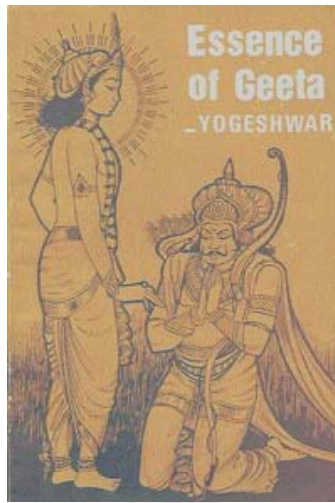


Essence of Gita



- Shri Yogeshwarji

NOTICE**All rights reserved by Author**

The content of this e-book may be used as an information resource. Downloading or otherwise transmitting electronic copies of this book or portions thereof, and/or printing or duplicating hard copies of it or portions thereof is authorized for individual non-profit use ONLY. Any other use including the reproduction, modification, distribution, transmission, republication, display or performance of the content of this book for commercial purposes is strictly prohibited.

Failure to include this notice on any digital or printed copy of this book or portion thereof; unauthorized registration of a claim of copyright on this book; adding or omitting from the content of it without clearly indicating that such has been done; or profiting from transmission or duplication of it, is a clear violation of the permission given in this notice and is strictly prohibited.

Permission for use beyond that specifically allowed by this notice may be requested in writing from Swargarohan, Danta Road, Ambaji (North Gujarat) INDIA.

*

E-book

Title : Essence of Geeta
Language : English
Version : 2.0
Pages : 40
Created : April 28, 2008.

*

NOTE

This e-book is a manifestation of our humble effort to present Shri Yogeshwarji's literary work in digital format. Due care has been taken in preparing the material of this e-book from its original print version. However, if you find any error or omissions, please let us know. Your comments are welcome.



INTRODUCTION



The great gospel Gita is universally well-known. Philosophers, thinkers and seekers after truth read it, study it, strive for understanding it and practice in everyday life.

The doctrines preached therein are appreciated by scholars and students of philosophy alike. Aspirants for noble sublime spiritual life are inspired by them. It is helpful and benedictory in that sense.

Although it was compiled some thousand years back, its importance or charm has not lessened. Modern man has to learn a lot from that sacred scripture for re-orienting the life towards the direction of peace and bliss. In this book I have tried for the revelation of the underlying messages of the sacred scripture Gita. I undoubtedly believe that it will be helpful. It was written during my tour of England recently in 1977.

- Yogeshwar
London, U.K. (23-9-1977)

*

अथवा अथ सूक्ष्म.
 अथवा अथ सूक्ष्म. अथवा अथ सूक्ष्म.
 अथवा अथ सूक्ष्म.
 अथवा अथ सूक्ष्म. अथवा अथ सूक्ष्म.
 अथवा अथ सूक्ष्म.
 अथवा अथ सूक्ष्म. अथवा अथ सूक्ष्म.
 अथवा अथ सूक्ष्म. अथवा अथ सूक्ष्म.
 अथवा अथ सूक्ष्म. अथवा अथ सूक्ष्म.

| श्रीयोगेश्वरम् नमः

CONTENT

01. Gita's importance
02. Gita's greatness
03. Heart
04. The theme
05. Transformation
06. Ratha
07. Arjun seeks counsel
08. Yoga
09. Karma
10. Duty
11. Peace
12. Surrender
13. Will cross over or perish?
14. The underlying message
15. Gita and its message
16. The purpose
17. Outlook towards life
18. The battle
19. Universality
20. The charioteer
21. Source of self-knowledge
22. Message of sacrifice
23. Picture of perfection
24. The renunciation of religion
25. Gita in house
26. Worship me
27. For every individual
28. Underlying idea
29. Privilege
30. Causes of the battle
- IV. Word Index

*

1. GITA'S IMPORTANCE

There are two categories of literature - the everlasting, eternal literature and contemporary one. Literature for all times and literature meant for a specific time. Momentary literature - its inspiration decreases in course of time and vanishes gradually and eventually. But the everlasting literature transcends the limitations of time. It crosses the boundaries of some specific period and fills the human mind with everlasting inspiration for, all times. It is not meant for a nation, sect, race or civilization. It is universal and meant for the entire human race. So it is ever-fresh and seems full of inexhaustible inspiration. Bhagavad-Gita comes in that category-the category of everlasting literature. As its birth-place was India-Kurukshetra, Indians could understandably be proud for it, but it never meant that others had nothing to do with it. The whole world was privileged to take advantage of it and call it universal.

The great poet-laureate Kalidasa has written in the beginning of epic of Raghuvansha क्व सुर्यप्रभवो वंशः क्व चान्पविषया मतिः "On one side there is Raghuvansha and on the other side my poor, flickering intellect. How shall I succeed in narrating its marvelous attributes? I am out of fascination planning for crossing the unfathomable ocean with a small boat. My endeavor is like an individual-a dwarf stretching his hands for the sake of catching fruit upon a tree attainable by a tall-a very tall man."

I remind those utterances but don't feel similarly as I have faith in the Almighty Lord. My intellect is limited, experience is little, scriptural knowledge is also insignificant, but I have nothing to bother about it. I have sought refuge in Lord Krishna and pray him for illumination. He offers speech to the dumb and makes the lame cross the mountains. He will reveal knowledge to me. I have surrendered selflessly and completely. So I have not to worry at all. The flute player will automatically play on the flute dedicated to Him. The flute has no worry.

It is not through intellectual capability that we can comprehend Gita completely, not through penance, nor through scriptural study as well; it can be comprehended only with the abnormal invaluable, divine grace of the Almighty. I have approached Bhagavad-Gita always with that understanding and attitude.

*

2. GITA'S GREATNESS

There is a word प्रस्थानत्रयी in Sanskrit language familiar among scholars. It is said that three scriptures of Indian civilization are just like three milestones, denoting the path of perfection. The first is Brahmsutra (ब्रह्मसुत्र), the second is Upanishadas (रूपनिषदः) and the third is Shrimad Bhagavad-Gita (श्रीमद् भगवद्गीता). With the help of them, one can have a glimpse of Indian view of life, philosophy or metaphysical attainments. Gita secures rightly a definite unparalleled place of prestige and glory among them all. It is an embodiment of Indian civilization, represents the erstwhile ancient scriptures successfully and completely and acts as an ambassador or mouthpiece of Indian culture, sadhana, Vedas or Upanishadas. In the Mahatmya of Gita, it is stated in a tributary language by Maharshi Vyas that if Gita is read and understood thoroughly there is no need for reading or understanding any other scripture.

गीता सुगीता कर्तव्या किमन्यैः शास्त्रविस्तरैः |

या स्वयं पद्मनाभस्य मुखपाद् विनिसृता ॥

एकं शास्त्रं देवकीपुत्रगीतम् |

There is only one sacred scripture sung by देवकीपुत्र Lord Krishna.

सर्वोपनिषदो गावो दोग्धा गोपालानन्दनः ।
पार्थो वत्सः सुधीर्भोक्ता दुग्धं गीतामृतं महत् ॥

All Upanishads are cows, the Almighty Lord Krishna is a Cowherd, Arjuna is the calf, the intellectuals are the enlighteners, and the Gita is ambrosial milk derived from them. Let us tell in other words that Upanishads are beautiful gardens. From among them Lord Krishna has plucked up innumerable fragrant flowers, Maharshi Vyas has gathered 700 of them and presented them in 18 beautiful garlands. Or let us say that Bhagwan Krishna has churned the scriptural vedic upanishadic milky ocean during Mahabharat period and after acquiring nectar, has accommodated same in 18 different glasses. It contains Yoga, devotion, self-knowledge, etc. There at the end of every chapter it is clarified:

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे ।

*

3. HEART

It is described in Mahatmya:

गीता मे हृदयं पार्थ गीता मे चोत्तमं गृहम् ।

Gita is my heart, my excellent residence. I look after the universe with the help of knowledge attainable by the study of Gita. Let us state in other words that Gita is the heart of Indian culture, human civilization. Sole dweller in the heart. If the heart ceases functioning or fails, life also terminates, so Lord Krishna dwells in Gita. A professor's heart stopped functioning. We can have his vision in it. Take away the Gita aside, destroy it and the Indian civilization will be damaged to a large extent. The harm would be irreparable. The civilization will seem dead like.

*

4. THE THEME

The theme, the underlying story or history behind Gita is famous. Kauravas and Pandavas were assembled in the battlefield of Kurukshetra determined and prepared for a terrible fight, a major confrontation. Both their armies were well-equipped. After entering the battlefield, Arjuna requested Lord Krishna - his favorite, proficient charioteer for carrying his chariot in the midst of the armies for a complete glance at their warriors. Lord Krishna adhered to his request. Arjuna cast a glance at the warriors end found that relatives, elders and venerable ones were assembled for a dreadful fight there. His heart-beats accelerated, his mind began to worry and his body was pervaded with perspiration. His conscience commenced biting. He disliked the battle for he felt it was meant for driving towards doom. It was sinful. Fighting with the great elders like Drona and Bhishma only for the sake of a transitory kingdom was a folly altogether. It was instead preferable to become a recluse and live on alms. He demonstrated his feelings in these words:

दृष्ट्वेमं स्वजनं कृष्ण युयुत्सुं समुपस्थितम् ॥१-२८॥
सीदन्ति मम गात्राणि मुखं च परिशुष्यति ।
वेपथुश्च शरीरे मे रोमहर्षश्च जायते ॥१-२९॥

गाण्डीवं संसते हस्तात्वक्चैव परिदह्यते ।

My mind is disturbed; perplexed. I don't know who will win-and who will be the loser. I dislike fighting. If we are hurt by Kauravas with weapons, we shall be blessed. We shall never offer any resistance. So saying Arjuna renounced his bow and arrows and giving ultimatum to Lord Krishna for not fighting sat in the chariot with mind overpowered with depression. Gita's first canto in the last three shlokas narrates that incident as such:

अहो बत महत्पापं कर्तुं व्यवसिता वयम् ।
 यद्राज्यसुखलोभेन हन्तुं स्वजनमुद्यताः ॥१-४५॥
 यदि मामप्रतीकारमशस्त्रं शस्त्रपाणयः ।
 धार्तराष्ट्र रणे हन्युस्तन्मे क्षेमतरं भवेत् ॥१-४६॥
 एवमुक्त्वार्जुनः संख्ये रथोपस्थ उपाविशत् ।
 विसृज्य सशरं चापं शोकसंविग्नमानसः ॥१-४७॥

Let us imagine the state of Arjun's mind. Let us have his photograph before our mind's eye. Lord Krishna is not at all perplexed. There is not a single shadow of worry on his face. For he is हृषीकेशः - the controller of the senses. Besides he knows fully well that Arjuna is to fight ultimately and fight vigorously. He could visualize the future.

Now let us jump to the 18th canto of Gita and read the closing shlokas there. Krishna asked Arjuna, have you listened to my advices or precepts attentively? Has the hallucination of yours developed on account of ignorance annihilated?

Arjuna replied in the affirmative and said, "My hallucination has been annihilated. I am dehypnotized by the self-knowledge provided by you, your holy self. My doubts have vanished by your divine grace. I am established in my real self. I have arisen. I am ready for implementing your advice, for carrying out your orders."

नष्टो मोहः स्मृतिर्लब्धा त्वत्प्रसादान्मयाच्युत ।
 स्थितोऽस्मि गतसन्देहः करिष्ये वचनं तव ॥१८-७३॥

*

5. TRANSFORMATION

Mark the transformation. Underline the contradiction-not merely of words but of temperament, passion, outlook, and attitude. At the end of 1st canto Arjuna sat on the chariot; He was overwhelmed with grief. What a marvelous, remarkable change in his personality? He has risen. He said करिष्ये वचनं तव| He has assimilated or merged his human will in the Will of the Divine. There is a celestial confluence of the two. He is prepared for fighting, for obeying, for surrendering at the lotus feet of the Supreme. What a climax! It is the essence of Gita. Wherever in the battlefield of life a man becomes depressed, disappointed, contemplates for external renunciation, dreams for renouncing relatives and falters in discharging duties, whenever he is hypnotized, forgets his स्वरूप under the garb of artificial verbal detachment, becomes lazy, loses interest of life and

worldly actions, whenever he puts aside his गांडीव of पुरुषार्थ or self-endeavor and becomes deprived of light, delight, foresight and inspiration, feels absent-minded, the assistance and grace of the Almighty Lord dwelling within the chariot of his physical and astral frame directs him, leads him towards the righteous, towards light, in the direction of peace, bliss or blessedness. He should never be disappointed. There is a light, Lord Krishna, to lead him towards total effulgence. Self-surrender to him, dedication to his holy feet, will never fail; never become fruitless. It is one of the eternal messages of Gita. Arjuna prayed to Krishna:

यच्छ्रेयः स्यान्नश्चितं ब्रूहि तन्मे शिष्यस्तेऽहं शाधि मां त्वां प्रपन्नम् ॥२-७॥

The temple doors of the Almighty are always open for everybody. His grace is always unreservedly showering. We have to take refuge unto him. Then the Mahabharat, the battlefield of life, will become easier. All the obstacles will be removed. We shall become victorious.

*

6. RATHA

In modern India almost all the prophets, reformers, saints, all great men loved and admired Gita. Lokmanya Tilak, Swami Vivekanand, Ramkrishna Paramahansa Dev, Maharshi Aurobindo, Subhash Chandra Bose, Mahatma Gandhi, all looked at it with reverence, derived inspiration from it and achieved strength.

