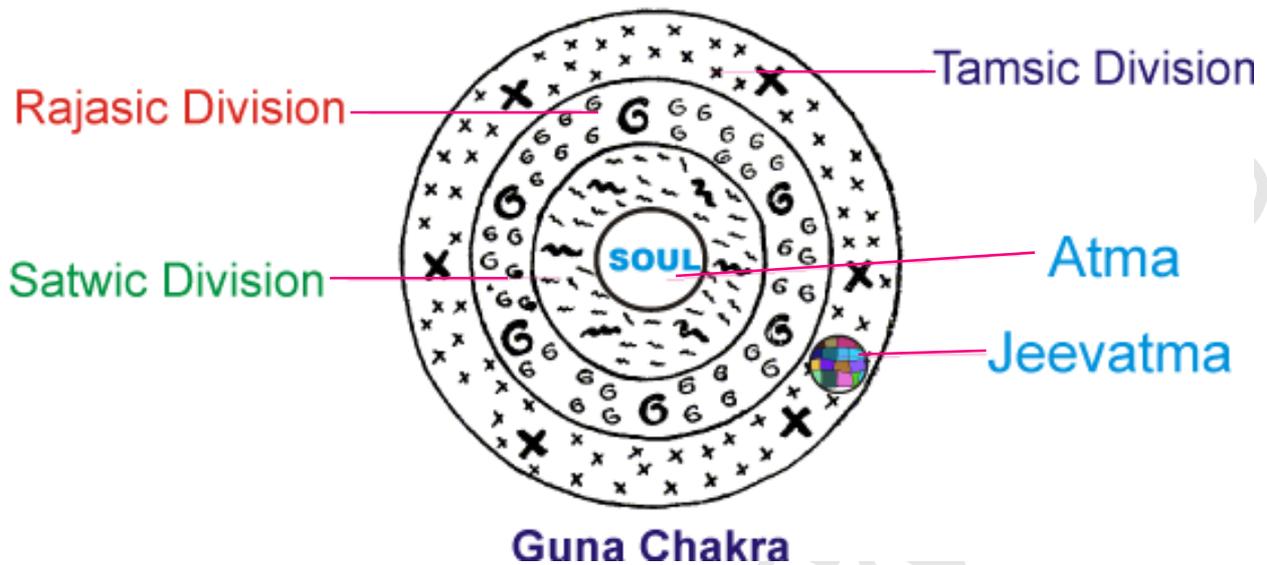
In the three parts of dispositions, six dispositions exist as one group. Another six dispositions exist as one group. Another three (2+1=3) dispositions separately exist without any connection of those group. According to this, in one part of disposition, (6+6+2+1 = 15) total fifteen dispositions are there. Thus far, all have said and written in the books about six dispositions only. It is called Arishat Vargas (six classes of foes) and its names are 1) *Kama (Lust)* 2) *Krodha (Anger)* 3) *Lobha (Avarice)* 4) *Moha (Longing desire)* 5) *Mada (Pride)* 6) *Matsarya (Envy)*. These six dispositions are now in use. Now, I reveal the total dispositions in my writings. If we can't know it, we can't be known the Kshetra completely. If we do not know the dispositions, which are caused for all actions, karmas can't be known.

Now, what we reveal the dispositions are in all human beings. Among the total 15 dispositions, which are in one part of dispositions, it can be said that 12 dispositions are obvious dispositions; three are subtle, though these are not visible. This description is for only understanding. Among the 12 dispositions, six are good and six are bad. *It can be said that these are demonic (bad) dispositions or divine (good) dispositions.* Thus far, we heard about the six dispositions, which have demonic effect, like lust, anger, avarice, longing desire, pride and envy. The dispositions, which are not in usage and the divine effect dispositions, which are not heard, are 1) *Charity* 2) *Mercy* 3) *Benevolence* 4) *Dispersion* 5) *Obedience* 6) *Love*. These dispositions exist as a group. These are opposite to first six dispositions. It must be known that the disposition Charity is opposite to the disposition Lust. Like this, mercy, benevolence, dispersion, obedience, and love are opposite dispositions to anger, avarice, longing desire, pride and envy respectively.

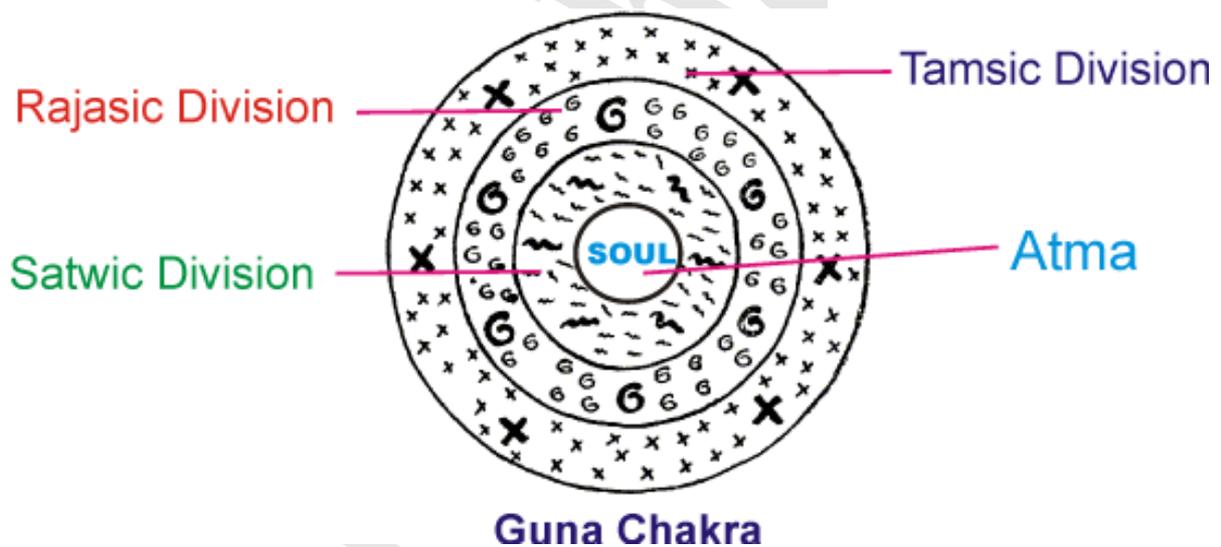
Among the dispositions, the six bad dispositions facilitate to earn the bad karma. The six good dispositions facilitate to earn the good karma. I can say about the remaining three, next at an opportune context. For example, let us take the disposition Lust and its opposite disposition Charity. The disposition Lust or desire makes him get anything, which is not in his possession, at any manner. It is natural that injustice, untruth and irregularities are associated with that process of getting. According to that, sin may occur. The charity disposition, which is against that, is giving the things freely to others. In this process, there is no chance to exist irregularities, injustice and untruth. So in this actions merit only occurs.

The merit and sin, which are accrued in this action, binds the Jeevas and takes to another birth. So, the results of merit and sin of actions, which are accrued by the dispositions in the actions, are called bondages of karma. The bondages of karma bind the Jeeva. The karmas, which drag one to the next birth is called bondages of birth. The dispositions make the contrivances (ropes) for binding the Jeeva. The dispositions are made to provide bondages to the Jeeva. So, it is said in this verse that three divisions of dispositions bound the Jeeva, who is in the body.

From this chapter, it begins to reveal about actions, which are inspired from the dispositions. So, first the details of dispositions must be known. Let us know about the dispositions comprehensively. Thus far, we have learnt that 12 dispositions are in the Tamasa part, 12 dispositions are in the Rajasa part, and 12 dispositions are in the Satva part, total 36 dispositions are there. The Jeevatma, which is in the divisional part of dispositions, can be seen in the next page Picture.



How the dispositions exist in the part of three regions, can be seen in the below picture.



In each part 12 dispositions are there. It can be known that the qualities of tamasic disposition, rajasic disposition, and satwic disposition are differently existed, so their forms exist separately. In a part of disposition, each disposition is divided into nine parts. In this way, in one part ($12 \times 9 = 108$) total 108 dispositions exist. The 108 dispositions are not in the same manner, but in its effect and in its quantity some differences exist. For example, let us take the disposition desire (lust). In the desire, nine kinds of desires exist like small desire and big desire. In the disposition anger, first intensity of anger is very much. Gradually its intensity decreases, at last in the ninth stage anger is very less.

In the same way, first the six dispositions are big. At last it changes to small. The remaining six good dispositions also in the quantity and in its effect have differences like first six dispositions. Here noticeable information is! As in the first group of dispositions quantity is changed from big to small, in the second group dispositions quantity is changed from small to big. For example, the anger

is changed from higher anger to lower anger but the disposition mercy, which is against anger, is changed from small to big. As the anger is changed from big to small as nine parts, the mercy begins as small and ninth part is changed to big. Let us observe how they are in the next verse.



Guna Chakra

In this way, in each part of Guna in the three premises of the three dispositions, if the 12 gunas are divided into nine parts, total 108 is arrived. If this number is taken in the crores, become longevity of the world. The total living things in the world are entangled in the 108 dispositions of three parts of gunas. The 108 gunas, which are either big or small, bind all Jeevas in the bodies. So, in the previous days elders kept the numeral 108, either in the practice of mantra recitation or in the worship with 108 flowers and leaves, or beads in the rosary. In every working, they kept 108 times for remembering the 108 gunas in the recitation of mantra and in the worship. Though, we did not know that details in the previous days, yet elders were perfect Jnanis, so they kept this method with future vision. They made the beads as round premises denoting that you are bound in those beads and kept 108 beads in every rosary like the images of gunas.

Any Jeeva at a time can't be existed always in the three premises of Gunas in the body. He exists at a time in one Guna premises only. So, it can be said that Jeeva is bound in the 108 Gunas in one premise of Guna division.

13) Verse! 6 : [Tatra satwam nirmalatvat prakasaka manamayam!](#)

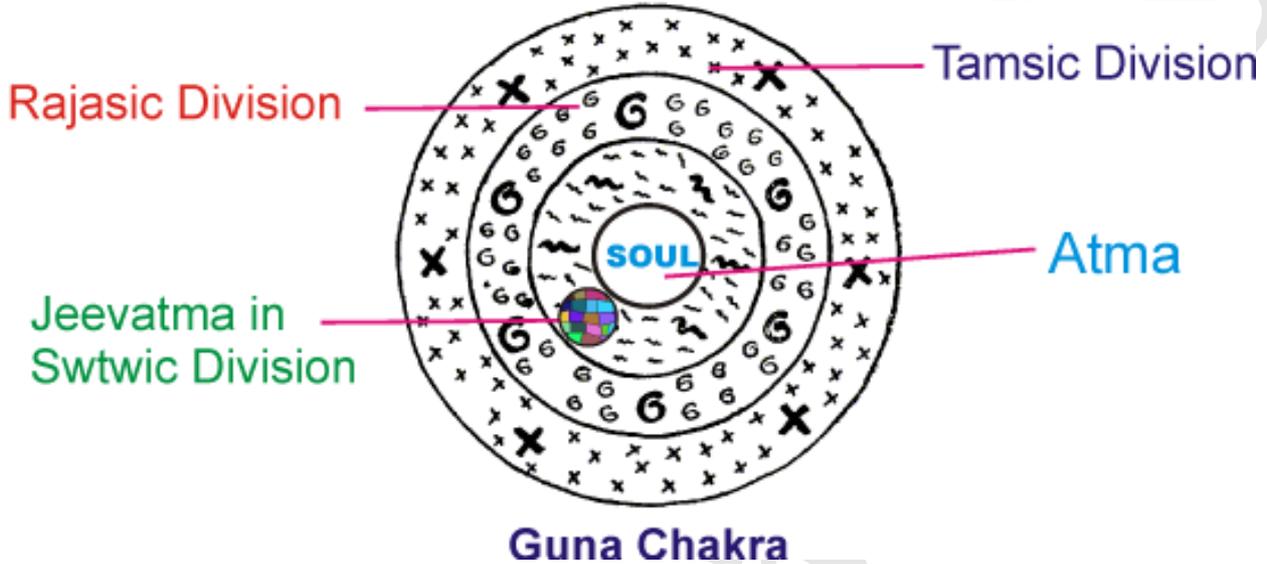
[Sukha sangena badnati jnana sangena chanagha!](#)

(Jeeva, Satwicam)

Meaning : The dispositions in the satwic part among the three parts, are being pure, illuminating and make us get interest in the pleasures, without any difficulties and bind to the wisdom of comforts.

Description : The dispositions in the Satwic part make us get interest in the comforts and binds to the wisdom of comforts. Here, the wisdom of comforts means, not the divine knowledge. It can be understood that it is the mundane knowledge. The Satwic people are engrossed in knowing the new matters than the two persons of Rajasic and Tamasic dispositions. Though so much information exists yet it is not reduced by learning lifelong. They use their intelligence for knowing it one by one.

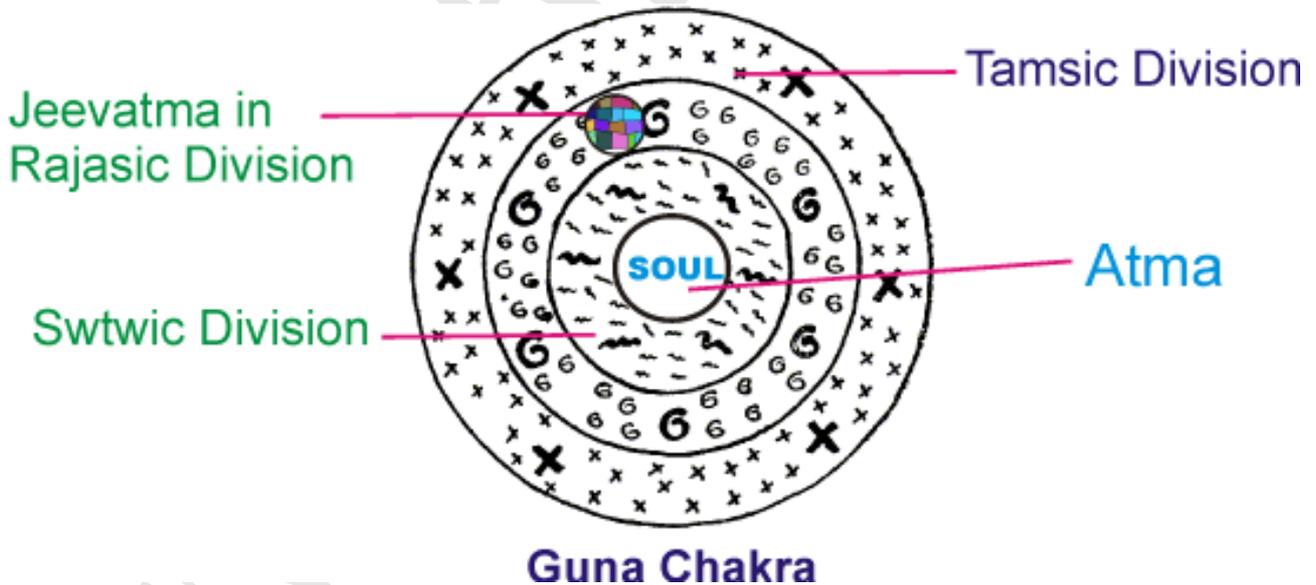
The process of knowing, which is not known is called knowledge. The Satwic persons are interested in knowing the matters, which are not known. They always are engrossed in that interest, and have known the matters and engross in the comfort for knowing the new matters is called Satwic wisdom.



13) Verse! 7: Rajo ragatmakam viddi trusta sanga samudbhavam!
Tanni badnati Kaunteya! Karma sangena dehinam!

(Jeeva, Rajasic)

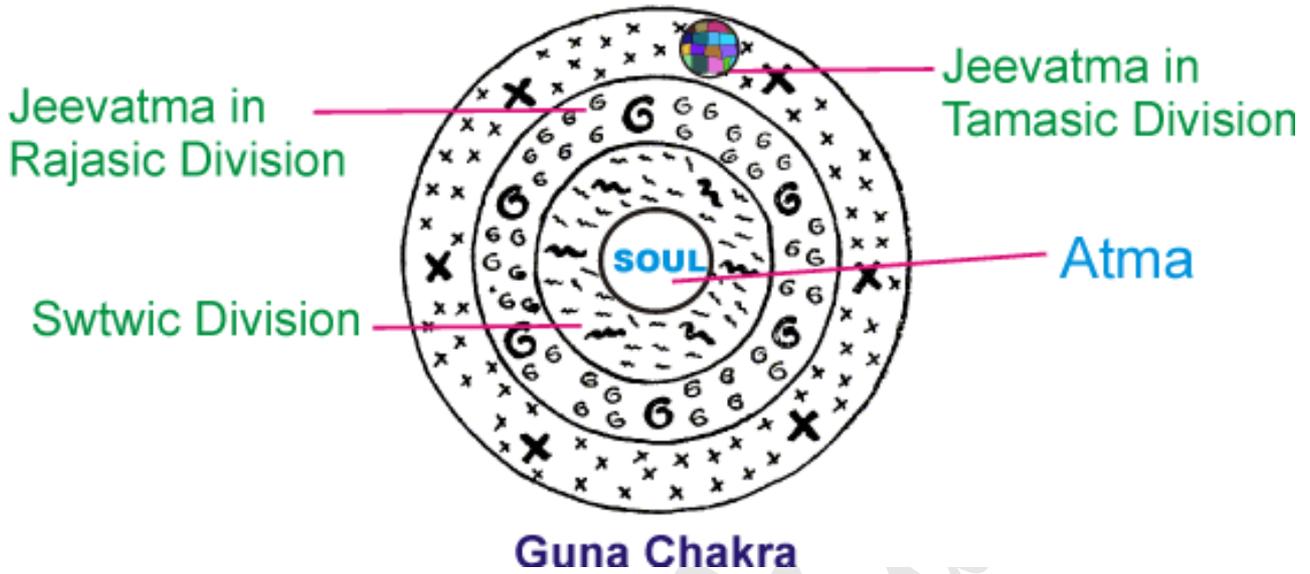
Meaning : The dispositions in the Rajasic division generate love in the worldly matters, generate interest and desire, and make the Jeeva entangle in that works by binding the Jeeva.



13) Verse! 8 : Tamastva jnanajam viddi mohanam sarvadehinam!
Pramadalasya nidrabhi stanni badnati Bharata!

(Jeeva, Tamasam)

Meaning : Let you know that the dispositions, which are in the tamasic premises, make Jeeva get ignorance, and longing desire. Besides, it gives indolence that associates with danger and binds the Jeeva in the sleep.



13) Verse! 9 : Satvam sukhe sanjayati rajah karmani Bharata!
 Jnana mavritya tu tamah pramade sanjayatyutah! (Jeeva, the three gunas)

Meaning : The dispositions in the Satwic part gives interest in the comforts and the dispositions in the Rajasic part gives desire and makes the Jeeva do the works for getting gain. The dispositions in the Tamasic part will cover the wisdom and make him get interest in the works, which give danger.

13) Verse! 10 : Rajastama schabhi bhuya satwam bhavati Bharata!
 Raja satvam tamaschaiva tama satvam rajastada! (Jeeva, the three gunas)

Meaning : Jeeva exists in one part only, among the three parts of dispositions at a time. He doesn't exist in Rajasic or Tamasic part, when he is in the Satwic part. He doesn't exist in the Tamasic or Satwic part, when he is in the Rajasic part. He doesn't exist in Satwic part or Rajasic part, when he is in the Tamasic part.

13) Verse! 11 : Sarvadvareshu dehe asmin prakasa upajayate!
 Jnanam yada tada vidyat vivruddam satwa mityuta! (Jeevatma, Satwic)

Meaning : When Jeeva, who is in the body, attains the wisdom through many ways, it can be known that he is in the satwic part of disposition.

Description : Here the word 'Sarva dvareshu' can be understood that the development of wisdom is through many ways or through many doors or through many kinds. Else, it can't be understood that wisdom is getting through the nine orifices of the body. It is the meaningless word. If anyone asked the question whether wisdom is got through the anus or genital organ, there is no answer. The development of wisdom is in so many ways, according to the true meaning of verse. When Jeeva is in Satwic part of disposition, wisdom is revealed and is grown through many ways.

13) Verse! 12 : Lobhah pravritti rarambhah karmana masamah spruha!
 Rajasyetani jayante vivrudde bharatarshabha! (Jeevatma, Rajasam)

Meaning : It can be known when the narrow mentality, interest in the actions, interest on the gold and money and disturbance of mind occurs, the dispositions in the Rajasa part are working.

13) Verse! 13 : Aprakaso apravruttscha pramado moha yevacha!
Tamasyetani jayante vivrudde kurunandana! (Jeevatma, Tamasam)

Meaning : When mind is having Ignorance, inactivity and engrosses in doing the bad works, Jeeva is in Tamasa part, and the tamasa dispositions are working on the Jeeva.

13) Verse! 14 : Yada satve pravrudde tu pralayam yati dehabhrut!
Tadottama vidam loka namalan pratipadyate! (Jeevatma, Satwic)

Meaning : The Jeeva, who bears the body, dies when he is in satwic disposition; he gets purified birth, which is attained by the higher Jnanis.

13) Verse! 15 : Rajasi pralayam gatva karma sangishu jayate!
Tadha praleena stamasi moodda yoneshu jayate! (Jeevatma, rajasic, tamasic)

Meaning : If one dies when Jeeva is in the Rajasa part the births, which are associated with karmas will come. If one dies, when he is in Tamasa guna part, he gets birth from the source of obstinate.

13) Verse! 16 : Karmana sukrita sya ahu satwicam nirmalam phalam!
Rajasastu phalam duhkha majnanam tamasah phalam! (Jeeva, the three gunas)

Meaning : The Jeeva, who is in the Satwic guna part, gets meritorious actions results in pure results. The Jeeva, who is in Rajasa guna part, gets distress. The Jeeva, who is in Tamasa part, gets ignorance.

13) Verse! 17 : Satvatsam jayate jnanam rajaso lobha yevacha!
Pramada moho tamaso bhavato ajnana mevacha! (Jeeva, the three gunas)

Meaning : The Jeeva is getting wisdom, when he is in the Satwic disposition. When he is in the Rajasa part, he is getting desire for others wealth. When he is in the Tamasa Part, he gets profits and losses, becomes illusionary and gets ignorance.

13) Verse! 18 : Urdvam gachchanti satvasta madye tistanti rajasah!
Jaghanya gunavrutstistah adho gachchanti tamasah! (Jeeva, the three gunas)

Meaning : The Satwic will get distinguished births, the Rajasic will get medium births and the tamases will get mean births.

13) Verse! 19 : Nanyam gunebhyah kartaram yada drasta anupasyati!
Gunebhya scha param vetti madbhavam so adhigachchati! (Jeeva, the three gunas)

Meaning : One, who knows that dispositions are the doers for getting on all actions and knows that those dispositions and him-self is differently existing, gets my state the Param pada (supreme state).

13) Verse! 20 : Guna neta nateetya treen dehi dehasamudbhavan!
Janma mrityu jaraduhkhai rvimukto amrita masnute! (Jeeva, the three gunas)

Meaning : The Jeeva, who is in the body, knows the dispositions, leaves the distress of birth, death and old age, and attains deathless liberation.

Arjuna said :-

13) Verse! 21 : Kairlingai streen guna neta nateeto bhavati Prabho!
Kimacharah katham chitam streen guna nativartate! (Yogi)

Meaning : Oh Krishna! What is his practice, who does overcome the dispositions in the three parts? How does he get on by overcoming the three gunas?

