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**The Bhagvad Gita**



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*by*

**RAJA SIR DALJIT SINGH**



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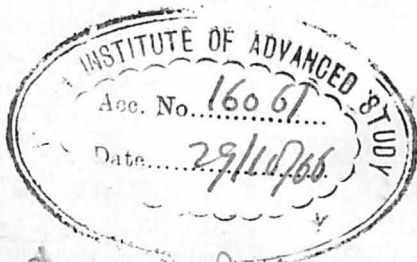
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## CONTENTS

	PAGE
A word about the Bhagwad Gita	I . 1
" " " "	II . 6
Selected Verses . . . . .	10—49
Brahman—The Highest Goal . . . . .	10
Brahmand—Universe, Maya, ( <i>Prakriti</i> or <i>Shakti</i> ) or ever changing Aspect of His . . . . .	14
Individual—Man (Body) . . . . .	17
Atman—Soul . . . . .	18
Reincarnation . . . . .	19
Bandh or Bondage . . . . .	22
The Object of Life and how to Live . . . . .	23
The Path or Sadhana . . . . .	27
Abhyasa (Practice) for the Mind . . . . .	32
Ethical Development . . . . .	36
Training the Buddhi, and what it has to achieve . . . . .	38
Bhagti or Devotion . . . . .	43
Brief Summary of the Teachings of the Gita . . . . .	50—63
His Nature ( <i>Prakriti</i> or <i>Maya</i> ) . . . . .	52
Individual or Man . . . . .	53
Re-incarnation and its Cause . . . . .	53
The Means or the Path . . . . .	55
Control of the Senses . . . . .	57
Training or Purifying the Buddhi . . . . .	58
Control of Mind . . . . .	59
Bhagti or Self-Surrender . . . . .	61
Repentance . . . . .	63



## A WORD ABOUT THE BHAGVAD GITA

### I

A few thousand years ago, Vyasa, meditating on the beautiful teachings instinct with Wisdom, Love and Power, imparted by Shri Krishna to Arjuna, arranged them in proper order. These he enshrined like a jewel in the midst of the epic of the Mahabharat which itself symbolises the battlefield of the soul. He named it the 'Song of the Lord' or the Bhagvad Gita, for it came from the divine lips of Shri Krishna.

The Divine attributes of Sat, Chid, Anand in man are reflected in power, wisdom and love —and in the mirror of the ever-changing Maya of the Lord of creation as will, emotion and reason.



Vyasa apprehended that people may either be sunk in ignorance or may become entangled in philosophic cobwebs, or follow the weak-kneed sentimentalism of Bhakti or devotion, neglecting the other two elements of human life, without which the individual and the social organism of which he forms a part, deteriorate in a hopeless manner. This celestial song is complete in itself. It has a message for the ignorant, the highly intellectual, and the devotee as well. The path of liberation is illuminated for men in various stages of life and evolution.

The animals, with Tamas and Rajas (stupidity and passion) predominant within them, follow unconsciously the law of their being. Man the crest jewel of creation however, having freedom of action, strays from the laws of his life. Perhaps it so happens that he may gain knowledge and experience through more intensified suffering; but trespassing the laws of his being, he wanders through diseases

of the soul, mind and body and thus throws the social body into disruption and decay.

The bees in a hive perform their duties instinctively without failing or faltering ; there is no disorder or disruption. Man having been given the rash light of reason is led by his ego hither and thither in pursuit of self-gratification thus disturbing the rythm of the human hive and causing untold suffering. Himself he nurses diseases of the body, mind and soul until finally he learns to follow the law of life revealed in the Lord's song.

The Gita teaches one how to maintain the health and happiness of the human hive, by performance of individual Dharma or Duty, in following the true path of action, knowledge, and devotion. One should *see* the Truth, *feel* Love for his fellow-beings, and *act* so as to bring about the welfare of all. The song celestial strikes the chord of harmony essential for this and for the steadfast exercise of power, reason and love. Power to perform one's own

Dharma, Wisdom to see one's own welfare in that of others, and Love to realize the essential unity of all beings. A feeling and dim glimpse of a common life in all beings is given to most of us, but passion and darkness (Rajas and Tamas) obscure this vision, the way to remove this veil is to act in life so that we do not hinder the welfare of others but promote it as far as we can. Until he rises to this stage, man must wander in paths of evil and darkness till the pain and suffering entailed by these lower tendencies awaken him to the necessity of Wisdom, Love and Duty based upon them. This ideal Triad of Wisdom, Love and Power is embodied in the youth, Shri Krishna, who represents the Supreme Spirit or Purusha. His personality appealed to many, among whom Arjuna was pre-eminent, and has appealed to countless myriads ever since.

To my mind, it seems that the Gita teaches service of one's fellow-beings and attaining contact with the life and spirit of the

Universe through love and knowledge; by doing one's duty, not for selfish ends, but in a disinterested and unselfish manner for the good of the peoples of the earth, called in the Gita 'Loka Sangrah'.

The eighteen chapters of the Gita may be divided into three parts of six chapters each. They deal with Action, Devotion and Knowledge. Though these can be seen and emphasized more or less distinctly, they seem to me to run through the whole like three golden threads entwined within the texture of this wonderful book.

## II

This booklet consists of a few verses selected from the Bhagvad Gita and so arranged as to form a short, concise teaching. They can be repeated each day, and, because of their practical simplicity, may prove useful in guiding our acts in everyday life.

By continuous adherence to the simple yet most practical teachings contained in these verses, and by always keeping in mind the ideal set forth therein, one may be enabled to grasp and realise the higher teachings of the Bhagvad Gita—the Song of the Lord—as a whole.

The teachings of the Gita are indeed meant for all, irrespective of religion, creed, caste or sex. They form the principles of the doctrine at the heart of all religions; for in essence all religions lead to the same goal. “However

men approach Me," says the Lord, "so do I welcome them, for the path men take from every side is Mine, O Partha."

These sacred teachings, though as ancient and enduring as Eternity itself, are believed to have been imparted by Shri Krishna—representing the Supreme Spirit—to Arjuna, the personification of Man. They are meant for all entering this great field where the battle of life is to be fought. The struggle between the real and the unreal, the unchanging and the everchanging, the permanent and the transitory, goes on continuously in this field.

The two combatants engaged are selfishness and selflessness—evil and good. Follow the dictates of the former, and all is lost. The object for which the battle is waged is not to seek pleasures for self separated from others, but to seek pleasure in the happiness of others.

Life entails and is itself continuous activity. "None can remain really actionless

for a moment," says the Lord. Though again and again wounded and defeated, the great struggle of life is yet to be carried on and fought to the end. How is it to be fought out to a successful conclusion? "For the sake of sacrifice free from attachment, O son of Kunti, perform thou action," says the Lord, "desiring the welfare of the world."