Mahatma Gandhi confesses that "Whenever I am illusioned, surrounded by darkness, find no path, am disappointed, disheartened and cannot decide or discriminate between right and wrong, I take shelter of Gita. I go thoroughly through a shloka or more and my disappointment disappears, my depression vanishes, illusion is eradicated, the shadows of darkness are replaced by divine effulgence and dawn of discrimination. I become completely fresh, achieve self-confidence and faith for the Almighty and get right initiation. Like a kind affectionate mother it awakens me, pours nectar on my conscience and nourishes me." What was true for a Saint or great man like Gandhiji could be equally true for all of us. Only we ought to take advantage of that great divine universal mother, namely Gita.

We come across two very beautiful, meaningful shlokas in the Upanishads. Mundakopanisad tells:

द्वा	सुपर्णा	सयुजा	सखाया	समानं	वृक्षं	परिष्वजाते	।
तयोरन्यः	पिप्पलं	स्वाद्वत्यनश्नन्नन्यो	अभिचाकशीति				॥१॥
समाने	वृक्षे	पुरुषो	निमग्नोऽनिशया	शोचति	मुह्यमानः	।	
जुष्टं	यदा	पश्यत्यन्यमीशमस्य	महिमानमिति	वीतशोकः			॥२॥

Two birds reside in the same tree. Their feathers are similar, they are of one form of appearance and they are friends or companions from time immemorial. One of them tastes the delicious fruits whereas the other sits silently without eating. The Rishi clarifies that human body and the universe is an auspicious large ancient tree. The soul as a consequence of its attachment, proprietorship and lust is deprived of the realization of its fundamental self. Gita preaches elsewhere:

पुरुषः प्रकृतिस्थो हि भुङ्क्ते प्रकृतिजान्गुणान् ।
कारणं गुणसङ्गोऽस्य सदसद्योनिजन्मसु ॥१३-२१॥

The soul is absorbed and ultimately mesmerized by sensual objects. That is the cause of its unhappiness, bondage and wandering in the cycle of births and deaths indefinitely. It becomes fascinated and worries consequently. When it realizes the self, the Supreme within and becomes aware of His glory, magnanimity, all the worries and uneasiness disappear. It gets established in divine enormous enlightenment, becomes an embodiment of delight.

Gita emphasizes that Upanishadic illustration and idea. Therein also in the battlefield of kurukshetra-tree are couple of birds thereupon. Their names are Arjuna and Krishna. Arjuna is illusioned and depressed. Krishna is above all changes, passions, worries, incarnation of tranquility, delight. Arjuna has to cross the ocean of uneasiness. Everyone is entitled to cross it.

Arjuna could not decide the course of his future action. The unbreakable thick curtain of darkness fell before his conscience. He was surrounded by uncertainty. Still there was a favorable sign in his character, a silver lining behind the cloud of his life: prayer. He, though bewildered and baffled, prayed to the Almighty Lord Krishna for his guidance, for disseminating light, showering grace, bestowing benediction and showing the right path. Lord Krishna listened to his prayer silently and preached Gita. The divine nectarous river of Gita began to flow and Arjuna became blessed and disillusioned, free from anxiety by bathing in it. Prayer provided miraculous results.

We should learn to pray. In our age Mahatma Gandhi prayed regularly and daily. He said he could live without food or water but could not breathe without prayer. Prayer was the only solace of his life. He derived strength, inspiration tranquility from it. What was true for a great man like him is true for every individual. Prayer is an infallible, most efficacious ingredient. It relieves one from mental tension, metaphysical distress, inability and ignorance. It spreads life on the surface of the inner self. If we get accustomed with it, there will be no cause for worry, depression and uneasiness. Life would become smoother; easier, Gita conveys that message through the character of Arjuna.

*

7. ARJUNA SEEKS COUNSEL

Read the first canto's last Shloka of Gita from psychological point of view also. The phrase **उपाविशत्** is used for describing the movements of Arjuna. Arjuna entered the chariot and sat thereon. What does it suggest? What is its implication? If he had really made up his mind for not fighting, he would not have sat on the chariot or remained in the battlefield any longer. His symptoms would have been totally different. He would have marched homewards. But there was an inclination for fighting in his mind psychologically. Therefore he sat on the chariot and argued otherwise. Bhagwan Krishna knew that and consequently remained silent, unperturbed.

एवमुक्त्वार्जुनः संख्ये रथोपस्थ उपाविशत् ।
विसृज्य सशरं चापं शोकसंविग्नमानसः ॥१-४७॥

Then Arjuna said: **पृच्छामि त्वां धर्मसंमूढचेताः** | Therein the word **पृच्छामि** is most important and characteristic. It suggests that Arjuna is indecisive, has not come to any conclusion. If he is determined for staying away from the battle why he asks and seeks advice? Why he requests or prays for Lord Krishna's counsel? We should read Gita from that novel angle, new perspective, and we shall get fresh light of interpretation.

*

8. YOGA

In the beginning of every chapter of Gita Maharshi Vyas has used one common peculiar significant word. Readers and thinkers of Gita scarcely pay their attention to it, but it is very important and conveys one of the original benedictory messages of Gita. That special word is Yoga. The heading of first chapter, despite description of Arjuna's depression therein is (**अर्जुन विषादयोग**) Yoga of Arjuna's depression, the second chapter's heading is

(सांख्य योग) Yoga of Self-knowledge. Then (कर्मयोग) Karma Yoga, the heading of the third chapter, and thereafter we come across headings like Yoga of Self-control, Yoga of devotion, etc.

The heading of the 18th chapter is Yoga of Renunciation and liberation. With the common word YOGA in the beginning of all different chapters, the holy gospel Gita conveys the immortal, most essential message to the mankind that life is meant not only for Yoga of sensual perishable pleasures - but also for Yoga of the eternal union with God. For self-realization, Life with its resources should be canalized towards the attainment of the Almighty dwelling within the body and universe around us. It is not meant for worldly enjoyments, for merely accumulating money, hankering after name and fame, but for the utilization for spiritual upliftment.

That objective or goal ought to be always, at all places, during all walks of life, remembered and ought to be endeavored for its attainment. Scriptural, intellectual and contemplative knowledge should not be used for the sake of unnecessary superfluous meaningless discussions for mental gymnasium and sectarian quarrels. It should be directed for self-realization Yoga. Actions or deeds should be performed for self-purification, welfare of the society and God-realization ultimately; devotion and spiritual practices should be made for the attainment of the Almighty. Man should learn lesson even from sorrow and sufferings, happiness and unhappiness, from victory and defeat from every incident and environment of life and move God wards.

That is the message of Gita. It reminds us of our destination, of the ultimate goal before us and preaches that our entire life should unreservedly flow towards the auspicious ocean of perfection, liberation, spiritual illumination or the omnipresent, omniscient, omnipotent Lord. It should get established in true YOGA.

*

9. KARMA

Arjuna contemplated for becoming a recluse, for leading a life of an ascetic. He attempted to renounce his immediate duties out of attachment, illusion and depression. Bhagwan Krishna did not approve of his aspirations. That was one of the reasons behind Gita's preaching.

Gita emphasizes or emphatically declares that man should remain in the midst of the world but should never become worldly-minded. He should live like lotus with his heart spread out always to the Almighty. He should never forsake his duties but discharge them faithfully, without ego, greed, selfishness and attachment. He should play the part entrusted to him on the stage of life sincerely and stick to his principles undauntedly and formidably, remembering his objective always. He should perform his actions with यज्ञभाव or feeling of sacrifice, believing himself as an instrument in the hands of the Almighty, remaining steady, calm and judicious during pleasure and pain, gain and loss, honor and dishonor, convenience and inconvenience etc. Krishna says to Arjuna, though I have nothing to gain by actions and nothing to lose by their non-performance, though I am perfect, liberated and illumined, I act for the welfare of the others; I manifest myself on earth for the protection of the devotees, eradication of the vices, dissemination of spiritual values and establishment of religion. Whenever the true religion gets deteriorated and the unrighteousness is accelerated, I come on earth.

So every individual has to work with discrimination, detachment, has to discharge his duties for personal and social upliftment, progress, prosperity. Nobody can escape and ought to escape from that original obligation. Gita has obviously and fruitfully conveyed that message to mankind. As a consequence of that meaningful message's contemplation, Arjuna with his bows and arrows stood up again in the battlefield with firm determination,

fought very vigorously and (succeeded in securing his lost kingdom. Man is deprived of his true self, his real kingdom of perfection. He has to strive for establishing kingdom of God, happiness, prosperity, peace, on earth. For that there is no alternative, without fighting or working. Gita says:

तस्मात्त्वमुत्तिष्ठ यशो लभस्व जित्वा शत्रून् भुङ्क्ष्व राज्यं समृद्धम् ।
मयैवैते निहताः पूर्वमेव निमित्तमात्रं भव सत्यसाचिन् ॥११-३३॥

*

10. DUTY

The path of duty or service is thorny but one has to tread on it. He has to remain vigilant against ethereal temptations, has to be free from the lust for possessions, greed for money and position and work selflessly. Gita sings glory of renunciation but that renunciation is not external. It is internal; not merely physical but mental and spiritual. It preaches renunciation of vices, misdeeds, evils, evil thoughts and aspirations; renunciation of ego, sense of proprietorship, attachment, selfishness, body-idea and अविद्या i.e. ignorance of the self. Such a renunciation is beneficial. Mere external renunciation does not help spiritually. It never assists for the attainment of peace, bliss and perfection. On the contrary creates numerous new problems or complications.

Ramakrishna Paramhansa said that by repeating the word GITA ten times the essence of Gita is conveyed automatically. Tyagi - be an ascetic. But that asceticism is not superfluous but internal as we discussed before. Gita says that in the beginning of 6th Chapter

अनाश्रितः कर्मफलं कार्यं कर्म करोति यः ।
स संन्यासी च योगी च न निरग्निर्न चाक्रियः ॥६-१॥

In the latter half of the seventh shloka of 8th chapter, the message of Gita is well contained. The whole shloka is

तस्मात्सर्वेषु कालेषु मामनुस्मर युध्य च ।
मय्यर्पित मनोबुद्धिर्मा मेवैष्यस्य संशयम् ॥८-७॥

The words मामनुस्मर युध्य च are most important. They mean remember and recite me always, in all circumstances, at every place, with body, mind, soul and senses and fight simultaneously in the battlefield of life. The whole life is Kurukshetra or Mahabharat. We have to fight in it both externally and internally. Externally we have to fight with injustice, disparities, illusions, hypocrisies, terror, poverty, illiteracy etc. The internal fight would be resumed against our own ego, arrogance, greed, lust, anger, animal instincts, and self-ignorance, against evil qualities or attributes – which according to Gita's 16th chapter is आसुरी संपत्ति. For the sake of becoming triumphant in that battle we have to seek collaboration, co-operation, and grace of God. It is utterly impossible to achieve victory of our own. The inter-relation with the Almighty Lord is necessary or inevitable. So says Gita in the last stanza of 18th Chapter.

यत्र योगेश्वरः कृष्णो यत्र पार्थो धनुर्धरः ।
तत्र श्रीर्विजयो भूतिर्धुवा नीतिर्मतिर्मम ॥१८-७८॥

Where there is ever endeavoring self-reliant or enthusiasm for working and the trust or devotion of the Almighty Lord, the prosperity, victory, grandeur and right behavior flourish there. The mankind will be happy by listening to that eternal advice.

*

11. PEACE

In our modern scientific, technological thermonuclear age, man has circumambulated the world, has reached moon, sent photographs there from, embraced the outer space and landed successfully and triumphantly on Mars. Novel astonishing records in the scientific field will be established in the near future and the coming generations will undoubtedly be benefited thereby, but the problem of peace still remains the same. It is hitherto unsolved.

Man struggles and designs for the attainment of peace, but where will it be found? In temples, churches, mosques, cathedrals, holy places, solitary river banks, mountain caves, orchards, scriptures, rites and rituals, in the inspiring association of saints? There may be glimpses of peace everywhere or somewhere in the external world but its reservoir exists internally. Man is himself an embodiment of peace. Peace dwells within him. He is peace, the eternal bliss himself. The Upanishads declare शुद्धोऽसि बुद्धोऽसि. So he has to purify himself, become crystal-like, look within and realize his own self. Peace can be secured by its achievement. Lord Krishna tells in Bhagwad Gita's 18th Chapter

ईश्वरः सर्वभूतानां हृद्देशोऽर्जुन तिष्ठति ।
 भ्रामयन्सर्वभूतानि यन्त्रारूढानि मायया ॥१८-६१॥
 तमेव शरणं गच्छ सर्वभावेन भारत ।
 तत्प्रसादात्परां शान्तिं स्थानं प्राप्स्यसि शाश्वतम् ॥१८-६२॥

“God resides in the heart of every human being, every creature. It is owing to Him that everyone wanders in this vast world mesmerized by his power. Surrender yourself selflessly and unconditionally, spontaneously and completely, to Him. By such self surrender, you will be bestowed with his divine grace. He will gracefully shower permanent peace and provide imperishable place of progress or spiritual evolution to you.”

*

12. SURRENDER

Once upon a time a villager approached Raman Maharshi, the great saint of modern India, sat before him, and asked with inquisitive mind, how one could get rid of anxiety, tensions, bondage and burden of misery? He kept his baggage on his shoulders. Raman Maharshi suggested him for putting the baggage aside. After he complied with his instructions, Maharshi inquired of him whether the burden was lessened. The villager replied in the affirmative. Maharshi then addressed the audience in the hall before him and said, man is overburdened, sorrowful, miserable, unhappy and bound by bondages because of his ego, attachment and proprietorship. He has to surrender himself to the Almighty, put his burdens aside and seek refuge unto Him; then he would undoubtedly be relieved from all sorts of pains and miseries. The innocent villager and others understood the clarification.