Sri Bhagavan said:-

13) Verse! 22: Prakasamcha pravruttim cha moha mevacha Pandava!
Na dvesti sampravruttnani na vruttnani kamkshati! (Yogi)

Meaning : He, who thinks the actions of illumination doesn't belong to him and one who doesn't hate the things, which are attained and doesn't have desire for those, which are gained,

13) Verse! 23 : Udaseena vadaseeno gunairyona vichalyate!
Gunavartanta ityena yo avatistati nemgate! (Yogi)

Meaning : One , who is neutral and is non attached to all matters , one who doesn't move by the gunas, who is immovable and one's intellect is stabilized though he knows that everything is getting on through the conduct of gunas,

13) Verse! 24: Sama dukkha sukha svastva sama lostasma kanchanah!
Tulya priya priyo dheera stulya nindatma samstutih! (Yogi)

Meaning : He, who sees the pleasure and distress as equal, one who gives equal value to the Gold and mud, one who has stabilized intellect on the attachment, non attachment and praise,

13) Verse! 25: Manavamanayo stulya stulyo mitraripakshyayoh!
Sarvarambha parityagi gunateeta sa utyate! (Yogi)

Meaning : One, who has equal intellect in the honour and dishonor, on the friend and foe and leaves the desires of actions is called Gunateeta(beyond the dispositions).

13) Verse! 26: Mancha yo vyabhicharena bhakti yogena sevate!
Sa gunan samateetai tan brahma bhuyaya kalpate! (Sakara, Nirakara)

Meaning : One, who worships me without adulteration of mind, will get qualification for engrossing into the Paramatma by overcoming the three gunas.

13) Verse! 27: Brahmanohi pratista aha mamrita syavya yasyacha!
Sasvatasya cha dharmasya sukhasyai kantikasya cha! (Sakara, Nirakaram)

Meaning : One has to surrender me, for attaining the Parama pada, which is attainable to Jnanis as it is everlasting, imperishable, pure Atma, and associated with the dharmas.

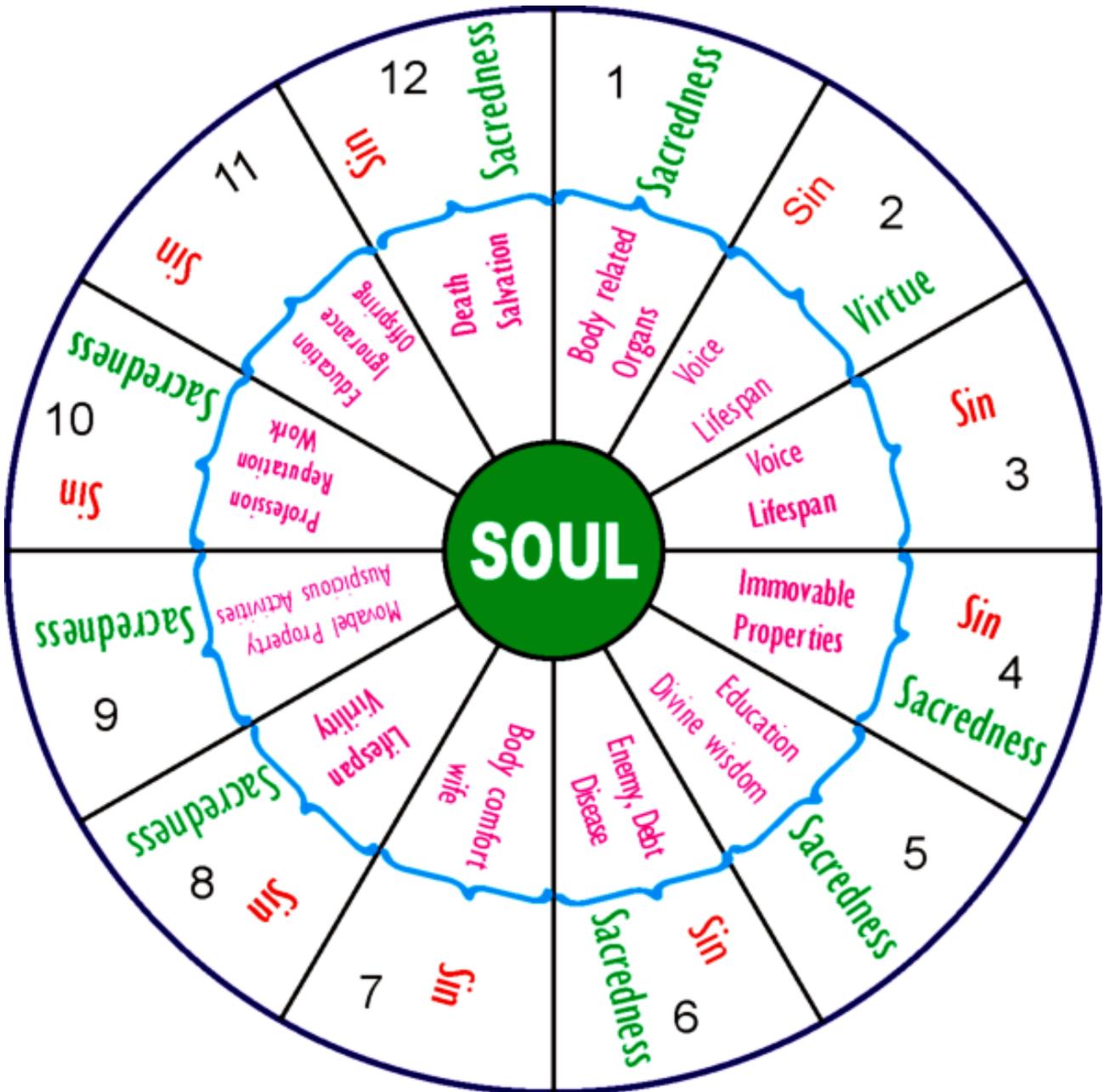
Description : The purport of the last two verses is made to know that for attaining formless Paramatma, one must surrender to the Sakara (having form) Paramatma. That Sakara form must be worshipped by the devotional Yoga. If the Sakara Paramatma doesn't exist now, by getting refuge in the wisdom, which was revealed when Paramatma existed as Bhagavan, one can attain formless Paramatma. Whosoever doesn't attain liberation If they leave the wisdom, which was revealed by the Paramatma when he took birth and take refuge in the miracles of other demy-gods and miracles of epics .

Thirteenth Chapter Gunatraya Vibhaga Yoga

Thus far, the chapter Gunatraya Vibhaga Yoga is completed. The details of verses in this chapter are given below.

1) Wisdom	----	2
2) Prakruti, Paramatma	----	2
3) Jeeva, the three gunas	----	8
4) Jeeva, Satwicam	----	3
5) Jeeva, Rajasam	----	2
6) Jeeva, Tamasa,	----	2
7) Jeeva, Rajasa, Tamasa	----	1
8) Karma Yogi	----	5
9) Sakara, Nirakara	----	2
Total verse	----	27

The picture of Karma chakra, which is in the Brahma, Kala, Karma and Guna chakra, can be seen in the next page.



ACTION WHEEL

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Fourteenth Chapter

Purushottama Prapti Yoga

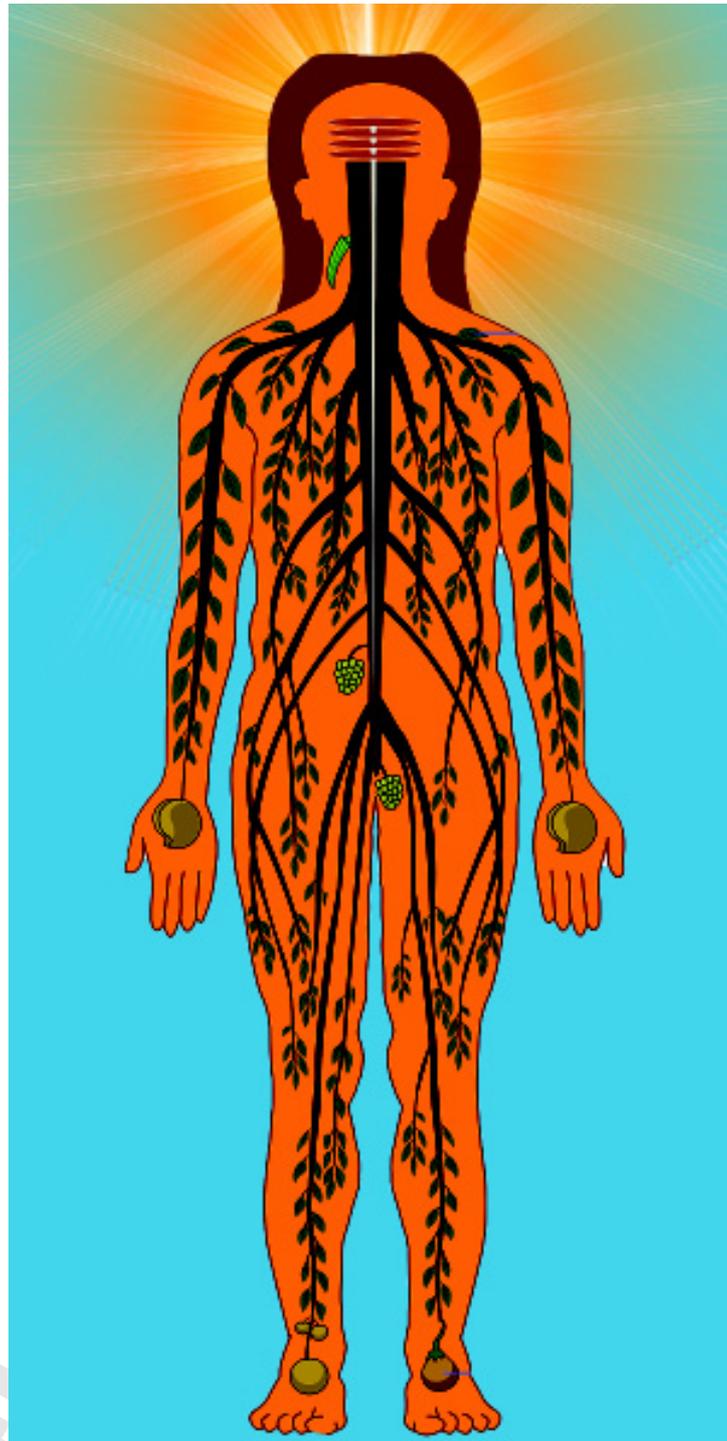
Sri Bhagavan said: -

14) Verse! 1: Urdhva moola madassakha maswattam prahu ravyayam!
Chandamsi yasya parnani yastam veda sa vedavit! (Prakruti, Purusha)

Meaning : One who knows that there is an Aswarda tree, which has roots are upward, its branches are downward and whose leaves are Vedas and it is imperishable is the knower of Veda.

Description : It is natural that tree has roots, stem, branches, leaves, and fruits. Here, we say about the Aswarda which has roots, branches, leaves and fruits, so it has similarities like tree. So, it can be said about that as tree only for understanding. But really, that is not the tree. Commonly, tree has its roots in the earth, branches are in the upward and leaves appear beautifully. The roots grasp the water and food from the earth for growing the tree. Leaves use the food, which are grasped by the roots for growing the tree; results in its branches are propped to four directions to up and down. But, here it is an astonishment that the roots of Aswarda tree are upward, and branches are downward.

The Aswarda named Banyan tree is getting all needs from the roots that are upward. The needed food for the leaves are getting from the root, which is upward, results in tree grows and spreads. The structure of this tree is surprising, but it is very surprising in the bearing of fruits than the common tree. Naturally, Mango tree bears mango fruit. All have known that any species of tree bears only that kind of fruit. But, this kind of Banyan tree bears so many kinds of fruits. As this banyan tree is surprising not only in the form, but also in the leaves and fruits. The leaves of this tree are another form of Vedas. It can be said that one, who knows this tree, which has the Veda as leaves, is the knower of Veda. Besides, what he says in the next verse is!



ASWARDA TREE

14) Verse! 2: Adhaschordvam prasrutastasya sakha gunapravrudda vishayapralah!
Adhascha moola nyanusanta tani karmanubandeeni manushyaloke! (Prakruti, Purusha)

Meaning : That banyan tree branches spread over many directions, by growing with the matters of dispositions. Its roots are extended in the world of men.

Description : We have discussed that this tree has many specialties in many kinds. Among it, food is one specialty for growing it. For growing the tree, the materials like nitrogen and phosphorous etc are needed as food from the earth, but for this tree, the matters of dispositions are needed as food. Its leaves and branches, which are grown from the dispositions, appear by exhibiting the strength of

food. Here, many may get some questions. Those are! Where is the tree, which has dispositions as food? Are we seen anywhere like that tree and its leaves? Are you seen anywhere? Does that tree exist on the earth, which has the Vedas as leaves and the matters of dispositions as the food? If it exists, where is it? Can we see the answers to these questions?

At the end of this verse, the word Manushya loka (men's world) is used. So, this tree is related to men. If we see in that outlook, the matters of dispositions are in men. So, it can be said that this tree definitely is immersed in man. If we examine the banyan tree, which is immersed in subtle form, the origin (root) is in the head of man, and tree is extended below in the body. So the body of man can be said as a tree. The Kala, Karma and Guna chakras are the origin (roots), the nerves, which are spread over the body, are the branches, the senses of perception are the leaves and senses of actions are the fruits.

The system of four wheel chakras like Brahma, Kala, Karma and Guna chakra exist in the head of man by making the Brahma Nadi as the centre. In the Kala, Karma and Guna chakra, man's longevity, the works, which are to be done in the life time of man and the Gunas, which are related to the works are immersed. As the related matters of man's life are immersed in the head, so it is called Urdva moolam. As the origin of life is in the head, so it is real by saying that origin is upward. The body is moved and worked by the origin which causes.

Whenever, if any work is to be done, the time in Kala chakra indicates. The karma in the Karma chakra indicates manner of how it should be done. By which disposition it should be done is indicated by the dispositions in the Guna chakra. In accordance with the three chakras, new karma generates by the works, which are getting on through the organs of body. So, it is said that the senses of actions, which are doing the works, is bearing the fruits called Karma. As the senses of perception are caused for inspiring the dispositions, so these are described as leaves and also are described as Vedas that have another name of Gunas. The nerves which transmit the Kala and Karma are called branches. In this way, the Karma and gunas, which are caused for the existence of all, are in the above. The senses of perception, which inspires the karma and dispositions and the senses of action, which are gaining the karmas by doing the actions are in the below.

This kind of body is said as Aswarda (banyan) tree. It can be said that each body is like a tree. According to this, the bodies that are worn by the Jeevas are the trees. The bodies that are worn by me or you are the banyan trees.

14) Verse! 3 : Na roopa manyeha tadhopalabhyate nanto na chadi rnacha sampratista!
Aswatta menam suviroodha moola masanga sastrena drudhena chitva!

(Prakruti, Purusha)

Meaning : The form of banyan tree, its stump, its end and its existing state is not known. This tree's origin should be cut down by the weapon of detachment.

Description : The real form of banyan tree can't be understood unless the vision of perception exists. No one knows the form of this tree, which is arranged in the body. Even those, who have some wisdom can't compare this tree. When a Jeeva began to wear the body is not known. When Jeeva took birth, the tree of body also took birth. Whereas Jeeva becomes anadi (without origin), the tree of body is also anadi. As this banyan tree is immersed in the inner of body as subtle form, though body is perished, yet it can't be destroyed. This tree exists along with Kala, Karma and Guna chakra. In the death it takes another body by leaving the body. Jeeva is bound to the roots called Guna chakra of that tree. If Jeeva left the body, he left the body along with the tree.

In the same way, from immemorial days bodies are changing and the roots called Karma is being spread strongly. So it is said in the verse that it has strongly rooted. No one knows the beginning or ending of this tree. Now, it is not known how it exists in the body. By knowing the beginning of this tree and present state, one can end it. One, who knows how it is by the vision of perception can destroy it and sees the end of that tree. In accordance with the first verse, one who knows about that is the knower of all Vedas. If he makes the tree without getting the water, matters like food and Gunas, tree will be destroyed itself by drying up. He, who is not attached to the Gunas, can destroy the tree.

14) Verse! 4 : *Tatah padam tatparimargi tavyam yasmin gata na nivartanti bhuyah!
Ta meva cha adyam purusham prapadye yatah pravruttih prasruta purani! (Paramatma)*

Meaning : After attaining that state one cannot take birth, that state must be known. This Prakruti and all living things were spread after took birth from whom, that Purusha of immemorial times should be sought asylum.

Description : It must be known where Jeevatma is gone after the banyan tree is destroyed in the body. After Jeevatma leaves the tree, it attains the state of Paramatma and changes to Paramatma. It can be possible only by surrendering to the Paramatma, who is primeval Purusha to this world for attaining the state, where birth doesn't exist. Paramatma can't be worshipped directly by anyone as he is nothing. So, we have to worship the Atma, who is middle between Jeevatma and Paramatma.

14) Verse! 5 : *Nirmanamoha jita sanga dosha adyatma nitya vinivrutta kamah!
Dvandai vimukta sukha dukha sangai rgachchanya moodha pada mavayam tat!
(Paramatma)*

Meaning : The Jnani, who leaves the honour and longing desire, and eliminates the karma, which is got from the attachment of worldly matters, one who contemplates the Atma daily, one who eliminates the desires and one, who get out from the merit and sin, which are caused for the pleasure and distress will attain the supreme state, which is not destroyed.

14) Verse! 6 : *Na ta dbhasayate suryo na sasanko na pavakah!
Yadgatva na nivartante taddama paramam mama! (Paramatma)*

Meaning : Even Sun, Moon and Fire do not illumine it. If one, who attains it, again won't take birth that is my abode.

Description : One, who destroys the banyan tree in the body, gets the liberation and engrosses into the Paramatma. That Paramatma is self-illuminated. Even the Sun, Moon and fire do not illumine it. Because it is possible only for the Sun and Moon to give light to a thing that is in darkness. Nothing illumines the Paramatma as it has more light than the Sun and Moon. Those again do not take birth by attaining that is the distinguished supreme state.

14) Verse! 7 : *Mamai vamso jeevaloke jeevabhoota sanatanah!
Manastasta neendriyani prakrutistani karshati! (Paramatma)*

Meaning : The Jeevatma of living things is being my portion attracts the mind, which is sixth among the Prakruti related senses.

Description : We learned that in the form of actions of the world, Paramatma is divided into three parts. Among that, Jeevatma along with Paramatma are without origin. As Jeevatma exists in the body, and attracts the mind, which is sixth after senses of perception, reveals external matters. How

the articles are falling down due to gravity of earth, in accordance with the attraction of Jeeva, which is in Guna chakra, mind sends the matters like dropping in it. By sending like that, Jeevatma and intellect are related to the external matters. Owing to attraction of Jeevatma, the worldly relations are attaching through the mind. The elimination of attraction of Jeevatma is possible only in the Brahma Yoga.

14) Verse! 8 : Sareeram ya davapnoti yachcha pyutkrama teeswarah!

Griheetvaitani samyati vayur gandani vasayat!

(Atma, Prakruti)

Meaning : Where Atma enters by leaving the body, there Atma takes the gunas along with him as air takes the smell.

Description : Here, so many are mistaken that when Jeeva is leaving the body. In this verse it is said about the Eswara only, but saying as Jeeva is false. If the details of three Atmas are not known, in many places like this mistakes may be happened. In the body, among the Jeevatma, Atma and Paramatma, which are divided, Paramatma doesn't leave the body. Because of Paramatma exists in every place. If Paramatma doesn't exist in a place, he has to go that place. As he exists everywhere, so it doesn't go anywhere. Only two bhutas leave the body.

Those are Jeevatma and Atma. Between the two, Atma is the lord (Eswara) of the body and moves the body by spreading all over the body as power. In the death, Atma leaves the body and it is known outwardly. Because of Atma is being the consciousness in the body and moves the body by the movements that are belonged to Atma. Those movements are stopped with the death. So it can be said that Atma left the body. Besides, whereas Atma that is sat has gone in the death, we hear commonly that Sattu (sachchi) has gone. When Atma leaves the body, Jeevatma, which is along with Atma, has to go. This matter is clearly said in the 23rd and 24th verse of Sankhya Yoga.

Atma takes the dispositions like lust etc, along with Jeevatma. The Karma, which is caused for either leaving the body, or reaching somewhere, also goes along with Atma. If we see with the sight of wisdom, the four chakras like Brahma, Kala, Karma and Guna chakras and the banyan tree, which is associated with the chakras will come out from the body and travel for two seconds for wearing the new body of infant by not appearing to the physical eye. As the smell of flower doesn't appear to the eye, while it spread out in the air, likewise, the banyan tree, which is going along with Atma, doesn't appear.

14) Verse! 9 : Srotram chakshu sparsanam cha rasanam grana mevacha!

Adhistaya manaschayam vishaya nupasevate!

(Jeevatma)

Meaning : Jeevatma is as the lord of the senses of perception like Ears, Eyes, Skin, Tongue, Nose and the Mind for experiencing their matters in the body.

Description : Jeeva, who is in one part among the three parts in the guna chakra, is really blind. A new born puppy without opening its eyes knows the things that are coming to it, with the smell, but it won't see really. Likewise, Jeeva knows the matters, which are coming to him through the mind by the intellect. Mind grasps the knowledge of objects like seeing, hearing, smell, touch and taste from the five senses of perception like eye, ear, nose, skin, and tongue respectively and send to the Jeeva through the intellect. Jeeva experiences the knowledge of objects, which is sent by intellect. If Jeeva experiences the knowledge of objects, its details are revealed through the intellect. It can be said that Jeeva is equal to a blind, deaf and dumb.

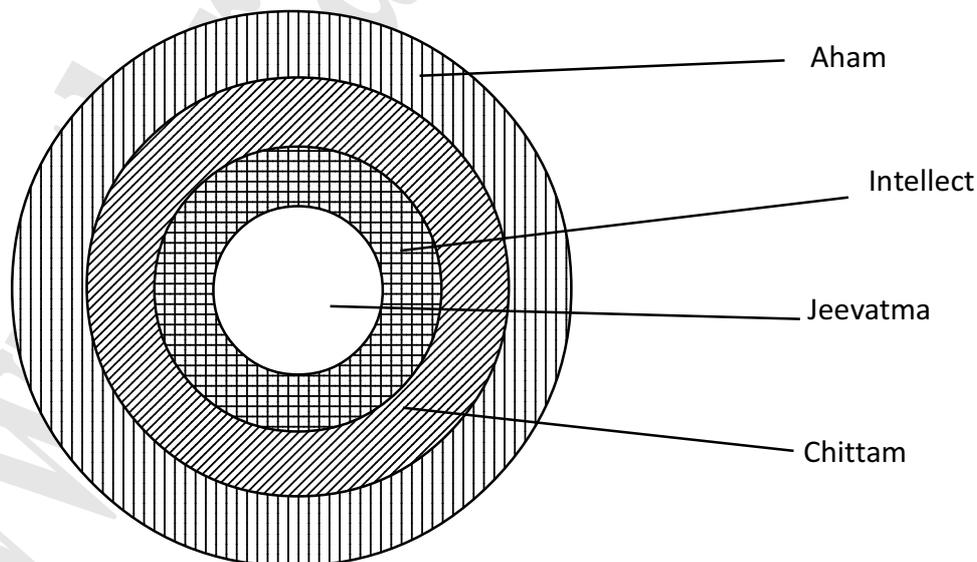
Commonly in the world, though the blind, deaf and dumb doesn't see, doesn't hear, and doesn't say respectively if his hand is hurt, yet he experiences pain. But he won't say about the pain.