Abandon all other duties—duties based on the notion of separated self—take refuge in the Lord, the Supreme Spirit, the Self of all, seated in the heart of all beings. Turn all activity to His service, which is the welfare of all. Thus alone will the whole life become a sacrifice and in complete harmony with the Divine Will. Says the Lord, "Abandoning all duties, come unto Me alone for shelter; sorrow not, I will liberate thee from all sins."

This song is ever being sung by the Lord, seated in the heart waiting to be heard by the tired and weary soul. Ears that have grown deaf to the voice of the self will alone hear this

song. Eyes that have lost sight of things earthly will see His glory. And the heart that is purified of all desires will feel His peace that passeth not away.



॥ ओ३म् ॥

THE BLESSED LORD SAID

## श्री भगवान् उवाच

ज्ञेयं यत्तत् प्रवक्ष्यामि यज्ज्ञात्वाऽमृतं मश्नुते ।  
अनादिं मत्परं ब्रह्म न सत्तन्नास दुच्यते ॥

*Brahmman*—The Highest Goal

I will declare that which ought to be known, that which being known immortality is attained—the beginningless supreme Brahman, called neither being nor non-being. 13/12

अव्यक्ताद्-व्यक्तयः सर्वाः प्रभवन्त्य हरागमे ।  
रात्र्यागमे प्रलीयन्ते तत्रैवा व्यक्तं संज्ञिके ॥

From the unmanifested all the manifestations stream forth at the coming of day; at the coming of night they merge even in that called the Unmanifested. 8/18

परस्तस्मात्तु भावोऽन्योऽव्यक्तोऽव्यक्तात् सनातनः ।  
यः स सर्वेषु भूतेषु नश्यत्स्वपि न नश्यति ॥

Therefore verily there existeth beyond that unmanifested, (another) Unmanifested, Eternal which in the destroying of all beings is not destroyed. 8/20

अव्यक्तोऽक्षर इत्युक्तं स्तमाहुः परमां गतिम् ।  
यं प्राप्य न निवर्त्तन्ते तद्धाम परमं मम ॥

That unmanifested, "the Imperishable" It is called. They have named It the highest Goal, having reached which they return not, that is My supreme abode. 8/21

पुरुषः स परः पार्थ भक्त्या लभ्यस्त्वनन्यया ।  
यस्यान्तः स्थानि भूतानि येन सर्वमिदं ततम् ॥

He, the highest Purusha, O Partha, may be reached by unswerving devotion to Him alone, in Whom all beings abide, by Whom all this is pervaded. 8/22

सर्वतः पाणिपादं तत् सर्वतोऽक्षि शिरोमुखम् ।  
सर्वतः श्रुतिमल्लोके सर्वमावृत्य तिष्ठति ॥

Everywhere That hath hands and feet,  
everywhere eyes, heads, mouths and hearing  
everywhere in the world. He remains envelop-  
ing all. 13/13

सर्वेन्द्रिय गुणाभासं सर्वेन्द्रियविवर्जितम् ।  
असक्तं सर्वभृच्चैव निर्गुणं गुणभोक्तृ च ॥

Seeming as the function of all faculties  
yet devoid of all faculties; unattached yet  
verily supporting everything; free from Gunas  
yet enjoying them. 13/14

बहिरन्तश्च भूतानामचरं चरमेव च ।  
सूक्ष्मत्वात् तदविज्ञेयं दूरस्थं चान्तिके च तत् ॥

Without and within all beings, immovable  
and also movable; by reason of subtlety  
incomprehensible; at hand and far away is  
That. 13/15

अविभक्तं च भूतेषु विभक्तमिव च स्थितम् ।  
भूतभर्तृ च तज्ज्ञेयं प्रसिष्णु प्रभ विष्णु च ॥

Not divided amid beings, and yet remaining divided as it were ; That is to be known as the supporter of beings ; He devours and He generates. 13/16

ज्योतिषामपि तज्ज्योति स्तमसः पर मुच्यते ।  
ज्ञानं ज्ञेयं ज्ञानगम्यं हृदि सर्वस्य विष्टितम् ॥

That, the light of all lights, is said to be beyond darkness ; Wisdom, the object of wisdom, by wisdom to be reached, seated in the hearts of all beings. 13/17

ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति ।  
भ्रामयन् सर्वभूतानि यन्त्रारूढानि मायया ॥

The Lord dwelleth in the hearts of all beings, O Arjuna ; by His Maya ( illusive power ), causing all beings to revolve, as though mounted on a machine. 18/61

तमेव शरणं गच्छ सर्वभावेन भारत ।  
तत् प्रसादात् परां शान्तिं स्थानं प्राप्स्यसि शाश्वताम् ॥

Turn to him for shelter with all thy being,  
O Bharata ; by his grace thou shalt obtain sup-  
reme peace, the eternal resting place. 18/62

*Brahmand*—Universe, Maya, (Prakriti or  
Shakti) or ever changing aspect of His.

भूमिरापोऽनलोवायुः खं वनो बुद्धिरेव च ।  
अहङ्कार इतीयं मे भिन्ना प्रकृतिरष्टधा ॥

Earth, water, fire, <sup>air</sup>ether, mind and Under-  
standing also and Egoism—these are the eight-  
fold divisions of My nature (Prakriti). 7/4

अपरेय मित स्त्वन्यां प्रकृतिं विद्धि मे पराम् ।  
जीवभूतां महाबाहो ययेदं धार्यते जगत् ॥

This the inferior, know My other nature,  
the higher, which is the very life, O Mahabaho,  
by which the universe is upheld. 7/5

एतद्योनीनि भूतानि सर्वाणि त्युपधारय ।  
अहं कृत्स्नस्य जगतः प्रभवः प्रलयस्तथा ॥

Know this to be the womb of all beings.  
I am the source of the whole universe and  
likewise the place of the dissolution. 7/6

मत्तः परतरं किञ्चिन्नान्यदस्ति धनञ्जय ।  
मयि सर्वमिदं प्रोतं सूत्रे मणिगया इव ॥

There is naught whatsoever higher than  
I, O Dhananjaya, all this is threaded on Me,  
as rows of precious stones on a string. 7/7

द्वाविमौ पुरुषौ लोके क्षरश्चाक्षर एव च ।  
क्षरः सर्वाणि भूतानि कूटस्थोऽक्षर उच्यते ॥

There are two energies—Purushas—in this  
world, the destructible and the indestructible ;  
the destructible is all beings, the unchanging  
is called the indestructible. 15/16

उत्तमः पुरुष स्त्वन्यः परमात्मेत्युदाहृतः ।  
यो लोकत्रयमाविश्य विभर्त्यन्यय ईश्वरः ॥

The highest Purusha is verily another, declared as the Supreme Self, He who, pervading all, sustaineth the three worlds, the indestructible Lord. 15/17

उपद्रष्टा ऽनुमन्ता च भर्ता भोक्ता महेश्वरः ।  
परमात्मेति चाप्युक्तो देहे ऽस्मिन् पुरुषः परः ॥