Lord Krishna in the concluding portion of Gita's last Chapter conveys his message to Arjuna and to each and every individual in search of peace, pleasure, blessedness and liberation:

सर्वगुह्यतमं भूयः शृणु मे परमं वचः ।
 इष्टोऽसि मे दृढमिति ततो वक्ष्यामि ते हितम् ॥१८-६४॥

मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु ।
 मामेवैष्यसि सत्यं ते प्रतिजाने प्रियोऽसि मे ॥१८-६५॥
 सर्वधर्मान्परित्यज्य मामेकं शरणं ब्रज ।
 अहं त्वां सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥१८-६६॥

I reveal the underlying secret of all scriptures, the great significance of life. You are my devotee; hence I unfold it to you. Leaving all the anxieties, attachments, arrogance aside, surrender to me selflessly and completely. By surrendering to my lotus feet you will be blessed and liberated. I shall liberate you from all sorts of sins, worries, ignorance, illusions, allurements and unhappiness. Don't grieve.

The above said message conveyed by Lord Krishna in Kurukshetra a number of years ago is ever fresh or eternal. If we listen to it and act accordingly our worldly burdens will be diminished, our worries lessened to a large extent and lives will become more interesting, charming, significant and blissful.

*

13. WILL CROSS OVER OR PERISH?

There are three outstanding noteworthy characters in Gita: Duryodhan, Arjuna and Krishna. They are in other words three milestones, stages of evolution. One is advanced than the other. Let us think over them.

Duryodhan was an embodiment of आसुरी संपत्ति or animal instinct, evil temperament. Hypocrisy, arrogance, pride, anger, rough or soul-piercing speech and ignorance, all the outstanding attributes of evil temperament, evil described in the 16th Chapter of Gita had been assembled in him. He always dreamt of ethereal enjoyments, power and position. He could not tolerate or rejoice other's prosperity, progress and happiness. He was full of vengeance, greed and lust. He encroached upon other's wealth and kingdom unjustifiably living no space for ethics; looked at other's women with allurements. He was responsible for the fierce unavoidable major conflagration of Mahabharat. He tried his level best for harassing the Pandavas producing impediments in their paths and keeping them under distress. Bhagwan Krishna before the battle of Mahabharat, as a messenger of Pandavas and well-wisher of Duryodhan, approached and endeavored to persuade him for following the path of righteousness and protecting himself and others from total annihilation. Krishna requested him for offering five villages only to Pandavas. But Duryodhan replied most arrogantly and ruthlessly in the negative and declared that he was not prepared for offering even a space accommodated by tip of a needle and if Pandavas could not desist from the temptation of the kingdom's acquisition let them combat in the battlefield. Krishna told him that war would not save anybody. It would lead to destruction. But he could not be dissuaded. Subsequently the rival armies assembled in the battlefield of Kurukshetra for an ultimate showdown. Even after looking at the belligerent respective forces he remained unnerved, unchanged. The consequence was well-known, logical or obvious. He with his companions, relatives or army men perished. There is a beautiful sentence in Upanishadic literature which states that "The truth becomes victorious, not the untruth." Duryodhan was defeated because he collaborated with untruth, injustice, departing from the idealism of gentlemanliness.

History of humanity testifies that Duryodhanas ruined themselves and their society, nation or nations because of their follies, misdeeds, arrogance and lust for power, prosperity and position. They became enemies of civilization. People have to learn that historical lesson in right perspective yet.

The second and more elevated character is that of Arjuna. Arjuna is an embodiment

of divine nature, temperament or qualities quite different from those of Duryodhan. In the beginning of the 16th Chapter of Gita Lord Krishna has described **दैवी संपत्ति**. Arjuna was a representative of that divine glorious wealth of Soul. All those divine attributes had become part and parcel of his character. His name bears significance. Ruju meant humble, straightforward and pure. One who is such is Arjuna. He possessed those qualities. Consequently he wanted not to fight for the sake of worldly happiness or kingdom. He looked upon other ladies as mother and never dreamt of encroaching upon other's wealth.

There is a fine illustration in Mahabharat representing his character.

Once he entered Heaven and stayed there for a couple of months obviously, under generous affectionate hospitality of Indra. Indra invited him once in his palace for beholding the dance of Urvashi, the great Apsara. He did not want to participate in dancing but went for beholding it. At the very first meeting Urvashi's heart was attracted and overwhelmed with affection for him. After the program's completion, she went to him, expressed of her fascination and requested for her acceptance for sexual enjoyment. Arjuna rejected the offer with reluctance addressing her as mother. He clarified his stand by saying that as she previously had acted as a beloved wife of the great ancestor Pururawa, he considered her as mother naturally. Urvashi argued that ladies like her never accepted anybody as husband for long and enjoyed independently, but her argument produced no effect on him. He did not move from his earlier stand.

When all the efforts and entreaties of Urvashi became fruitless she lost her temper and cursed Arjuna by telling that he would be deprived absolutely of his manliness for one year. The curse afterwards became boon for him as illustrated in Mahabharat. Nevertheless the incident was indicative of his chastity or extra-ordinary outlook, wisdom or divine discrimination. As a result of such discrimination and devotion he had chosen, Lord Krishna as his charioteer and besides in the battlefield of Kurukshetra in the initial stages lost interest in fighting. By God's grace he ultimately became victorious and overcoming hurdles experienced peace and bliss.

Krishna explains in the 58th Shloka of Gita's 18th Chapter:

मच्चित्तः सर्वदुर्गाणि मत्प्रसादात्तरिष्यसि ।

अथ चेत्त्वमहंकारान्न श्रोष्यसि विनङ्क्ष्यसि ॥१८-५८॥

"If you steadyfy your mind on me, my special grace will be bestowed. By the availability of my divine grace you will overcome all the misfortunes in life. But if by arrogance you do not listen to my utterance you will perish."

तरिष्यसि and **विनङ्क्ष्यसि** are two poles. They are most important. We have for our welfare and emancipation to discriminate and choose between them. Our choice will affect the entire course of life automatically. We have to decide whether we have to follow the path of Duryodhan or that of Arjuna.

If our domestic wires are connected with the meter and powerhouse, light will flow automatically. Similarly by associating ourselves with the Almighty all-pervading Lord, we shall get illumined, experience everlasting perfect peace and pleasure, the clouds of darkness will vanish altogether. Let us listen to the voice of the divine for our benefit or benediction and act accordingly.

Lord Krishna has no problems. He is free from worries, ignorance, uneasiness, imperfection. He is an embodiment of perfection, tranquility. He is liberation incarnated, ever enthroned on the Supreme blissful self and breathing for the betterment and emancipation of others. He himself has nothing left to attain. He is an ocean of enlightenment, liberated from physical, mental, metaphysical clutches. He is superior to all, has conquered the highest peak of spiritual advancement.

Human life is capable for the attainment of such a supreme spiritual conquest. Man

has to strive incessantly and eventually by entering into, **दैवी संपत्ति** – divinity and leaving **आसुरी संपत्ति** - evil attributes aside, become divine. Gita inspires and encourages for such advancement. Let us endeavor for it.

*

14. UNDERLYING MESSAGE

Some great scholars like Adya Shankaracharya preach that the fundamental essence behind Gita is that of self-knowledge. The goal of Gita is just to get an individual establish in it. That is the central idea. Devotees like Shridhar Swami and Madhusudan Swami proclaim that Gita mainly preaches devotion. Yogis like the great Gyaneshwar Maharaj clarify that Gita emphasizes Yoga. Karma yogis like Lokmanya Tilak Maharaj and Mahatma Gandhi reveal that Gita stresses the need for selfless service or performance of actions without ego or attachment.

Let us put them together and emphatically declare that man possesses body, mind, heart, intellect, soul and worldly atmosphere. It does not ignore any of them. It accepts health, intelligence, knowledge, purification of mind, devotion and Yoga for transcending the body, mind, intellect and eventually attains self-realization for salvation, peace and bliss. Moreover it directs everyone towards social service. It does not approve of the negligence of the social services even after self-realization or perfection. It gives a glimpse of spiritual progress free from sectarianism, narrow-mindedness, bigotry, religious fanaticism and bitterness of any kind. Its message is universal, catholic, perfect, all embracing and extremely advantageous. The human race will certainly be benefited by its contemplation and materialization.

*

15. GITA AND ITS MESSAGE

A preacher, preceptor or writer emphasizes the thought, idea, principle, doctrine or opinion which he cherishes in his heart, which is dearest to him, or which is part and parcel of his entire preaching or writing, which he wants to convey to the reader, frequently and very interestingly. In the great most sacred Gita also we come across such a thought, precept or opinion occasionally. That preaching is Gita's heart. Its innermost genuine preaching, we come across one shloka with a slight alteration or modification with a very little difference, terminologically at least, thrice or four times. It is because the most honorable, respectable preacher or author likes the idea most and wants to remind of the same to his enlightened listeners. The repetition of the above mentioned Shloka is made as under:

तस्मात्सर्वेषु	कालेषु	मामनुस्मर	युध्य	च	।
मय्यर्पित	मनोबुद्धिर्मा मे वैष्यस्य	संशयम्	॥८-७॥		
मन्मना	भव	मद्भक्तो	मयाजी	मां	नमस्कुरु
मामे वैष्यसि	युक्त्वैवमात्मानं	मत्परायणः	॥९-३४॥		
मत्कर्मकृन्मत्परमो	मद्भक्तः	सङ्गवर्जितः			
निर्वैरः	सर्वभूतेषु	यः	स	मामेति	पाण्डव ॥११-५५॥

मय्येव मन आधत्स्व मयि बुद्धिं निवेशय ।
 निवसिष्यसि मय्येव अत ऊर्ध्वं न संशयः ॥१२-८॥
 मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु ।
 मामेवैष्यसि सत्यं ते प्रतिजाने प्रियोऽसि मे ॥१८-६५॥

"Therefore at every place, environment or during all times remember me and fight against your external and internal enemies. By dedicating your mind, intellect and your entire being to me you will undoubtedly propitiate and attain me."

"Concentrate your mind on me, become my devotee, sacrifice for my sake, offer obeisance to me everywhere. Then you will become mine, your soul will be united with me, and you will reach me ultimately."

"Perform actions for my sake, my grace, become exclusively mine my devotee only; detached from every association and attachment, be away from animosity. For as a consequence of such divine attributes one attains me."

"Fix your mind all me, let your intellect enter in the superhuman divine form of mine. Then you will certainly dwell in me. There is no doubt about it."

"Make your mind, engrossed every moment unreservedly and incessantly unto me; worship me; sacrifice for my sake and offer obeisance to me, Then you will be bestowed by my divine grace. I tell you the truth as you are my favorite."

The significance of the underlying message is apparent. Gita through the rhythmic repetition of those favorite venerable shlokas clarifies the essence of self-realization of God's divine vision by stressing

1. The need for becoming crystal-clear or pure in conscience;
2. Directing the mind, intellect, life from external objects towards God
3. Performing actions for the propitiation without ego or attachment.

It can be rightly described as the centrifugal idea of Gita. It beholds us to translate it into action for our life's upliftment.

*

16. THE PURPOSE

A pundit used to read and deliver discourses on Gita very interestingly. He was well-versed and, most proficient in Gita. He had dedicated his life exclusively for the sacred scripture. His monetary condition was not very sound and he earned his livelihood solely by lecturing on Gita, his most favorite celestial gospel. Once he decided for delivering discourses upon Gita before the king of the country and to get as much money as possible as gift from him.

He after consulting his wife went to the king of the country and requested him for arranging his discourse on Gita.

The king was very wise. He was endowed with discrimination. So he asked the honorable Pundit,

"Have you attained perfect proficiency over the great sacred gospel Gita?"

The honorable scholar replied in the affirmative.

"I don't accept your claim for proficiency. Read and study Gita thoroughly, meet me after a few days and I shall listen to your discourse afterwards"

"But I have achieved the perfect knowledge of Gita. There is no doubt about it."

"I don't think so. Your statement is unbelievable."

The Pundit despite depression or disappointment remained silent. There was no scope for arguments and counter-arguments. Entering into arguments was absolutely purposeless.

He returned home and narrated the incident to his wife. She encouraged and

consoled him.

The Pundit studied the gospel again, contemplated upon it, and after approaching the king in his grand royal palace appealed for arranging his discourses on Gita.

The king turned down the appeal saying:

"Your study and contemplation of Gita is still lacking."

Gloom spread over the scholar's countenance. He returned after a couple of days with the same ambition but the king replied in the same manner.

He became disheartened, discouraged and thought the king lacked in intelligence and discrimination.

Returning home he, pondered over Gita again. Consequently his conscience got illumined. He found out his folly. He for the sake of worldly wealth approached the monarch occasionally and begged before him forgetting the real essence of Gita. Lord Krishna said in the 18th Chapter concluding his preaching: "Surrender to me whole heartedly, take refuge unto me only. I shall liberate you from all sins or drawbacks. Don't grieve."

सर्वधर्मान्परित्यज्य मामेकं शरणं ब्रज ।
अहं त्वां सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥१८-६६॥

His ignorance disappeared. He began to repent. He forgetting and leaving aside the emperor of the universe approached an ordinary earthly king desiring for his remuneration and still believed himself as an ardent follower or proficient scholar of Gita. If he had worshipped the almighty Lord devotedly, he would have showered divine inexhaustible grace upon him making his life blessed by all means.

He resolved for the propitiation, divine grace and vision of the Almighty and living only on water, began to endeavor for it.

After some days the king inquired about him through his minister, got satisfied after hearing the news of the scholar, and uttered:

"My purpose is served now. I wanted the Pundit to devote his life entirely for God only. Now he has comprehended the scripture's true significance"

Accompanied by his minister he visited the Pundit and presented a bag of coins of gold to him. The Pundit returned it very respectably and courteously by saying, "I don't desire for worldly wealth now. I shall be satisfied with the vision and grace of God only. My learning of Gita will become fruitful then."