In the same way, though Jeeva is either not heard or not seen, or not said, yet he experiences pains. In the same way, he experiences comforts. The intellect, which is near to Jeeva, says to Jeeva descriptively about the details of experiences. Unless intellect reveals descriptively, the details of experiences is not known to the Jeeva. If intellect doesn't exist, Jeevatma should be experienced it stupidly and can't say about what he has experienced.

In each body, one Jeevatma and one intellect, which is near to Jeevatma, are arranged. Though the Jeevatmas exist as the portions of Paramatma in every body, yet many differences appear in the Jeevatmas, in accordance with their intellect. It must be known that the differences are in the only intellect, there is nothing else. For example, let us give same matter to four members for knowing the taste. The four do not say in the same manner. The four persons will say in four kinds with some differences. If we ask them to tell the taste by giving Jaggery, one may say that it is sour; another may say that sweetness is less, third one may say that sweetness is more and fourth may say differently. Though same Jaggery is tasted and experienced by the four Jeevatmas yet some differences appear in description of taste by the intellect.

According to this, each Jeeva has each kind of intellect. So, the elders of previous days said "each head has one intellect". If we think over, one is called dull intellectual and another is called active intellectual. It must be known that intellects are so many kinds in the so many bodies. Jeevatmas know the details in accordance with their intellect, but really Jeevatma experiences by the bondages of karma only and it is pure Atma, without knowing any details. As Jeeva is entangled in the dispositions, and its details are revealed by the intellect results in Jeeva is attached to the color of the intellect.

For those, who are interested to know the shape of Jeevatma and how the intellect is near to him, I say descriptively for understanding. Jeevatma is void. It is the portion of Paramatma, so it is not any matter and exists as void in the body. Yet, it is formed as round shape. As the round layer covered the empty, which is nothing, the void is remained in that ball shaped form. That void in that premises is called Jeevatma. The layer, which is surrounded the Jeeva, is called intellect. Besides, there are two layers, which are surrounded the intellect. Those are Chittam and Aham. According to this, the empty place called Jeevatma is formed with three layered premises. The shape of Jeevatma can be seen in the below picture.



14) Verse! 10: Utkra mantam stitam vapi bhujanam va gunanvitam!

Vimoodha nanupasyanti pasyanti jnana chakshusah!

(Jeevatma)

Meaning : Only the Jnanis, with the wisdom of eye can see the Jeeva, how it exists, when it quits the body or when it exists in the body or when it attain experiences of Gunas. But the ignorant man can't see it.

Description : The ignorant men do not know the matters of Jeevatma, as it is going along the Kala, Karma and Guna chakras, when it leaves the body. They do not know that Jeevatma lives blindly in one part among the three parts of Guna chakra and experiences those dispositional experiences by knowing that matters through the intellect. Only one, who has wisdom of eye, can see it. We do not know where the wisdom of eye is. The king of gland (Pituitary gland) of our body is working like wisdom of eye. One, who is accustomed to engross the mind in the place of king of gland, can only see the matters of Atma. Among the known matters, except Atma, about the Jeevatma and the remaining nature born parts like Intellect, Chittam, Aham, and Mind are described outwardly. So, the shape of Intellect, Chittam and Aham and the shape of Jeevatma can be said outwardly. We also say about the dispositions and the Jeevatma, who is amidst among the gunas.

14) Verse! 11 : Yatanto yogi naschainam pasya ntyatma nyavastitam!

Yatanto apyakrutatama no nainam pasyantya chetasah!

(Atma)

Meaning : The Yogis, who endeavor, can see the Atma in the body. But those, who have undeveloped mind, and who are not attained self-realization though they try their best, yet they won't realize Atma.

Description : In the body three Atmas exist. Among those, Jeevatma has to endeavor for knowing the Atma. According to one manner of Yoga system, if Jeevatma intends to reach the Paramatma, Atma exists in the middle of way. So those who do not know the Atma can't be known the Paramatma. So many Brahma Yogis are endeavored for knowing the Atma. Those, who do not control the mind, and those who are not successful in the practice of Brahma Yoga, though they are endeavored, yet they do not know the Atma.

14) Verse! 12: Ya dadityagam tejo jagadbhasayate akhilam!

Yachchandra masi yachchagnow tattejo viddi mamakam!

(Paramatma)

Meaning : It must be known that the illumination in the Sun, which is illuminating the world, the illumination of Moon, and the illumination of fire, is my illumination.

Description : Paramatma exists as origin in the entire universe. If any specialty is in anything or in anyone, that specialty is originated from the Paramatma. In the same way, the special illumination of Sun, the moonlight of Moon, and the burning heat of Fire is belonged to Paramatma. Though this matter is said in the chapter called Vibhuti Yoga, yet again it is said according to the context.

14) Verse! 13: Ga ma visya cha Bhutani dharaya myaha yojasa!

Pushnami choushadi sarva somo bhutva rasatmakah!

(Paramatma)

Meaning : I exist in the earth and wear the entire living things by my strength. I exist as Moon, who gives fluids and is nourishing the entire medicinal plants.

Description : Paramatma pervades every atom. He is in the earth also. He is in the earth and is giving strength for production of entire food products from the earth. He nourishes the entire living things by making the food products on the earth. Besides, he exists as Moon in the sky and provides the chemicals through the moon light to the medicines, which exist as plants and trees on the earth, and

makes them get medicinal power. The plants or trees on the earth are divided into two parts. Paramatma made one part as foodstuff for nourishing the bodies of entire living things and second part as chemicals in medicines for removing the diseases of entire living things by his power.

14) Verse! 14 : Aham vysvanaro bhutva praninam deha masritah!
Prana prana sama yukta pacha myannam chaturvidham! (Atma)

Meaning : I am the Fire calling Vysvanara in all living bodies, and is burning by the Prana and apana wind for digesting the four kinds of foodstuffs.

Description : Paramatma gives the consciousness through the Atma in the entire bodies and exists as causative for its moving. Atma and Jeevatma exist as the portion of Paramatma, and do their work. Atma is not only doing its work like moving the bodies, but it transmits the power through the glands results in release of exceeding power. As the consciousness of Atma is working in one manner in the body, but it is working in another manner as another power from the glands. The saliva, which is secreted from the saliva glands, is glorious fluid. The pancreatic fluid, which is secreted from the Pancreas and the bile from the liver are powerful.

If these three fluids are joined in the stomach, a kind of fire will be formed. This is called Vysvanara. The combined strength of three fluids is powerful. Owing to this, the four kinds of foodstuffs in the stomach are digested. As the lime stone is disintegrated by touching the water, even the hard foodstuff is changed to soft by the effect of fluids.

The eatable food of us exists as four parts. 1) Carbohydrates. 2) Proteins. 3) Minerals. 4) Lipids and oils. These four kinds of materials, which are in the eaten food of us daily, are digested by the fluids. These fluids are made by the power of Atma.

Noticeable information : So many wrote about the four kinds of foodstuffs as Bhakshya, Bhojya, Lehya and choshya. It is said about the four kinds of eatables like those, which can be eaten by the grinding with the teeth, those, which can be eaten without grinding with the teeth, those which can be eaten by licking and those, which can be eaten by sucking respectively. According to manner of eating, it is only suitable for men only. It can't be suited for the lizards and frogs, which do not have teeth. The matters of Gita should be suited for the entire living things. If the teaching only suitable for men excluding the animals, it can't suitable for the world.

One who says like that is not the world teacher. One, who says the teachings, which is applicable to the entire living things, is the world teacher. The world teacher doesn't exist in accordance with the number of disciples, but he exists according to the teaching. The science of Gita, which was said by Sri Krishna, is applicable to the entire living things, so he became world teacher, though he didn't have disciples. His teaching can't be narrowed by anyone. The four kinds of foodstuffs are needed for the entire bodies. These are in their food. If we do not say like that, the carnivorous animals only ate the eatables, which are grinded by the teeth. They don't eat the eatables like Lehya, Bhojya and choshya.

14) Verse! 15: Sarvasya chaham hrudi sannivishno mattah smrutir jnana mapohanam cha
Vedaischa sarvairaha meva vedyo vedanta kru dvedavi deva chaham (Atma)

Meaning : I am seated in the heart of all living things. The memory (Smriti), wisdom (Jnana), and the new Ideas (Uha) and its forgetfulness are getting by me. The Vedas and the spiritual knowledges are revealing me. I am the knower of Veda.

Description: The Hridi or Hridaya is the same. So many persons had understood Hridaya as the heart. That meaning is false. We said so many times that Hridaya is not the heart. In the spiritual science, Hridaya means Brahma nadi. Atma resides in the Brahma nadi of every living thing. So, it is said in the above verse “ Sarvasya chaham hridi sannivishno “. In the body, Jeevatma and Atma exist separately. Jeevatma is not doing any work in the body. But it is under illusion as doing all works. Really, Atma is doing all works. In the body Smruti (memory), wisdom (Jnana), Uha and its forgetfulness occur by the Atma.

Despite Atma is doing many works in the body, here it is said that especially it is doing three works. One is memory. Second is wisdom. Third is new idea that comes and goes (Uha). Atma gives intellect about these three. Here all think that Uha means considering, Jnana means mundane knowledge and Smruti means memory and these three are occurring by the mind. Really, these three are not occurred to the mind. First, Atma gives intellect, memory, wisdom and Uha. Intellect gets memory through Atma which has specialty. When man is in the sleeping state while the mind and intellect are not working, the state of waking up from sleep which comes from the Atma through the intellect is called Smruti. In the same way in the body Atma gives the wisdom of Paramatma. Mind is giving mundane knowledge of the five senses of perception. The details of Paramatma are only known to Atma, so the knowledge of Paramatma is revealed by the Atma alone.

New ideas (Uha) are occurred by the Atma. In the same way, thoughts are occurring from the mind. Uha is newly born from the Hridayam. That newly born idea is again immersed. The detail description, which is not available anywhere is getting birth from the Atma. For example, first the Television details, which were not known to anybody, are revealed first to a man’s intellect, then it was propagated that Television was founded by that man. Let us think that Radio was founded by the Marconi. Really, Atma of Marconi has revealed the matter to his intellect through the Uha is the Radio. He did not know about the matter that was given by his Atma. Even the neighbours did not know that matter. Marconi thought that he founded himself the Radio, so people thought that Marconi founded the Radio.

In the same way, the Air- Planes, trains and computers etc, which were propagated on the earth, were revealed by the Atma. Yet, those details are not known to us. So, it was said in the above verse that Uha was occurring by me. The Uha, which is moved in the Hridi of man, again is forgotten. Only some persons are engrossing that Uha in the mind. That Uha, which is engrossed in the mind, if again comes to the remembrance of the mind, it will be the thought. All Uhas of man are not becoming the thoughts. Because of Uha is immersed in the intellect. If it is immersed in the mind, anytime it will come like thoughts. Else, it will be forgotten permanently. So, it is said in the above verse that Uha and forgetfulness is also occurred by me.

14) Verse! 16 : Dva vimow purusho loke ksharach akshara yevacha!

Kshara sarvani bhutani kootasto akshara uchchyate

(Atma, Jeevatma)

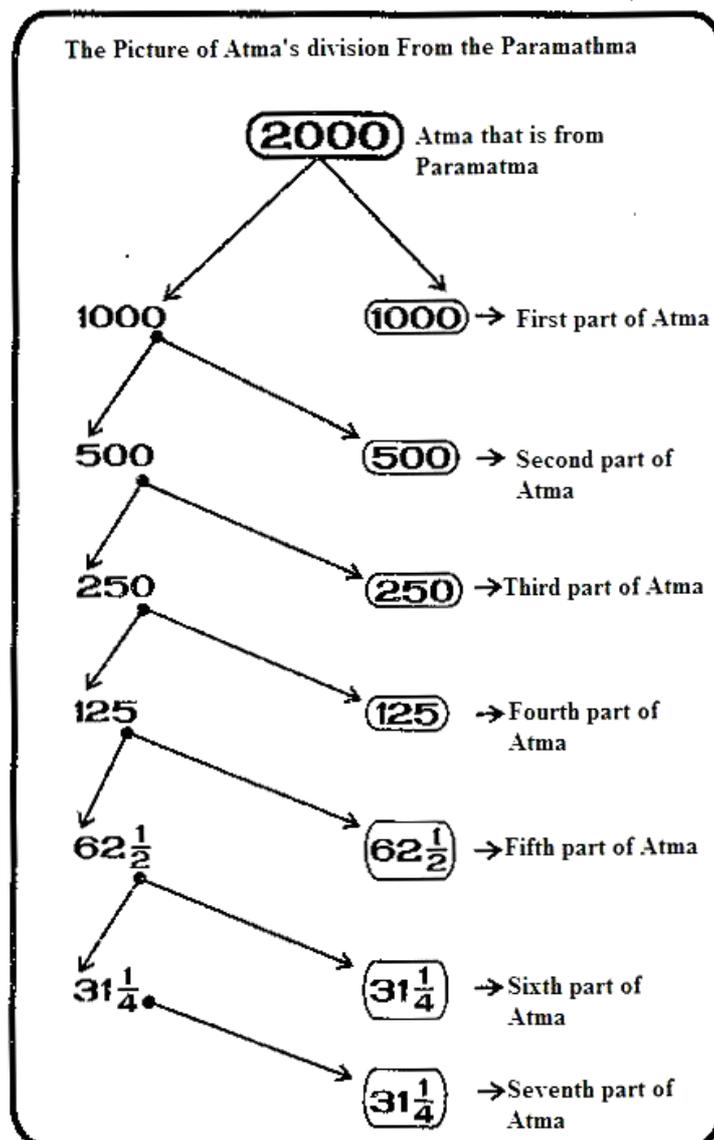
Meaning : In the world, two kinds of Purushas exist. They are called Kshara and Akshara. Kshara is in all living things. It is said that one who co exists along with the Kshara is the Akshara.

Description : First, Atma had born after world was created. After Atma had taken birth, the changeable Prakruti was made. Atma exists as male, Prakruti as female. The question may arise why Atma is called male and the Prakruti is called female. For this answer is, first seed is necessary to anything for taking birth. If seed exist, seed related matter will take birth. First, a seed was there for taking birth of world. That is not anything. It doesn’t have any name. Prakruti was born from that. The seed, which produces, was counted as Purusha (male), and the Prakruti, which was produced as female. This matter was said in the 3rd and 4th verse of Guna Traya Vibhaga Yoga clearly. As one,

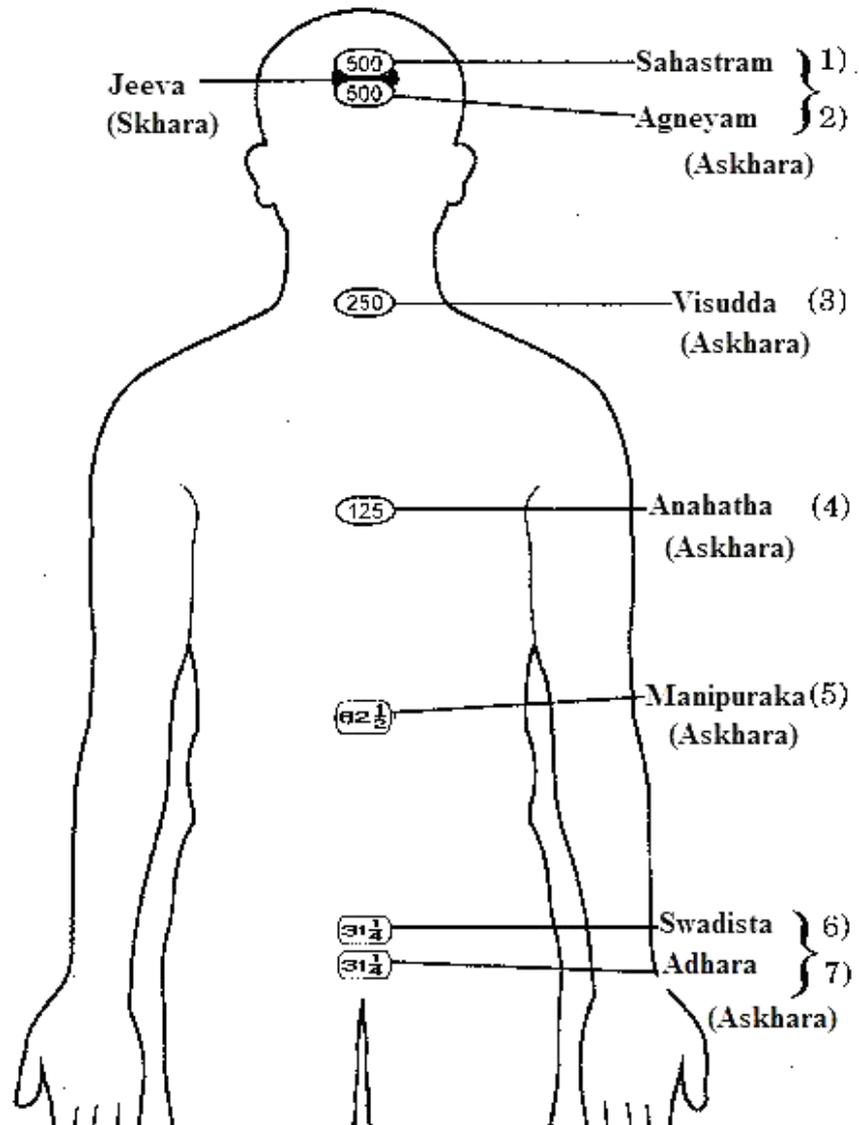
who bears is called husband and one who is borne is called wife, it is said that one, who produces is called male, and one who is produced is called female. According to this, though Atma exists as any manner yet it is said as Purusha, and despite Prakruti exists as any manner, yet it is said as female.

Prakruti was taken birth from the Purusha. The Atma, which have male qualities, and the Prakruti, which have female qualities exist, up to Universe exists. We learnt from the sixth verse of Vibhuti Yoga that after first world was made, Atma came out from the Purusha. Atma is divided into seven parts. Among the seven parts of Atma, the above part is divided by the movable Prakruti. The separated part of Atma is specially called Jeevatma. It must be remembered that the portion which is separated from the nothing, is called Atma. Jeevatma is divided into separate part from the Atma.

Here, if we know more details about the Atma that was made first, it was divided into seven parts. Those seven parts are! First, Atma was divided into equal parts. In between the two, one remained as it was and the second was divided further into two equal parts. In this way, in between the divided parts, one remained as it was, second was dividing into equal two parts, at last it was seven parts. For example, let you see the picture given below.



The manner of Atma's Division in the Body



In this way, in the first part, half part is Jeevatma. Atma exists as 500 units in the first place and in the second place also Atma exists as 500 units. As Atma have equal strength in the above first and second places, in the below sixth and seventh places, it has 31.25 units strength. The seven places of Atma are named for the recognition. The above first place is called Sahasraram, the second place is Agneyam, the third is Visudda, the fourth is Anahata, the fifth is Manipooraka, the Sixth is Swadistana and the seventh is called Adhara respectively.

The seven parts of Atma are occupied the seven nervous centers in the body. As the Brain (Sahasrara) , which is the first nervous centre is occupied by the Atma's first part of 500 units, the second nervous centre , which is the lower part of Brain (Agneya) is occupied by the Atma's second part of 500 units. In this way, in the remaining five nerve centers, the five parts of Atma are occupied. The seven nerve centers are named with the names of Atma parts. The seven parts of Atma are doing their work from the seven nervous centers. These are called seven centers in the

body. Some persons have been calling these as seven chakras. These are called lotus and it has petals according to some persons. Some persons have been saying that each place exist as mantra that have some subtle letters. In this way, so many persons have been saying in many manners by leaving the truth. But the rationalists have been saying that this is untrue. The existence of seven nerve centers is the true. In that, the seven powers of Atma are in seven manners is the true. Despite, the rationalists do not agree the seven parts of Atma, according to the known wisdom of them; they won't deny the existence of seven nerve centers.

Here, the distinguished matter is first Sahasrara centre, which exist as 500 units, and the second Agneya centre exist at one place of Brain. The sixth Swadistana nerve centre and the Adhara nerve centre are below in the end of spine at one place. The remaining three Atma parts exist as 250, 125, 62.5 units respectively at the distance of 9'' inches in the nerve centers. The work of above the two Atma parts, which are in one place, is the same. In the same way, the works of below the two Atma parts are the same. The above two nerve centers are counted as one because of these are one place, and the below two nerve centers are counted as one, as these are one place, and the nerve centers, which are in the middle are counted as three. So these are as total five parts.

The above two parts of Atma, which are one place with equal strength are recognized as one by naming as Sahasragneya. In the same way, the below two parts of Atma, which are one place with equal strength are recognized as one by naming as Swadhistara. Likewise these centers are named as 1) Sahasragneya 2) Visudda 3) Anahata 4) Manipooraka 5) Swadhistadhara. These five are the lords of five elements of Prakruti in the body. It must be known that Sahasraagneya, Visudda, Anahata, Mani pooraka and Swadhistara are the lords of tatwas like Akasa, air, fire, water and the earth respectively.

Here, some persons may get question. That is! Atma has 2000 units' power. If all have 2000 units, all must have same strength. But all do not have same strength. Each person has different strength. In accordance with, any one may ask that 2000 units' power is not in the entire people. Besides, one may ask us how much measure that unit has. For this my reply is! The power in the extent, which has same length and breadth, is the unit. So, we call the unit as the square power in the measurement of same length and breadth. It means an Atma is divided into 2000 units' power. In all bodies, Atma doesn't have same measurement. In the each body, Atma is in different measurement. Yet, Atma exists in anyone's body with any measurement that is divided into 2000 equal units of power.

Atma spreads over the whole body. So it attains the shape of the body as it spreads over the body. On the special occasion like engrossing in the Brahma Yoga, the 1500 units will change to 500 units. In one unit, other units may be immersed. It again disintegrates and spreads over the whole body as 1500 units. The 1000 units power from the Atma's below six places will be reached to the 500 units power that is in the first place of Atma. The above 500 units, and the below 1000 units will be united and exists as 500 units power only.

The unit is not in prescribed measurement. Atma doesn't exist in all bodies with same measurement. It exists in each body in its own measurement. So, each body has its own power. As Atma, which comes from the Paramatma, doesn't have same measurement, so bodies have different strengths. Any Atma, which comes from the Paramatma, is equally divided into 2000 units. Besides, one matter is not known to anybody. That is, in the above first and second centers of Sahasrara and Agneya, Atma exist as $500 + 500 = 1000$ units, but in the below five centres the 500 units power is more density at a time, in another time it is less density. In the below places of Atma, the 500 units power exist as strength for some time, and it will be weakened for some time. So, the strength of body is not always the same.

The body is made by making the seven centers as the basis by the movable Prakruti. As the whole body is the Prakruti, which is nature of female, the two Purushas like Jeevatma and Atma are the male nature. So, in this verse Atma and Jeevatma are described as two Purushas. These two Purushas are said as Kshara and Akshara. The Kshara Purusha means to be destroyed and the Akshara Purusha means not to be destroyed. In between this, Jeevatma is to be destroyed and Atma is not to be destroyed. As long as intellect, Chittam and Aham exist, so long Jeevatma exists. If these three layers do not exist, Jeevatma certainly unites to the Atma. Then Jeevatma doesn't exist. So Jeevatma is called Kshara and Atma is called Akshara. The Kshara and Akshara, which are Jeevatma and Atma respectively, reside in one body. The Jeevatma doesn't exist without Atma and Atma doesn't exist without Jeevatma. So, Atma is called co-existent (Kootasta).