Supervisor and permitter, supporter and enjoyer, the great Lord, and also the Supreme Self ; thus is styled in this body the Supreme Spirit—Paramatman. 13/22

## INDIVIDUAL—MAN

(Body)

महाभूतान्यहङ्कारो बुद्धिरव्यक्त मेव च ।  
 इन्द्रियाणि दशैकं च पञ्च चेन्द्रिय गोचराः ॥  
 इच्छा द्वेषः सुखं दुःखं संघातश्चेतनाधृतिः ।  
 एतत् क्षेत्रं समासेन सविकार मुदाहृतम् ॥

The great elements (Prithvi, Vayu, etc). Ahankar (egoism), Buddhi (understanding), the Unmanifested (Mahatattva), the ten senses and the one (mind), and the five pastures of the senses (tanmatras), Desire, aversion, pleasure, pain, combination (body), intelligence, firmness ; these briefly described constitute the field and its modifications. 13/5 & 6



## (Atman or Soul)

ममैवांशो जीवलोके जीवभूतः सनातनः ।  
मनः षष्ठानीन्द्रियाणि प्रकृति स्थानि कर्षति ॥

A portion of Mine own Self, transformed in the world of life into an eternal Soul, draweth round itself the senses of which the mind is the sixth, which reside in the Prakriti.

15/7

श्रोत्रं चक्षुः स्पर्शनं च रसनं घ्राणं मेव च ।  
अधिष्ठाय मनश्चायं विषयानुपसेवते ॥

Enshrined in the ear, the eye, the touch, the taste and the smell and in the mind also, he experienceth the objects of the senses. 15/9

अच्छेद्यो ऽयम दाह्योऽयम क्लेद्योऽशोष्य एव च ।  
 नित्यः सर्वगतः स्थाणु रचलोऽयं सनातनः ॥

Uncleavable he, uncombustible he, and indeed neither to be wetted nor dried away; perpetual, all pervasive, not taking another form, immovable, ancient. 2/24

### (Re-incarnation)

*How he takes the experiences of karmas with him.*

शरीरं यदवाप्नोति यच्चाप्युत्क्रामतीश्वरः ।  
 गृहीत्वैतानि संयाति वायुर्गन्धानिवाशयात् ॥

When the lord (of the body) acquireth a body and when he abandoneth it, he seizeth these (senses and mind) and goeth with them, as the wind takes fragrances from their retreats.

देहिनोऽस्मिन् यथा देहे कौमारं यौवनं जरा ।  
तथा देहान्तर प्राप्तिर्धीर स्तत्र न मुह्यति ॥

As the dweller in the body experienceth in the body childhood, youth, old age, so passeth he on to another body ; the steadfast one grieveth not thereat. 2/13

वासांसि जीर्णानि यथा विहाय  
नवानि गृह्णाति नरोऽपराणि ।  
तथा शरीराणि विहाय जीर्णान्य-  
न्यानि संयाति नवानि देही ॥

As a man casting off worn-out garments taketh new ones, so the dweller in the body, casting off worn-out bodies entereth into others that are new. 2/22

(Atman or Soul—Dehi or dweller in the body—is eternal and indestructible, whilst bodies are finite and destructible.)

अन्तवन्त इमे देहा नित्यस्योक्ताः शरीरिणः ।  
अनाशिनोऽप्रेमयस्य तस्माद् युध्यस्व भारत ॥

These bodies of the embodied one, who is eternal, indestructible and boundless, are known as finite, therefore fight O Bharata. 2/18

(A man's faith depends on his nature which is based on Sanskaras of his past Karmas or attachments and activities.)

सत्वानुरूपा सर्वस्य श्रद्धा भवति भारत ।  
श्रद्धा मयोऽयं पुरुषो यो यच्छ्रद्धः स एव सः ॥

The faith of each is shaped to his own nature, O Bharata. The man consists of his faith, that which his faith is, he is even that. 17/3

## BANDH OR BONDAGE

प्रकृतिं पुरुषञ्चैव विद्वयनादी उभावपि ।  
विकारांश्च गुणांश्चैव विद्धि प्रकृति सम्भवान् ॥

Know thou that Prakriti and Purusha are both without beginning; and know thou also that modifications and Gunas are all born of Prakriti. 13/19

कार्यकरण कर्तृत्वे हेतुः प्रकृति रुच्यते ।  
पुरुषः सुख दुःखानां भोक्तृत्वे हेतुरुच्यते ॥

Matter (Prakriti) is called the cause of the generation of causes and effects; Purusha is called the cause of the enjoyment of pleasure and pain. 13/20

पुरुषः प्रकृति स्थो हि भुङ्क्ते प्रकृति जान् गुणान् ।  
कारणं गुण सङ्गोऽस्य सदसद् योनि जन्मसु ॥

Spirit (Purusha) seated in the matter (Prakriti) experienceth the Gunas (in the form of pleasure and pain), born of Prakriti; contact with the Gunas is the cause of his births in good and evil wombs. 13/21

सत्त्वं रजस्तम इति गुणाः प्रकृति सम्भवाः ।  
निवध्नन्ति महाबाहो देहे देहिन मव्ययम् ॥

Satva (harmony), Rajas (energy or passion), Tamas (inertia or darkness), such are the Gunas, born of Prakriti; they bind fast in the body, O great armed one, the indestructible dweller in the body. 14/5

### THE OBJECT OF LIFE AND HOW TO LIVE

एवं प्रवर्तितं चक्रं नानु वर्तयतीह यः ।  
अघायु रिन्द्रिया रामो मोघं पार्थ सजीवति ॥

He who on earth doth not follow the wheel thus revolving, sinful of life and rejoicing in the senses, O son of Pritha, liveth in vain. 3/16

यज्ञार्थात् कर्मणोऽन्यत्र लोकोऽयं कर्मबन्धनः ॥  
तदर्थं कर्म कौन्तेय मुक्तसङ्गः समाचर ॥

The world is bound by action, unless performed for the sake of sacrifice; for the sake of that, free from attachment, O son of Kunti, perform thou action. 3/9

सक्ताः कर्मण्य विद्वांसो यथा कुर्वन्ति भारत ॥  
 कुर्याद् विद्वाँस्तथाऽसक्तश्चिकीर्षुर्लोकसंग्रहम् ॥

As the ignorant act from attachment to action, O Bharata, so should the wise act without attachment, desiring the welfare of the world. 3/25

कायेन मनसा बुद्ध्या केवलै रिन्द्रियै रपि ॥  
 योगिनः कर्म कुर्वन्ति सङ्गं त्यक्त्वात्मशुद्धये ॥

Yogis having abandoned attachment, perform action only by the body, by the mind, by the understanding, and even by the senses, for the purification of the self. 5/11

नहि कश्चित् क्षणमपि जातु तिष्ठत्य कर्म कृत् ॥  
 कार्यते ह्यवशः कर्म सर्वः प्रकृतिजैर्गुणैः ॥

Nor can any one, even for an instant remain really actionless; for helplessly is everyone driven to action by the Gunas born of Prakriti. 3/5

नहि देहभृता शक्यं त्यक्तुं कर्माण्यशेषतः ॥  
यस्तु कर्मफलत्यागी स त्यागीत्यभिधीयते ॥

Nor indeed can embodied beings completely renounce action, verily he who renounceth the fruit of action he is said to be a renouncer. 18/11

कर्मण्येवाऽधिकारस्ते मा फलेषु कदाचन ॥  
मा कर्मफल हेतुर्भूर्मा ते सङ्गोऽस्त्वकर्मणि ॥

Thy business is with the action only, never with its fruit ; so let not the fruit of action be thy motive, nor be thou to inaction attached.