After some time he was blessed with the divine vision of Lord Krishna and subsequently achieved worldly prosperity also.

The knowledge of Gita is not meant for mere discussion. Its purpose is not served by debating or delivering discourses only. It is not to be utilized for intellectual gymnasium also. It is for spiritual evolution, for purification, for self-control, for God's grace, vision and for the eradication of self-ignorance. The scholars of great celestial scripture ought not to forget it.

The intellectual understanding has its limitations. It cannot experience tranquility, control of the senses and self-realization. It cannot besides liberate one from bondages of ignorance. With the assistance of it, an individual has to harmonize his life, establish self-conquest, realizing the self within, get himself accomplished in the universal Atomic consciousness and sacrifice his entire life at the altar of the Almighty. The intellectual understanding or knowledge would become perfect and blessed then. The spiritual knowledge and study is not meant for becoming a professor, scholar or Pundit but for behaving as a devotee. It should be borne in mind always. The above said illustration teaches such sort of lesson to all the readers and admirers of scriptures like Gita.

*

17. OUTLOOK TOWARDS LIFE

What is the outlook of Gita towards life?

How it looks upon or thinks about life and the world?

Many preachers or prophets in the name of religion or under pretext of philosophy have condemned the life and universe, have ridiculed them; despite believing as blessing or boon have described as a curse; have preached mostly that they are not nectarous but poisonous; not worth living but to be discarded. A well-known notion prevails among intellectuals and metaphysical enthusiasts in the country that life is an empty insignificant dream, the entire universe is transitory, meaningless and so one should not take active interest in it. Consequently majority of the people breathe but breathe uninterestingly; live but live charm less; because they cannot escape living; move and work because there is no other alternative before them; lead their lives sorrowfully because they are compelled to do so; understand lives as burdens, imprisonment or penalty. They never rejoice but always ventilate dissatisfaction, vindicate displeasure, experience uneasiness, blame, murmur, grumble and fall in psychological sickness. In that sequence it will be extremely interesting to note the teachings of the great authentic gospel Gita.

As I have stressed before, Gita very rightly follows Vedas and Upanishads. Most of its doctrines, principles and preaching fall in line with them. Vedas say that the creation is an enchanting epic which never gets old, deteriorates, decays or becomes prey to diseases.

By comparing the creation with an epic, Vedas not only justify its loveliness, melody or auspiciousness but also describe unambiguously that it is worth tasting.

Vedas never curse or condemn life. Despite its condemnation or grudge we find frequently and unequivocally in them a soft corner for life, a tenderness, liking or affection. The Vedic Rishis' declare that life is worth living and should be lived interestingly, judiciously, rejoicingly, with all the attention and fineness possible. They say or pray:

शतं जीवेम् शरदः शतं पश्येम् शरदः शतं प्रब्रवाम शरदः |

शतमदीनाः स्याम शरदः |

शतं भूयश्च शरदः शतात् ॥

"O the Almighty, we may live for a hundred years, we may see, speak, hear and breathe with prosperity, without poverty for a hundred years, and may the cycle of hundred odd years move again and again. We may live in his universe without any fatigue, disgust, and disinterest; without even a little hurry for vacating the physical transitory frame of ours."

Nowhere in the religious philosophical literature of the world except Vedas can one find such sublime inspiring, encouraging aspirations towards life and universe. Judging, from that viewpoint or barometer Vedas' place is undoubtedly very unique, unrivalled. Upanishad also declares:

रसो व सः रसो सेवायं लब्धवाङ्मन्दो भवति |

को ह्येवाण्यात् कः प्राण्यात् यदेष आकाश आनन्दो न स्यात् ॥

"The Almighty Lord is charm, deliciousness incarnated. By getting his deliciousness or Him the entire creation becomes joyful. Who can breathe or live if that delight incarnated is not here?"

Gita reminds US that the world is transitory and without perfect everlasting happiness. Nevertheless it does not condemn or hate the world. In the first chapter's first shloka's first word it has used the most significant word धर्मक्षेत्रे. It is indicative of auspiciousness. Gita introduces human life and world as a farm for righteousness. Human life or human body is acquired as a result of righteousness and for the sake of righteousness. Explaining the word Gita's 13th Chapter says:

इदं शरीरं कौन्तेय क्षेत्रमित्यभिधीयते ।
 एतद्यो वेत्ति तं प्राहुः क्षेत्रज्ञ इति तद्विदः ॥१३-१॥
 महाभूतान्यहंकारो बुद्धिरव्यक्तमेव च ।
 इन्द्रियाणि दशैकं च पञ्च चेन्द्रियगोचराः ॥१३-५॥
 इच्छा द्वेषः सुखं दुःखं संघातश्चेतना धृतिः ।
 एतत्क्षेत्रं समासेन सविकारमुदाहृतम् ॥१३-६॥

"Arjun, this body is called a farm. One who knows it is called the knower of the farm." Elaborating the point it adds:

"Five Maha bhootas or fundamental elements, ego, intellect, Avyakta or the unmanifested, ten senses and their five respective objects, desire and jealousy, happiness and unhappiness, life and patience - their combination is briefly called the farm. It is always changeable, instable."

So according to Gita Life is a great very valuable farm. The farm is not always for all peasants smooth and fertile. Many times it is awkward, full of pits, pebbles, thorns, etc. The peasant has to remove them and make the farm useful. He has to strive strenuously. Similarly a peasant of life has to toil hard for the removal of filthiness and obstacles. Then only the farm of life becomes fruitful.

Man should keep this life and world धर्मक्षेत्र, a field of righteousness and not of unrighteousness. He should endeavor for making it a playground of good or Gods and not for perpetuating it as a centre of evil or demons. He should strive ceaselessly for making life holy.

In the sacred scripture Srimad Bhagwata it is said:

दुर्लभो मानुषो देहो देहीनां क्षणभंगुरः ।
 तत्रापि दुर्लभं मन्ये वैकुण्ठप्रियदर्शनम् ॥

"The human life on this earth although momentary is rare to be achieved. It is scarcely provided. It is a gateway for liberation. With its help one should get the divine vision of the Supreme and grace of the blessed saints. It is also very rarely accomplished."

The famous saint Tulsidas in Ramayan writes:

बडे भाग मानुष तन पावा
 सुरदुर्लभ सब ग्रंथन्ह गावा
 साधनधाम मोक्षकर द्वारा

"The human body is a present of great fortune. It is seldom attainable by Gods also. The scriptures have paid tributes to it. It is a door for liberation and treasure of all spiritual practices."

Gita compares this life or assuming the physical body with the pious pilgrimage. Lord Krishna says emphatically to Arjun,

शरीरयात्रापि च ते न प्रसिद्ध्येदकर्मणः ।

"If you remain inactive, the pilgrimage of your life or body will not be famous."

Therein the word यात्रा is most meaningful. Instead of using the ordinary familiar word प्रवास, or the popular word सफर or पर्यटन Shri Krishna has chosen the special word यात्रा in order to suggest that life on this earth or living in the physical body is most auspicious. It is not an ordinary event. It is a celestial celebration. Life should be lived with the spirit of pilgrimage. It should be a pious performance.

A traveler does not necessarily and always observe ethics or a prescribed commendable code of conduct. He does not necessarily and always live with purity. But a pilgrim does so. It is always expected from him. He has besides some determined definite destination before him for incessant inspiration and endeavor. He chalks out his program accordingly, and never sits idle till that destination's accomplishment. The pilgrim of human life also keeps his ever vigilant illumined eye on his individual destination and remaining detached from other external activities and sensual objects, proceeds resolutely towards its direction. Eventually he reaches his goal and becomes blessed. The pious pilgrimage sometimes or mostly continues for lives together but he is never disappointed. His enthusiasm of determination never by any means gets exhausted. He cherishes unshakable firm faith in the life after death and in the logical spontaneous fruit of actions. He remembers and believes in the philosophy of Gita's rebirth theory and understandably utters like the famous poet Longfellow:

"Life is real, Life is earnest.
And the grave is not its goal.
Dust thou art, to dust returnest,
Was not spoken of the Soul."

*

18. THE BATTLE

The sacred scripture Gita in its first chapter has provided a glimpse of the proposed battle of Mahabharat. We get idea, an accurate idea of the belligerent forces participating on behalf of the Pandavas and Kauravas. That battle of Mahabharat has ended, but the mental, metaphysical battle of Mahabharat continues. It is prepared and fought in man's mind, heart or conscience. Every individual irrespective of his class, creed, color, religion, society, nation and gender is surrounded by its atmosphere internally on the astral plan. Pandavas and Kauravas reside in him. All the good virtues, sublime qualities, noble thoughts, feelings, aspirations, tendencies are Pandavas. When our mind is overwhelmed with righteousness, when it is diverted and focused towards truth, chastity and in the direction of the Almighty Lord, the Pandavas are predominant or powerful; but on the contrary, when evil thoughts, feelings, aspirations, tendencies prevail misdeeds overpower us and our conscience gets diverted towards untruth, unrighteousness, unmanliness, Kauravas reign on us. Both the belligerent forces combat against one another and the most powerful force becomes victorious ultimately. Whether an individual breathes in the midst of the society, is surrounded by various environments, leading lonely life or lives alone, that inner battle always persists. Unless he becomes liberated from the clutches of self-ignorance, illusion and attains perfection, that struggle goes on. It never, nowhere even in the sleep ceases.

In the sixteenth chapter of Gita those rival competitive forces have been mentioned and classified as the divine glorious wealth, temperament, tendency and its contradictory, the evil devil like wealth, temperament or tendency. They are defined as follows:

अभयं	सत्त्वसंशुद्धिर्ज्ञानयोगव्यवस्थितिः	
दानं दमश्च यज्ञश्च स्वाध्यायस्तप आर्जवम्	॥१६-१॥	
अहिंसा सत्यमक्रोधस्त्यागः शान्तिरपैशुनम्		
दया भूतेष्वलोलुप्त्वं मार्दवं ह्रीरचापलम्	॥१६-२॥	
तेजः क्षमा धृतिः शौचमद्रोहो नातिमानिता		
भवन्ति संपदं दैवीमभिजातस्य भारत	॥१६-३॥	

दम्भो दर्पोऽभिमानश्च क्रोधः पारुष्यमेव च ।
 अज्ञानं चाभिजातस्य पार्थ संपदमासुरीम् ॥१६-४॥
 दैवी संपद्विमोक्षाय निबन्धायामसुरी मता ।
 मा शुचः संपदं दैवीमभिजातोऽसि पाण्डव ॥१६-५॥

"Fearlessness, purification of heart, harmony between knowledge and yoga, charity, self-restraint, sacrifice, scriptural study, penance, humbleness, nonviolence, truth, serenity, renunciation, tranquility, tenderness, compassion towards all, dispassion, softness, shyness, steadfastness, vigor or brightness, forbearance, patience, chastity, faithfulness, absence of pride - all these attributes are seen in an individual born with divine quality."

"One born with evil quality possesses hypocrisy, arrogance, ego, anger, bitterness or harshness and ignorance."

"The divine quality, wealth or संपत्ति leads towards liberation and the evil is meant for bondage. O Pandav or Arjun, don't grieve as you are born with divine wealth or quality."

An individual should strive his utmost for deterioration of evil elements or qualities, its ultimate annihilation and for establishment, nourishment or fulfillment of divine elements or qualities. It is extremely difficult, absolutely impossible to accomplish the task one-handed. Human endeavor, however genuine, great or ceaseless, is after all incomplete. It has its limitations and needs collaboration of the Divine. It requires the grace of the Supreme. One has to pray and strain every nerve for that also. When there is the confluence of the individual's endeavor and grace of the Supreme, the fulfillment, blessedness of the life takes place. Peace pervades. Then the internal battle of Mahabharat ends automatically.

Therefore one has to endeavor for the eradication of evil elements faithfully, ceaselessly and pray for the grace of the Supreme simultaneously with faith, patience and enthusiasm. The earnest, incessant and powerful prayer is itself an endeavor. We have to guard against the evil antagonistic atmosphere outside, remain detached from it, and watch ourselves, our thoughts, feelings, aspirations, activities and behavior very strictly. Through constant practice of self-examination, self-analysis or introspection, we have to keep out of our filthiness and defects and make every effort for their removal. Consequent upon such a practice, we shall become crystal clear gradually and establish ourselves in दैवी संपत्ति or the divine quality of wealth.

For the ultimate victory of this life's Mahabharat or battlefield, personal endeavor and the grace of God both are necessary. They are indispensable prerequisites of the great triumph. धनुर्धर पार्थ is an embodiment of endeavor, ceaseless, vigorous efforts and योगेश्वर कृष्ण represents the Almighty Lord or the Supreme. God inspires guides and man fights or strives. Their co-operation is an unavoidable necessity. Then comes splendor, grows grandeur and victory, wealth, prosperity and ideal code of conduct all flourish naturally.

Gita preaches it with the help of the last shloka and sings:

यत्र योगेश्वरः कृष्णो यत्र पार्थो धनुर्धरः ।
 तत्र श्रीर्विजयो भूतिर्धुवा नीतिर्मतिर्मम ॥१८-७८॥

We have to consider that preaching and act in accordance with it. A man possesses generally two eyes and a bird two wings. If one of these is destroyed, the appearance is not complete. Similarly, life is incomplete in the absence of the Supreme divine, eternal truth or Krishna and Arjun or individual endeavor. Man's effort and God's grace should get together. Both should combine for the betterment, fulfillment and perfection of life. There is nowadays chaos, catastrophe, uneasiness, worries and depression in life because man has

disconnected his relationship with the divine dwelling in and around him; he has lost love and faith of the Almighty. He himself seems responsible for his pitiful melancholy condition. He ought to associate himself with the Almighty Lord for establishing peace, light, harmony and bliss in life. There is no other alternative.