In the Bhagavad-Gita, up to this verse, at anywhere Atma and Jeevatma are not divided. Specially, in this verse only, Bhagavan revealed scientifically the division of Atma and Jeevatma. As this verse is the master spell in the Bhagavad-Gita, so many did not understand the meaning of this verse. It was said for understanding that Jeevatma, which was said as Kshara Purusha, was compared to the body that is female nature. So, the 16th and 17th verses, which are chief basis for the Gita, of this chapter were meaningless. According to the 3rd verse in the Guna Traya Vibhaga Yoga, it is revealed that Prakruti is the female, and I am the Purusha, who is the donor of seed, but by comparing the Jeevatma to the Prakruti related body is incorrect.

In this verse, two Purushas, Jeevatma and Atma are revealed as Kshara and Akshara. In the next verse it is revealed that there is a distinguished Purusha who exists other than these, and called him Purushottama. Bhagavan revealed scientifically the Trait doctrine by revealing the three Purushas. Those, who told about the body, which is associated with the Prakruti as the Kshara Purusha by denying the word of Bhagavan, are against the God's opinion. With that, big sin might come. Thus far, by leaving the mistaken writings of many, according to God's opinion, let us know about the three Atma's of Trait doctrine in the right way. Let us notice what Bhagavan is saying is in the 17th verse about the third Atma as he told about Jeevatma and Atma in the 16th verse.

14) Verse! 17: Uttamah Purushastvanyah paramatme tyudahrutah!

Yo lokatraya mavisya bibhartavyaya Eswarah!

(Paramatma)

Meaning : The distinguished Purusha exists as another. He is the Paramatma. He haunted the three division of universe. He is inexhaustible, lord and husband.

Description : One, who becomes the husband by bearing the universe, one, who is not destroyed, though the world and the entire living things (Jagati) are destroyed and one, who exists as different from Jeevatma and Atma, didn't have any name like Atma and Jeevatma. It doesn't have either any name or any form. At last those, who did not understand to call him in what way, were searched for the way. They started to tell about him that in what manner he has existed in that manner he has existed. The two Jeevatma and Atma are Purushas. As he is distinguished than two Purushas, so he is called Purushottama. Besides, he exists as another, so he is called Paramatma. Para means another. He is different from Atma, so he is called Paramatma.

Paramatma and Purushottama are not the names. These are the words of recognition, for understanding his manners. In the same way, the words like Bharta (husband), Avyaya (inexhaustible) and Eswara (Lord) are associated with the meaning and reveal manners of God. The word Deva (God) is also like that. Any word, which is called about the God, is like that.

Paramatma exist as different from Atma and Jeevatma and is the biggest than Atma and Jeevatma. Jeevatma exists only in the place of Atma's first part in the head of a body. But Atma exists as seven parts in the body and spreads its power in the whole body up to nails and hair. According to this, there is no organ of body without consciousness of Atma. Atma exists in every atom of body and it moves the body by making the body as conscious. If any organ of body is not spread by consciousness of Atma, it doesn't move. It doesn't healthy. Those, who have their body parts are not spread by the consciousness of Atma, are called Nastatma (one, who is lost consciousness of Atma).

Commonly, Atma spreads over the whole body, but Jeevatma is at one place in the body. Atma spreads over the whole body, but it is not in the Jeevatma. As Jeevatma and Atma exist differently, so Atma is in whole body except in the Jeevatma. Paramatma, who created the Jeevatma and Atma pervades everywhere without saying as he is not here. He is in everywhere means Paramatma is in Jeevatma also, who is without Atma. He spreads over the body, where Atma also spreads. Paramatma spreads over not only in the body, but also in every atom of out of body. But, Atma exists in the body only, but it doesn't exist at outside of body.

Paramatma is only one, who pervades every atom. Paramatma is either in the Jeevatma, who exist in one place of the body or in Atma, who pervades whole body except in the Jeevatma. Paramatma exists in not only Prakruti, which doesn't have either Jeevatma or the Atma but also in every atom. So Paramatma is called omnipresent. The Paramatma, who made the Jeevatma and Atma, is distinguished than the two Atmas. Besides he not only got recognition as Purushottama, but also spread over the two Atmas and exists as the lord of the two. So, that Purushottama is called Eswara. As he is nourishing those, which are caused for the existence of two Atmas, so he is praised as Bharta (husband) or Jagadbharta (husband of universe).

The 16th and 17th verses are only revealed the details of three Atmas. So, these two verses are so important in the Bhagavad- Gita. In the world, the details of three Atmas, which are the caused for the Brahma Vidya (spiritual science) is only here. If these two verses, which have the details of three Atmas, are understood, the remaining verses of Bhagavad-Gita will be understood. If these two verses are not understood, even the theists or the rationalists do not understand the Gita. The chief cause for not knowing the reality of God to either theists, who agree the existence of God or the rationalists, who deny the existence of God, is not knowing the details about the three Atmas.

Noticeable information : In many Gita commentaries, by not knowing the division of three Purushas, they said that Prakruti related body is Kshara, Jeeva is Akshara and God is Purushottama. They must be known that by including the Prakruti as the part is incorrect. Here, it is said only about Purusha.

14) Verse! 18: Yasmāt kshara mateeto aha maksharadapi chottamah!

Ato asmi loke vedecha pradhithah purushottamah!

(Paramatma)

Meaning : As I am beyond Kshara and distinguished to Akshara, so I am famed as Purushottama in the Vedas of world.

Description : As Paramatma is being greater than the Kshara, and is distinguished to the Akshara, he is called Purushottama. He is different from Atma, so he is called Paramatma. Here, he is distinguished than two Purushas that are Kshara and Akshara, so he is called Purushottama. In this world the biggest power, who brought forth this world and who is the God of all demy-gods by ruling and exist as Lord of all the worlds, who pervades this world by not leaving even a atom and who exists death of all living things is formless and nameless. Here, one, who is called Purushottama

and Paramatma, is caused for the creation, maintenance, and dissolution. Don't think another wise by calling him as Paramatma and Purushottama, though he doesn't have name.

It is not possible to name him. It must be known that by calling Paramatma or Purushottama, it is only revealing the resemblances by comparing it with others. It is compared to the Atma in the body and it exists as another, so it is called Paramatma. Likewise, when it is compared to the Purusha, he is called Purushottama. Purushottama means one who is distinguished among the existing two Purushas. Those are not the names, but only are the comparisons with others. If whitish is there among the blackish, he is called only as whitish. The word whitish is not the name, but it is only comparison of color. Likewise, the words like Paramatma and Purushottama are the resemblances for comparing with the Kshara and Akshara. Really, he doesn't have any name or any form.

14) Verse! 19: *Yo ma meva masammudho janati purushottamam!*

Sa sarva vidbhajati mam sarva bhavena Bharata!

(Paramatma)

Meaning : One, who knows me as Purushottama without ignorance, he knows everything and worships me with all meanings.

Description : He, who knows the complete knowledge, sees the Paramatma as different from Kshara and Akshara. He knows Paramatma as he is everywhere, by seeing the Kshara and Akshara in his body. He understands the real form of Paramatma. One, who knows the Paramatma in many manners, is said as Sarvajna (Omniscient). He worships the Paramatma through all manners.

14) Verse! 20: *Iti guhyatamam sastra mida muktam maya anagha!*

Yeta dbudva buddiman sya tkruta krityascha bharaata! (Jeevatma, Atma, Paramatma)

Meaning : In this way, I told you very confidential science. One, who knows this, will be intelligent and will be perfected.

Description : In the last verse of this chapter, Bhagavan said that the confidential science was disclosed by him. The confidential means it is not known to anybody. Thus far, which matter is not revealed is only one Purusha who is divided into three. Who are those three? In this matter, Bhagavan said about it as confidential. Even the great knowers of wisdom did not know about the three, and kept the Prakruti and its bodies in one Purusha place. In between the Prakruti and Purusha, which are different, they do not know this matter as it is belonged to one Purusha. So they kept the Prakruti in the place of one Purusha, which is different from the Purusha. So, no one understood this matter. As Bhagavan said that it is confidential, so there is need for enquiring it and to know the secret, which is not known to us.

Besides, it is said that it is bound to the Shastra. It means, it is in the form of charter and the said matters in this verse are the matters of to be happened and are existing matters. Without knowing the details of Brahma, Kala, Karma and Guna chakra, which are associated with the calculation of charters and without seeing the nourishment of the banyan tree's real form that is grown by the dispositions and imagining it as the tree of domestic life won't reveal its propriety whether it is bound to Shastra.

Bhagavan reveals in the last verse that one , who knows scientifically about the Brahma chakra , which reveals the longevity of created living things, the Kala chakra, which reveals the longevity of man's life, the Karma chakra, which reveals the quantities of distress and happiness and the Guna chakra, which reveals about the dispositions, exist as the root of Aswarda tree (banyan tree) is an intelligent and perfect person. So, whenever we read anything, we have to observe the scientific codes in it. If the matter is not in accordance with that scientific usage, it is like cookery without fire. It won't stand for the questions of rationalists.

Thus far, the chapter Purushottama Prapti Yoga is completed. The details of the verses in this chapter are given below.

1) Prakruti, Purusha	—	3
2) Paramatma	—	9
3) Atma, Prakruti	—	1
4) Jeevatma	—	2
5) Atma	—	3
6) Jeevatma, Atma	—	1
7) Jeevatma, Atma, Paramatma	—	1

Total verses	—	20
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The changed verses of meaning and description are – 2, 14, 15, 16, and 17.

The Fifteenth Chapter

Daivasura Sampat Dvibhaga Yoga.

Sri Bhagavan said :

15) Verse! 1 : Abhayam satwa samsuddijnana yoga vyava stitih!
Danam damascha yajnascha svadyaya stapa arjanam! (Daiva guna)

15) Verse! 2 : Ahimsa satya makrodha styaga santhi rapaisunam!
Daya bhuteshva loluptvam marda vam hree ra chapalam! (Daiva guna)

15) Verse! 3 : Tejah kshama dhrutih sowcha madroho natimanita!
Bhavanti sampadam daivee mabhijatasya Bharata! (Daiva guna)

Meaning : Fearlessness, having the good six dispositions of the satwic part of Guna, having the wisdom, knowing the matters in the Yoga, doing the charity, keeping the senses under self-control, Performance of sacrifice by knowing the material sacrifice and Jnana sacrifice, austerity, without hypocrisy, non violence, truthfulness, freedom from anger, renunciation, tranquility, aversion from fault finding, compassion on all living things, without interest on the matters, gentleness, modesty, without wavering of mind, illumination, forgiveness, fortitude, cleanliness, without envious and without self-esteem are belonged to those, who took birth from the Divine portion.

15) Verse! 4 : Dambho darpo abhimanascha krodhah parushya mevacha!
Ajnanam chabhijatasya parda! Sampada masureem! (Asura guna)

Meaning : Pride, exercising authority, having self-esteem, anger, harshness and ignorance are belonged to those, who took birth from the demonic portion.

15) Verse! 5 : Daivee sampadvi mokshaya nibandaya asuri mata!
Masucha sampadam daivee mabhijato asi Pandava! (Daiva asura guna)

Meaning : The Divine qualities are conducive to the liberation. The demonic qualities make the bondages. Do not worry, as you are born with the Divine qualities.

Description : In the two parts like divine quality and demonic quality the divine quality leads to the Divine, and the demonic quality leads to births. Those, who take birth with the divine quality, do not work against the Divine and its wisdom. They are doing good works and due to that he thinks over little by little and gets the attention to the wisdom little by little. At last they reach at the feet of Guru. In accordance with the teaching of Guru, they may get liberation for some births. Those, who are born in the demonic quality, do the works, which are against the Divine or the Jnanis, results in distance is formed between him and the wisdom. Those, who do not have attention to the wisdom, will mock even the Gurus. Like those persons will not get even the shore of wisdom. They go away from the Divine and get births and karmas.

Those good people, who honour the matters of Divine, are getting interest in divine and after some births they will know the information of God. In the 19th verse of Vijnana Yoga, regarding such people it is said "bahunam janmanamante jnavanmam prapadyate". Those, who have demonic qualities see the divine matters with contempt and count the Jnanis as foes. Like those people may be the devotees of demy-gods. But they won't know about the matters of Paramatma. They never know the wisdom and are getting far away to the shore in every birth. As

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Arjuna got birth with the divine qualities, by the interest of many births, he got the Bhagavan as the Guru. Those, who take birth with the divine qualities, are called devatas (demy-gods) and those, who take birth with the demonic qualities, are called demons. As mentioned in the puranas they are not anywhere. They are on the earth as men. This matter is seen in the next verse.

15) Verse! 6 : Dvow bhuta sargow loke asmin daiva asura yevacha!

Daivo vistarasah prokta asuram parda! Me srunu!

(Daiva, asura gunas)

Meaning : In the world, two kinds of Jeevas, which are Daiva and Asura, take birth. I have said about the matters of divine and its dispositions. Now I can say about the Asuras. Listen to me.

Description : It will be the unbelievable matter, if Devatas and Asuras are on the earth. But Bhagavan said that this is true. By thinking that Devatas are in the upper worlds is the mistaken opinion. Really they are on the earth. Those who have some knowledge can recognize them on the earth. These two races are formed in accordance with dispositions. Here, by saying “Dvow bhutasvargow lokeasmin daiva asura yevacha “ it can be understood that the demons and asuras take birth on the earth, which is an abode of lokas.

There is traditional belief that devatas are 33 crores. Though they are much, yet they exist in the form of men on the earth from the Vishnu, Eswara and Brahma, up to small devatas. Here some persons may get doubt. They may ask if devatas exist on the earth, why they do not appear. Where are they? How are they? According to Bhagavan, Devatas and demons are on this earth. Yet, we are not recognizing them. Some vision of wisdom is needed for recognizing those who stand in front of us. But even those devatas, who are among men, are also not recognizing themselves. There is possibility of recognizing those, who stand in front of us, but they do not have possibility of recognizing themselves. All appear as men to those, who do not have the vision of wisdom. They do not know the differences among men. The differences, which are in the devatas, from the small devatas to the Vishnu are in men.

It can be said that those, who have power of wisdom are the Devatas. In accordance with their power of wisdom, some differences exist among the devatas. He, who has more power of wisdom, is the Vishnu. Rudra has less power of wisdom than Vishnu. Next, Brahma comes. In this way they are called different devatas in accordance with their power of wisdom. According to this, those who have power of wisdom are called Devatas. Those who don't have wisdom are called demons.

Some persons may ask us; do the Vishnu, Eswara and Brahma etc, who have highest power of wisdom, exist in Kali age, without engrossing in the Paramatma? Haven't they got liberation? Do they getting births like others? For this question reply is! In the country, so many posts are there like the king, the heir apparent to the throne, the Prime minister and the minister. Though those posts have existed from the beginning, yet in one post, no one ever exists. The post of king is permanent to the country. But king is not permanent. We know, In the country so many kings are changed. We see that in the post of the prime minister also, so many have been changing as prime ministers. Though so many prime ministers are changed, yet the post of prime minister exists permanently.

In the same way, there are posts of Devatas like Vishnu, Eswara, and Brahma on the earth. For these posts, some qualified Jeevas has been selected. One Jeeva is not qualified permanently to a post. One Jeeva exists in that post only for some time. Another may qualify for some time to that post. Let us think that a Jeeva is first in the power (Yogagni) of wisdom in the world. As he is first in the power of wisdom, he may get qualification for the highest post like the post of Vishnu. Then, that Jeeva is the Vishnu, though he wears either male or female body. Like that person gets birth with

the little karma. In that birth, he will attain highest Jnanagni. He will destroy the existing little karma and attains liberation in that birth. In that birth, he will attain complete Jnanagni, by eliminating the existing little karma, and attains liberation in that birth.

Then, anyone, who got highest power of wisdom, may qualify for that post on the earth and becomes Vishnu. In this way the posts of Devatas will be vacant. Afterwards, others will be qualified for those posts. The Jeevas on the earth are qualified for the post of devatas, in accordance with their power of wisdom. Even the Vishnu, Eswara and Brahma are also men on the earth. In this way, the devatas, who wear the body destroy the karma by practising Yoga and get the liberation. Though the greatest devatas are on the earth, yet they won't know about them as who are themselves by the influence of illusion. As the devatas are in the form of Gurus, Jnanis, Yogis, devotees and saints, but against these, so many demons exist in the form of men on the earth.

Those, who are against the Jnanis, are the demons. Among these, either wisdom or power of wisdom does not exist at least. The matters of Paramatma are against these. The demons, who have devotion of dark passion (Tamasa), think that they are the real devotees. Let us see in the next verse about those for knowing how they exist.

15) Verse! 7 : Pravruttim cha nivruttim cha jana na vidu rasurah!

Na sowcham napi cha acharo na satyam teshu vidyate!

(Demonic disposition of rationalism)

Meaning : The demons do not know even the birth or death of man. They do not have either cleanliness or course of conduct or truthfulness.

Description : Bhagavan said in the sixth verse that two kinds of men like Devatas and demons are on the earth. But, from this verse he started to tell about the demons, who are many kinds. Here, he said about the Rationalists and Atheists in the seventh and in the eighth verse respectively. In the ninth verse he said about both the Rationalists and Atheists. In this verse he said especially about the Rationalists, so Rationalists should be counted as demons on the earth. The Rationalists, who are Asuras (demons), do not know at least even the birth and death of men. Besides, even cleanliness, course of conduct and truth do not exist in them, and they do not know what it is. At that moment of hearing, some persons may get questions.

Rationalists are so many on the earth. The Rationalists appear more intelligent than Theists on the earth. What is it as they do not know birth and death of man? So many Rationalists are doctors, having qualifications of M.B.B.S or M.D. Don't they know man's death and birth? Is this word believable? Is it untruth by saying that those who have cleanliness do not have cleanliness? Those who keep the rationalism as their chief argument say that they are revealing the truth to the society in the name of truth, verification of truth, searching for truth and for propagation of truth. Is it right word to say that those do not have truth or they do not know the truth? How the word of Gita is true, that those who are practising up to last do not have the course of conduct as they made a system for the Rationalism and in accordance with that they are regularly practising without breaking the order? In this verse it is appearing that truth doesn't exist by arising so many questions. Yet, if we see deeply, all questions are answered and real truth is revealed in the verse.

So many people live by doing many works in the society. They are doing every work by using their discretion of that work, and know the method of doing, interest on the work and value of work. All are doing the works with intention of living. Yet, some men are doing the works, which are complied with the law; some men are doing the works, which are against the law. Those who do theft have skill in that work, know the method of doing, and have interest in doing that work. Like

this, for working as coolie (working for daily wages) the discipline, skill, a system, and interest in that work is needed. Though both persons aim is for money only, yet in the Government's view the theft is against the legal code. But the work of coolie is complied with the law. In the same way there is legal code, which is not appeared on the earth. In that legal code, some persons oppose the Dharma and some persons are complied with the legal code. As punishment exists in the external Government's legal code, in the internal Government's legal code called Dharma, punishment also exists.

If a thief does the theft with more interest, discipline and skill than the coolie, but the Government's legal code doesn't agree him as he has done better. In the same way, though the Rationalists are practised for the welfare of the society with discipline and in accordance with the manner, the dharma of God doesn't agree these, though these are done very better than those. Though all are doing the works for their livelihood, yet the science of law says how some persons are respectable and how some persons are culprits in accordance with their work. In this way though the Rationalists and believers of Atma are doing for welfare of the society, the science of Gita is called them Asuras and Suras respectively in accordance with their work.

The extremists do not agree the Government and its laws. They say that their extremism is right. Though, they are working with discipline in accordance with their doctrine without caring their lives, yet Government doesn't agree their doctrines and their discipline and count that extremism as wrong and declare that it is against the law. Likewise, as the extremists do not agree the Government, the Rationalists do not agree the God and its dharmas. They argued that rationalism, which is followed by them, is the right. Though they are following their doctrines, if truth exists in their methods, and if they are practising well, but Bhagavan declared that their doctrines, their truth and their manners are against the Dharma.

Now, let us come to the real matter. In this verse, Bhagavan said that man's birth and death is not known. Here a question has risen whether it is true or not. For that, reply can be seen. A living person knows the knowledge of five matters in the world by the five senses. The limited knowledge is known by the limited organs, so those organs are named as eye, ear, nose, tongue and skin. With this, vision, sound, smell, taste and touch are known. Except these five matters, nothing is known to anybody. These five knowledges are only known to an ignorant man or a scientist. If anything exists, which is not known to the senses, is beyond the senses. It is not visible to the senses.

For example, if we see two iron pieces, its shape and its color is the same. In between the two, one has the magnetic power. We do not recognize it. Its magnetic power is not known even to the eye, ear, taste, touch and smell. The invisible magnetic power is known by another method. Then it will be known as magnetic. The senses do not know the magnetic power without that method. So, it is called the power that is beyond the senses or the invisible power, which is beyond the senses. These like matters are so many, which are not known to the senses. It can be known indirectly. For knowing indirectly, one method is needed. That method is called experiment. But all are not known through the experiments. Those matters can be known by Yoga only. The matters, which are not known to the senses, can be known by either experiment or Yoga.

Some persons may ask us about the difference between the experiment and Yoga. The action, which is made with the help of five senses of actions, for knowing the matter that is not known to the senses of perception is called experiment. In the experiment, the five senses of actions and the five senses of perception are working. Doing the work for knowing invisible matters by the visible senses is called experiment. With the experiment, the invisible magnetic power, its density and its magnetic area can be known. In accordance with the experiment, tools are needed. For example, the subtle insects, which are not known to the five senses, are seen by the Microscope.

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If we take the matter of Yoga, the matters, which are not known to the senses, can be known. In the Yoga practice, body should be made without having any connection with the senses of perception and senses of actions. In the experiment, anything that is connected with the nature but that is beyond the senses is known. Nothing can be known that is related to the five elements through the experiment. The matter, which is beyond the whole nature without having any connection of five elements, can be known through Yoga only. In the whole world, only three exist, which are beyond the five senses. They are 1) Jeevatma. 2) Atma. 3) Paramatma. These three are not available to any experiment. Thus far, so many scientists in the world are found by making so many experiments, which are related only to the Prakriti. Those Doctors, who know the physical science, must know the physical body and its inner parts, its diseases and its remedies.

Even the doctors, who opened the heart and operated the brain, do not see the Jeeva and Atma, who pervades the whole body. Because of they did only the experiment, but not the Yoga. So, Atma is not known which is beyond the nature.

Like the Atma that is not known, when it is seen by cutting the body, likewise those who see outwardly, can't be known the birth and death of Jeevatma. Some rationalists think that life is Jeeva. Unless they know about life and Jeeva which exist differently, how they know about Jeeva's birth and death. So, in this verse they are described as not knower of birth and death.

Sowcham means cleanliness. Here, one has to think, whether cleanliness is either to you or to your body. The entire people have the body cleanliness. But, one, who is in the body, is not free from dirt. So, one who is attached to the dirt of bad dispositions is called dirty person. Likewise, one who doesn't know the truth in the body, though he knows the external truth by exhibiting boards in the name of truth, yet he can be called not knower of truth. Likewise, one, who resides in the body, is not known his code of conduct and practices then he is called the person, who does not have course of conduct. One, who doesn't know the coming and going of Jeeva and has the dirt of dispositions, one who doesn't know the inside truth and the customs and practices, though he is the king in the world, yet he is Asura.