2/47

तस्माद् सक्तः सततं कार्यं कर्म समाचर ॥  
असक्तो ह्याचरन् कर्म परमाप्नोति पूरुषः ॥

Therefore, without attachment, constantly perform action which is thy duty for, by performing action without attachment, man verily reacheth the Supreme. 3/19



युक्तः कर्मफलं त्यक्त्वा शान्तिमाप्नोति नैष्ठिकीम् ॥  
 अयुक्तः कामकारेण फलेसक्तो निवद्धयते ॥

The harmonised (yukta) man, having abandoned the fruit of action, attaineth to the eternal Peace; the non-harmonised, impelled by desire, attached to fruit are bound. 5/12:

योगयुक्तो विशुद्धात्मा विजितात्मा जितेन्द्रियः ॥  
 सर्वभूतात्मभूतात्मा कुर्वन्नपि न लिप्यते ॥

He who is harmonised by yoga, the self purified, self-ruled, the senses subdued, whose Self is the Self of all beings, although acting he is not acting. 5/7

गतसङ्गस्य मुक्तस्य ज्ञानावस्थित चेतसः ॥  
 यज्ञायाचरतः कर्म समग्रं प्रविलीयते ॥

Of one with attachment dead, harmonious (Yukta), with his mind established in wisdom (Gyan), his works sacrifices (i.e., for the good of others without attachment), all action melts away. 4/23

## THE PATH OR SADHANA

The chief obstructors on the Path  
 इन्द्रियस्येन्द्रियस्यार्थे राग द्वेषौ व्यवस्थितौ ॥  
 तयोर्न वशमागच्छेत् तौ ह्यस्य परिपन्थिनौ ॥

Desire (attachment) and aversion for the objects of sense abide in the senses; let him not come under the dominion of these two; these are his opponents on the path. 3/34

आवृत्तं ज्ञानमेतेन ज्ञानिनो नित्य वैरिणा ॥  
 कामरूपेण कौन्तेय दुष्पूरेणानलेन च ॥

Enveloped is wisdom by this constant enemy of the wise in the form of desire, which is insatiable as a flame. 3/39

ये हि संस्पर्शजा भोगा दुःख योनय एवते ॥  
 आद्यन्तवन्तः कौन्तेय न तेषु रमते बुधः ॥

The delights that are contact born, they are verily wombs of pain, for they have beginning and ending, O son of Kunti, not in them may rejoice the wise. 5/22

रागद्वेष वियुक्तैस्तु विषयानिन्द्रियैश्चरन् ॥  
 आत्मवश्यैर्विधेयात्मा प्रसादमधिगच्छति ॥

But the disciplined self, moving among sense-objects with senses free from attraction and repulsion, mastered by the Self, goeth to peace. 2/64

इन्द्रियाणि मनो बुद्धि रस्याधिष्ठान मुच्यते ॥  
 एतैर्विमोह यत्येष ज्ञानमावृत्य देहिनम् ॥

The senses, the mind and the understanding are said to be its (desire) seat; by these enveloping wisdom it bewilders the dweller in the body (Dehi or Soul). 3/40

तस्मात्त्व मिन्द्रियाण्या दौनियम्य भरतर्षभ ॥  
 पाप्मानं प्रजहि ह्येनं ज्ञानविज्ञान नाशनम् ॥

Therefore, O best of the Bharatas, mastering first the senses, do thou slay this thing of sin, destructive of knowledge (scriptural) and wisdom. 3/41

ध्यायतो विषयान् पुंसः सङ्गस्तेषूप जायते ॥  
 सङ्गात्सं जायते कामः कामात् क्रोधोऽभिजायते ॥  
 क्रोधाद् भवति सम्मोहः सम्मोहात् स्मृतिविभ्रमः ॥  
 स्मृतिभ्रंशाद् बुद्धिनाशो बुद्धिनाशात् प्रणश्यति ॥

Man, musing on the objects of sense, conceiveth an attachment to these; from attachment ariseth desire; from desire anger cometh forth.

From anger proceedeth delusion; from delusion confused memory; from confused memory the destruction of understanding; from destruction of understanding (Reason) he perishes.

इन्द्रियाणि पराण्याहुः—इन्द्रियेभ्यः परं मनः ॥  
 मनसस्तु परा बुद्धिर्यो बुद्धेः परतस्तु सः ॥  
 एवं बुद्धेः परं बुद्धा संस्तभ्यात्मान मात्मना ॥  
 जहि शत्रुं महाबाहो कामरूपं दुरासदम् ॥

It is said that the senses are superior (to the body, etc.), superior to the senses is the mind; superior to the mind is understanding; but what is superior to the understanding is He.

Thus knowing Him as superior to the understanding (Buddhi), restraining the self by the Self, slay thou, O mighty-armed, the enemy in the form of desire, difficult to overcome.

3/42 & 43

विषया विनिवर्त्तन्ते निराहारस्य देहिनः ॥  
 रसवर्जं रसोऽप्यस्य परं दृष्ट्वानिवर्त्तते ॥

The objects (of senses), but not the relish for them, turn away from the abstemious dweller in the body; and even relish (desire) turneth away from him after the Supreme is seen.