*

19. UNIVERSALITY

Gita's message is universal. Its outlook is sympathetic, broadminded and benevolent. It does not preach, indicate or believe in narrow-mindedness. Hence it has very pleasantly and understandably kept the temple doors of devotion, spiritual evolution, salvation and perfection open for every individual irrespective of caste, creed or color or gender. According to the great gospel Gita, everyone assuming human body is entitled to enter into Godliness through the pious passage of manliness or gentlemanliness; everybody is capable for achieving tranquility, self-realization, spiritual perfection and emancipation. Human body is meant for its accomplishment. It is an authentic, most reliable passport for it. There is no restriction for anybody only because of outward appearance, position or status. According to Gita members of scheduled castes, businessmen and ladies also can progress spiritually and attain peace and bliss. Even a most wicked man, a culprit can repent for his misdeeds, resolve for an ideal life, realize the supreme self and attain salvation. The gateway for perfection is open for all. Gita's outlook is extremely catholic. It embraces the entire mankind. It does not ignore or hate anyone because of the correct comprehension that in every individual there glitters a spark of divinity. It has no filthiness about it. Every soul is fundamentally sublime, pure, celestial and divine. Only it is overclouded or enveloped by ignorance, ego, illusion, attachment etc. That veil of ignorance, illusion is to be removed. Every individual takes birth with a golden invaluable opportunity for it. It cannot be said when a wicked man would transform himself and become a saint or prophet and vice versa. So nobody should be looked at contemptuously. If possible we should offer him occasion for spiritual advancement and provide assistance.

Gita says in the 9th Chapter:

अपि चेत्सुदुराचारो भजते मामनन्यभाक् ।
 साधुरेव स मन्तव्यः सम्यग्व्यवसितो हि सः ॥९-३०॥
 क्षिप्रं भवति धर्मात्मा शश्वच्छान्तिं निगच्छति ।
 कौन्तेय प्रति जानीहि न मे भक्तः प्रणश्यति ॥९-३१॥
 मां हि पार्थ व्यपाश्रित्य येऽपि स्युः पापयोनयः ।
 स्त्रियो वैश्यास्तथा शूद्रास्तेऽपि यान्ति परां गतिम् ॥९-३२॥
 किं पुनर्ब्राह्मणाः पुण्या भक्ता राजर्षयस्तथा ।
 अनित्यमसुखं लोकमिमं प्राप्य भजस्व माम् ॥९-३३॥

"The most wicked man also, by worshipping me wholeheartedly and devotedly becomes associated with my supreme self. He should be known as a saint, a virtuous man. He elevates himself, gets transformed into a pious spiritual man without delay and achieves permanent peace. O Kaunteya, rest assured, my devotee never perishes."

"Those born in sinful inauspicious families, women, businessmen and the illiterate, uncivilized, downtrodden scheduled caste people too get salvation or reach the highest peak of metaphysical mountaineering. What then about the pious Brahmins, devotees and kings leading life of penance? After getting birth on this transitory miserable world worship me."

Lord Krishna tells and conveys the similar message of consolation through the 36th

and 37th slobs of the fourth chapter previously:

अपि चेदसि पापेभ्यः सर्वेभ्यः पापकृत्तमः ।
 सर्वं ज्ञानप्लवेनैव वृजिनं सन्तरिष्यसि ॥४-३६॥
 यथैधांसि समिद्धोऽग्निर्भस्मसात्कुरुतेऽर्जुन ।
 ज्ञानाग्निः सर्वकर्माणि भस्मसात्कुरुते तथा ॥४-३७॥

"Even if you are most prominent among sinners, you will easily swim over the ocean of ignorance with the help of the boat of self-knowledge."

"The fire burning fiercely and extensively from woods annihilates them all, so also O Arjun the fire of knowledge converts all actions into ashes."

The sinner or wicked man remains no more a sinner or wicked man after taking refuge into the lotus feet of the Almighty Lord and becoming a devotee. If there remains a fragment of sin, evil or wickedness within him, his devotion or surrender should be considered incomplete. During interim stage also he should endeavor enormously and earnestly for the evil's eradication and for self-purification's vindication.

The path of spiritual progress though difficult is not inaccessible or untreadable. The historical records of spiritual aspirants teach us the same lesson for our inspiration and enthusiasm and encouragement. Only we have to ponder over them, resolve, chalk out our programs and commence progressing. Even if we falter we should never get disappointed, should never become disheartened. With firm formidable determination we should always strive, proceed forward and in the long run the victory win undoubtedly be ours.

*

20. THE CHARIOTEER

During the great historical battle of Mahabharat, in the religious pious place of Kurukshetra, Lord Krishna entered as a charioteer of Arjun. The victory thence landed with the side of Pandavas. Lord Krishna's role as Arjun's charioteer was conspicuous, unique and significant. There was an interesting and noteworthy story behind it.

Duryodhan and Arjun both according to Mahabharat visited Shri Krishna for help or his direct active participation in the battle. Lord Krishna told that the battle would take place between relatives and so he would preferably not participate in it as a warrior. On one side would assemble his Narayani Sena or army for active participation, whereas on the other side he would join himself with a steadfast resolve to remain a non-fighter. Anyone was free to choose him. Duryodhan thereupon chose Krishna's army very willingly, but Arjun was reluctant to act accordingly. He could comprehend correctly and completely Shri Krishna's importance. He visualized that the wealth, grandeur, possession of worldly objects were absolutely of no avail without the pious presence of him. Even if he was to remain as a, non-fighter, as a non-participant in the battlefield, his mere presence would suffice. It would become inspiring, encouraging and energetic beyond expectation or imagination. If the whole belligerent well equipped army was on one side and Shri Krishna as a lonely spectator on the other, his side would be victorious. He would play havoc. His mere presence would be miraculous. He would prove unparalleled. His blessings grace or benedictory soul inspiring sight would be invaluable. So he prayed to Shri Krishna for becoming his charioteer and Shri Krishna very willingly responded. The task of a charioteer was not praise-worthy. It was reserved for and entrusted predominantly to those born in scheduled castes or Sutas. Nevertheless Lord Krishna accepted it on account of his wholeheartedness. It was indicative of the mutual love's triumph.

The great famous devotee poet Surdas paying tributes to the Lord and to the celestial love has sung:

सारथि बन अर्जुन रथ हांक्यो

भूल गये ठकुराड़;

सबसे ङ्की प्रमसगाड़ ॥

"Becoming Arjun's faithful charioteer, he drove the chariot forgetting or putting aside his godliness. The highest, most sublime relationship is that of Love".

Consequently in the battlefield, both armies witnessed the unimaginable unique picturesque scene with bewilderment. The episode is full of significance. It conveys immortal, meaningful message, casts novel illumination, opens up grand gates of inspiration and delivers scriptural essence even today. Gita puts questions indirectly before an individual: Who is your charioteer? Who is by your side? Whom have you taken sides with? Have you chosen Shri Krishna, the Almighty Lord of the Universe, as your charioteer, guide or master? Have you converted yourself into Arjun first? Have you become humble, egoless, and straightforward? Are you endowed with affection for God? If the answer to those questions is in the affirmative rest assured, you will be victorious, prosperous; your battlefield of human life, of the world will be safe. If the answer is unfortunately in the negative, your safety and victory are not guaranteed; your peace and prosperity are not secured. You will lose the battle of the life like Duryodhan and will be ruined. You can shape your destiny deliberately and independently. Nobody is to be blamed afterwards if you commit mistakes arrogantly or ignorantly falling in the clutches of illusion, pride, lust and prejudice.

If there is everything in our lives, wealth, prosperity, name, fame, power, worldly objects or sensual happiness everything, but not the love, faith or relationship with God, what to do with it? Life without love for God is of no significance, is meaningless, worthless: just like a corpse without soul. It is obviously charmless. On the contrary, if there exists God in life or the life is adorned with the Almighty Lord's affection it becomes complete in itself, and gets transformed into an ambrosial reservoir of tranquility. It radiates with divinity. Gita therefore sincerely suggests for making life God ward; for preferring God always, for selecting Him as our eternal celestial charioteer. He is completely competent for driving our life's chariot successfully and undauntedly in the complicated contradictory dreadful battlefield of the universe. Only he should be entrusted with the responsibility at our earliest convenience. The drama of life would change spontaneously by His divine benediction. Prosperity, peace and bliss would prevail automatically.

*

21. SOURCE OF SELF-KNOWLEDGE

According to the great scripture Gita self knowledge is necessary, indispensably necessary, for tranquility, perfection, annihilation of ignorance and self-realization. It is benedictory for spiritual aspirants.

Knowledge is of two kinds: scriptural or intellectual and experienced. Scriptural knowledge makes a man doubtless, denotes the path of spiritual progress, inspires, whereas the knowledge experienced, translated into action or realized makes him liberated from the clutches of ignorance, gives peace and illumination, the conscience secures self-realization.

It is always blissful. Upanishadic Rishis' have with reference to that knowledge said ऋते ज्ञानान्नमुक्ति i.e., the attainment of liberation is not possible without knowledge.

Gita declares in the 4th Chapter:

यज्ज्ञात्वा न पुनर्मोहमेवं यास्यसि पाण्डव ।
येन भूतान्यशेषेण द्रक्ष्यस्यात्मन्यथो मयि ॥४-३५॥

अपि चेदसि पापेभ्यः सर्वेभ्यः पापकृत्तमः ।
सर्वं ज्ञानप्लवेनैव वृजिनं सन्तरिष्यसि ॥४-३६॥

"With the help of that divine Self-knowledge, you will never become a prey to illusion or illusory fascination and besides behold the entire universe in your self or dwelling within me."

"Even if you are the master of sinners, by taking advantage of that Self-knowledge's supreme steam-boat, you will cross the ocean of ignorance immediately."

"As the fire springing forth from woods burns and annihilates everything, similarly the fire of Self-knowledge burns into ashes or destroys all actions."

The Upanishad says: द्वे विषे वेदितव्ये | परा च अपरा च |

"One should possess proficiency over both the knowledge: परा and अपरा. अपराविद्या or knowledge mainly consists of scriptural study or intellectual information, whereas पराविद्या leads to God-realization. The Upanishad defines it as: यथा तदक्षरयमाधिगम्यते or the ultimate highest knowledge is one which helps for the attainment of the imperishable Almighty God.

A spiritual aspirant should enter ultimately in the region of the ultimate highest knowledge for spiritual perfection. Mere study of scriptures and intellectual informative knowledge will not suffice.

He shall have to plunge through meditation in the inner-self and experience or establish harmony with the all-pervading soul. It is called विज्ञान in Gita - the experienced knowledge or the knowledge derived from self-realization.

Cooking is taught to home science students in the colleges. But it is not complete in itself. The students have to cook themselves, eat or eschew food. Their appetites are satisfied then and then only. Similarly an aspirant has to perform spiritual practices for the revelation of inner abnormal experiences.

He can be well gratified by such practices only. Mere reading, writing, contemplating, conversing, discussing, arguing, fruitlessly, aimlessly and habitually will not help. Plunging in the milky ocean of our innermost conscience is inevitably necessary. Contacting directly the self within is indispensably. We have to strive indefatigably for the realization. Gita seems in quite concord with these views. It is absolutely in agreement with them.

According to the great gospel Gita one of the sources of Self-knowledge is the sublime spontaneously achieved pre-birth sanskaras. As their natural consequence, some individuals are born with extraordinary abilities, spiritual backgrounds, metaphysical-mindedness, cosmic consciousness, chastity, self-realization in no time. Such souls are always extra-ordinary, very rare. They are janma-siddhas (siddhas by birth).

Those yogis or spiritual aspirants, who have their physical bodies before self-realization or perfection, dwell in divine lokas for a specific period and thereafter take birth in the dwelling places of men with sublime qualities or yogis. As consequence of their pre-birth celestial sanskaras they achieve self-knowledge automatically right from their childhood, endeavor for the fulfillment of yogic practices, become desirous for realizing the divine and transcend the boundaries of body-consciousness very easily, effortlessly for plunging and getting absorbed into the Supreme. Others after incessant endeavor become free from filthiness and achieving fruit of their spiritual practices after births together, are established in perfection.

Lord Krishna expresses similar views in the concluding stanzas of the 6th Chapter:

प्राप्य पुण्यकृतां लोकानुषित्वा शाश्वतीः समाः ।
 शुचीनां श्रीमतां गेहे योगभ्रष्टोऽभिजायते ॥६-४१॥
 अथवा योगिनामेव कुले भवति धीमताम् ।
 एतद्धि दुर्लभतरं लोके जन्म यदीदृशम् ॥६-४२॥
 तत्र तं बुद्धिसंयोगं लभते पौर्वदेहिकम् ।
 यतते च ततो भूयः संसिद्धौ कुरुनन्दन ॥६-४३॥
 पूर्वाभ्यासेन तेनैव ह्यियते ह्यवशोऽपि सः ।
 जिज्ञासुरपि योगस्य शब्दब्रह्मातिवर्तते ॥६-४४॥
 प्रयत्नाद्यतमानस्तु योगी संशुद्धकिल्बिषः ।
 अनेकजन्मसंसिद्धस्ततो याति परां गतिम् ॥६-४५॥

Another source of Self-knowledge according to Gita is conventional. There appears an astonishing coincidence in Gita and Upanishad with regard to that source. It is the source or medium of a master or spiritual preceptor of scriptures. The Mundak Upanishad directs definitely or unequivocally:

परीक्ष्य लोकान् कर्मचितान् ब्रह्मणो निर्वेदमायान्नास्त्यकृतः कृतेन ।
 तद्विज्ञानार्थं स गुरुमेवाभिगच्छेत् समित्पाणिः श्रोत्रियं ब्रह्मनिष्ठम् ॥१२॥
 तस्मै स विद्वानुपसन्नाय सम्यक् प्रशान्तचित्ताय शमान्विताय ।
 येनाक्षरं पुरुषं वेद सत्यं प्रोवाच तां तत्त्वतो ब्रह्मविद्याम् ॥१३॥

"After well contemplating the world of action, a Brahmin should get detachment. For the sake of self-realization he should approach the Master well versed in scriptures and established in the Supreme."