15) Verse! 8 : Asatya mapratistam te jaga dahu raneeswaram!

Aparaspara sambhutam ki manyat kamahytukam

(The demonic disposition of atheism)

Meaning : Some people say that God doesn't exist and the world is created by the God is untrue and the living things are born from the mutual relation with male and female. They say that except lust, there is no cause for the relations with female and male.

Description : It can be said that four kinds of people are on the earth. One is Atheists. They deny the existence of God. Second is Rationalists. They may question us, if God exists, how is he? The third is Theists. They worship the demy gods by leaving the God. The fourth is the seeker of Atma. They speak only about the Atma. As much difference exists between the Atheists and Theists, that much difference exists between the Rationalists and seeker of Atma. In the 7th verse, we said about the Rationalists. In this verse we have to say about the Atheists.

The murderer, who kills and the rapist, who rapes the women are nearer in their temperament. Like this, the Theist and Rationalist are nearer in their temperament. One says that snake is not there, but another says if it exists tell me I can eliminate it. If we see the theist and the seeker of Atma these are nearer in their temperament. If theist tells that this is the snake, but the seeker of Atma tells 'let you see whether snake is poisonous or not'. As theist tells snake exists, but the atheist

denies its existence. The seeker of Atma tells if it is only poisonous then it can be said as the real snake, but the Rationalist says if any snake exists, he can eliminate it.

Like this way, the Atheists, Theists, Rationalists and the seeker of Atma have different mentalities. The Atheist calls the Theist as one who has superstitious beliefs. The Theists calls the Atheist as obstinate. The Rationalist calls the seeker of Atma as one who is in dreams. But seeker of Atma calls the Rationalist as one who argues with obstinacy. In the Bhagavad-Gita, Sri Krishna said about these four kinds of persons. Bhagavan said more about the self-knowledge, and said little about the theism. He said very little about the Atheism and Rationalism. Here, he says about the Atheism. Atheists say that God doesn't exist and the Universe is created by God is untrue.

For understanding, let us discuss an example. In a village, the male boys named Rangaiah and Mallaiah got married at the age of seven. The girls were kept in their parental house as they were not attained puberty. They didn't see each other up to attain youthfulness. The parents thought to send the girls to their husband's house after boys are attained 22 years age. The both boys got a disease, when they attained youthfulness. Rangaiah lost complete remembrance. Mallaiah didn't lose complete remembrance, but he remembered little. He lost some vision also. He sees anything differently. The elders decided to send the girls to the husband's house because of girls got married at younger age.

In one auspicious day, the brides were fetched to their husband's house. First, they went to persuade Rangaiah and said about his wife by standing her in front of him and requested him to see her. As Rangaiah lost complete remembrance, so he denied her as his wife and rejected the marriage. Rangaiah didn't agree, though he was persuaded. If Rangaiah had little remembrance, at any cost they would have convinced him. They returned as they could not say him anything because of Rangaiah didn't have any remembrance.

They went to Mallaiah and said about his wife by standing her in front of him. Mallaiah didn't lose complete remembrance. So, he wished to see her. The elders showed him his wife. As Mallaiah's vision was not right, so his wife appeared as a donkey. Then Mallaiah deprecated by asking why you made me see the donkey instead of my wife. Then elders astonished at Mallaiah's words, and again made him see his wife by adorning jewels and garbs. Then his wife appeared to him as a wild bear. Mallaiah said that you made me see the bear. The elders again fetched her to stand in front of him by wearing Panjabi dress. This time also Mallaiah saw in her a horse. The elders tried their best for convincing him as her husband and according to a thought they made him touch her for recognizing.

At last he understood that she is his wife. Yet, he thought it was not good to agree with her as wife, because of he wanted to stick to the previous decision. So this time also he denied her as his wife. As his vision was not right, so he always rejected her, whenever he had seen. Like this, Rangaiah said that he didn't have wife as he lost remembrance, but Mallaiah, who had little vision, accustomed to reject her, though he understood that she was his wife. Here, the Atheist like Rangaiah said that God didn't exist. The Rationalist like Mallaiah didn't agree the existence of God, though he had understood.

The Atheist, who denies the existence of God, is so better than Rationalist, who disapproves anything though we said to him. The both Atheist and Rationalist argue that God doesn't exist. According to the Principle, doer is needed for doing an action. This whole Universe is created. Behind of this universe one creator must exist. So many accept the existence of doer, who had created the world by knowing the doer and the actions, but small scientists say "We read science, we do not found any evidence, so we can't accept without seeing it".

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The greatest scientists think that there is a power, which is getting on the Universe, so they called the power as the God. Abdul Kalam, the scientist and ex. President of India has good opinion on the God. Why the remaining scientists do not have good opinion on God. Though they are with any opinion, there is one thing, which is not known to us is to be known. There is a method for knowing it. For knowing the unphysical, which is in the physical body, tools and experiments are not useful. The unphysical must be known only through unphysical manner of wisdom, which is beyond the physical. Else, as long as we argue, so long our birth is useless. We can't achieve anything.

15) Verse! 9 : Yetam drusti mavastabya nastatmano alpabuddayah!

Prabhavantyugrakarmanah kshayaya jagato ahitah!

(Rationalism, demonic disposition of Atheism)

Meaning : Those, who have like this temperament, are narrow minded, lose consciousness of Atma, and is getting destruction, becomes unbeneficial to others and is getting ferocious karma results in again gets birth.

Description : In this verse, the distinguished word is ugra karmanah. The Atheists and Rationalists have not agreed with the doctrine of Karma. The secret of Karma doctrine is not known to them. In this verse, another important word exists. We have to think over about the word nastatmanah. The word nastatma is used on those, who do not believe in Atma. The constitution of law of the country should be implemented on those people, who are in that country. If the extremists oppose the law, the existing law of that country should be implemented on them. Though do not accept the law, yet they are not beyond the law. They will be punished, in accordance with that law.

Likewise, though they are in the body called kingdom of God, yet they are not beyond Dharma, though they disapprove the dharma of God. In the kingdom of body of anyone, his karma is counted. The appropriate punishment is implemented in the body for his written karma for opposing the dharma. There are no lawyers for arguing on behalf of you like lawyers in the courts. There are no arguments and evidences. When, the wrong action is done by you that day punishment is also written. Along with wrong action, appropriate punishment is also written.

Here, the asuras like Rationalists and Atheists are getting ferocious Karmas (ugra karma) results in loss of consciousness of Atma in the body. Though they are experienced mental agonies, sufferings from the responsibilities and sufferings from the injuries, yet these are not ferocious karmas. If the power of Atma doesn't reach to the organs of body, results in some organs don't work is the ferocious karma. Atma gives power to the body. It can be understood that loss of Atma means losing of power in the body. Those, who lost the power of Atma, don't get power for the body and body doesn't favour them and it is a big hell. It will be great sin by denying the existence of Atma, which is experienced, without exploring truth or without understanding. So, in the verse the word ugra karma (ferocious karma) is used.

If the organs of body is not received the power, it will be the highest punishment. If we imagine, it will be ferocious. Life becomes hell, but ultimately it should be experienced. Besides, he will appear as animal to the surrounded persons as he is not beneficial to them. The each organ of body is separated from the body by getting destruction of body. As the Govt declares the extremists as traitors and implements harsh punishment, the inside Atma recognizes the Rationalists and Atheists as traitors of Atma and implements punishment in the body. Why are you speaking according to your liking? Why should you lose from the Atma in the next births? Don't be bad to the internal

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society, which is in your body by the name of lifting external society. First, know your internal society, then keep the sight on the external society. That is the right method.

15) Verse! 10 : Kama masritya dushpuram damba mana madanvitah!
Moha druheetva asadrahan pravartante asuchi vratah! (Asura Guna)

Meaning : The demons, who are proud, false prestigious and absorbed in conceit have unfulfilled desires and do not know their mistakes with lust and performs religious vows with unscientific works.

Description : The demons also perform religious vows. That is intended for fulfillment of their desires. Besides to exhibit their ostentation, they perform religious vows with pride. Those who do not give even a coin as charity will perform religious vows by spending much money in that context for exhibiting their greatness. That vows are for fulfillment of unnatural desires. So many people are doing that kind of worships even at present. There is much difference between the worship of those, who have divine qualities and who have demonic qualities. The asuras worship is intended for fulfillment of their desires and for exhibiting their greatness.

15) Verse! 11 : Chinta maparimeyam cha pralayanta mupasritah!
Kamopa bhogaparama yetana diti nischitah! (Asura Guna)

15) Verse! 12 : Asa pasatairbaddah kamakrodha parayanah!
Ehante kamabhogardha manyaye narda samchayan (Asura Guna)

Meaning : Those, who always think limitlessly for livelihood unto death, have fixed opinion on the mundane comforts as great, and are bound to the bondages of desires. They do not have control in the lust and anger. They secure money by illegal means for fulfillment of their desires.

Description : The demons have desires unto their death. They still desire, though they knew death is inevitable in the next hour yet if possible anything can be earned even in that last hour. He doesn't think what the necessity of desires is, as he has to leave the body one day. Besides, they think that their desires are greater than the God, and money earning is the great action, so they engross their intellect in the earning the money. Those who have disposition of leaving anything for money should not count even the God. In their mind, except the desire for earning the money, nothing exists. Like those persons, are bound to ropes called many desires, and seek land, Gold and money. They have so many small desires and earn money by illegal means for fulfilling that desires. Their desires are not satiated, though they are earned much in the either politics or in the business or through any illegal means. These desires are increased day by day. At last, when they are dying, they die with that thinking.

15) Verse! 13 : Ida madya maya labda mimam prapse manoratham!
Ida masteeda mapi me bhavishyati punardanam! (Asura Gunam)

Meaning : This money is earned by me. It can be earned in accordance with the desires. The money, which is earned, is mine. Again, I can earn much money.

Description : Those who have demonic dispositions earn money by illegal means. They will rejoice by seeing the earned money. Besides, they tell others that they can earn money if they will. They further say "I earned money only with my intelligence. I shall earn money in future also". They tell others that they are efficient persons and those, who did not earn money, are the inefficient persons, who yield to the principles and the law.

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15) Verse! 14 : Asow maya hata satruh hanishye chapara napi!
Eswaro aha maham bhogi sidho aham balavan sukhee! (Asura Guna)

15) Verse! 15 : Adyo abhijanava nasmi ko anyo asti sadruso maya!
Yakshye dasyami modishya etya jnana vimohitah! (Asura Guna)

15) Verse! 16 : Aneka chitta vibranta mohajala samavruttah!
Prasaktah kama bhogeshu patanti narake asuchow! (Asura Guna)

Meaning : " I killed the enemies. I can kill other enemies. I am Eswara. I am the enjoyer. I am the Siddah (Perfect Yogi). I am powerful. I belonged to the highest caste among the people. I am the richest person. No one equals to me. I perform sacrifices. I shall give charity, thus I shall rejoice ". In this way, such persons are deluded by ignorance, and perplexed by various anxieties and bound by a network of illusions and one, who strongly attaches to sense enjoyment is getting sin and go to hell for experiencing the sin.

Description : Those, who have demonic nature, do not know wisdom at least, so they do not know manner of karma. They do not know that the cause for every work is karma and men should be behaved in accordance with that. But he thinks that the cause for every work is he. By thinking like that way, if enemy is killed by him, for that he is the cause and killed the enemy only with his strength. He doesn't think that action is occurred by the karma. If he becomes rich by the cause of karma, he thinks that he is the enjoyer, happiest and strong man. He is under illusion that he is doing the sacrifices and charities. Like those egoistic persons will get karma while doing works, and again take birth for experiencing that karma.

15) Verse! 17 : Atma sambavitah stabda dhanamana madanvitah!
Yajante nama yajnai ste dambe navidhi poorvakam! (Asura Guna)

Meaning : Those, who extol themselves, and say that their effect is great, and have money, false prestige, pride perform the sacrifices without any manners and rules is called nominal sacrifice.

15) Verse! 18 : Ahamkaram balam darpam kamam krodham cha samsritah!
Ma matma para deheshu pradvishanto abhya suyakah! (Asura Guna)

Meaning : Like those demonic people, are egoistic and have strength, proud, desire and anger and hate me, who exist not only in their bodies but also in other bodies.

Description : The demonic persons do not know the divine, which exists in their bodies is also exist in other's body. They feel different from others. They think egoistically that they are such persons and hate either the divine, which is in him or the Divine which is in others bodies. Those, who are not interested in the wisdom of Atma, feel that their worships are the great and hate the matters of wisdom and the Yoga with envy. They are desirous and think that religious vows and sacrifices are great. They hate not only the Jnanis and Yogis, but also try to harm them, who reveal the divine Atma and Paramatma

15) Verse! 19: Ta naham dvishatah kruran samsareshu naradhman!
Kshipa myajasra masubha na suree shveva yonishu! (Jeevatma, Paramatma)

Meaning : I made those, who are cruel, hatred and mean who rebukes the auspicious, throw away into the demonic births by getting mundane distresses.

Description : Those, who rebuke Atma and Paramatma, which are in the body and who teases the Jnanis and the Gurus as the enemies and those cruels and hatreds will be born as demons by the

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Paramatma in every birth. Paramatma again made them take birth in the demons houses for engrossing in the mundane matters.

15) Verse! 20 : Asurim yoni mapanna moodha janmani janmani!

Mama prapvaiva Kaunteya! Tato yantya dhamam gatim! (Jeevatma, Paramatma)

Meaning : Those, who take birth in the demons, will become ignorant men and do not know manners of wisdom. They will get lower state in every birth.

Description : Men, who behave in the way of ignorance, have demonic temperaments and count their state as such persons. If they hate the self-realized Jnanis and the Gurus with envy, it will be hatred on the Paramatma. For example, a Police employee has designation of Circle Inspector of Police or Dy. Superintendent of Police status. Let us think that in accordance with his job, he gets ego as he is such a officer and without knowing that he is a common Jeevatma. He is filled with ego and pride, and hates the Jnani or the Guru by standing them in the police station. If he rebukes others, it is danger of not so much, but if he rebukes and blames the Jnani, it is divine rebuke.

Paramatma must hate that person and made him take birth in the demonic race. Here his Karma doesn't decide his birth. It is counted as the work of Paramatma, which is beyond the karma. Like this, one who takes birth in the demons will far away from the wisdom in every birth, and Paramatma made him without getting the shore of wisdom in any birth. In this way, he will get lower state in every birth. So, either great employee or politician or rich man should behave with obedience and with carefulness at the Jnanis. Else, if they are rebuked, they do not retaliate, but Paramatma, who is behind them, can do anything.

15) Verse! 21 : Trividham naraka syedam dwaram nasana matmanah!

Kamah krodha stadha lobha stasma deta trayam tyajet! (Prakruti)

Meaning : This demonic temperament has three gates, which are self-destructible. These three gates are Lust, anger and greed. It must be given up.

15) Verse! 22 : Yettai rvimuktah Kaunteya! Tamodvarai stree bhirnarah!

Achara tyatmana sreya stato yati param gatim! (Prakruti)

Meaning : He, who gives up these three gates of tamasic will get auspiciousness and attains liberation.

Description : There is possibility of looking towards the wisdom by doing good through the charity, compassion and beneficence and leaving the three like desire, anger and greed, which made man as demonic and send him to the lower state. After some births, he will attain wisdom and get worthiness for liberation.

15) Verse! 23: Ya syastra vidhi mutsrujya vartate kamakaratah!

Na sa siddi mavapnoti na sukham na param gatim! (Jeevatma)

Meaning : He, who behaves for fulfilling their desires by leaving the rules and principles of Shastras, will not be accomplished anything. He doesn't get either comforts or liberation.

Description : He, who doesn't know either manners for getting on life or life should be spend in accordance with the advice of elders and moves according to their likings, aims to earn the money, but leaving the morality and Justice, Jnana and Dharma to the air and tries by doing anything for getting money can't accomplish anything, in respect of the divine. Though he has accomplished yet he doesn't get pleasures. He can't ever attain the liberation.

15) Verse! 24: Tasma chastram pramanam te karyakarya vya vastitow!

Jnatva Shastra vidhanoktam karma kartu miharhasi!

(Jeevatma)

Meaning : The Shastra (science) reveals the karya (activities) and akarya. So, one must do the karmas by knowing the regulations of Shastra.

Description : The Shastra can only say about the actions, which occur according to the karma, what should be done according to this manner, or what should not be done according to this manner. The Shastra is conjoined with the edicts. If actions are done in accordance with the decisions of edicts, Karma doesn't attaches. If actions are not done in accordance with the edicts of Shastra, the karma in those actions should be attached. If we do any work by covering the hand any dirt doesn't attach to the hand. Else, if the hand is not covered, dirt might attach. Like this, if the work is done in accordance with Shastra, karma doesn't attach. If the same work is done without binding to Shastra, karma might be attached.

Thus far, this chapter Daivasura Sampad Vibhaga Yoga is completed. Let you see the details of the verses in the below.

1) Divine gunas	—	3
2) Asura gunas	—	13
3) Jeevatma, Paramatma	—	2
4) Daiva, asura gunas	—	2
5) Jeevatma	—	2
6) Prakruti	—	2

Total verses	—	24
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The changed verses of meaning and description are — 7, 8.9.

The sixteenth chapter

Sraddatraya Vibhaga Yoga

Arjuna said :

16) Verse! 1 : Ye Shastra vidhi mutsrujya yajante sraddaya anvitah!
Tesham nishnatu ka Krishna! Satva maho rajas tamah! (Prakruti, Gunas)

Meaning : What is called the undivided attention of those who worships with interest by leaving the regulation of Shastras? Is it Satwa? Is it Rajasa? Is it Tamasa?

Description : In the last verse of previous chapter, it is said that every work must be done according to the regulation of Shastras. All works including the worship of demy gods must be done according to the regulations of Shastra. Yet, all are not doing like that. So many people are doing many works by leaving the regulations of Shastra. In the works, which are done with desire for getting gain, interest exists. One may ask questions about the actions that are not done in accordance with the Shastra are belonged to which part of disposition and their interest is belonged to which part of disposition. Here, this is the important question. For that, Bhagavan's reply can be seen in the next verse.

Sri Bhagavan said :

16) Verse! 2: Trividha bhavati sradda dehinam Sa svabhavaja!
Satviki rajasi chaiva tamasi cheti tam srunu! (Gunas)

Meaning : Naturally all living things have three kinds of Sradda (interest). Let you hear, these are Satwic, Rajasic and Tamasa interests.

Description : We learnt that in the body Guna chakra exists. In it three parts exist, and the three are named as Satwic, Rajasic and Tamasic parts. In each part 12 dispositions exist. In addition to the 12 dispositions, two dispositions like fearfulness and braveness, the special disposition called Sradda (interest) exists. So, there are total 15 dispositions. Likewise in each part, one Sradda exists. The interest doesn't exist like all dispositions. All dispositions are inspired in accordance with the Karma. Though Interest exists in the part of dispositions, yet it is not bound to the karmas. Interest is natural to the Jeeva. According to the interest whether it is the work of we have liked or not that is getting on in the body, in accordance with the karma. The Sradda, which is for knowing either Paramatma or wisdom, is beyond the karma. This Sradda is beyond the Gunas.

In accordance with this Sradda, one can attain wisdom or Atma, which is beyond the Karma. But, works are done in accordance with the interest in the parts of Guna, or will not be done. All people have direct experience that though man has an interest, yet works are getting on otherwise. We hear that often and then people are talking like "if he thinks one, karma thinks otherwise".

16) Verse! 3: Satwanroopa sarvasya sradda bhavati bharata!
Sradda mayo ayam purusho yo yachchraddah sa yeva sah! (Guna)

Meaning : All are getting interest in accordance with their liking. One, who has particular interest, is called particular Sradda Purusha

Description : This verse is said as somewhat essential verse. In this, noticeable information is very much. We knew that in the chapter Guna Traya Vibhaga Yoga, Gunas were in the three parts

and each part had one name. Jeeva, who is wearing the body, exists in that part of Gunas. If Jeeva exists in which part of guna, that name of Guna is given to the Jeeva. If he is in Tamasa guna, he is called Tamasa. If he is in Rajasa guna, he is called Rajasa. If he is in Satwic guna, he is called Satwic. Here, it should be understood with some modifications.

In this verse, it is said that Sradda is naturally associating from the birth of Jeeva. Sradda is three kinds and these are according to the gunas. Purusha, who has which Sradda, is called Purusha of that Guna. At times, Sradda exists in which Guna, where Jeeva exists. Let us think that Jeeva is in the Satwic guna, but his Sradda is in the works of Tamasic guna. Then he can be said as Tamasic. Despite he is bound in the satwic guna by his karma, he is not satwic. Who is Purusha is decided according to the Sradda. According to the word, "Sradda yo ayam purushayo yachchadrah sa yevasah", who is associating with the Sradda of that Guna is called the Purusha of that Guna. So, If Jeeva is in the satwic guna, but his Sradda is in the Tamasic guna part, he is really in the Tamasic part. He is not in the Satwic guna.

While hearing a matter, when mind is some where, that matter is not reached the mind. Likewise, though Jeeva is in one disposition, yet his interest is in another place, it is counted as Jeeva isn't there. It should be counted where one's interest is there he exists. Let us take another example that one who knows complete wisdom is not interested in the dispositions and has interest in the matters, where gunas do not exist. But, according to his previous birth, that Jeeva is entangled forcibly in the Rajasic part of disposition and he has to practise that dispositions of Rajasic part, then he can't be called Rajasic, despite the actions, which are getting on through him are Rajasic. In accordance with his interest, he is called beyond the dispositions (Gunateeta).

The chief principle in this verse is one's state should be decided in accordance with the interest. As Interest is three kinds in accordance with the parts of disposition, but an interest exists in accordance with the part that is beyond the dispositions. The Satwic, Rajasic and Tamasic exist in accordance with the interest of parts of dispositions, but Yogis exist in accordance with the part that beyond the dispositions. According to the word Chatur Varna, there are four kinds of interest.

16) Verse! 4: *Yajante satwica devan yaksha rakshamsi rajasah!
Pretan bhuta ganam schanye yajante tamasa janah!* (Gunas)

Meaning : Those, who have Satwic disposition, worship the devatas. Rajasic worships the Yakshas and demons. Tamasa worship the Pretas and the Bhutas.

Description : Those living things who have satwic interest worship the demy-gods. Those, who have Rajasic interest, worship the Yaksha and demons, who are lowest than the devatas. Those, who have Tamasa interest, worship the Pretas and ghosts.

16) Verse! 5 : *Asastra vihitam ghoram tapyanteye tapojanah!
Dambaahankara samyuktah kamaraga balanvitah!* (Gunas)

16) Verse! 6 : *Karsa yanta sareerastam bhuta grama machetasah!
Mamchaivanta sareerastam tan vidyasura nischayan!* (Gunas)

Meaning : Those men, who have arrogance, pride, and have strength of the disposition like desire and love, doing harm to others, doing penance not according to the regulations of Shastras, being ignorant, and who tortures their senses in the body as well as Atma, who dwells in it are to be known as demons.