2/59

यततो ह्यपि कौन्तेय पुरुषस्य विपश्चितः ॥  
इन्द्रियाणि प्रमाथीनि हरन्ति प्रसभं मनः ॥

O son of Kunti, the excited senses of even a wise man, though he be striving, impetuously carry away his mind. 2/60

प्रजहाति यदा कामान् सर्वान् पार्थ मनोगतान् ॥  
आत्मन्येवात्मना तुष्टः स्थितप्रज्ञ स्तदोच्यते ॥

When a man abandoneth, O Partha, all the desires of the heart, and is satisfied in the Self by the Self, then is he called stable in mind (Prajna). 2/55

यदा संहरते चायं कूर्मोऽङ्गानीव सर्वशः ॥  
इन्द्रियाणीन्द्रियार्थेभ्य स्तस्य प्रज्ञा प्रतिष्ठिता ॥

When, again, as a tortoise draws in on all sides its limbs, he withdraws his senses from the objects of sense, then is his understanding well poised. 2/58

विहाय कामान् यः सर्वान् पुमाँश्चरति निःस्पृहः ॥  
निर्ममो निरहङ्कारः स शान्तिमधिगच्छति ॥

Whoso forsaketh all desires and goeth onwards free from yearnings, selfless and without egoism—he goes to Peace. 2/71

काम क्रोध वियुक्तानां यतीनां यतचेतसाम् ॥  
अभितो ब्रह्म निर्वाणं वर्तते विदितात्मनाम् ॥

The Nirvana of the Eternal lies near to those who know themselves, who are disjoined from desire and passion, subdued in nature (self-controlled), of subdued mind. 5/26

### ABHYASA (PRACTICE) FOR THE MIND—YOGA SADHANA

प्रशान्तात्मा विगतभी ब्रह्मचारी व्रते स्थितः ॥  
मनः संयम्य मच्चित्तो युक्त आसीत् मत्परः ॥

The self serene (Prashant Atman), fearless, firm in the vow of the Brahmchari, the mind controlled, thinking of Me, harmonised, let him sit (for the practice of yoga) aspiring after Me. 6/14

यदा विनियतं चित्तं-आत्मन्ये वा वतिष्ठते ॥  
निःस्पृहः सर्वकामेभ्यो युक्त इत्युच्यते तदा ॥

When his subdued thought is fixed on the Self (Me), free from longing after all desirable things, then it is said "he is harmonised".

6/18

योगी युञ्जीत सतत मात्मानं रहसि स्थितः ॥  
एकाकी यतचित्तात्मा निराशीर परिग्रहः ॥

Let the yogi constantly engage himself in yoga, remaining in a secluded place by himself, with thought and self-subdued, free from hope and 'Aparigrah' (free from the vice of acquisition and greed).

6/10

शुच्यौ देशे प्रतिष्ठाप्य स्थिर मासन मात्मनः ॥  
नात्युद्धितं नाति नीचं चैलाजिन कुशोत्तरम् ॥

In a pure place, having established a firm seat for himself, neither very much raised nor very low, with a cloth, a skin (of antelope or tiger), and kusha grass one over the other.

6/11



तत्रैकाग्रं मनः कृत्वा यतचित्तेन्द्रिय क्रियः ॥  
 उपविश्यासने युञ्ज्याद् योग मात्मविशुद्धये ॥

There occupying the seat, having made the mind one-pointed, and the activity of the mind and the senses subdued, he should practice yoga for the purification of the self.

6/12

संकल्पप्रभवान् कामान्-त्यक्त्वा सर्वानशेषतः ॥  
 मनसैवेन्द्रियग्रामं विनियम्य समन्ततः ॥

Abandoning without reserve all desires born of the will, by the mind curbing in the aggregate of the senses on every side.

6/24

शनैः शनैः रूपरमेद् बुद्धया धृति गृहीतया ॥  
 आत्म संस्थं मनः कृत्वा न किञ्चिदपि चिन्तयेत् ॥

Little by little let him draw away by means of understanding held in firmness; having made the mind abide in the Self let him not think of anything.

6/25

यतो यतो निश्चरति मनश्चञ्चल मस्थिरम् ॥  
तत स्ततो नियम्यैतद् आत्मन्येव बशंनयेत् ॥

Howsoever the wavering and unsteady mind goeth forth, even so reining it in, let him bring it under the control of the Self. 6/26

असं शयं महाबाहो मनो दुर्निग्रहं चलम् ॥  
अभ्यासेन तु कौन्तेय वैराग्येण च गृह्यते ॥

Without doubt, O mighty armed, the mind is hard to control and is restless; but it may be controlled by practice and dispassion (Vairagya), O son of Kunti. 6/35

सुख मात्यन्तिकं यत्तद् बुद्धिग्राह्य मतीन्द्रियम् ॥  
वेत्ति यत्र न चैवायं स्थितश्चलति तत्त्वतः ॥

That in which he findeth the supreme delight which the Buddhi (understanding) can grasp beyond the senses, wherein established he moveth not from the Reality; 6/21

यं लब्ध्वा चापरं लाभं मन्यते नाधिकं ततः ॥  
 यस्मिन् स्थितो न दुःखेन गुरुणापि विचाल्यते ॥

Which, having obtained, he thinketh there is no greater gain beyond it ; wherein established, he is not shaken even by heavy sorrow ;

6/22

तं विद्याद् दुःख संयोग वियोगं योग संहितम् ॥  
 सनिश्चयेन योक्तव्यो योगोऽनिर्विण्ण चेतसा ॥

That should be known by the name of yoga, this disconnection from the union with pain. This yoga must be clung to with a firm conviction and with undespending mind. 6/23

*Ethical Development—most essential to make one fit for the spiritual development, and to make one a fit member of the great society of humanity.*

त्रिविधं नरकस्येदं द्वारं नाशन मात्मनः ॥

कामः क्रोध स्तथा लोभ स्तस्मादेतत्त्रयं त्यजेत् ॥

Triple is the gate of this hell, destructive of the self—lust, wrath and greed ; therefore these three should be renounced. 16/21

अभयं सत्त्व संशुद्धिर्ज्ञान योग व्यवस्थितिः ॥  
दानं दमश्च यज्ञश्च स्वाध्याय स्तप आर्जवम् ॥

Fearlessness, purity of heart, steadfastness in the knowledge and yoga, self-restraint, sacrifice, study of the scriptures, austerity and straightforwardness. 16/1

अहिंसा सत्यम क्रोध स्त्यागः शान्ति रपैशुनम् ॥  
दया भूतेष्व लोलुप्त्वं मार्दवं हीरचापलम् ॥

Harmlessness, truth, absence of wrath, (spirit of) renunciation, peacefulness, absence of calumny, compassion to living beings, uncovetousness, mildness, modesty, absence of fickleness, 16/2

तेजः क्षमां धृतिः शौचमद्रोहो नाति मानिता ॥  
भवन्ति सम्पदं दैवी मभिजातस्य भारत ॥

Vigour, forgiveness, fortitude, purity (internal and external), absence of hatred and pride—these are his who is born with divine properties, O Bharata. 16/3

**Training the Buddhi, and what it has  
to achieve.**

मात्रास्पर्शास्तु कौन्तेय शीतोष्ण सुख दुःख दा ॥  
आगमापायिनोऽनित्या स्ताँस्तितिज्ञस्व भारत ॥

The sense contacts, O son of Kunti, giving cold and heat, pleasure and pain, they come and go impermanent; endure them bravely. 2/14

नासतो विद्यते भावो नाभावो विद्यते सतः ॥  
उभयोरपि दृष्टोऽन्त स्त्वनयो स्तत्त्वदर्शिभिः ॥

The non-existent hath no being, and existent never ceaseth to be; the truth about both hath been perceived by the seers of things as they are (Tattva Darshi). 2/16