"To such a peaceful and self-controlled aspirant, the Master should reveal the significance of self-knowledge, so that he can experience the Truth eternal or the Almighty Lord."

Gita falls in line with that Upanishadic traditional code of conduct and says:

तद्विद्धि प्रणिपातेन परिप्रश्नेन सेवया ।
 उपदेक्ष्यन्ति ते ज्ञानं ज्ञानिनस्तत्त्वदर्शिनः ॥४-३४॥

"That supreme self-knowledge should be achieved with the help of prostration, questions and service or devotion. The learned and self-realized one will preach you that knowledge."

Self-knowledge is derived from within also. The soul is an embodiment, a reservoir of knowledge. When the conscience becomes crystal-clear or sublime, the curtain of ignorance is removed and the knowledge of the self springs forth. It is unique in itself. It is not scriptural knowledge. It is internal. A spiritual aspirant proficient in yoga-practices acquires that self-knowledge from his soul as a result of self-realization in course of time.

Gita endorsing that viewpoint elaborates:

न हि ज्ञानेन सदृशं पवित्रमिह विद्यते ।
 तत्स्वयं योगसंसिद्धः कालेनात्मनि विन्दति ॥४-३८॥

Still one another source of self-knowledge according to Gita is devotion and grace of God. Lord Krishna tells in Gita's 10th Chapter that the true devotees' minds are always absorbed in me; their pranas remain attached to my divinity, they when meet together, sing

the celestial songs of my glory and are enormously satisfied and delightful. To those well-connected inter-related dear devotees worshipping me very lovingly and faithfully, I provide yoga of intellect. With the help of it, they realize me. For the sake of showering grace upon them, I illuminate in their consciences the lustrous lamp of knowledge and annihilate the darkness born out of ignorance.

मच्चित्ता मद्गतप्राणा बोधयन्तः परस्परम् ।
 कथयन्तश्च मां नित्यं तुष्यन्ति च रमन्ति च ॥१०-९॥
 तेषां सततयुक्तानां भजतां प्रीतिपूर्वकम् ।
 ददामि बुद्धियोगं तं येन मामुपयान्ति ते ॥१०-१०॥
 तेषामेवानुकम्पार्थमहमज्ञानजं तमः ।
 नाशयाम्यात्मभावस्थो ज्ञानदीपेन भास्वता ॥१०-११॥

The illustration of Shri Ramakrishna Paramhansa is appropriately remembered and cited in that sequence. He chanted the name of the holy Mother wholeheartedly and prayed affectionately, Mother, I possess no knowledge, no power for penance, devotion, detachment, purification or extra-ordinariness of any kind. I have only your divine dependence. You are my strength, solace and everything. If you feel there is necessity for scriptural or intellectual knowledge in my life, if it is indispensable, kindly bestow it upon me.

And the Almighty merciful Mother bestowed the benediction. She showered grace and provided the essence of self-knowledge. It was the consequence of such divine grace that the great intellectuals of his age flocked before him, sat at his lotus feet and derived inspiration through his marvelous utterances. It was an example, a unique testimony of grace. Saint Tukaram, Narsi Bhagat, the great Mira and others though not endowed with academic education were adorned with unique intellectual capacities. Their secret was God's grace only. By God's grace one can achieve perfection, tranquility and self-realization. Then what to speak of self-knowledge? It can be achieved very easily. By God's grace man can purify himself, become an ardent devotee, obtain God's vision and make his life blessed.

*

22. MESSAGE OF SACRIFICE

The performance of sacrifice is emphasized and recommended in Vedas and Upanishads. Sacrifice was considered advantageous. It was utilized for getting rain and for the prosperity, peace and happiness of an individual and the society. It was instrumental in the fulfillment of genuine worldly desires also. It was looked at as an efficacious infallible weapon for divine grace; an extra-ordinary remedy for all times.

The Vedas declare स्वर्गकामो यजेत| "An individual desirous of heaven should perform sacrifice."

In another place it is said:

"With the help of sacrifices Gods were propitiated. That religion prevailed from the very beginning. One could get heaven or heavenly happiness with its assistance."

Gita seems accepting and respecting the above-mentioned conception superficially. It is, assumed after reading of these shlokas of Chapter 3:

सहयज्ञाः प्रजाः सृष्ट्वा पुरोवाच प्रजापतिः ।
 अनेन प्रसविष्यध्वमेष वोऽस्त्विष्टकामधुक् ॥३-१०॥

देवान्भावयतानेन ते देवा भावयन्तु वः ।
 परस्परं भावयन्तः श्रेयः परमवाप्स्यथ ॥३-११॥
 इष्टान्भोगान्हि वो देवा दास्यन्ते यज्ञभाविताः ।
 तैर्दत्तानप्रदायैभ्यो यो भुङ्क्ते स्तेन एव सः ॥३-१२॥
 यज्ञशिष्टाशिनः सन्तो मुच्यन्ते सर्वकिल्बिषैः ।
 भुञ्जते ते त्वघं पापा ये पचन्त्यात्मकारणात् ॥३-१३॥
 अन्नाद्भवन्ति भूतानि पर्जन्यादन्नसम्भवः ।
 यज्ञाद्भवति पर्जन्यो यज्ञः कर्मसमुद्भवः ॥३-१४॥
 कर्म ब्रह्मोद्भवं विद्धि ब्रह्माक्षरसमुद्भवम् ।
 तस्मात्सर्वगतं ब्रह्म नित्यं यज्ञे प्रतिष्ठितम् ॥३-१५॥

"Brahma the creator, after creating the universe in the beginning said, 'You should propitiate the gods with the help of sacrifices. Gods when pleased will enlighten you in return, and thus you will achieve supreme benediction. Gods being propitiated by the sacrifices will offer happiness and prosperity. But those who utilize the objects of happiness for themselves are certainly thieves. The saints eating the remains of sacrifice are liberated from all sins, whereas those that cook for themselves or breathe for personal advantage only eat sins. "

"Creatures are born with the help of food, food is the result of rain, rain is showered with the help of sacrifice; and the sacrifice is originated by actions. Actions are formed by Brahma; Brahma gets manifested from the imperishable immortal supreme. Therefore the all-pervading Brahma is always established in the sacrifice."

In the above said shlokas the words कर्मसमुद्भवः have their special meaning. Gita by using those peculiar words wants to convey the significance that the sacrifice is formed of actions, and consequently an individual aspiring for peace, prosperity, bliss or salvation ought to perform good deeds, become virtuous, get himself thoroughly liberated from misdeeds and besides endeavor with all the strength, intelligence and resources at his disposal for the welfare of others. Individual and collective endeavors are essential for the upliftment of the society around us. The collective efforts will culminate in the establishment of heaven and disappearance of hell on the surface of the universe. Such sacrificial discharging of duties is recommended and described as superior to mere external traditional customary ceremonies.

Gita elaborating that particular point emphasis:

श्रेयान्द्रव्यमयाद्यज्ञाज्ज्ञानयज्ञः परन्तप ।
 सर्वं कर्माखिलं पार्थ ज्ञाने परिसमाप्यते ॥४-३३॥

"The sacrifice of self-knowledge is superior to and benedictory than all the external sacrifices performed with the help of objects or wealth. All the actions culminate ultimately in self-knowledge. They become blessed when one acquires Self-knowledge."

So, in accordance with the great gospel Gita's preaching, every individual should strain every nerve for the betterment of others. Moreover he should achieve self-knowledge and eventually after self-realization get himself established in the self. In that manner the entire life will become sacrificial. At the altar of life every individual endowed with discrimination is expected to offer oblation of evil thoughts, aspirations, arrogance, lust, anger, misdeed, animal instincts, illusion, hallucination and ignorance. Such an act will be pious, advantageous and indicative of peace or prosperity. Gita offers initiation for such a

sacred all-embracing sacrifice.

For social welfare, eradication of social evils, poverty, illiteracy, backwardness, social service is utterly necessary. Without social service society cannot progress further, cannot become prosperous. For the sake of the execution of the social service, man has to become broadminded, tender-hearted, compassionate, unselfish, sympathetic and humble.

Service is also a sort of sacrifice, a pious auspicious act, recommended by Gita. Man should strive for providing peace and prosperity to others. He should seek opportunities for wiping the tears of others, for offering consolation to those that grieve; provide shelter to the shelter less or forlorn, feed the hungry, quench the thirst of the thirsty, wrap the bodies of the naked, half-naked people shivering with unendurable tremendous cold, offer remedies to those suffering from incurable diseases, diminish discomforts of the grieved or sorrow-stricken and perform personally or participate or co-operate collectively in every act of philanthropy. That will be equal to an act of sacrifice. He can perform such celestial sacrifice of service with every means at his disposal, with the help of mind, body, speech, writing, contemplating, praying, wealth, power, position, influence. His purpose and enjoyment should be to serve others. He should not be satisfied by living himself; he should breathe for the happiness and welfare of others too. It is extremely essential. If all the educated civilized human beings perform such sacred sacrifices the surface of the society would change altogether. The entire human society would be benefited undoubtedly. The shameful sorrowful shadows of hell would disappear spontaneously from the surface of the earth and the fragrance of heaven would prevail everywhere. Our world would become more pleasant and peaceful. People would not dream for heaven or liberation; they would never prefer for them. The heaven and liberation would land instead on this very earth, in the innermost of every conscience. Gita presents pious powerful picture for such a sacrificial performance or demonstration. It is delightful to examine it.

*

23. PICTURE OF PERFECTION

In the sacred scripture Gita, Lord Krishna presents an all abounding colorful attractive enchanting picture of perfection. He provides in unequivocal terms an absolutely clear and complete idea of a man of perfection or a self-realized liberated man. It would be inspiring and delightful to cast a glance at it and to understand it as thoroughly as possible.

Lord Krishna introduces such a man of perfection by nominating him especially as स्थितप्रज्ञ and समाधिस्थ. These words are especially used in Shrimad Bhagwad Gita's second and fourteenth chapters. In the twelfth chapter also the qualities of an ideal devotee are described. They also give us an idea of a man of perfection.

According to Gita's second chapter a man of perfection or sthitapragna's description is as follows:

He forsakes all the desires from the mind and remains completely satisfied in the inner self.

He does not become miserable, depressed or perturbed by unhappiness, remains desire less amidst happiness and is always away from attachment, anger and fear. Getting anything auspicious or inauspicious he never rejoices nor condemns.

His senses are always and completely controlled. They never get mesmerized and run towards their objects.

His mind is always absorbed in the Almighty Lord. He is free from attachment, arrogance and ever established in tranquility.

It is called Brahmi Sthiti ब्राह्मी स्थिति or the celestial state of perfection. After its attainment one is not hypnotized. Getting established in it, even at the time of death one gets merged into Brahma, the Almighty.

The following are the attributes of an ardent devotee:

He cherishes selfless crystal clear love, compassion and sympathy for everybody and generates jealousy for none. Remains free from ego and attachments; is always undisturbed with happiness or unhappiness and is full of forgiveness.

He is satisfied united with the Supreme at every moment, an embodiment of self-reliant, firm in determination and has surrendered his mind and intellect at the lotus feet of the Almighty. .

He is neither grieved by the world nor causes the world grieved by him at all. He is ever liberated from pleasure and pain, fear and depression or sorrow.

He has no expectation, is pure and proficient, unassuming, free from anxiety and renounces all sorts of beginnings.

He moreover never rejoices nor laments nor grieves, neither anticipates nor embitters and forsakes both auspicious and inauspicious. He is serene and steady in the midst of honor and dishonor, friend and foe, cold and heat, pleasure and pain; is always unattached.

He considers praise and criticism as one, observes silence, remains content in every environment, has no attachment or proprietorship for home, possesses sound steady intellect and is endowed with devotion.

His faith is unflinching, he is always engrossed in me and drinks the divine nectar or spirituality or God's grace.

In the fourteenth chapter the qualities of गुणातीत (*Gunatita*) are mentioned as under:

One, who transcends the three gunas (गुण), enjoys the nectar or attains the omnipotent Supreme after being liberated from the pains of birth, death and old age.

He does not ridicule or look with contempt. He does not ignore the activity and never desires for retirement or inactivity.

He remains indifferent, never moves by the gunas of Prakruti (प्रकृति), is steady in the midst of happiness and unhappiness, favorite and unfavorite, criticism and praise, friend and foe and is always judicious, discriminative and patient.

He serves or worships me with single devotion, transcends the qualities and realizes the Supreme.

That threefold description can be summed up in other terms. We can say that a man of perfection is endowed with purification, self-control, unanimity and self-realization. These are the four outstanding, most essential, attributes which should be possessed by him.

A man of spiritual perfection is immersed in the self. He has achieved self-realization. He is a master of himself. He has completely conquered his mind and senses. Bathes incessantly in the milky ocean of enlightenment, peace and bliss; is unruffled by external events or circumstances; beholds or experiences the self everywhere in the universe, is an embodiment of sacredness, sublimity, blessedness. He has accomplished the equilibrium of mind. He never becomes a prey to animal instincts. Notwithstanding unhelpful vociferous contradictory conditions his mind remains concentrated on the supreme self.

It is difficult to attain such a sublime state of perfection. Nevertheless it is not impossible. We have to resolve firmly, strive with all the strengths at our disposal for its attainment, and with the help of self-analysis proceed further enthusiastically. The highest and most sublime summit of spiritual ascendance can be conquered gradually by God's grace. There ought not to have any doubt about it. Many illumined great souls in the past have reached triumphantly the picturesque pious peaks of spiritual elevation and many others would reach them. The path of perfection is open for all. Let us march upon it at our earliest convenience utilizing every instant with discretion.