Description : Some persons keep the desires as his chief intention and for getting fulfillment of that desires, they do some penance, which is associated with some principles. The worship, which

is associated with body labour, is called Penance. The worship which anguishes the body and associates with the principles will make embarrassment to others. For example, one man in a house starts to worship by cleaning his house. All his family members are eaten one kind of food and do not go out from the house by abstaining from doing all works. Up to completion of that worship, the insiders of that house should not go out from that house and outsiders do not enter that house. The worshipper doesn't stand, up to completion of 10 thousand mantra recitation. He doesn't take food.

Let us think that this kind of worship is started. Despite excretion like feces and urine is coming out, he should not go outside for discharging. If he goes outside, it will be treated as disregard for the principle. The family members are worried about this principle. According to the principle, the worshipper can't move though he is getting pain in the legs and his senses are tortured. The consciousness of Atma in the body also is weakened by not getting strength of food. A break down is formed in the nerves by not moving the legs results in obstruction in transmitting the power. Those, who do anguishing practices, are torturing the senses and the divine Atma. So they are called demonic persons.

16) Verse! 7 : Ahara svapi sarvasya trividho bhavati priyah!

Yajna stapa stadha danam tesham bheda mimam srunu!

(Gunas)

Meaning : Even the food, which is taken by all, exists like three kinds of Sraddas. In the same way, the Sacrifice, Penance and Charity exist as three kinds of Sraddas. Listen to me, I shall tell their differences.

Description : It can be said that Sradda exists as three kinds in even food, which is taken by man, and in the works, which are done, and in the worships. The work, which is doing is counted according to the Sradda (interest) of that disposition. Here, the sraddas of those three dispositions are revealed. Let you see first that he is revealing about food.

16) Verse! 8 : Ayu satwa balarogya sukha preeti vivardanah!

Rasya snigda stira hrydya ahara satwic priyah!

(Satwic Sradda)

Meaning : The Satwic people have affection for such food, which endure long time, increases long life, health and satisfaction, gives strength and rejoice. They have affection on the Juicy food, which increases affection and makes them beautiful look, and palatable.

Description : Here, Sradda is in which disposition and how it is on food is described. First, let us know what the food is. Those materials which are dropped in the stomach through the mouth are not food. So many persons do not know about the materials, which are going inside of their stomachs is not food. There are two kinds of materials, which are going inside of stomach through the mouth. Among these, one is food material, another is not food material. It can be said that the materials, which give nourishment, protection to the health of the body and those are useful for the body is called food. Despite, some materials are taken through the mouth yet it is not useful for the growth of the body and give pleasure mentally by working directly on the brain is called not the food substances.

Likewise intoxicated substances like bhang (the Indian hemp plant, cannabis sativa), opium, alcohol and Brandy etc are not the food substances. Those substances, which give nourishment for body growth is called food. There is no objection for taking any food, but it is not good to take intoxicated substances. Here some persons may get question. That is! In the food substances, there are two kinds of food like vegetarian food and non vegetarian food. In it, some men say that vegetarian food is good and the non-vegetarian food is not good, and advise to leave the non vegetarian

food. They have been saying that due to non vegetarian food, bad dispositions will come. Is that true?

For these questions answer is! In the food substances, there are two kinds. Some substances are useful for the body growth and some substances work on the mind. But in the food there is no principle of restriction to eat as these are eatables and these are not eatables. The intoxicated substances, which change the mind, should not be used. The merit and sin may come in earning the food, but in the eating it won't come. We have heard that Gunas could be changed with the food, and we have seen that matter was written in many books. They did not know, on what basis they had written like that.

If gunas are changed by the food, there is no necessity for teaching the wisdom. We can change all people to good people by giving good food. If any food is eaten, it is for his body, but it is not the basis for the Gunas. The previous karma of that birth is the basis for the Gunas. Let us think in the military, suppose three hundred persons are given the same food in one place. Are those three hundred persons, who take same food, have one guna? If we see them, those do not have like that. Among those, each has each guna. So, food doesn't change the Gunas. It is said about the food that is in accordance with the Gunas. But, Gunas are not in accordance with the food.

If we look into the non-vegetarian food, the proteins are needed for growth of the body. The proteins are in the cereals like green gram and red gram, and in the animal's meat. As the proteins in the cereals are useful, the proteins in the meat of animal are useful. In the body those proteins in the cereals are not doing any good and these proteins in the meat are not doing any harm. We said before that sin may come in the earning of food. But, sin doesn't come by eating the food and Gunas should not be changed. In respect of food either vegetarian or non-vegetarian is the same. The food is related to the health or ill health of the body. But it is not related to either resumption or cessation of Gunas. If food is related to the resumption or cessation of Gunas, we do not need either wisdom or practice of Yoga.

Can we attain Paramatma by removing the Gunas with the food? In this way, it never possible, so wisdom is needed for the practice of Yoga. It is regrettable to say by the Swamijis and preceptors that changes will come in the Gunas with the food. Besides, if the food is good but the gunas of server of food is not good, due to eating like that food even the eater will get bad gunas is astonishing. Though whosoever serves, yet there is no effect on the food. He doesn't have any relation with the food. Some persons fabricated the story with mischievous intention and cast the mistake on the server of food. If it is so, every wrong doer cast his mistake on the server of the food. I hope you consider whether it is good.

The Deer grazes the grass, so it is not the cruel animal. Tiger takes the meat, so, some persons may say in simile that it become the cruel animal. Deer is a tame animal from its birth. Tiger is cruel animal from its birth. The softness of Deer and the cruelty of Tiger have come from its birth, but it didn't come in the middle by taking meat and grass. Every one should eat any food, which is gained for the body nourishment. The eatable food only useful for the body, but it won't change the dispositions. Some persons may ask us that one who takes alcohol changes another wise, in accordance with that alcohol. For this, first we have said the answer. Alcohol is not the food substance, but it is the intoxicated drink. Any substance, which gives intoxication temporary, changes anyone's disposition. It exposes the immersed feelings in him, but it won't fabricate anything that does not exist.

The real nature of whom, who appears as good man will come out in the intoxication. The hidden matters may come out. They will reveal even the secret matters at that time. The mind will

lose its nature of hiding the truth at the time of intoxication. Food determines the strength and weakness and health and ill health of the body. In intoxicated substance determines the strength and weakness of mind and resumption and cessation of gunas. The alcohol instigates the dispositions and gives mental rejoice. But the opium made the gunas do not work in the head and gives mindless state. Opium engrosses the Jeeva into the intoxication as he doesn't relate to any matter in the world and made the gunas do not function. So, our duty is first to know what the food is and what the food is not.

It is not good to say that non vegetarian food is forbidden. It is not good to say that wisdom can't be attained by the non- vegetarian food. It is not possible to sit without eating the meat, when he has to take it in accordance with the karma. Though Arjuna abstained from waging war, yet he wages war in accordance with karma. Likewise, if anyone sits without taking this kind of food, but it will be taken by him, if karma exists. Only so much, one shouldn't think like pessimist that he should not be useful for the wisdom. He doesn't say to others that he won't be useful for the wisdom. In the Bhagavad- Gita, Bhagavan never said that meat eating is forbidden. Every action should be thought in accordance with the wisdom, and not be thought another wise. Here, Bhagavan said that those who are in these dispositions have interest in this kind of food. So, one can understand that Bhagavan couldn't say that these dispositions were developed by taking these kind of food. Here the brief rule is Gunas are not in accordance with the food. Food is in accordance with the gunas.

We learnt, for example, despite Jeeva exists in the Tamasic disposition in accordance with the karma and If he has eaten the tamasic food, which is got by those dispositions, but his interest is in Satwic disposition, he must be counted as Satwic in accordance with the wisdom. Let you grasp that in this verse we said only about his liking for food, which is satwic interest. He may gain that or may not gain is according to the Karma.

16) Verse! 9 : *Katwamla lavana tyusta teekshnarooksha vidahinah!*

Ahara rajasa syesta dukkha sokamaya pradah!

(Rajasa guna sradda)

Meaning : The Rajo guna people have interest in the foods that are too bitter, sour, salty, pungent, dry and hot, and eatables that make thirsty, and the eatables that give pain, while eating and the substances that give pain after eating, are liked by the people of Rajo guna.

16) Verse! 10 : *Yata yamam gatarasam pooti paryushi tancha yat!*

Uchchista mapi chamedyam bhojanam tamasa priyam!

(Tamasa guna sradda)

Meaning : The food, which is not cooked well, Juice less, stale, decomposed, left over after eating, and unclean is liked by the tamasic.

16) Verse! 11 : *Aphalakamkshi bhi ryajno vidhidrusto ya ijyate!*

Yastavya meveti manasamadhaya sa satwikah!

(Satwic)

Meaning : One, who does the sacrifice with determination of mind in accordance with rules of Shastras, without expecting the reward is called Satwic sacrifice.

16) Verse! 12 : *Abhi sandaya tu phalam dambarda mapi chaiva yat!*

Ityate Bharata sresta! Tam yajnam viddi rajasam!

(Rajasa)

Meaning : The sacrifice, which is performed ostentatiously for knowing others and expecting reward, is called Rajasic sacrifice.

16) Verse! 13 : Vidhi heena masrustannam mantra heena madakshinam!

Sradda virahitam yajnam tamasam parichakshate!

(Tamasic)

Meaning : The sacrifice, which is done without interest, it is not bound to the injunctions of Shastras, and in it food is not distributed, mantras are not chanted and offerings are not made to the priests, that sacrifice is called Tamasic Yajna.

16) Verse! 14 : Deva dvija guru prajna poojanam soucha marjavam!

Brahma charya mahimsa cha sariram tapa uchyate!

(Penance)

Meaning : One who has devotion to the Demy-gods, Brahmins, Preceptors and Jnanis and has purity, without hypocrisy and practises celibacy and non-violence are austerities of the body.

16) Verse! 15 : Anudvegakaram vakyam satyam priyahitam cha yat!

Savadyay abhyasanam chaiva vajmayam tapa uchyate!

(Penance)

Meaning : without speaking the words that offend others, speaking truthfully and beneficially and speaking to do good actions and recitation of Vedas are called speech of penance.

16) Verse! 16 : Manah prasada sowmyatvam mouna matma vinigrahah!

Bhava samsuddi ritye tattapo manasa muchyate!

(Penance)

Description : Serenity of mind, simplicity, silence, and having self-control, when Jeevatma is in distress and purity of thought are called mental penance.

16) Verse! 17 : Sraddaya paraya taptam tapasta trividham narai!

Aphalakamkshi bhi ryuktai satwicam parichakshateh!

(Satwic)

Meaning : Those worthy men, who do these three kinds of penance with utmost interest, without expecting any reward is called satwic penance.

16) Verse! 18: Satkara mana poojardam tapodambhena chaivayat!

Kriyate tadiha proktam rajasam chalama dhruvam!

(Rajasam)

Meaning : Those ostentatious penances, which are performed in order to get respect, honor and worship are said to be Rajasa penance. They are neither stable nor permanent.

16) Verse! 19! Moodha grahe natmano yatpeedaya kriyate tapah!

Parasyotsadhanardam va tattamasa mudahritam!

(Tamasa)

Meaning : Those penance, which are performed foolishly by means of perseverance with self-torture, or to destroy others are said to be the Tamasa penance.

16) Verse! 20! Datavya miti ya ddanam deeyate anupakarine!

Dese kalecha patre cha ta ddanam satwicam smrutam!

(Satwicam)

Meaning : Satwic charity means, having intention of doing charity and knowing the proper time and place for doing charity, which is given to the worthy person, without expecting the reward.

Description : In the dispositions of body, the charity is against the desire (lust), which is the enemy to the wisdom. The desire means things, which are taken from others. The charity means, which are given to others. Among the three divisions of dispositions, the lust exists as three kinds; likewise Charity also exists as three kinds. Here Satwic charity is revealed. One who is with intention of doing charity, have to know that at what proper time charity should be done and at what proper time it should not be done. He has to do charity at the time when donee is needed.

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The charity should be given to donee after knowing whether he is worthy for taking the charity or not. The charity, which is given to the donee, who doesn't give back, is satwic charity. We shouldn't get back in the form of money by giving him in the form of materials. If it is done like that, it is not considered satwic donation. Nowadays so many are doing charities by keeping the desire for getting returns in the mind, and do the charities. Some persons gave a rupee as charity and made the donee work about 10 rupees value of work. Despite he has done charity, it should not be considered satwic charity. In the charities, knowing the worthiness and the time of charity is satwic charity.

16) Verse! 21 : Yattu pratyupakarardam phala muddisya va punah!

Deeyate cha pariklistam taddanam rajasam smrutam!

(Rajasam)

Meaning : If charity is performed with the expectation of some return or with desire for the results or in the grudging mood is said to be Rajasic charity.

Description : Owing to charity is given; we can get advantages in different ways by donee. The charity which is given either with desire or with intention of merit may come by doing charity, or with the agony for losing his belongings is called Rajasic charity.

16) Verse! 22 : Adesa kale yaddna mapatre bhyaschadeeyate!

Asatkrita mavajnatam ta ttamasa mudahritam

(Tamasa)

Meaning : If charity is given without respect, with contempt and without knowing the proper place and time and is given to unworthy persons is considered Tamasic charity.

Description : While doing charity, contemptuously thrown out the donation in front of the donee without giving respect, and is giving it when there is no need like to pour the water into the tree in the rainy season, and charity is given to unworthy person without seeing whether the donee is worthy or not, is called Tamasic charity by the elders.

Thus far, this chapter Sradda Traya Vibhaga Yoga is completed. In this, remaining six verses are not written. These are not related to the three Sraddas or the Gita. These matters were not told by Bhagavan, so the six verses are not explained here. In the last chapters also the matters, which are not related to Yoga Shastra are discarded. Here also that verses are discarded. Like these verses also exist in the succeeding chapter.

16) Verse! 23 : Om tatsaditi nirdeso brahmana stree vidhah smrutah!

Brahmanastena vedascha yajnascha vihatah pura!

(Fabricated)

16) Verse! 24 : Tasma do mityuda hritya yajnadana tapah kriyah!

Pravartante vidhanokta satatam brahmavadinam

(Fabricated)

16) Verse! 25 : Tadityanabhi sandayaphalam yajna tapah kriyah!

Danakriyascha vividhah kriyante moksha kamkshibhih!

(Fabricated)

16) Verse! 26 : Sadbhave sadhu bhava cha sadityeta tprayujyate!

Prasaste karmani tadha sachchabdah parda! Yuujyate!

(Fabricated)

16) Verse! 27 : Yajne tapasi danecha stiti sadititi chochyate!

Karmachaiva tadardeeyam saditye vabhideeyate!

(Fabricated)

16) Verse! 28 : Asraddaya hutam dattam tapastaptam kritam cha yat!

Asa dichyuchyate parda! Na cha tatpretyano iha!

(Fabricated)

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Among these six verses the matter of word OM TAT SAT is described more. It is said that the recitation of word OM TAT SAT would eliminate the flaws, which was occurred in the Sacrifices, charities and penance and those words are the form of Parabrahma. The seekers of liberation have been uttering these sounds in the sacrifices, charities and in the penance. The Bhagavad-Gita must be in one manner and must be in uniform teaching. As Bhagavan revealed that Yoga is the sole way for attaining liberation and sacrifices, charities and penances are not the means for knowing the Paramatma, how does he say about the sacrifices, charities and penance are useful for the seekers of liberation by changing his previous word? As he said Yoga is the sole mean, how does he say about the sacrifices, charities and penance are the means for attaining liberation? This is not said by the Bhagavan.

In the Gita, external sacrifices are not said anywhere. Bhagavan said only about two sacrifices, which occur in the body. Those sacrifices are named Jnana sacrifice and material sacrifice. Bhagavan revealed that two sacrifices were occurring in the body, but how he could say about the external sacrifices. Charity is a disposition in the Guna chakra. Paramatma said that world was known from the Guna and Parabrahma was known from the state of without Guna. Is it good to say charity is useful for attaining liberation? Merit may attain from the charity, but liberation can't be attained. Owing to disposition like charity, goodness may be increased, but liberation can't be attained.

Besides, one, who say that Yoga is superior to the penance and advises to become Yogi by practising Yoga, can't say greatly about the penance. If he said like that, it can be said that is untrue. So, these six verses which are said about the sacrifice, charity and penance are fabricated. One who told about the essence of letter OM and its details by adding TAT, SAT and OM is like after drawing an upright mark on the forehead of Anjaneya for saying about him that he can be called Anjaneya. So, the verses which do not give wisdom, raise doubts by giving ignorance and the verses which give contradictory meaning to the Bhagavan said verses are set aside not only in this chapter, but also in previous chapters. I hope the inquisitor of wisdom with rationalistic outlook will understand my words.

The details of verses in this sixteenth chapter are given below.

1) Gunas	---	6
2) Satwic Guna	---	4
3) Rajasa Guna	---	4
4) Tamasa Guna	---	4
5) Penance	---	3
6) Prakruti-Guna	---	1
7) Fabricated	--	6

Total verses	—	28
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Seventeenth Chapter

Moksha Sanyasa Yoga

Arjuna said:-

17) Verse! 1: Sanyasasya mahabaho! Tatwa michchami veditum!
Tyagasya cha Hrushikesa! Prudhakke sinisudana!

(Renunciation of actions, Karma tyaga)

Meaning : Oh Krishna! I wish to understand the real essence of renounced order of life (Sanyasa) and renunciation.

Description : Here Arjuna asked details about tyaga (renunciation) and sanyasa by getting doubt as these are different. We have to admit that Tyaga and Sanyasa are different words, though its meaning is similar. What the difference is between Tyaga and Sanyasa though both meaning is gave up; let us see the next verse.

17) Verse! 2 : Kamyam karmanam nysam sanyasam kavayo viduh!
Sarva karma phala tyagam prahustyagam vichakshanah!
(Renunciation of actions, Karma tyaga)

Meaning : The learned says that leaving the works, which are doing, intentionally is called sanyasa. Jnanis say that leaving the fruits (Karma) in the works intentionally is called renunciation. (It should be understood that in the Atma samyamana Yoga 1st and 2nd verse, the word Tyaga is said as Sanyasa.)

Description : We have learnt that dispositions were working by the Karma for doing the actions in the body. Despite, actions are commenced from the karma through the dispositions yet even the great Jnani doesn't know about the karma. One may know that such a disposition is working in him. In the same way the details of intellect is also to be observed. We can know about the dispositions and the works, which are getting on. As karma, which is caused for that work, is behind the dispositions, because of no one knows in advance of about the karma, up to work is completed. So we know that actions are commencing with what dispositions. But we do not know how much Prarabda karma is behind. Now let us come to the original matter.

If a work is to be done, but leaving that work without doing it through the Brahma Yoga is called Sanyasa. Here, the dispositions like desire etc, which are caused for the works, are left. In only Brahma Yoga, dispositions are restrained. Brahma Yogi only restrains the dispositions in the practice of Brahma Yoga. At the time of practice of Brahma Yoga, dispositions do not work, Intellect doesn't intent, and Chittam doesn't decide the actions and senses do not have work. So, leaving the works like the desire is called Sanyasa.

We say with slight difference that despite, Tyaga and Sanyasa give same meaning, leaving the action before it is done is called Sanyasa and leaving the fruits (karma) after completing the actions is called Tyaga. If we look into the Tyaga, despite an action is done by the inspiration of dispositions, by leaving the merit and sin, which come as the result of that work is called Tyaga. One, who does like that, is called Karma Yogi. This manner is possible only for the Karma Yogis. Both of these aim and meanings are same. It must be known that one is Karma Yoga and second is BrahmaYoga.

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In the Sanyasa, Sanchita karma is left. In the Tyaga, Agami karma is left. In the Sanyasa, existing sanchita karma is eliminated. In the Tyaga, coming Agami karma is restrained. In the Karma sanyasa Yoga chapter, about this matter is said that both methods results are same. These two methods made us see the way towards the liberation. Here, for revealing extensively Tyaga and Sanyasa are said separately. On many occasions in the Gita, Tyaga is said as Sanyasa.

- 17) Verse! 3: Tyajyam doshava dityeke karma prahurmaneeshinah!
Yajna dana tapah karmana tyajya miti chapare! (Fabricated)
- 17) Verse! 4: Nischayam srunu me tatra tyage bharatasattama!
Tyago hi purushavyagra! Trividha sam prakeertitah! (Fabricated)
- 17) Verse! 5: Yajna dana tapah karma na tyajyam karma meva tat!
Yajno danam tapaschaiva pavanani maneeshinam! (Fabricated)
- 17) Verse! 6: Yetanyapi tu karmani sangam tyaktva phalanicha!
Kartavya neeti me parda! Nischitam mata muttamam! (Fabricated)

Description : If we look into the purport of these four verses, some men say that Sacrifice, Charity and Penance are the actions for purifying men. So, these should not to be left out, as karma doesn't come from these, but in all actions except these three, karmas attach to us. Especially in the sixth verse, it is said that sacrifice, charity and penance are the matter of duties, and doing work without expecting the results appear as good to all, but the real truth is concealed. So many persons are misled with this verse. The meanings of these verses are differed from what Bhagavan had said. That is!

In man's daily life, so many works are getting on. Karma raises from that is the true. According to the rule, Karma exists in every work, so karma exists in the actions such as sacrifice, charity and penance. How the sacrifice, charity and Penance are the means to purify men, as these also attach to the karma like other works. By saying that sacrifice, charity and penance are the actions which should be done without desire and without saying about other actions results in there is possibility of misunderstanding that in the three actions only karma doesn't attach and in the remaining actions karma may attach. Likewise, by saying especially about the sacrifice, charity and penance without saying all actions equally leads to destruction of karma Yoga, which is said by Bhagavan.

It can be understood easily that those verses, which are against the rule bound matter of Bhagavan, are fabricated in the middle. In the intellect of man, actions are different. So, it is said that sacrifice, charity and penance are considered pious actions. Bhagavan taught on many occasions that in all actions karma was attaching, so he taught the method that didn't attach to the karma. So, we have eliminated the verses of sacrifice, charity and penance, which are said by others by exposing to public.

- 17) Verse! 7 : Niyatasya tu sanyasah karmano nopapadyate!
Mohattasya parityagastamasah parikeertitah! (Fabricated)
- 17) Verse! 8 : Duhkha mityena yatkarma kaya klesa bhayatyajet!
Sa kritva rajasam tyagam naiva tyagaphalam labhet! (Fabricated)

Meaning : Prescribed actions should never be renounced. If by ignorance, one gives up the prescribed actions, such renunciation is said as to be the Tamasa renunciation. Giving up the prescribed actions as it is troublesome or it gives pain to the body is said Rajasic renunciation.

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Description: Here, these two verses are against the wisdom of Bhagavan. We learnt in the preceding chapter that any one must be done the prescribed actions by the karma. If no one has inclined to do actions, Bhagavan said karma with force made him do that work. From the decision of Karma, which is not related to any one's likings, can anyone escape without doing the action? As Paramatma said one should do one's prescribed actions, here whether he said to leave without doing actions as Tamasa renunciation or Rajasa renunciation. Like this, if he has done according to his likings, and leaves it when he dislikes, what is the impact of karma?

No one exceeds the decision of karma. Despite you insist not to wage war, what about manner that was said by Bhagavan and in accordance with that manner destiny (karma) forcibly instigate you and makes you wage war. It knows that these two verses are against the principles of Karma, which was said by Bhagavan. Besides, in the ninth verse, in accordance with the prescribed karma, if actions are practised without ego and without expecting results is considered Satwic renunciation. In the 7th and 8th verse what is meant by saying renunciation, which is not practised. ? In the 9th verse, what is meant by saying renunciation, which is practised?