अविनाशि तु तद् विद्धि येन सर्वं मिदं ततम् ॥  
विनाश मव्ययस्यास्य न कश्चित् कर्तुमर्हति ॥

Know that to be indestructible by Whom all this is pervaded. Nor can any one work the destruction of that imperishable One. 2/17

समं सर्वेषु भूतेषु तिष्ठन्तं परमेश्वरम् ॥  
 विनश्यत्स्व विनश्यन्तं यः पश्यति स पश्यति ॥

Seated equally in all beings, the Supreme Lord unperishing within the perishing—he who thus seeth he seeth. 13/27

प्रकृत्यैव च कर्माणि क्रियमाणानि सर्वशः ॥  
 यः पश्यति तथात्मानं-अकर्तारं स पश्यति ॥

He who seeth that Prakriti verily performeth all actions, and that the Self is actionless, he seeth. 13/29

यदा भूत पृथग्भाव मेकस्थ मनु पश्यति ॥  
 तत एव च विस्तारं ब्रह्म सम्पद्यते तदा ॥

When he perceiveth the separate existence of beings as rooted in one, and spreading forth from it, then he becometh Brahman. 13/30

सर्वभूतस्थ मात्मानं सर्वभूतानि चात्मनि ॥  
ईक्षते योग युक्तात्मा सर्वत्र समदर्शनः ॥

The self, harmonised by yoga, seeth the Self abiding in all beings, all beings in the Self ; everywhere he seeth the same. 6/29

आत्मौपम्येन सर्वत्र समं पश्यति योऽर्जुन ॥  
सुखं वा यदि वा दुःखं स योगी परमो मतः ॥

He who, feeling his Self as the Self of all, feels the pleasure or pain of others as to himself, he is considered a perfect yogi. 6/32

बाह्य स्पर्शेष्व सक्तात्मा विन्दत्यात्मनि यत्सुखम् ॥  
स ब्रह्म योग-युक्तात्मा सुख मत्त यमभ्रते ॥

He, whose self is unattached to (or unaffected by) external contacts (with the objects) and findeth joy in the Self, having the self harmonised with the Brahman by yoga, enjoys imperishable bliss. 5/21

नान्यं गुणोभ्यः कर्त्तारं यदा द्रष्टाऽनुपश्यती ॥  
गुणोभ्यश्च परं वेत्ति मद् भावं सोऽधिगच्छति ॥

When the Seer perceiveth no agent other than the (three) Gunas, and knoweth That which is beyond the Gunas, entereth into My state. 14/19

गुणानेतानतीत्यत्रीन् देही देह समुद् भवान् ॥  
जन्म मृत्यु जरा दुःखैर्विमुक्तोऽमृत मभुते ॥

When the dweller in the body hath crossed over these three Gunas which are the source of the body, liberated from (the misery of) birth, death, old age and (pain) sorrow, he attains immortality. 14/20

सम दुःख सुखः स्वस्थः समलोष्टाश्म काञ्चनः ॥  
तुल्य प्रियाप्रियो धीर तुल्य निन्दात्म संस्तुतिः ॥

Abiding in the Self, balanced in pleasure and pain, to whom a lump of earth, a stone and gold are alike, the same to loved and unloved, firm, the same in censure and in praise. 14/24



मानापमानयो स्तुल्य स्तुल्यो मित्रारि पक्षयोः ॥  
 सर्वारम्भ परित्यागी गुणातीतः स उच्यते ॥

The same in honour and ignominy, the same to friend and foe, abandoning all undertakings—he is said to have crossed over the Gunas. 14/25

निर्मान मोहा जित सङ्ग दोषा,  
 अध्यात्मनित्या विनिवृत्त कामाः ॥  
 द्वन्द्वैर्विमुक्ताः सुख दुःख संज्ञै-  
 र्गच्छन्त्यमूढाः पदमव्ययं तत् ॥

Without pride and delusion, victorious over the vice of attachment, ever intent on the Self, with desire completely turned away, liberated from the pairs of opposites known as pleasure and pain, they reach undeluded, that imperishable Goal (stage). 15/5

न तद् भासयते सूर्यो न शशाङ्को न पावकः ॥  
 यद् गत्वा न निवर्तन्ते तद्धाम परमं मम ॥

Nor doth the Sun illumine there, nor Moon,  
 nor fire ; having gone thither they return not ;  
 that is My supreme abode. 15/6

**Bhagti or Devotion - the Sadhan of all  
 Sadhanas.**

अपि चेत् सुदुराचारो भजते माम नन्यभाक् ॥  
 साधुरेव स मन्तव्यः सम्यग् व्यवसितो हि सः ॥  
 क्षिप्रं भवति धर्मात्मा शश्वच्छान्तिं निगच्छति ॥  
 कौन्तेय प्रति जानीहि न मे भक्तः प्रणश्यति ॥

Even if the most sinful worship Me, with  
 undivided heart, he too must be accounted  
 righteous, for he hath rightly resolved ;  
 Speedily he becometh dutiful and goeth to  
 eternal peace, O son of Kunti, know thou for  
 certain that My devotee perisheth never.

पत्रं पुष्पं फलं तोयं यो मे भक्त्या प्रयच्छति ॥  
तदहं भक्त्युपहृत मश्रामि प्रयतात्मनः ॥

He who offereth to Me with devotion a leaf, a flower, a fruit, water, that I accept from the pure minded, offered as it is with devotion.

9/26

यत् करोषि यदश्रासि यज्जुहोषि ददासि यत् ॥  
यत्तपस्यसि कौन्तेय तत् कुरुष्व मदर्पणम् ॥

Whatsoever thou doest, whatsoever thou eateth, whatsoever thou offerest (as Yagna), whatsoever thou givest (charity, etc.) whatsoever thou doest of austerity O son of Kunti, do thou that as an offering unto Me. 9/27

चेतसा सर्वकर्माणि मयि सन्न्यस्य मत्परः ॥  
बुद्धि योग मुपाश्रित्य मच्चित्तः सततं भव ॥

Renouncing mentally all works to Me, intent on Me, resorting to the yoga of understanding (Buddhi yoga), have thy thought ever on Me. 18/57

मत्कर्म कृन् मत्परमो मद् भक्तः सङ्ग वर्जितः ॥  
निर्वैरः सर्वभूतेषु यः स मामेति पाण्डवः ॥

He who doeth actions for Me, whose supreme goal I am, My devotee (or devoted to Me), freed from attachment, without hatred of any being, O Pandava, he cometh unto Me.

11/55

यो मां पश्यति सर्वत्र सर्वञ्च मयि पश्यति ॥  
तस्याहं न प्रणश्यामि स च मे न प्रणश्यति ॥

He who seeth Me everywhere, and seeth everything in Me, of him will I never lose hold and he will never lose hold of Me.

