



Bhagavad-Gita
The Divine Song of God

Hari Patel

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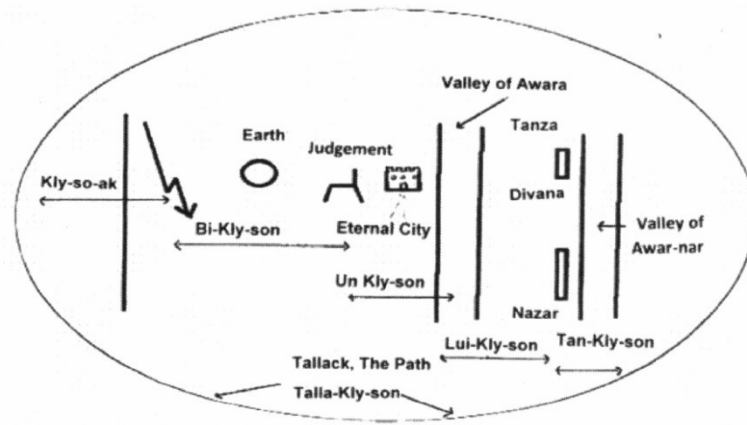
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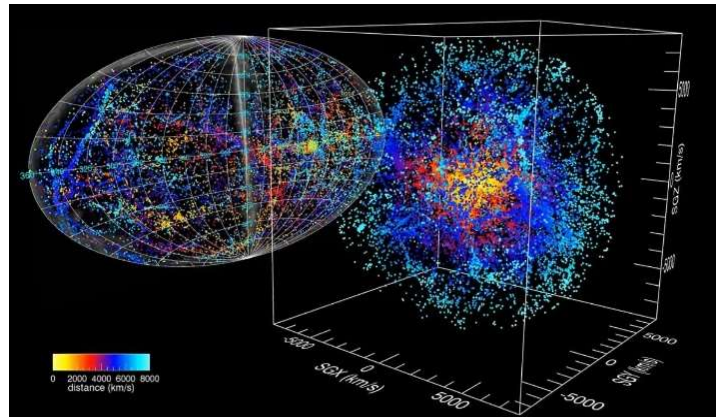
The Cycle of the Cosmos –



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Gita Glossary

Atman: Divine consciousness. Each person receives it at conception. It is also called 'the life-giving breath of God.'

Brahman: Supreme existence, or absolute reality in the Upanishads (Indian sacred writings), is the eternal, conscious, infinite, omnipresent spiritual core of the Universe. Nonetheless, *Gita* needs to give a clearer picture. We gain more light on Brahman in the Bible, but it remains controversial there as well. Brahman also manifests to many Hindus as Lord Vishnu and Christians as Jesus Christ (the Messiah/the Word of God). A divine being who comes to Earth (as a person or in visions) to relieve oppression and restore righteousness.

Dharma: The law of duty that maintains the unity of creation. Dharma means righteousness, justice, goodness, and purpose rather than chance. The highest Dharma is Ahimsa: nonviolence and universal love for all living creatures. Every kind of violence violates Dharma, the fundamental law of duty that maintains the unity of creation and life.

Hinduism: A major world religion originating in the Indian sub-continent, comprising several philosophies, beliefs, and Ritual systems in India and Nepal and followed by a large population

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Bible. John 1:1-4. In the beginning was the **Word (Brahman)**, and the Word was with God, and the Word was God. He was in the beginning with God. All things were made through Him; without Him, nothing was made. In Him was life, and the life was the light of men. (1:10) He was in the world; the world was made through Him, and the world did not know Him. ----

outside the subcontinent, with over 900 million adherents worldwide.

Karma: The web of cause and effect. It encourages us to contribute to life and the welfare of all rather than pursue selfish interests at the expense of others.

Kly-son Ability: A unique Spiritual ability to hear and see events happening in a distant place or access another person's past life and telepathically project it back into their mind. It is often experienced at extreme moments of trauma and described as 'seeing your life flash before your eyes.'

Krishna is the Supreme Lord of the Universe to the Hindus.

Moksha: The spiritual liberation that is life's supreme goal.

Renunciation (sannyasa): Withdrawing from work and the family's everyday affairs to pursue a contemplative life as a Sadhu (ascetic holy man, monk).

Samadhi: A state where all the senses and emotions are controlled, and the spirit is free (Mukta).

Spirit: The duality of Atman and the soul is called a person's spirit.

Soul: A person or animal's moral, emotional, and intellectual nature.