The time at our disposal is very short and flowing rapidly without hindrance like a stream. The task ahead is great and requires dedication, inspiration, incessant endeavor,

foresight, enthusiasm. Not a single second should be wasted. We should plan our program and strive for its materialization in such a way that before the definite moment of departure from this body, our conscience can experience complete satisfaction.

*

24. THE RENUNCIATION OF RELIGION

In the last 18th Chapter of Gita, Lord Krishna concluding his preaching says:

सर्वधर्मान्परित्यज्य मामेकं शरणं व्रज ।
अहं त्वां सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥१८-६६॥

"Take the only refuge of mine after renouncing all sorts of religions. I shall emancipate you from all sins. Don't grieve."

That concluding counsel is worth reading, noteworthy and important. Arjuna argued occasionally that the battle would be sinful. Therefore, he wanted to withdraw from it, not on account of discrimination between right and wrong or real and unreal but as a consequence of anticipation or fear. His mind was disturbed and indecisive. Hence in order to liberate him from fear complex he was promised from liberating from all sins. It is understandable. If one takes refuge unto the Almighty Lord he has no cause for fear, ego, uneasiness, bondage, grief, hallucination, attachment, at all. He becomes blessed. The royal gorgeous gateways of gratification are always and completely opened. All the gloom totally disappears.

Gita's above-mentioned message is universal and immortal. There is no doubt about it. An individual or spiritual aspirant interested in the blessedness of the life has to act accordingly. Nevertheless a question arises from the above utterances of Lord Krishna. He has used the words, सर्वधर्मान्परित्यज्य i.e. after renouncing all religions; so were there more than one religion in the historical period of Mahabharat, and if so what were their names? If the answer would be in the negative, why the words, all religions are uttered? Is there any grammatical or linguistic mistake committed?

Let us contemplate upon and comprehend them quietly. The widespread famous ancient religions of the world are mainly Hinduism or Sanatan Dharma, Christianity, Islam, Joroism - the religion of Jarthusta. Christianity, Islam and the religion of Jarthusta came into existence afterwards. In the Mahabharat period there was only one authentic traditional firmly established religion - the Hinduism, Vedic religion or Sanatan Dharma (धर्म). The contemporary historical scriptural record provides no other existing religions' information. Consequently we', can reach the conclusion that "All religions" is not used for acknowledging any particular ancient religion.

Let us clarify the point further. Ordinarily and generally speaking there are Deha Dharmas, Dharmas of mind and heart, those of senses and Lok Dharmas. Eating, drinking, sleeping are mainly deha dharmas. Contemplating and feeling are the Dharmas of mind and heart respectively. Experiencing objects externally in various ways is the Dharma of the Senses and duties towards the family and society are addressed as Lok Dharmas. Besides, there are some religious ceremonies or duties prescribed by the scriptures. They are called Shastras Dharmas. The sincere devotee surrendering himself unconditionally, totally and affectionately at the lotus feet of the Lord renounces all those religions or Dharmas. His renunciation is natural, automatic or spontaneous. There is no trace of artificiality behind it.

When the leaf of a tree becomes completely ripe it plunges down on its own accord. It is not compelled to come down by anybody. The renunciation of the hitherto mentioned dharmas takes place similarly. When the summit of divine love or yearning is surmounted the external duties disappear automatically. Gita does not blame a real devotee for not

discharging them. The real devotee wants to execute only one duty, that of God's realization and understandably gets exemption from others. Broadly speaking his religion involves two main issues: God-realization and service of others. He breathes for their performance and attainment. He very delightedly surrenders to the supreme and he in turn looks after him, liberates him from all sorts of bondages and showers peace and bliss upon him. He endeavors indefatigably for God's grace or benediction, which is eventually experienced by him. Gita vouchsafes every individual with the introduction of Lord Krishna's auspicious utterances. We are undoubtedly delighted to grasp them.

*

25. GITA IN HOUSE

In the Mahatmya (महात्म्य) of Gita it is said, "The holy places of pilgrimage like Prayag (प्रयाग) reside regularly and forever where the sacred scripture Gita is kept, read or contemplated upon."

गीतायाः पुस्तकं यत्र नित्य पाठेः प्रवर्तते |

तत्र सर्वाणि तीर्थानि प्रयागादीनि भूतले ॥

Many people read these utterances superfluously without comprehending their significance. They believe that in accordance with them mere keeping the sacred book Gita in house will suffice. They sometimes remember Gita on Gita Jayanti day for the sake of special celebration and keep it aside for a pretty long time. They ought to understand that those words convey some more meaning or significance and throw more light or inspiration than expected.

Many authors sometimes insist that their books should find a place of prestige in other people's houses. All arguments, counter arguments and complaints fail. They never desist an inch from their insistence. They request them very politely, patiently and persistently for keeping their books in house and clarify that if the books have found place in house they would be read, studied and taken advantage of by anybody, even by outsiders. But if they are not offered entrance and are prohibited there would be no scope for their advantage. The words of Gita too are to be understood in that perspective.

Keeping Gita in house is only a preliminary and most important ceremony. If it is kept in the house, some would have a glance at it, read it, study it, try for its comprehension and ultimately endeavor for translating its precepts into action. Merely keeping Gita in house is not its precepts enough. The remaining procedure should follow after it, and it is anticipated it would follow automatically. Then only one's life, mind and house would become auspicious and represent the holy places of pilgrimage.

*

26. WORSHIP ME

The world is transitory. It changes day by day, at every moment. All the forms which we behold on the surface of it are momentary. They appear, assume shapes, deteriorate and disappear ultimately. Their attachment therefore is meaningless, futile and miserable. The prudent never affiliated to it.

The worldly happiness is not everlasting. It is not steady and complete in itself also. It is dependable or conditional and with changes in conditions changes frequently.

In such a worldly environment an individual has to worship and surrender wholeheartedly to the Almighty Lord for the sake of solace, for the attainment of steadiness and tranquility. There is no other alternative. Gita emphasizing it says in the ninth chapter:

"After getting birth in this transitory unhappy world, take refuge unto me and

worship me devotedly."

अनित्यमसुखं लोकमिमं प्राप्य भजस्व माम् ॥९-३३॥

"Worship me" is the clarion-call, the invaluable divine essence of Gita. The preaching of Gita can be comfortably contained in those two words. If we want to absorb them in a single word, we can leave the word ME aside and remember the word worship or instead remembering the word worship, install the word ME in mind. Gita instructs or recommends for diverting or concentrating our attention on the Almighty for the purification and sublimation of life; it is the only royal road to peace, bliss and spiritual prosperity. We have to discharge our duties faithfully, dispassionately simultaneously devoting ourselves entirely and wholeheartedly to the Almighty for its association and propitiation.

Duties are part and parcel, forms of devotion. They should be performed with that understanding or spirit. They don't differ substantially. Gita instructs that everyone should discharge his duties enthusiastically. Even an ascetic, hermit or Sanyasi is not entitled for their abandonment. Anybody discarding duties under pretext or in the name of yoga, knowledge, devotion, detachment, disassociation from worldly relations or renunciation is not worth encouraging. The society is deprived of his service and he is also deprived of social service, peace and bliss. Such deprivation is not ideal and recommendable. Duties change occasionally but never cease to exist totally and fundamentally. They ultimately lead to spiritual supremacy and self-realization. So are laudable.

If we can comprehend Gita's viewpoint in that perspective there would be no contradiction between duty and devotion. They both would seem advantageous individually and collectively. What we need is their cohesion, not separation. Separatist tendencies should cease altogether in the field of spirituality.

*

27. FOR EVERY INDIVIDUAL

A false notion prevails among ordinary and extra-ordinary, most of the literate and illiterate people of India that Gita has nothing to do with the householders or individuals sunk in worldly activities; that no purpose would be served by its study or comprehension by worldly people. It would not benefit them as is solely meant for ascetics, hermits, those interested in spiritual evolution and endeavoring for it only, for recluses or those who have renounced the world, who take no interest in it. That spread notion is entirely baseless and worth discouraging. We would like to deprecate it.

Individuals harboring such whimsical wrong notions should willy-nilly get rid of them. They ought to acknowledge that the great gospel Gita was addressed to a householder, a soldier, Arjuna in the midst of tumultuous worldly activities or belligerent disturbing surroundings on the battlefield. It was preached neither in solitary jungles nor in caves nor on the peaceful snowy mountain peaks. The preacher or preceptor of Gita also was a householder Krishna taking interest dispassionately but sincerely and positively in everyday activities and events of individual life and society. Besides it was taught for the removal of veil of ignorance from Arjuna's mind and making him ready for dischargement of his duties. It resulted in the same manner. Arjuna wanted to become an ascetic and behind the attractive alluring garb of renunciation, desired for renouncing his duty. Lord Krishna consequently spread light of Gita and his course was clear. The clouds of ignorance were removed and he got illumination. He surrendered at the lotus feet of the Almighty and afterwards fought bravely.

Gita creates no specific water-tight compartments. It is not advantageous for a certain class of society. It is universal and beneficial for the entire mankind. It inspires and denotes the pious path of perfection, peace, bliss and prosperity to the hermits, recluses or ascetics also. They have a lot of lessons to learn from the sacred scripture. It would help them undoubtedly. We never want the ascetics to be excluded from the great gospel of

Gita's study. What we would like to convey or emphasize is that it is not the property of ascetics only. Every human being deeply or sincerely interested in life's spiritual advancement can derive inspiration or necessary illumination from it. .

Worldly people are engrossed in manifold mostly worldly activities; are surrounded with auspicious and inauspicious environments, are absorbed in arrogance or attachments; are faced with numerous difficulties or problems; have uncountable opportunities for lust, passion, prejudice, fear, hallucination, face disappointment, depression, illusion, desire for light, inspiration, guidance occasionally; contemplate frequently for external renunciation or for discarding duties; are baffled, mesmerized or grieved. Therefore they require guidance, peace and light. They are utterly in need of enlightenment. As Gita provides them unflinchingly they should study it thoroughly. It would be most advantageous for them. It would lighten their loads, relieve them from anxieties, provide new interest, love, confidence and enthusiasm for light, smoothen their path of progress, and offer strength for sustenance in the battlefield of life against combating fierce forces. Its contemplation would keep them ever vigilant. It would function as an authentic guide leading peacefully and determinedly towards self-realization, peace and perfection.

We should provide ample opportunities to the children, students, youngsters for its study. Its comprehension will serve them by all means. It will revitalize their lives and become benedictory. The study of Gita's doctrines or precepts and translating them into action ought not to be postponed for advanced age. It should be taken advantage of, as early as possible, in the very dawn of life. All the facilities should be provided for its propagation. Those who propagate it or strive for its disseminations render valuable service to the society. Their attempts are worth encouraging and praiseworthy. Those who take their advantage are also fortunate. They benefit themselves basically.

*

28. UNDERLYING IDEA

Scholars have contemplated and written a lot about the underlying idea, message or essence of Gita. Some of them emphasize that Gita predominantly preaches worship of God. Some others declare that it basically stresses need for knowledge. There are a few others who pronounce that its fundamental approach is unequivocally towards Yoga practice. The remaining thinkers of Gita insist that it directs an individual for selfless service towards society, for actions or for discharging duties with detachment. We don't wish to contradict them. Their versions or interpretations are not totally incorrect. Nevertheless it should be borne in mind or remembered that Gita while painting and presenting the picture of perfection conveys that life is meant for self-realization - realization of the self within and simultaneously without in the entire universe.

Self-realization within one's body leads to peace and bliss in life, and realization of the self without in the universe results in love or compassion for other and selfless service. The entire Indian civilization, religion or philosophy preach those twofold aspects of life, subjective and objective, and establish harmony among them. They never contra diet but on the contrary co-operate with each other. Gita is not an exception. It also mentions that an ideal human being has a duty towards himself and an obligation for the society. He has to discharge and fulfill them both. Lord Krishna is an embodiment of the great gospel Gita's preaching. He is perfect, self-realized, self-illuminated, peace and bliss incarnated, and in addition to it, prepared for service to the society. His character is indescribable. We have to follow him for personal and social upliftment.

Man has to work but work selflessly without ego or attachment and like river move steadily and regularly in the direction of the Almighty. The life can be blessed by such a course only. Gita emphasizes that point frequently. It inspires an individual for spiritual perfection and action and presents the guidelines for blessedness.

*

29. PRIVILEGE

Who are privileged for spiritual progress, peace and perfection, salvation or God's grace? In accordance with the great gospel Gita's teachings, every individual is. Gita mentions that every human being, irrespective of caste, creed and color is entitled for spiritual advancement. No specific privilege is essential for it. The gates of the Almighty are always opened for each and everybody. There are no restrictions. Everyone enjoys divine privilege. There is no class particularly privileged for it. Every individual should strive earnestly for spiritual upliftment and for the eradication of evil, ignorance, poverty, backwardness and for the betterment of others. It is expected from him.

The great gospel Gita stresses the need for spiritual upliftment clearly indicating that every individual should strive for his utmost for emancipating himself from ignorance and bandages. He ought to endeavor resolutely for self-realization or for spiritual ascendance. Nobody should harm himself by becoming prey to evils, ego and attachment. One is capable of becoming one's genuine friend and becomes one's enemy also. One should not act as an enemy but as a friend.

उद्धरेदात्मनात्मानं नात्मानमवसादयेत् ।
आत्मैव ह्यात्मनो बन्धुरात्मैव रिपुरात्मनः ॥६-५॥

Gita in addition to the above said remarks emphasizes that those become their friends who conquer themselves - their body, mind, intellect, senses and soul; whereas those acts as their enemies who become their slaves and lead lives of earthly enjoyment and accomplishments.