Here, we can observe total disagreement between 7th, 8th verse and 9th verse. Those who knew the Sanskrit language had composed the verses in accordance with their likings and inserted in the Bhagavad-Gita. They propagated against the Bhagavan's way of thinking. It is surprising that those who read Gita do not observe the differences. Those who had created misimpressions against Bhagavan's way of thinking must get dangerous sin. Here, the six verses in order are unscientific and are fabricated. After second verse, Bhagavad-Gita begins from the 9th verse.

17) Verse! 9: *Karya mityeva yatkarma niyatam kriyate Arjuna!*

Sangam tyaktva phalam chaiva sa tyaga satviko matah!

(Satwic)

Meaning : Karma prescribes the actions. While doing actions, without having attachment and not having attention to the results is said as Satwic renunciation.

Description : It is no doubt that this verse is said by the Bhagavan. The works, which we are doing daily, are predestined. When we take birth, some karma is allotted to the present birth from the Sanchita karma (accumulated karma) of previous birth. It is called Prarabda karma. Prarabda karma doesn't become worthless. Anyone must act according to this. From the matter of how many hairs should be existed in the head, up to what matter should be done in which time, is decided for about one birth. Likewise, the decided prarabda karma is called prescribed Karma. One, who is doing without attachment by knowing that actions should be done in accordance with prescribed karma without associating with the ego in the actions or without having attention to the merit and sin in the actions is said as satwic renunciation. In it, what is he left out? Which is called renunciation? For these questions, answer is!

In the actions, which are done in accordance with the karma, new karma takes birth invisibly. That new karma is called Agami Karma. One who leaves that Agami Karma by not attaching is called renunciation (tyaga). Bhagavan said about the method of karma Yoga system for not attaching to new Agami karma. According to that system, if one does the work that is to be done by leaving ego without paying attention to the forth coming karma, he will be left the new karma. That is said as renunciation.

17) Verse! 10: *Na dvestya kusalam karma kusale nanushajjate!*

Tyagi satva samavishno medhavi chinna samsayah!

(Karma Yoga)

Meaning : One, who has satwic renunciation, is said as intelligent and has wisdom for clearing doubts, and has fire for destroying the karmas that are occurred in the actions. He doesn't interest

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in the works that give happiness and doesn't dislike the works that give either distress or unhappiness.

Description : The knower of wisdom, knows that in accordance with the decided Prarabda Karma, the good and bad, happiness and distress are occurred through the body, and the works which give merit and sin are getting on. One who knows that our liking and disliking doesn't have any connection in the getting on works and works are getting on only with the involvement of Prarabda Karma doesn't show interest in good or bad works. One, who has fire for burning the karmas, which are occurred in the actions, doesn't feel envious on the inauspicious actions and doesn't desirous of the auspicious actions is said as great Jnani and Yogi.

17) Verse! 11: Nahi dehabhruta sakyam tyaktum karmanyaseshatah!

Yastu karmaphalatyagi sa tyagi tyabhidheeyate!

(Karma Yoga)

Meaning : It is impossible for an embodied living thing to give up all activities. Therefore, one who renounces the fruits of actions is one, who has renounced.

Description : Any living thing, which has embodied, can't be possible to give up prescribed actions of his entire life in accordance with the Prarabda Karma. The prescribed karmas should be done in the form of actions. One who says that the prescribed actions should not be done and who says that he can't do the actions is considered completely not knower of injunctions of karma Yoga. It is not impossible for anyone without practising the prescribed karmas. In the prescribed prarabda karma, if good and bad works exist, it must be done. It is not possible to do only good works and not to do bad works. Similarly, it is not possible to do only bad works and not to do good works. If any work has come to practice that work is inspired by the karma and made him do that work. Man (Jeeva) moves by the Karma as a puppet, so he must be done all works.

The Jnani knows the works, which are to be done by the karma, must be done and makes himself without attaching to the new coming Agami karma in the getting on works by Karma Yoga system. He knows the Yoga system and experiences the Prarabda karma in the form of works. One, who makes himself without attaching to the Agami karma in that work, is considered one, who has renounced (tyagi). He practises the old karmas and makes the new karmas without attaching is said as Karma Yogi.

17) Verse! 12: Anista mistam misram cha trividham karmanah phalam!

Bhavitya tyaginam pretya na tu sanyasinam kvachit!

(Karma Yoga)

Meaning : One who has renounced is getting three kinds of karmas that are desirable, undesirable and mixed after death. But one who renounces doesn't have any such karma.

Description : One, who do daily karmas will get three kinds of karmas like good karma, bad karma, and mixed karma. Jeeva will have to experience the fruits of three kinds of karmas like pleasure, distress and mixed results respectively after death. This is the common men's manner. But Yogis do not have three kinds of karmas, and do not have its works. Because of, Karma Yogi must be careful with the works that are doing in beginning and doesn't attach to the karma in that work. So, he doesn't have any karma.

17) Verse! 13: Panchaitani Mahabaho! Karanani nibodha me!

Sankhye kritante proktani siddhaye sarva karmanam!

(Prakruti)

Meaning : Let you learn from me, it is said in accordance with Sankhya philosophy that five factors, which bring about the accomplishment in all karmas.

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Description : Those who knew extensively about the working of the body said that the five parts in the body caused for all karmas of Prarabda karma to form as actions in the world.

17) Verse! 14 : Adhistanam tadha karta karanam cha prudhagvidham!

Vividhascha prudhakche sta daivam chaivatra panchamam! (Prakruti)

Meaning : Among the lords of the body , the external organs of senses, which are doing so many actions , the internal organs of senses, which are made to do work and the God , total five are the doers.

Description : Bhagavan revealed that the five parts in the body has caused for getting on the actions by implementing the Prarabda Karma in the altar like body. Besides, body is functioning like an altar for the total process of karma and actions. In the altar like body, the four chief parts for implementing the karma and for getting on the actions are 1) Mind 2) Intellect 3) Chittam 4) External senses of body. Besides these, another is there. That is Atma. Atma gives power to all and make them work. As how electricity is useful for so many kinds of machines, likewise the internal and external parts of body are working by the consciousness of body. The total five parts including Atma are the doers for implementing the Prarabda karma. In this, we have to remember that Jeeva in the body doesn't have any role in doing the actions. Jeeva is in the body for mere experiencing happiness and distress. He doesn't have any connection in doing works.

17) Verse! 15: Sareera vajmanobhir yat karma prarambhate narah!

Nyayam va vipareetam vapamchaite tasya hetavah! (Prakruti)

Meaning : It can be said if a man begins any action by the body, mind and speech, whether it is right or wrong but the above five factors cause for this.

Description : In every work that is done by man , the ten external senses like sense of perception and sense of action, which exist as one group, and another group called internal senses like Mind, intellect and Chittam, and Atma , total five exist as the doers. These five are the doers for bringing about the works of man into the form of action, despite whether the work is good or bad, right or wrong, which ever in accordance with the karma. Jeeva is not the doer. Jeeva, who is enjoyer, only experiences happiness and distress.

17) Verse! 16: Tatraivam sati kartaram atmanam kevalam tu yah!

Pasya tyakrita budditvat na sa pasyati durmatih! (Jeevatma)

Meaning : In the matters of Karma and actions five doers exist, but the ignorant man thinks himself that he (Jeeva) is the doer. That person is not intelligent and doesn't know his real state.

Description : The Jeevatma, who is ignorant thinks that he is the doer of all works , but actually in the world all works are getting on by the external senses of perception and senses of actions ,like mind , intellect and Chittam and Atma , which gives power . If the looker - on, thinks that he is doing, is wrong. Jeevatma, who is not known, experiences only incidents in the getting on works, but works are done by others. Jeeva thinks that he is the doer of actions. One, who doesn't know the details of body working, doesn't know where he is in the body and not knows what he is doing in the body. He hears the word of ego (Aham) becomes egoistic and felt that he is doing all works. He feels that he is in the whole body. As he felt that he is the body, new Agami karma accrues in the works in accordance with karma and attaches to the Jeeva. New karma adds to Jeeva by thinking that I am doing the works. Else, he doesn't think, new karma doesn't attach.

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The Jeevas, who live in many ranks in the world think “ I am the doer “ for the work, so they gain the karmas , results in they get births for experiencing the karma. In that next birth again he will gain new karma and for experiences that karma again he will take birth and will be entangled in the cycle of birth and death. The experience of Karma and gain of karma are being associated with each other, so he can't get out from it. Whosoever, knows the real state of machine like body working, that person can't be gained new karma by experiencing the old karma. Like that person will get liberation and engrosses into the Paramatma after old karmas are exhausted.

17) Verse! 17 : *Yasya naham krito bhavo buddi ryasya na lipyate!*

Hatvapi sa iman lokanna hanta nanibadyate!

(Karma Yoga)

Meaning : In one's outlook, ego doesn't exist and one's intellect doesn't seek the fruits of karma despite that person has killed all people in the world, yet he doesn't attach to the karma.

Description : One who knows that all works are doing in accordance with the karma by the external and internal senses through the power of Atma, and leaving the ego that I am the doer and if he doesn't keep his intellect on the profit and loss, which accrues from the works, is not attached to any karma. In accordance with that rule, if any work is happening, karma doesn't attach. According to this brief rule, if anyone kills so many people he is not considered slayer. It can be said that the sin of killing doesn't attach to him. In the same way, if he has done a good karma, he doesn't get merit. In the works, which are done by the person who is not egoistic, good karma and bad karma called merit and sin do not accrue him.

17) Verse! 18 : *Jnanam jneyam pariijnata trividha karma chodana!*

Karanam karma karteti trividhah karma sangraha!

(Yoga, viyoga)

Meaning : Jnanam (knowledge), Jneyam (the object of knowledge) and Pariijnata (knower) are three factors, which removes the karma (Karma chedana). Three factors like that is doing, the doer and occurrence are there for occurring of Karma.

Description : Here, the word *karma chodana* is used. In this context, the word which gives the meaning as knowing the karma is not suitable. Really, here the word *Karma chedana* must be used. I think that by mistakenly it is said karma chodana instead of karma chedana. Karma chedana means destroying the karma.

Jnana means that make us know. The Jneya means the object of knowledge. Pariijnata means the knower. One who knows Jneya by the Jnana will destroy the karma. Karanam (an organ of senses) is doing like that. Karma makes us do the work. One who does is the Karta (doer). By these three factors, Karma occurs to the Jeeva. Karma chedana (Destroying of Karma) occurs with a method of three factors. By another method, Karma sangraha (accumulation of Karma) occurs with the three factors.

17) Verse! 19: *Jnanam karma cha karta cha tridhaiva gunabhedatah!*

Prochhyate guna sankhyane yadha vach srunu tanyapi!

(Guna)

Meaning : The details of Gunas are three kinds, in accordance with the difference of gunas in the Sankhya philosophy. They are knowledge, Karma and Karta (doer). Listen to with interest as I describe them.

Description : According to Sankhya philosophy (The working of body), and in accordance with the difference of Guna chakra the actions that are done by every man, in the karma, karta and knowledge

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three manners exist. The knowledge that exists when work is doing is said that it has three kinds of relations with guna. In the same way the work that is doing and doer also is said as three kinds. That is seen in the next verse.

17) Verse! 20 : Sarva bhuteshu yenaikam bhava mavaya meekshate!

Avibhaktam vibhakteshu tadjnanam viddi satwicam (Satwic knowledge)

Meaning : The knowledge, which reveals about Paramatma that it is in all living bodies as indestructible and exists in single form, and though it is divided in the living bodies into different forms yet it is undivided is called satwic knowledge.

Description : One who sees Paramatma in the bodies of all living things as inexhaustible and one who knows the knowledge that Paramatma exists as single form in the divided bodies of so many forms, but it is not divided is called satwic knowledge.

17) Verse! 21 : Prudhaktena tu yadjnanam nanabhavan prudhagvidhan!

Vetti sarveshu bhuteshu tadjnanam viddi rajasam! (Rajasa Jnanam)

Meaning : Rajasa Jnana means the knowledge, which says Paramatma exists differently in all living things, in accordance with their outlook.

Description : In all living things though their way of thinking are different, yet without knowing the portion of Paramatma is same in all living things, but the knowledge that reveals Paramatma exists many kinds like Jeevas way of thinking is Rajasa knowledge.

17) Verse! 22 : Yattu kritsna dekasmin karve sakta mahaitukam!

Atatvardava dalpam cha tattamasa mudahritam! (Tamasa Jnanam)

Meaning : By saying about the knowledge of one action, which is not scientific, untruth and very meager is the perfect solution for all problems and entire interest is kept in that is the Tamasa knowledge.

17) Verse! 23 : Niyatam sanga rahitam araga dveshatah kritam!

Aphala prepsuna karma yatta satwica muchchyate! (Satwic karma)

Meaning : The prescribed karma (Prarabda karma), which is done without expecting fruits, without attachment and without love and envy is considered Satwic karma.

17) Verse! 24 : Yattu kamepsuna karma sahamkarena va punah!

Kriyate bahulayasam ta drajasa mudahritam! (Rajasa karma)

Meaning : One who does karma with desire, and with effort, pride and has egoism as I am the doer is Rajasa karma.

17) Verse! 25 : Anubandham kshayam himsam anapekshya cha pourusham!

Moha darabyate karma yatta tamasa muchyate! (Tamasa karma)

Meaning : Without thinking about the destruction or violence that is occurred by doing the work and without thinking whether that work is accomplishable or not by him and perform the karma with ignorance and delusion is called Tamasa Karma.

17) Verse! 26 : Mukta sango anahamvadi dhruyutsaha samanvitah!

Sidhya siddyor nirvikarah karta satwica uchyaate! (Satwic karta)

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Meaning: One who does actions , without attachment and doesn't have ego as I am the doer and have braveness and enthusiasm , and is not disturbed by the profit or loss in the fruits of actions is called Satwic doer.

17) Verse! 27 : Ragi karma phala prepsuh lubdo himsatmako asuchih!

Harsha sokanvitah karta rajasah parikeertitah!

(Rajasa karta)

Meaning : One, who has affection for relatives, and desires profit in the actions and one, who is doing violence, greedy, impure and moves in pleasure and distress, is called Rajasic doer.

17) Verse! 28: Ayuktah prakrita sabdah satho naishkriti ko alayah!

Vishadi deergha sutree cha karta tamasa uchyate! (Tamasa karta)

Meaning : One, who has unstable nature, unworthy, not knowing manners of scriptural injunctions , uneducated, one who doesn't commence anything, cheater , one who spoils others, lazy, always morose and procrastinating is said as doer of Tamasa work.

17) Verse! 29: Budde rbhedam dhrute schaiva gunita stree vidham srunu!

Prochya mana maseshena pridhaktvena dhanamjaya!

(Gunas)

Meaning : The intellect and braveness of man is three kinds in accordance with his three dispositions. Let you listen to as I am saying descriptively about the three kinds.

17) Verse! 30: Pravruttim cha nivruttim cha karya karye bhaya bhaye!

Bandham moksham cha ya vetti buddi sa Parda! Satwiki!

(Satwic intellect)

Meaning : The intellect, which reveals descriptively about that such as it gives birth, it gives liberation , it is action, it is not action, these are fearful and not fearful , it binds and this is liberation is said as satwic intellect.

17) Verse! 31: Yaya dharma madharmam cha karyam chakarya mevacha!

Ayadhavat prajanati buddisa Parda! Rajasi!

(Rajasa intellect)

Meaning : The intellect, which indicates mistakenly other matters by not revealing as it was, like it is righteous, that is unrighteous and it is action, that is not action, is said as Rajasa intellect.

17) Verse! 32: Adharmam dharma miti ya manyate tamasa avruta!

Sarvardan vipareetancha buddi sa Parda! Tamasi!

(Tamasa intellect)

Meaning : The intellect, which makes us say unrighteousness as righteousness by ignorance , and what is to be knowable is revealed oppositely is said as Tamasa intellect.

17) Verse! 33: Dhritya yaya dharayate manah prane ndriya kriyah!

Yogena vyabhicharinya dhruti sa parda! Satwiki!

(Satwic dhruti)

Meaning : The braveness, which restrains the mind, senses and the works of air in the body and makes us attach to the Yoga, is called Satwic braveness.

17) Verse! 34: Yaya tu dharma kamardan dhrutya dharayate Arjuna!

Prasangena phalakamkshi dhruti sa Parda! Rajasee!

(Rajasa dhruti)

Meaning : The dhruti (Firmness) , which accrues desire with the strong interest on the fruits in the dharma and for money is said as Rajasa braveness.

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17) Verse! 35: Yaya svapnam bhayam sokam vishadam madamevacha!
Na vimunchati durmedha dhрутissa Parda! Tamasi! (Tamasa dhrti)

Meaning : The braveness of wicked person that stand the mind on the matters of dreaming, fearfulness, lamentation, moroseness, is called Tamasa dhrti.

17) Verse! 36 : Sukham tvidanim trividham srunu me bharatarshabha!
Abhyasa dramate yatra dukhantam cha nigachchati! (Gunas)

Meaning : Listen to me as I am describing about three kinds of happiness which are accrued by the practice and distress is subsided by those.

17) Verse! 37 : Yatta dagre vishamiva pariname amritopamam!
Tatsukham satwicam prokta matmabuddi prasadam! (Satwic pleasure)

Meaning : The intellect, which gets happiness during thinking about the matters of Atma that appears at the beginning as poisonous but at the end it appears as nectar is said as satwic happiness.

17) Verse! 38 : Vishayendriya samyogo dyatta dagre amritopamam!
Pariname visha miva tatsukham rajasam smrutim! (Rajasa Pleasure)

Meaning : Happiness, which is derived from the contact of senses with their objects, appears like nectar at the beginning, but at the end it appears as poison is said as Rajasa pleasure.

17) Verse! 39 : Ya dagre chanu bande cha sukham mohana matmanah!
Nindralasya pramado ttam ta tamasa mudahritam! (Tamasa pleasure)

Meaning : From the beginning to end that happiness, which engrosses the mind in the ignorance and is associating with the sleep, lateness and danger is called Tamasa pleasure.

17) Verse! Verse! 40 : Nata dasti prudhiviyam vadivi deveshu vapunah!
Satvam prakrutijairmuktam yadebhi syatribhrgunai! (Gunas)

Meaning : No one moves by leaving the nature generated dispositions on the earth among the living things or among the devatas, who have divinity.

Description : Every man has to work for his livelihood. Every work is to be done by the inspiration of dispositions. There is no work without dispositions. For doing the work, dispositions must be existed. So, it is known fact that whosoever among the devatas and demons do not exist by leaving the three dispositions. Here some persons may get question. That is! During the practice of Yoga, Yogi exists by leaving the three dispositions. For this reply is, we have said that one who moves in the society must have the dispositions. But, we could not say about those, who practise Yoga. One, who doesn't have dispositions, is said as Yogi. The Yogi who practises Yoga for some time may exist in the dispositions for some time.

Here, the eight verses in an order are fabricated and inserted. The meanings of these eight verses are against the wisdom. So, these are kept out. Though these verses exist like the Gita verses yet it is easily found because of its meaning is narrowed.

Paramatma created men and said to know him, but he couldn't divide men in the name of caste and religion. The caste and religion were created by man, but not created by Paramatma. In the thirteenth verse of third chapter, Jnana Yoga, at the word "Chaturvarnam Maya srustam", it is said that the four Varnas are not the four castes. In this verse, while saying about the four castes

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like Brahmana, Kshatriya, Vysya and Sudra, it is strange and it is against the wisdom by deciding the works in accordance with their caste and by saying about those as their own dharma. Besides, by saying that doing the work in accordance with the caste is the practice of their own dharma and in the practice of own dharma karma doesn't attach is the opposite in the meaning to the Bhagavad-Gita, which is Yoga Shastra.

If we notice the verses, which give opposite meaning to the Bhagavad-Gita, what can be said about it, is not understood. Whatever may be, we consider about the coming to light of those verses is a fortunate event. Let us see below how they are written, what the meaning is in that and let us think with our intellect about its details.

17) Verse! 41: Brahmana kshatriya visam sudranam cha parantapa!
Karmani pravibhaktani svabhava prabhavaigunai! (Fabricated)

Meaning : In accordance with the dispositions of Brahmana, Kshatriya, Vaisya and Sudra races, different works are there. I shall describe them.

Analytical criticism: It is not wisdom by saying like that as works are according to the caste, and that works are in accordance with their natural dispositions and those are their own dharmas. The caste system is the ignorance. Paramatma didn't create higher and lower castes as he is equal to all. Paramatma, who is distinguished as world teacher by revealing the teaching, which is applicable to all living things, didn't form the caste system in men alone by leaving other species. If he said whatever, it is applicable to all living things. Bhagavan did not say caste system, which is implemented on men, but not on the animals. It is not wisdom.

17) Verse! 42 : Samodamastapa sowcham kshantirerjuna mevacha!
Jnanam vijnana mastikyam brahma karma svabhavajam! (Fabricated)

17) Verse! 43 : Sowryam tejo dhruti rdakshyam yudde cha pyapalayanam!
Danameeswarya bhavascha kshatram karma swabhavajam! (Fabricated)

17) Verse! 44 : Krishi goraksha vanijyam vasyam karma svabhavajam!
Paricharyatmakam karma Sudra syapi svabhavajam! (Fabricated)

Meaning : The natural actions of Brahmanas are Peacefulness, self-control, Penance, Purity, honesty at the knowledge and science, belief in the existence of God. The natural actions of Kshatriyas are Heroism, brilliance, braveness and courage in the battle, ability in doing the actions, charity, and leadership. The natural actions of vasyas are Farming, maintenance and protection of cows and the business. The natural actions of Sudras are service to others.

Analytical criticism : It is against the wisdom by attaching to the works together to caste and by saying that works are their natural karmas and those are their own dharmas. In the 35th verse of second chapter, Karma Yoga we said about the own dharma and other dharma. There, It is said in accordance with the prescribed rules that those actions which are related to the Prakruti, are the other dharmas and those actions, which are related to Atma are the own dharmas. In accordance with the rule, here the works that are mentioned four races relate to the Prakruti. So, it can be said that all those works are other dharmas. By thinking the other dharmas as own dharmas is ignorance. Because of, these verses are expelled from the Gita.

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- 17) Verse! 45 : Sve svekarmanya bhiratah sam siddim labhate narah!
Svakarma nirata siddim yadha vindati tachchrnu! (Fabricated)
- 17) Verse! 46 : Yatah pravruttit bhutanam yena sarva midam tatam!
Svakarmana tamabhyarchya siddim vindati manavah! (Fabricated)
- 17) Verse!47 : Sreyan svadharmo vigunah paradharmatyanstitat!
Swabhava niyatam karma kurvannapnoti kilbisham! (Fabricated)
- 17) Verse!48 : Sahajam karma Kaunteya! Sadosha mapina tyajet!
Sarvarambha hidoshena dhume nagniriva avrutah! (Fabricated)

Meaning : One who does their actions with interest will get liberation. Now, I shall explain you how man gets perfection by practising Swa dharma (own dharma). One can attain liberation by practising his own dharma and worships the Paramatma, who is the creator of all living things. His own dharma is good than other dharmas, despite it appears good. One, who does karma of his inborn quality of his caste, doesn't get sin. Besides, as fire attaches to smoke, all actions have flaw called karma. Despite that actions are blemished; it must be done without leaving. There is no flaw in doing the natural karma.