6/30

सर्वभूतस्थितं यो मां भजत्येकत्वामस्थितः ।  
सर्वथा वर्तमानोऽपि स योगी मयि वर्तते ॥

He who, established in unity (i.e., with one Bhava). worshipping Me, abiding in all beings, that yogi liveth in Me, whatever his mode of living.

6/31

अद्वेषा सर्वभूतानां मैत्रः करुण एव च ॥  
 निर्ममो निरहङ्कारः समदुःख सुखः क्षमी ॥  
 सन्तुष्टः सततं योगी यतात्मा दृढ निश्चयः ॥  
 मय्यर्पित मनो बुद्धिर्यो मद् भक्तः समेप्रियः ॥

He who beareth no ill-will to any being,  
 friendly and compassionate without the feeling  
 of possession and egoism (or I and mine),  
 balanced in pleasure and pain, forgiving,

Ever content, composed in mind, with the  
 self controlled, with firm conviction, with mind  
 and buddhi dedicated to Me, he My devotee is  
 dear to Me. 12/13 and 14

यस्मान्नोद् विजते लोको लोकान्नोद् विजते चयः ॥  
 हर्षामर्षभयोद् वेगैर्मुक्तो यः स च मे प्रियः ॥

He by whom the world is not agitated,  
 who is not agitated by the world, freed from  
 (the anxieties of) joy, envy and fear, and  
 anxiety, he is dear to Me. 12/15

अनपेक्षः शुचिर्दक्ष उदासीनो गतव्यथः ॥  
 सर्वारम्भ परित्यागी यो मद् भक्तः स मे प्रियः ॥

He who wants nothing, is pure, capable,  
 impartial, untroubled (Udasin), renouncing all  
 [undertaking, he, My devotee, is dear to Me.

12/16

अहमात्मा गुडाकेश सर्वभूताशयस्थितः ॥  
 अहमादिश्च मध्यञ्च भूतानामन्त एव च ॥

I, O Gudakesh, am the Self, seated in the  
 hearts of all beings; I am the beginning, the  
 middle, and also the end of all beings. 10/20

गतिर्भर्ता प्रभुः साक्षी निवासः शरणं सुहृत् ॥  
 प्रभवः प्रलयःस्थानं निधानं बीजमव्ययम् ॥

The Path (Gati), Husband, Lord, Witness,  
 Abode, Shelter, Lover, Origin, Dissolution,  
 Foundation, Treasure-house, Seed imperishable.

9/18

ब्रह्मणो हि प्रतिष्ठा ऽहम मृतस्या व्ययस्य च ॥  
शाश्वतस्य च धर्मस्य सुखस्यै कान्तिकस्यच ॥

I am the abode of the Eternal, and of the indestructible nectar of immortality, of immortal righteousness, and of unending bliss.

14/27

भोक्तारं यज्ञतपसां सर्वलोक महेश्वरम् ॥  
सुहृदं सर्वभूतानां ज्ञात्वा मां शान्ति मृच्छति ॥

Having known Me as the Enjoyer of sacrifice and of austerity, the Great Lord (or Ruler) of all the worlds, and the Lover of all beings, he goeth to Peace.

5/29

मन्मना भव मद् भक्तो मद् याजी मां नमस्कुरु ॥  
मासेवैश्यसि युक्त्वैव मात्मानं मत्परायणः

On Me fix thy mind; be devoted to Me; sacrifice to Me; prostrate thyself before Me; having harmonised thyself thou shalt come unto Me, having Me as thy supreme goal. 9/34

सर्वधर्मान् परित्यज्य मामेकं शरणां ब्रज ॥  
अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥

Abandoning all duties (dharmas) come  
unto Me alone for shelter ; sorrow not, I will  
liberate thee from all sins. 18;66



## BRIEF SUMMARY OF THE TEACHINGS OF THE GITA

The teaching of the Gita is unique in that it enunciates a clear rule of life. It does not teach renunciation of the world, nor does it teach that a man's object in life should be merely his own Salvation. It says that, being born into the world as a unit in the vast body of mankind, one must not shirk the responsibilities which devolve upon the individual. Primarily, the Gita teaches how the duty which his birth imposes upon a man may be discharged in such a manner that in its fulfilment he achieves the consummation of all effort and reaches the Goal, in the attainment of which the individual is a finite yet nevertheless vital part of the Great Scheme.

Briefly speaking, the teachings of the Gita may be divided under two heads, namely, the

definition of the object of life, and the means to achieve that object. The object of life according to the Gita is to realise the one common life in all beings, and the essential unity of all existence. The means whereby this object can be achieved is to eliminate self or selfishness, which separates one from the realisation of the essential unity of all existence. The first step towards the achievement of this object is self-control which includes control of the senses and mind—and complete dis-passion and absence of passion and attachment.

He is the indestructible Supreme Spirit, (the Existence) the Unchanging Reality behind the manifested Universe, Beginningless, Supreme, Eternal. The whole Universe is pervaded by Him, its causeless Cause. In Him is rooted the Universe. *He is the Lord*, its Origin, Dissolution, and Abiding Place. He is the Seed Imperishable and Lover of all that exists—the Sat-Chid-Anand. The Ultimate Goal is to take His shelter, to realise Him and to be

one with Him by surrendering one's activity and individuality to Him.

### **His Nature (Prakriti, Maya or Shakti)**

THAT, the Supreme Spirit or Purusha, is the source and origin of the whole Universe. Matter, in the widest sense of the term, including all that has extension, Mind, Motion and Mass, is His Prakriti or Maya or Shakti, and is ever changing in nature, experiences which we daily get through the nature of all that we see and perceive being fleeting and transitory. In the mirror of this ever-changing Maya is reflected His own essence known as Sat-Chid-Anand. Thus Prakriti is endowed with three qualities representing Sat-Chid-Anand: Satva (harmony), Rajas (energy or passion) and Tamas (inertia, mass and darkness). This forms the field in which all manifestations have their being.

Purusha and His Maya or Prakriti constitute the Brahmanda, while Jivas, or the

individual souls and their physical egoism, understanding, mind, senses and body corresponding to the field, constitute the Pinda, whose aggregate is Brahmanda, united by the pure universal mind of the Lord.

### **Individual - Or Man**

Pervading all, THAT the Supreme Spirit, the Sat-Chid-Anand in the human body, is styled Parmatman. Though He experiences through individualised Jiva or Soul, He remains unaffected. The Jiva or Soul is an individualised portion of Parmatman, and, like its father the Parmatman, is imperishable, unchanging and eternal in nature. Therefore, at the destruction of the body the Jiva or Soul does not die. It has in itself the seeds of past experiences, and though it illumines the Buddhi or understanding, mind, senses and the physical body, it does not form a part of these.