Man has to decide for becoming his friend and not foe. Human life is very valuable. It is not easily achieved. So it should be utilized for spiritual advancement. The time at our disposal is considerably very short and fleeting just away. All the indolence should be put aside for the attainment of peace, bliss and self-realization.

*

30 .CAUSES OF THE BATTLE

Dhritrashtra and Pandu both were brothers. Pandu being elder was emperor of Hastinapur. He went for penance in seclusion after entrusting with Dhritrashtra all the responsibilities of running the empire tentatively. He could not return, died during the penance with his wives and his brother usurped the kingdom depriving the Sons of Pandu, the Pandavas, from their legitimate royal rights. He had soft corner for his eldest son Duryodhan who lost not a single opportunity for harassing them. It was the duty of Dhritrashtra for submitting the kingdom to the legitimate heirs and discouraging Duryodhan. But the story took an adverse, different turn altogether. The result was evidently clear and comprehensible. If the elder of the family does not remain neutral, judicious, discriminative and keeps soft corner for one of the children the family is obviously ruined. He cannot become impartial. In the absence of his elder brother Pandu, Dhritrashtra was expected to pay extra-ordinary attention to Pandavas and to consider their case more affectionately and sympathetically; but he could not act accordingly. On the contrary he cherished particularly more affection for Duryodhan. It was also one of the principal causes of the fierce battle of Mahabharat.

In the first chapter of Gita, Dhritrashtra describes Kauravas and Pandavas as मामकाः sons of mine and Pandavas. The word मामकाः is most meaningful and significant. It suggests that he does not consider Pandavas as his favorites or belonging to him. The

historical tragedy took place owing to such selfish temperament, outlook or attitude. His attachment and sense of indiscrimination also paved way for social conflagration and ultimate annihilation.

From the great gospel Gita we are able to get a glimpse of the contemporary social conditions very easily. The melancholy state of moral descendance among intellectuals, warriors, spiritual stalwarts, particularly among leaders during the days of Mahabharat is surprising and painful. When virtue vanishes and injustice or unrighteousness prevails all-round in society, the immediate duty of leaders from all walks of life is to sound their voice and register their opposition fearlessly. They should not side with injustice or unrighteousness. But the case during the dreadful battle of Mahabharat is totally different. Bhishma the great scholar, philosopher or preceptor of those days sided with Duryodhan, and same was the case with the great master Dronacharya, Shukracharya and others. If they had oppressed Duryodhan very vigorously, genuinely or selflessly and had not sided with him for participation on the battlefield, the course of events would have been transformed altogether. Duryodhan would have become depressed, discouraged and the massive bloodshed would have been avoided. But they lacked mental strength and courage. They lost the initiative. Hence the history recorded the catastrophe.

One additional cause for the fierce battle of Mahabharat was gambling. Yudhishtir invited, and instigated by Duryodhan and Shakuni, could not resist temptation for gambling. Despite being defeated once he played for the second time and lost Draupadi too, the most prudent personality like him faltered repeatedly in that manner and the consequence was obvious.

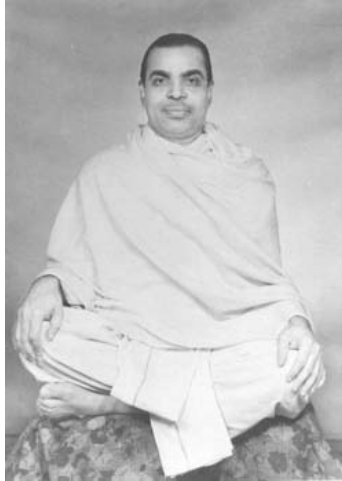
Duryodhan ordered Dushasana for capturing Draupadi. She was ridiculed or insulted on the floor of Duryodhan's royal assembly. Duryodhan endeavored fruitlessly for her defamation and she consequently determined and took vow for punishment.

Pandavas afterwards were repeatedly reminded by her of the tragedy and for retaliatory measures. "Consider other's wealth as stone and other's wife as mother" are the two principal precepts of the scriptures and saints for individual and collective peace, prosperity, stability and happiness. Duryodhan violated both those moral precepts by encroaching upon Pandavas' royal right, despite occasional entreaties, refusing to endorse their legitimate right over their ancestral kingdom and manhandling Draupadi lustfully.

The arrogance and feeling for vengeance within Duryodhan was almost everlasting, unshakable and acted as one of the causes of Mahabharat. He was extremely jealous of Pandavas' prosperity and tried his utmost to harass them. The bitterness between Kauravas and Pandavas instead of decreasing went on increasing gradually and he played the most prominent role for that. As a consequence of it, Pandavas were compelled for fighting. The major conflagration broke out and it led to all-round annihilation. The history of Mahabharat teaches that evil can never become triumphant ultimately. Love and not enmity or hatred becomes victorious. Mankind has yet to learn that lesson.

*

About the Author



(Aug 15th 1921 - Mar 18th 1984)

Author of more than hundred books, Mahatma Shri Yogeshwarji was a self-realized saint, an accomplished yogi, an excellent orator and an above par spiritual poet and writer. In a fascinating life spanning more than six decades, Shri Yogeshwarji trod the path of spiritual attainments single handedly. He dared to dream of attaining heights of spirituality without guidance of any embodied spiritual master and thus defied popular myths prevalent among the seekers of spiritual path. He blazed an illuminating path for others to follow.

Born to a poor Brahmin farmer in a small village near Ahmedabad in Gujarat, Shri Yogeshwarji lost his father at the tender age of 9. He was taken to a Hindu orphanage in Mumbai for further studies. However, God's wish was to make him pursue a different path. He left for Himalayas early in his youth at the age of 20 and thereafter made holy Himalayas his abode for penance for nearly two decades. During his stay there, he came across a number of known and unknown saints and sages. He was blessed by divine visions of many deities and highly illumined souls like Raman Maharshi and Sai Baba of Shirdi among others.

Yogeshwarji's experiences in spirituality were vivid, unusual and amazing. He succeeded in scaling the highest peak of self-realization resulting in direct communication with the Almighty. He was also blessed with extraordinary spiritual powers (siddhis) illustrated in ancient Yogic scriptures. After achieving full grace of Mother Goddess, he started to share the nectar for the benefit of mankind. He traveled to various parts of India as well as abroad on spiritual mission where he received enthusiastic welcome.

He wrote more than 100 books on various subjects and explored all form of literature. His autobiography 'Prakash Na Panthe' - much sought after by spiritual aspirants worldwide, is translated in Hindi as well as English. A large collection of his lectures in form of audio cassettes are also available.

For more than thirty years, Yogeshwarji kept his mother (Mataji Jyotirmayi) with him. Yogeshwarji was known among saints of his time as Matrubbhakta Mahatma. Shri Yogeshwarji left his physical body on March 18th 1984, while delivering a lecture at Laxminarayan Temple, Kandivali in Mumbai.

Shri Yogeshwarji left behind him a spiritual legacy in the form of Maa Sarveshwari. It has been ages since we have come across a saint of Yogeshwarji's caliber and magnitude. His manifestation will continue to provide divine inspiration for the generations to come.

*

શ્રી યોગેશ્વરજીનું સાહિત્યિક પ્રદાન

આત્મકથા	પ્રકાશના પંથે • પ્રકાશના પંથે (સંક્ષિપ્ત) • પ્રકાશ પથ કા યાત્રી • Steps towards Eternity
અનુવાદ	રમણ મહર્ષિની સુખદ સંનિધિમાં • ભારતના આધ્યાત્મિક રહસ્યની ખોજમાં • હિમગીરીમાં યોગી
અનુભવો	દિવ્ય અનુભૂતિઓ • શ્રેય અને સાધના • શ્રેય और साधना
કાવ્યો	અક્ષત • અનંત સૂર • બિંદુ • ગાંધી ગૌરવ • સાંઈ સંગીત • સનાતન સંગીત • તર્પણ • Tunes unto the infinite
કાવ્યાનુવાદ	ચંડીપાઠ • રામચરિતમાનસ • રામાયણ દર્શન • સરળ ગીતા • શિવમહિમ્નસ્તોત્ર • શિવ પાર્વતી પ્રસંગ • સુંદર કાંડ • વિષ્ણુસહસ્રનામ
ગીતો	ફૂલવાડી • હિમાલય અમારો • રશ્મિ • સ્મૃતિ
ચિંતન	બ્રહ્મસૂત્ર • ગીતા દર્શન • ગીતાનું સંગીત • ગીતા સંદેશ • ઈશાવાસ્થોપનિષદ • ઉપનિષદનું અમૃત • ઉપનિષદનો અમર વારસો • પ્રેમભક્તિની પગદંડી • શ્રીમદ્ ભાગવત • યોગ દર્શન
લેખ	આરાધના • આત્માની અમૃતવાણી • ચિંતામણી • ધ્યાન સાધના • Essence of Gita • ગીતા તત્વ વિચાર • જીવન વિકાસના સોપાન • પ્રભુ પ્રાપ્તિનો પંથ • પ્રાર્થના સાધના છે • સાધના • તીર્થયાત્રા • યોગમિમાંસા
ભજનો	આલાપ • આરતી • અભિષ્પા • ઘૃતિ • પ્રસાદ • સ્વર્ગીય સૂર • તુલસીદલ
જીવનચરિત્ર	ભગવાન રમણ મહર્ષિ - જીવન અને કાર્ય
પ્રવચનો	અમર જીવન • કર્મયોગ • પાતંજલ યોગ દર્શન
પ્રસંગો	ધૂપ સુગંધ • કળીમાંથી ફૂલ • મહાભારતના મોતી • પરબનાં પાણી • સંત સમાગમ • સત્સંગ • સંત સૌરભ
પત્રો	હિમાલયનાં પત્રો
પ્રશ્નોત્તરી	અધ્યાત્મનો અર્ક • ધર્મનો મર્મ • ધર્મનો સાક્ષાત્કાર • ઈશ્વર દર્શન
નવલકથા	આગ • અગ્નિપરીક્ષા • ગોપીપ્રેમ • કાદવ અને કમળ • કાયાકલ્પ • કૃષ્ણ રુકમિણી • પરભવની પ્રીત • રક્ષા • સમર્પણ • પરિક્ષિત • પરિમલ • પ્રીત પુરાની • પ્રેમ અને વાસના • રસેશ્વરી • ઉત્તરપથ • યોગોનુયોગ
સુવાક્યો	પરબડી • સર્વમંગલ
વાર્તાઓ	રોશની

*

INDEX

A

Arjuna, 6, 7, 9, 10, 12, 13, 14, 31, 33
 meaning of, 14
 Avyakta, 19

B

Bhagawat Geeta. *See* Geeta
 Bhagwad Gita. *See* Geeta
 Bhishma, 36
 Bhisma, 6
 Brahma, 28, 29
 Brahmi Sthiti, 29
 Brahmsutra, 5

C

chastity, 14, 20, 21, 25

D

Dharma
 as in Deha, 31
 as in Lok, 31
 as in Shastras, 31
 of mind and heart, 31
 of senses, 31
 Dhritrashtra, 35
 Draupadi, 36
 Drona, 6
 Dronacharya, 36
 Duryodhan, 13, 14, 23, 24, 35, 36
 Dushasana, 36

G

Gandhi, 8, 9, 15
 Geeta, 3, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19,
 20, 21, 22, 24, 25, 26, 27, 28, 29, 31, 32, 33, 34, 35, 36
 Gyaneshwar, 15

H

Hinduism, 31

I

Indra, 14

J

janma-siddhas, 25

K

Kalidasa, 5
 Karma, 4, 10, 15
 Kauravas, 6, 7, 20, 35, 36
 Krishna, 6, 7, 8, 9, 10, 12, 13, 14, 17, 19, 21, 22, 23, 24,
 25, 26, 29, 31, 32, 33, 34
 Kurukshetra, 5, 6, 11, 13, 14, 23

L

Lokmanya Tilak, 8, 15
 Longfellow, 20
 Lord Krishna. *See* Krishna

M

Madhusudan Swami, 15
 Maha bhootas, 19
 Mahabharat, 6, 8, 11, 13, 14, 20, 21, 23, 31, 35, 36
 Maharshi Aurobindo, 8
 Maharshi Vyas. *See* Vyas
 Mars, 12
 Mira, 27

N

Narsi Bhagat, 27

P

Pandavas, 6, 13, 20, 23, 35, 36
 Pandu, 35
 peace, 3, 8, 11, 12, 14, 15, 22, 24, 27, 28, 29, 30, 32, 33,
 34, 35, 36
 Prayer, 9
 Pururawa, 14

R

Raghuvansha, 5
 Raman Maharshi, 12
 Ramkrishna Paramahansa, 8
 renunciation, 4, 7, 11, 21, 31, 33, 34

S

Sanatan Dharma. *See* Hinduism
 Self-realization, 10, 15, 16, 17, 22, 24, 25, 26, 27, 28,
 30, 33, 34, 35
 Shakuni, 36
 Shankaracharya, 15
 Shridhar Swami, 15
 Shukracharya, 36
 sthitapragna, 29

Subhash Chandra Bose, 8
Surdas, 23
Swami Vivekanand. See Vivekanand

T

Tukaram, 27
Tulsidas, 19
Tyagi, 11

U

Upanishad, 6, 8, 12, 18, 25, 26, 27
 Mundak, 26
 Mundakopanishad, 8
Urvashi, 14

V

Vedas, 5, 18, 27
Vivekanand, 8
Vyas, 5, 6, 9

W

World Religions, 31

Y

Yoga, 4, 6, 9, 10, 15, 34
 of devotion, 10
 of Renunciation, 10
 of Self-control, 10
 of Self-knowledge, 10
Yudhishtir, 36