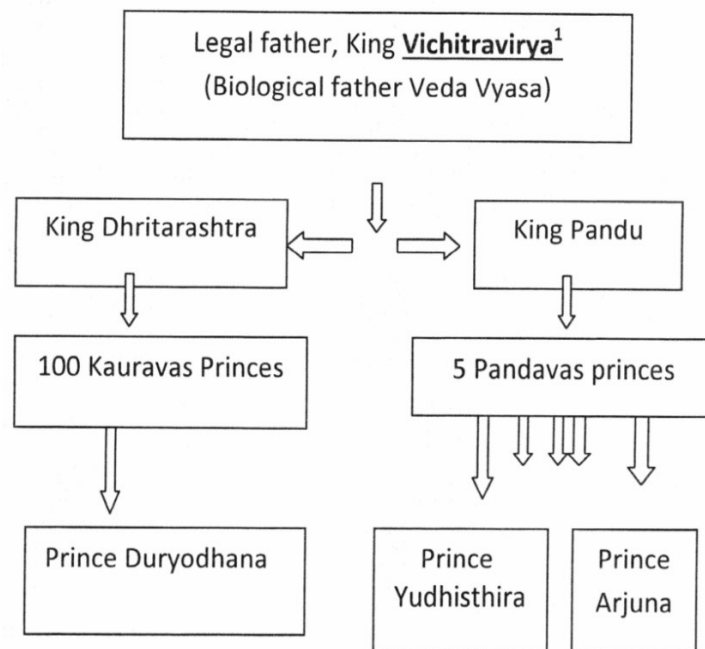
Gita Elaboration-Testimony A1 - J4 Based on the Author's own experience.

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Bhagavad – Gita Prelude

The *Bhagavad Gita*, often called the *Gita*, is a 700-verse Hindu Scripture, part of the epic *Mahabharata* (Chapters 23–40), written around the second and third centuries BCE.

The Mahabharata is one of the two major Sanskrit epic poems of ancient India, the other being the Ramayana, which tells the story of a struggle for the throne of the Kuru Kingdom, around 1000BCE, Northern India (capital Hastinapura), between two groups of cousins, the Kauravas and the Pandavas princes. Their Legal grandfather was King Vichitravirya.



¹ **King Vichitravirya** was married to Ambalika and Ambika, the beautiful daughters of the king of Kashi. After seven years, Vichitravirya falls ill and dies childless. Subsequently, his half-brother Sage Veda Vyasa and Vichitravirya's wives, through a **Niyoga*** relationship, give birth to two children: Pandu (mother Ambalika) and Dhritarashtra (born blind; mother Ambika).

***Niyoga** (Sanskrit: नियोग) was an ancient Hindu practice. It permitted either the husband or the wife who had no child by their spouse to procreate a child with another man or a woman.

Prince Pandu inherited the Kuru kingdom but later handed it to his half-brother Dhritarashtra. His action resulted in a succession crisis in Hastinapura.

It also resulted in a rivalry between the children of King Pandu, the Pandava princes, and the blind King Dhritarashtra's children, the Kaurava princes. Duryodhana, the eldest of the Kauravas, is consumed by envy, anger, and hatred towards his cousins, the Pandavas, and these emotions ultimately lead to a devastating war.

The Bhagavad Gita is challenging to access, partly because its teachings are obscured by the ancient Sanskrit language and the context of a very different culture and time. It contains philosophical and devotional material on duty and responsibility, morality, wisdom, and the consequences of envy, greed, selfishness, and ambition.

Modern translations often need to unlock the spirit behind these ancient words. In His mercy, the Lord has given me wisdom that can be trusted. Hence, I share it with you by adding

it to the *Gita* verses in italics as (*Gita Elaboration-Testimony A1-J4*), thereby unlocking the spirit behind the Scriptures.

The *Bhagavad Gita*, or *The Song of the Lord*, was revealed by Lord Krishna to Arjuna as the epic war of the Mahabharata was about to commence on the battlefield of Kurukshetra, North India, around 500–1100 BCE.

Dhritarashtra, a blind king ruling the Kuru Jangala kingdom, and his one hundred sons, known as the Kauravas, headed by Duryodhana, are at war with Pandu's five sons, known as the Pandavas, headed by Yudhishthira.

Among the Pandavas, Yudhishthira's younger brother, Arjuna, was the most fearless warrior, a great archer, and their hero.

In a game of dice, the Kauravas, by treachery, won the Pandavas' share of land and kingdom. After winning the game, the Kauravas humiliated the Pandavas by disrobing Arjuna's wife in public view.

Then, the Kauravas sent the Pandavas into exile to the forest, imposing stringent conditions on them if they wanted to regain their share of the kingdom. After spending years in exile, the Pandavas fulfilled these conditions, but the Kauravas refused to return their land and kingdom to the Pandavas.