### **Re-incarnation and its cause**

The Jiva assumes new bodies, as man puts

on new garments. At the time of leaving the body, or taking a new one, the Jiva carries along with itself the mind and senses which contain the seeds of experiences gained through passion, attachments and activities, etc. Thus we bring with us certain qualities and potentialities as the result of past attachments and activities. The reaction of such activities forms the foundation for the new life or incarnation. This reaction of activities, if performed with attachment or selfish motives, binds the soul to the wheel of life and death, and this reincarnating goes on till the cause of its bondage to the material Tabernacle is removed. An unselfish action performed without attachment, however, as a matter of duty for the welfare of others is a sacrifice and does not bind the soul, its reaction being absorbed by the Lord. Therefore, we have the freedom to liberate ourselves from the wheel of action and reaction, or life and death, by destroying its root cause the 'Sang' or attachment.

An action performed with 'sang', or attachment, and for a selfish object, may be either Tamasic or Rajasic. It is Tamasic if the doer desires to take or exploit as much as possible from nature or from his fellow-man, but does not wish to make any return, or to retain the minimum. To take the maximum and give in return the minimum is Tamasic. The action is Rajasic when receipt and return are virtually equal, when a man returns as much as, but not more than, he receives. The action is Satvic when the least is taken, merely sufficient for one's bare maintenance, while the maximum is given in return. This excess in return goes, naturally, to the welfare of others. Such action constitutes the highest and purest form of sacrifice, and the Gita teaches us to lead a life of such sacrifice as being in harmony with the Divine Will.

### **The Means or the Path**

In short an action is Tamasic if inspired

by unmitigated self-affirmation, it is Rajasic when affirmation and self-denial act and react on each other. It is Satvic when affirmation makes place for self-denial and the individual lives for the good of others.

Four steps on the path lead to the final salvation. Firstly, one's ethical development, secondly, control of the senses, thirdly training of the Buddhi or understanding, and lastly, control of the mind. The most important of these, being the first step on the path, is the ethical development which consists in living a well regulated life, pure and virtuous, both in action and thought. By leading such a life, one's actions become of such a nature that they cease to affect anyone adversely, and one becomes a useful member of society. For this purpose it is essential that one becomes truthful, kind, fearless, uncovetous, upright, humble, forgiving, loving and harmless to other beings. One has to overcome lust, wrath, greed and hate. The soul thus loses selfish

desire and regard for its own self, and one begins to treat others as if they were his own self. With this feeling, it becomes impossible for a man to wish or do ill to others. Such a pure and virtuous life is the first and most essential step towards controlling the senses and the mind, and purifying the Buddhi or understanding, and for the final Realization.

### Control of the Senses

Desire is man's chief enemy on earth. It bewilders the senses, disturbs the mind, and envelopes wisdom. A selfish action being an outcome of desire, ends in pain, and binds the doer to the wheel of re-births. Thus desire is the root cause of all sins.

The sense-enjoyments are the outcome of the contacts of the senses with their objects. That which has a beginning has an ending as well, therefore both objects and pleasures derived from their enjoyment, are perishable and transitory. Their loss, and hankering after



them in their absence at one time or another, is intensely painful.

The senses are incessantly in pursuit of their objects. They are led away by desire in the form of attachment to an object, or by aversion to another. These two—attachment and aversion—are the chief obstacles in the Path. But the senses can be controlled by regulating and purifying their conduct on the one side, and by bringing into action the power of discrimination between good and evil—right and wrong—on the other. Therefore, mastering first the senses and restraining the self by the Self, desire must be overcome.

### **Training or purifying the Buddhi**

An insight into the reality of things and the distinction between the unchanging Reality and its ever-changing manifestation is to be cultivated. This insight creates an attitude of detachment from that which is transitory, which is the womb of pain, and leads to

desirelessness. Thus alone can the true nature of Jivatma and its relation to Parmatman on the one side, and Prakriti or matter on the other, be realised. He then sees that the Atman is not the real actor : It is the three Gunas of Prakriti alone which act.

### Control of Mind

The mind, as we know, is continuously active. The reason for this unceasing activity is two-fold. Firstly, like the wind that wafts fragrance, the mind has brought with it 'Sanskaras' of the activities from the past birth or Janma, and these Sanskaras endow it with certain inclinations or tendencies. Secondly, on account of these tendencies it is led astray in following the senses which are incessantly pursuing their objects of enjoyment. These same tendencies give rise to desires.

The mind is, of course, principally composed of Satva (Harmony); but these desires, according to their natures, cause the working

of the Gunas; sometimes causing Satva (Harmony) to predominate, at another time causing Rajas (Passion), and yet again Tamas (Inertia) to overcome the other two. It is this play or working of the Gunas that determines the 'state of mind', or one's fleeting moods.

The reflection of the Supreme is ever-present in the mirror of the Buddhi (understanding), the mind, but remains unperceived on account of its restless activity and ruffled calm, which are due to the Satva (Harmony) having been overcome by the other two. At times we get a glimpse of the reflection of the Supreme in the form of happiness or bliss when the mind is temporarily free from desire. The happiness or pleasure which one feels on the fulfilment of a desire is really due to an absence of desire for the time being (from the mind).

There is but one remedy. It is to curb the mind, and cause it to become detached from the objects of desire through a proper

discrimination between the real and the unreal. In a desireless mind Satva predominates, and it becomes calm; and in this calm and unruffled mind the reflection of the Supreme becomes visible and perceptible. Continuity of this experience or state is maintained by repeated practice or 'Abhyasa' of meditation and contemplation. It is through practice or 'Abhyasa' that one is to acquire the habit of subduing thoughts and the senses, to free the mind of desire—at least for the time being—and to make it tranquil and one-pointed. This state of mind, along with the well-poised Buddhi, leads to the realization of the one-ness of all existence. This is what is meant by the 'identification' of the Self with all. Such a yogi feels the pain and pleasure of others as his own.

### **Bhagti or Self-Surrender**

Bhakti, or the feeling of extreme pure love towards the Lord and its consummation in self-surrender, is the Sadhana of all Sadhanas.

The devotee, utterly imbued with this love, breathes but His name, sees only His form, thinks but of Him, and desires Him alone. Thus the Pranas or vital breath, senses, mind, Buddhi, and the individual consciousness are offered at His altars; in other words he becomes completely harmonised with the Divine Will. The devotee ever worships Him abiding in all beings, and loves them, the living temples of the Supreme Self. He offers the whole activity of life in the service of the Lord, who acts for the good of all. Thus every thought and action, in fact the whole life of the Bhakta, becomes a continuous adoration and real worship of the Lord.

Such a Bhakta realizes that indeed His Will is done; and that He, dwelling in the hearts of all beings, by His illusive power Maya, causes them to revolve as though mounted on a wheel. By taking shelter in Him, all pain and agitation is set at rest. "Flee unto Him for

shelter," says the Bhagwan, "by His grace thou shalt obtain supreme peace".

### Repentance

A genuine repentance must have its desired effect: "Even the most sinful must be accounted righteous for he has rightly resolved," says the Lord, and pledges, "O Kaunteya, know thou for certain My devotee perishes never."