Analytical criticism : By dividing men into the form of caste, and by saying about the works, which are allotted to that caste, is as Swa dharma, and if these principles are practiced it is the worship of Paramatma, though the Vysyas (merchandise caste) have flaw in doing the business, yet they do not get the sin, in the same way if the Kshatriyas killed many people for the kingdom, though it is the sinful work, yet they do not get sin, and by saying about the works, which are his natural inborn quality, karma doesn't attach is strange, ignorance and unrighteous. It is very big ignorance by saying about the works of caste as Swa dharma. Despite those works give karma, yet it is ignorance and unscientific by saying liberation can be attained through it. It is complete ignorance by saying that it is better to practise the own karma yet that karma, which is in accordance with the caste is blemished.

Is it unrighteous, if others unlike Vysyas do the business? If one has done cheating in the business, doesn't karma attach to him in the business? Thus far, did Bhagavan say whenever these words? Bhagavan said if one had done any work by leaving the ego, karma didn't attach to him. It is opposite to the Bhagavad-Gita by saying that sin doesn't come in doing the work of caste, unlike Yoga system. Like this way, by adding the verses, which were written with opposite meanings, in the Gita there is possibility that so many may become ignorant. If these verses are here, it will bring destruction to the Bhagavan's way of thinking. If a small drop of poison joins the rice pudding that is made with milk and sugar, it spoils the pudding. Similarly these eight verses could destroy the system of karma Yoga. So, these verses are completely removed. I am not only saying, but also you have to think for knowing it, is very important.

- 17) Verse! 49 : Asakta buddi sarvatra jitatma vigata spruhah!
Naishkarma siddim paramam sanyase nadhi gachchati! (Karma Yoga)

Meaning : One can conquer (knowing) Atma by practising renunciation of not attaching to the karma, without having interest on anything. He obtains Atma by doing karma and by abstaining from the matters of desires.

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17) Verse! 50 : Siddim propto yadha brahma tadha apnoti nibodhame!

Samasenaiva kaunteya nista jnanasya ya para!

(Yogam)

Meaning : I have revealed about one, who got perfection in the system of Karma Yoga. Let you know from me about the system of Brahma Yoga. This is the distinguished in the steadfast of Jnana.

17) Verse! 51 : Buddya visuddaya yukto dhruva atmanam niyamyacha!

Sabdadeen vishayam styaktva ragadveshva vyudasya cha!

(Yoga)

17) Verse!52: Viviktasevi laghvasi yatavakaya manasah!

Dyana Yoga paro nityam vairagyam samupasritah!

(Yoga)

17) Verse! 53: Ahankaram balam darpam kamam krodham parigraham!

Vimuchya nirmama santo brahmabhuyaya kalpate!

(Yoga)

Meaning : One, who has pure intellect by conquering the matters, keeping the mind on the Atma, giving up the matters of sound, by leaving the dispositions like love and envy, being alone, eats little, controls the body and the tongue and always who is engrossed in the meditation(Brahma Yoga), by leaving the attention to the ego, strength, pride, lust, anger and without having affection for external matters and who does get peace will be eligible for attaining the Parabrahma.

Description : Despite in the previous chapters, in so many verses about the Karma and Brahma Yoga is said exhaustively, yet in the last chapter those are again remembered. First, he said about Karma Yoga and then he said about Brahma Yoga. Thus far, it is concluded about Karma Yoga and Brahma Yoga. The chief aim by remembering many times is not to be forgotten these Yogas. So, we shall not be forgotten that there are only two systems for reaching the Paramatma.

17) Verse! 54: Brahma bhutah prasannatma nasochati nakankshati!

Samasarveshu bhuteshu madbhaktim labhate param!

(Brahma Yoga, Karma Yoga)

Meaning : One, who is united to Brahman, and who is enjoying with Atma doesn't seek desires. He never laments. He is equally disposed to every living thing and will be distinguished devotee of me.

Description : One, who is practising Karma Yoga, knows all actions that are getting on in accordance with the Prarabda Karma, and pleasure or pain are accruing in accordance with the Prarabda karma. So he doesn't lament, when distress occurs, and doesn't seek desire for pleasures. Likewise, Brahma Yogi knows that Atma exists in all living things as well as in him and sees Atma equally in all living things. It can be said that both these are great devotees to the Paramatma.

17) Verse! 55 : Bhaktya ma mabhijanati yavanyaschasmi tatwatah!

Tatomam tatwato jnatvavisate tadanantaram!

(Sakara, Nirakara)

Meaning : One who knows me how I am being exist and who am I by strong devotion is known me completely and reaches me.

Description : It is very difficult to understand the real state of Paramatma. Those, who have great knowledge revealed the wisdom of Paramatma. Else, every one has attention and devotion only to the demy-gods, who are on the earth. One who has interest in the wisdom for many births is known that Paramatma exists and he is the God of the demy-gods(devatas). If so many births are needed for knowing only about the existence of Paramatma, for knowing his real nature, and for knowing who he is and how he exists, it can't be understood for some births unless he has walked in the way of Jnana. In this way, by attaining knowledge from so many births, at last one can understand that Paramatma is the creator, maintainer and destructor. Paramatma pervades every atom and he is formless. He doesn't have either name or form.

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Those , who are gained higher knowledge , only know about Paramatma that he is formless and often and then Paramatma takes birth on the earth with the sakara form, and reveals his dharmas . Those who have devotion to the sakara form can recognize that birth and attains success in that life. Those, who know the state of Paramatma will practice the methods of either Karma Yoga or Brahma Yoga, and at last attains liberation. Those , who practise Bhakti Yoga (devotional service) by recognizing the Paramatma, who exists in the form will attain liberation in one birth. But those, who practice the way of Karma Yoga and Brahma Yoga, will attain liberation after some births.

17) Verse! 56: *Sarva karmanyapi sadakurvano madvapasrayah!*

Mat prasada davapnoti sasvatam pada mavayam!

(Liberation)

Meaning : Always one, who does all karmas under the protection of my system will get inexhaustible, eternal supreme abode by my grace.

Description : When Paramatma took incarnation of man for revealing the dharmas, what actions he had done and what manners he had practised for not attaching to karmas are followed and do the works in accordance with that methods, one can get liberation.

17) Verse! 57: *Chetasa sarvakarmani mayisanyasya matparah!*

Buddi Yoga mupasritya machchitta satatam bhava!

(Karma Yoga)

Meaning : Worship me through Karma Yoga by offering all karmas to me with the mind and engrossing the Chittam always on me, and do not think another other than me.

Description : Thus far, Bhagavan said about the wisdom, now he is exhorting to Arjuna. That is! *“ Do the actions by suppressing the ego with intellect and know that all works are getting on by the Paramatma. You have to offer all works to Paramatma through the mind and make decision through the Chittam that Paramatma is doing all works and keep in your mind that works are done in accordance with the decision of Paramatma and nothing exists other than the Paramatma “.*

17) Verse! 58 : *Machchitta sarva durgani matprasada tarishyasi!*

Adhachetva mahankarat na sroshyasi vinamkshyasi!

(Karma Yoga)

Meaning : If you put your Chittam on me, you will be released from all distresses by my blessings. Else, if you have not heard my word with ego, you will be spoiled.

Description : Bhagavan warned and said to Arjuna if you did not hear my word, you would be spoiled. Paramatma appeared to Arjuna as Bhagavan. Arjuna had knew, who was saying. Bhagavan said to wage war. The actions, which had to be done, were in accordance with the decision of Chittam in Arjuna's body. That decision was whatever may be; in that context Arjuna had to follow according to Bhagavan's decision. By knowing that Paramatma made the decision through the Chittam, so he heard the word of Bhagavan as the decision of Chittam.

If Arjuna thought with egoism “ I am existing, this is my decision and what I think that should be done”, thus far what he had heard and what he had knew, was useless. If he had done anything in that way karma might attach to him. He could be spoiled in the way of wisdom.

17) Verse! 59 : Yadyaahankara masrityana yotsya iti manyase!

Midyaisa vyavasayaste prakrutistvam niyokshyati!

(Prakruti)

Meaning : If you insist not to fight with egoism, your decision can't be stood. Prakruti will engage you in warfare.

Description : If Arjuna had the feeling like I am caused for all things by thinking that not to engage in war was the best and if he fought all of them would be killed, but according to the Prarabda karma, if he had to fight, his decision not to fight didn't stand. If karma exists to wage war, though he thinks not to fight, yet Chittam decides to wage war among the thoughts of intellect. Despite Arjuna did not fight, intellect might have consider about war, whether it was good or not. In this way among the series of considerations of intellect, Chittam decides one, which has to be done in accordance with the Prarabda Karma. At last what Chittam decides, that occurs through the body.

In that time, Arjuna had the karma of waging war. So, his intellect had considered about the gunas, which were provoked in accordance with the karma. Chittam had decided the action, which had to be done in accordance with the karma from the considerations of intellect and gave permission to wage war, resulted in Arjuna's body involuntary moved for fighting. No one can stop, which is to be happened. Jeeva doesn't have authority to stop the incident which is to be happened. All must be getting on in accordance with the karma and decision of Chittam. Because, it won't be as you think. You will fight in accordance with the provocation of Gunas, which are generated by the nature. Bhagavan said that the structure of Prakruti made you do like that.

17) Verse! 60 : Svabhavajena kaunteya! Nibaddasvena karmana!

Kartum nechchasi yanmoha tkarishya syavaso apitat!

(Prakruti)

Meaning : Arjuna! Your decision of not to wage war is under the illusion and bound by the karma of your nature. So you can fight without your effort.

Description: Arjuna decided not to fight under illusion as I am and these were mine by the inspiration of ego. But, Prarabda karma in the Karma chakra of Arjuna could bind his decision and made his decision was useless. This method is not only in Arjuna, but also happens in every one. Despite, we have liking or do not have liking, some works are done in accordance with the decision of karma. In this way, it happened to Arjuna. Anyone though his mind doesn't agree, must do any work in accordance with the karma, yet it is considered mean action.

According to that, the intelligent can understand that all actions are getting on in accordance with the decision of karma, and our decision should not be materialized. But the unintelligent doesn't know though he experienced himself, or another has said to him. He thinks that all works are done in accordance with his likings. Like that person doesn't know his state.

17) Verse! 61 : Eswara sarvabhutanam hrudhese Arjuna tistati!

Bhramayan sarvabhutani yantra rudhani mayaya!

(Paramatma)

Meaning : Paramatma stations in the Hriday of all living things, and makes the bhutas play with his Maya like one, who plays the machine by sitting in that.

Description : The all living things move many kinds like some are playing, some are fighting, some are sporting, some are running, some are flying and some are jumping. Paramatma stations in the place of Hridi of all living bodies. The nerves spread all over the body and move the body. The brain is the centre of the nerves. The directions that come from the brain spread over the body through the nerves and move the body like playing and singing etc. If we question ourselves from

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where those directions are, and who transmits those directions, then we can understand like this. Hridaya means the brain part. Paramatma is in the Hridaya. He plays the body in accordance with the karma of karma chakra, and sends directions through the organs called Maya which are like intellect, Chittam and mind, and made the body play by moving the nerves.

As one, who works on the machine, moves the switches and made the machine work, the Paramatma makes the machine play called body in accordance with the karma by placing the mind, intellect and Chittam with the dispositions in equal position. *Paramatma plays the body by using the electricity called Atma, the switches called mind, intellect and Chittam, gunas like wheels, the system called karma and the productions called distress and happiness.*

Those, who don't know this manner, think that Paramatma makes the body play as puppet by the nerves. The ignorant person thinks that he devoted his life to the cause of all. Every one feels himself to do each work. In the puppet show one, who plays the puppets does not appear and only puppets appear as moving. Similarly in the actions which are getting on, the method of playing or the player does not appear and only the roles of play appear, so every one feels that those works are getting on through him and are done by him. One, who knows that every movement and every work is not belonged to him, he is not doing any action and Paramatma only moves the senses of body by the power of Atma in accordance with karma and knows that he has not caused for that, is the person, who leaves the ego. He knows that he is not the doer of any work that occurs in the body. It can be said that he doesn't have any relation to that works. In accordance with this brief rule, despite entire people in the world are killed by a body, the Jeeva, who is in that body, is not the killer. He doesn't get sin.

17) Verse! 62 : Tameva saranam gachcha sarva bhavena Bharata!

Tatprasada tparam santim stanam prapsyasi saswatam!

(Paramatma)

Meaning : Oh scion of Bharata! In all respects you have to surrender to Paramatma. By his grace you can attain peace, which is different from the nature, and eternal liberation.

Description: Despite one has much greatness and honor in the external world, by knowing that all are getting on by the Paramatma, and surrender to the Paramatma, who is the prime doer, through his entire mental feelings and felt Paramatma is the greatest will get the grace of Paramatma. He thinks that he doesn't have anything, but what exists is belonged to the Paramatma and feels that he himself is a puppet, which is played by the Paramatma. He thinks that Paramatma is the greatest and have so many portions, and by his one portion the world is getting on. According to the word, *If I think you will be existed as you and If I think you will be everywhere*, in the same way If Paramatma thinks, Jeeva exist as Jeeva or Jeeva will spread over every atom for engrossing in the Paramatma. So, by knowing this, one may get his grace, peace and liberation by paying obeisance and by worshipping the Paramatma.

17) Verse! 63: Itite Jnana makhyatam guhyadguhyataram maya!

Vimrusyaita daseshena yadechchasi tadhakuru!

(Jnanam)

Meaning : I have said you about the most confidential knowledge among the secrets. Let you perform in accordance with your liking by describing that knowledge.

Description : Thus far, this knowledge, which is said by Bhagavan, is confidential. It can't be understood despite it is explained in one manner. It should not be known to anyone except Paramatma. Though it is heard through the Paramatma, yet some men do not understand it and exists as secret. For knowing this great knowledge, it can be possible only by the merits, which are related to the wisdom of so many births. Else, this wisdom would not come to us. If these details come nearer, the

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readers may distantly be away from this. If the Gita, which is said descriptively and is drawn the boundary line, is heard and is seen by anyone, he can ponder on and walk in accordance with his likings. Bhagavan revealed the Jnana completely and not forced anyone for practising and said it was in accordance with your liking. But the Jnana is beyond the Karma. Jnana doesn't attach to you and is not decided according to karma. Jnana can be attained in accordance with the interest. Interest is accrued in accordance with their likings. Interest takes birth on its own (Swayambhu), so Bhagavan said that it was in accordance with your interest.

Bhagavan indicated two ways like Knowledge and ignorance, Prakruti and Paramatma, Maya and Eswara, and said that go ahead in any way as you like. Though he put the responsibility on us, one who knows the real knowledge doesn't get egoism and doesn't get illusion. He believes him as Paramatma by devotion and surrender to him results in, the wisdom of Paramatma is understood easily. It is mistakenly said that Jnana could be known with my intellect, without surrendering to Paramatma. It takes much time for knowing the knowledge of Paramatma. Those, who surrender to Paramatma will get not only Jnana, but also get liberation in this life.

17) Verse! 64 : *Sarva guhya tamam bhuya srnume paramam vachah!*

Isto asi medhrudhamiti tato vakshyami te hitam!

(The essence of Gita)

Meaning : Because of you are my dear, so I am saying with seeking your benefit. Listen to me the most confidential supreme instructions.

Description : Bhagavad-Gita is completed really with the 63rd verse, but Bhagavan told the essence of Gita in the form of two verses for our benefit. In this verse, which is before those verses of essence of Gita, it is quite distinguished by saying that you are my dear and I am saying this for your benefit. The greatness of Paramatma can't be explained because he has recognized us as great by saying like that yet we are useless persons. Let us see the essence of Gita in the below.

17) Verse! 65 : *Manmanabhava madbhakto madyaji mam namaskuru!*

Mamevaishyasi satyam te pratijane priyo asime!

(The essence of Geeta)

Meaning : Think me in your mind. You should be devotee of me. Worship me. Pay obeisance to me. You will attain me. This is true. You will be dear to me. I am saying this with promise.

Description : One who thinks about the Paramatma in the mind, and pays obeisance by worshipping him as devotee, will get Paramatma. He is dear to the Paramatma. That word is true. Don't keep suspicion about this little man as he is dear to Paramatma, who is great. Because of even Paramatma himself said by promising.

It is great fortunate for one who has devotion, to worship and pay obeisance to Paramatma and has mental attention to Paramatma, when Paramatma is in the form or in the formless Paramatma. His manners make him dear to Paramatma and reach his abode. This is the most essential direction.

17) Verse! 66: *Sarva dharman parityajya ma mekam saranam vraja!*

Aham tva sarva papebhyo moksha ishyami masuchah!

(The essence of Geeta)

Meaning : You surrender to me by leaving completely all dharmas. I relieve you from the sinful reactions. Do not grieve.

Description : Thus far Bhagavan revealed in the Bhagavad-Gita about the dharmas, and indicated Karma Yoga and Brahma Yoga for destroying the karmas, resulted in attaining the liberation. But here Bhagavan said to leave the Yoga dharmas for surrendering him. As two Yoga systems are the ways to reach the Paramatma, but in the essence of Gita, which is said at the end, Bhagavan said

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about the means for reaching the Paramatma through the subtle way as it is the nearest way. In the two verses of essence of Gita, which are told before, it teaches the devotional way for practising, when Paramatma is not only in Sakara form, but also in Nirakara (formless). But here, when Paramatma is in sakara form or Bhagavan is as a common man, or he doesn't have any recognition or though he is recognized by much effort yet he send him away by increasing the doubt. These words are said for those, who have strong devotion, without any suspicion.

One, who found the Sakara form, who is the real Paramatma, doesn't need the dharmas. Paramatma will excuse the whole karma of those, who surrender to Paramatma as Bhagavan by leaving the dharmas, which are heard in the Gita and engrosses in him. The karma, which is not exhausted for some births by the two Yogas are exhausted through the Bhakti Yoga in a birth and reaches the Paramatma, who is the lord of universe and the supreme father in that birth. Karma is to be burnt through Karma Yoga and Brahma Yoga. But in Bhakti Yoga, which is said last, there is neither Jnanagni nor Yogagni. There is no effort by the Yogi. Tyagi completely offers Paramatma by surrendering and changes himself to empty. By this only, huge karmas become fruitless. Paramatma excuses the karmas and get into him.

Thus far, this book called boundary line (Gita), which consists of Dharmas of Paramatma is completed. Still there are 12 verses. If anyone asked us what it is by closing up to this, it must be understood that Bhagavan said only up to this.

The details of verses in the last chapter are given below.

1. Karma sanyasa, karma tyaga.	—	2
2. Sakara, Nirakara.	—	1
3. KarmaYogi, Brahma Yogi.	—	1
4. Karma Yoga.	—	7
5. Yogam.	—	4
6. Prakruti.	—	5
7. Paramatma	—	2
8. Jnanam.	—	1
9. Gunas.	—	4
10. Jeeva.	—	1
11. Yoga, Viyoga	—	1
12. Satvikam	—	1
13. Liberation	—	1
14. The essence of Gita	—	3
15. Satvic Jnana	—	1
16. Rajasic Jnana	—	1
17. Tamasa Jnanam	—	1

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18. Satwic Karma	—	1
19. Rajasa Karma	—	1
20. Tamasa Karma	—	1
21. Satvic Karta	—	1
22. Rajasa karta	—	1
23. Tamasic Karta	—	1
24. Satvic intellect	—	1
25. Rajasic intellect	—	1
26. Tamasic intellect	—	1
27. Satwic Dhruti	—	1
28. Rajasa dhruti	—	1
29. Tamas dhruti	—	1
30. Satwic comfort	—	1
31. Rajasic comfort	—	1
32. Tamasic comfort	—	1
33. Fabricated verses.	—	14
34. Left over verses	—	12
<hr/>		
Total verses are	—	78

The changed verses of meaning and description — 2

Epilogue

After reading this book, despite you have known the matter of this book, which is bound to Shastras, and all matters are understood completely, new matters have come to light with the doctrine of Traita. At last by the effect of Maya you may get doubt whether it is believable or not. This seems, may not be true. Besides, Maya may rise doubts what it is by striking off the writings of renowned elders, Swamijis and heads of Peethas and what the writing are by changing the meaning of 55 verses. What it is by discarding 122 verses by naming those verses which are not bound to Shastras, what it is by depicting the form of Jeeva as it is subtle, but it is only known by the sight of wisdom. What is it by saying about Bhagavad- Gita, which is not understood from 5000 years? Maya may raise so many doubts such as, does this person only know as no one has understood? Is his Traita doctrine is greater than Advaita philosophy of Adi Sankaracharya or the Dvaita philosophy of Madvacharya? Whether it is believable or not and it is like wrangling. Don't take any decision about this book. Don't believe blindly anything. I wish the readers, come to the conclusion by only understanding with cautiously. Despite, we tell in many kinds, according to their interest, I hope they should understand wisdom of this book.

Yours

Adi Karta of Traita doctrine, Peethadhipati,

Sri Sri Sri Acharya Prabodhanda Yogeeswaralu



If one thousand persons tell untruth, it won't become truth.

If one thousand persons deny truth, it won't become untruth.

Glossary

Acharya	: A spiritual master who teaches by his own examples.
Advaita	: Non-dual theory profound by Adi sankaracharya.
Aham	: Ego.
Atma	: The immersed consciousness that spreads all over the body.
Buddi	: Intellect.
Brahma nadi	: A chief nerve in the spine from mooladhara to brain.
Chittam	: The internal sense that decides one consideration among the considerations of intellect.
Dharma	: A natural quality that has come from the birth.
Guna	: A material quality of which there are three – Tamasa (ignorance), Rajasa(passion), Satwa (goodness).
Jnana	: Wisdom.
Karma	: There are three principle meanings. 1) action 2) consequence of action 3) destiny.
Maya	: The illusion.
Prana	: Life air in the body.
Prakruti	: The nature consists of five major elements like space, fire, air, water and earth.
Puranas	: The eighteen very old books which are histories of this and other planets.
Punya	: The result of good actions and opposite to sin.
Rajo Guna	: Passion of material nature
Satwa Guna	: Pure goodness of material nature.
Shastra	: Scriptures.
Tamo guna	: Sluggishness or ignorance of material nature.
Upanishads	: The philosophical portions of Vedas.

Traitha Doctrine

At the time of creation, the Traitha that is third doctrine in the spiritual education was established by Paramatma and existed as a big tree. Gradually it reduced to stump and no one has known it. Now the Traitha, which was reduced to stump like hidden property by the effect of Maya in the world of men from so long, has begun to sprout. We think that it is very fortunate by revealing about this tree as it is the medicine for the disease called ignorance and trying to fetch so many persons to the proximity of that tree. The greatness in the Traitha is even the great bigots in religion also have been accepting the Traitha as it belonged to them. No one says that my religion is different and my God is different; because of it is pure divine method. Despite anyone has criticized without knowing the fact, after knowing Traitha he has to agree with his faults. Despite the followers of Advaita and Dvaita doctrines are made to get dislike, if they think with intellect to see in accordance with their own experience, they will know that Dvaita and Advaita doctrines are not suited for discourse, but the reality in practice and true experience is only in Traitha doctrine. I hope the Traitha, which will unite to other religions in it and flourish as real Indu way (The way of wisdom) that is revealed by Paramatma.

Yours,

Sri Sri Sri Aharya Prabhodanda Yogeeswalu