A war between them became inevitable. Consequently, Pandu's five sons, headed by Yudhishthira, and Dhritarashtra's one hundred sons, led by Duryodhana, were facing each other with their armies on the battlefield.

Most kings who ruled the Indian subcontinent participated in this war, siding with one of these two warring groups.

Both armies wanted Lord Krishna's support. Krishna offered his entire army to one side and his physical and moral support to the other, without taking up arms. He asked them to choose.

Duryodhana was happy to receive Krishna's large army on his side. Arjuna, on behalf of the Pandavas, chose Krishna's physical and moral support, and Lord Krishna offered to be Arjuna's charioteer.

Gita then traces Pandu's son Arjuna's ascent from fear, ignorance, lamentation, and confusion to love and compassion for all beings and creatures.

A detailed account of the reasons for such a destructive war is given in the section 'The Setting of the *Bhagavad Gita*' towards the end of the book.

Nonetheless, this book is about fighting the adversaries within us and unlocking the full potential of the divine love available to us. Earth is the best arena in the Universe for achieving this goal.

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Chapter 1 – Bhagavad – Gita

The Divine Song of God

The first chapter begins with a dialogue between King Dhritarashtra and his minister, Sanjay. The blind King Dhritarashtra could not leave his palace in Hastinapur but was eager to know what was happening on the battlefield.

Sanjay was a disciple of Sage Ved Vyas, the author of the epic *Mahabharata* and several other Hindu Scriptures. Sanjay possessed a mystical ability (*Kly-son: a unique spiritual ability*) to see and hear events in distant places, having learned it from Sage Vyas. Thus, he could see and hear what transpired on the battlefield of Kurukshetra and gave a firsthand account to King Dhritarashtra in his palace.

On the Battlefield of Kurukshetra, the Supreme Lord instructs Prince Arjuna to defend his family's claim to the throne as he is about to go into battle against his cousins.

Like Arjuna, we face daily battles within and outside ourselves. External conflict confronts us with the aspects of ourselves that we are least conscious of and least wish to recognise. In that sense, we are always on the Battlefield of Kurukshetra, the field of action; it can be turbulent and unpredictable, with sudden and unexpected changes in fortunes.

(Gita 6:5. The mind can be our enemy or friend.) The Pandava Army represents the mind that enables us to realise our higher potential. The Kaurava Army represents the self-destructive mind.--- ➡---

Battlefield of Kurukshetra and the Consequences of War

The Mystic Sanjaya recounts the Battlefield of Kurukshetra to the blind King Dhritarashtra.

Chapter 1:1. The old blind King Dhritarashtra, father of the Kauravas, said to his minister Sanjaya: My son Duryodhana and the sons of Pandu are arranged against each other with their armies for battle. They are in the holy fields of Kurukshetra, the place of pilgrimage. Sanjaya, what is happening?

The king's conscience was troubled. The king had said nothing about all the evil his sons had plotted against their cousins, the Pandavas. His sons had stolen their cousins' kingdom and ordered his guards to strip Arjuna's wife naked in public. Furthermore, the king knew that his son Duryodhana's hatred of the Pandavas clouded his son's judgement. Nor had his sons made any effort to reason with the Pandavas when Prince Arjuna attempted to settle the matter peacefully. Now, the armies of the two cousins were arranged against each other.

1:2. The Supreme Lord has granted Sanjaya incredible spiritual power (Kly-Son ability) to see and hear what was happening on the battlefield. Sanjaya reports to the king: Your son Duryodhana analyses the forces opposing him and finds them more formidable than he had anticipated. He is alarmed and runs to his old archery teacher, Drona, perhaps because he lacks confidence and seeks guidance.

1:3. Sanjaya continues: Your son Duryodhana is annoyed at his teacher Drona and rebukes him for teaching his enemy, Prince Arjuna, the art of military leadership.

1:4-6. Your son is naming all the mighty commanders in Arjuna's army (who were Drona's former students). Your son says, 'These are mighty warriors you taught, and now they are my enemies. Look at what you have done.'

1:7-8. Now, your son is quoting the names and calibre of his commanders, almost to reassure himself. He puts the names of General Bhishma and Karna at the top.

1:9-10. Your son says that many heroic warriors are ready to lay down their lives for him. His words lack confidence, as though he is worried. He emphasises his army's strength and says that the formidable General Bhishma is on his side. Yet, his voice betrays a lack of confidence.

1:11. Your son orders his commanders to take their positions and protect General Bhishma.

Summoning the warriors to battle

1:12. Sanjaya continues with his report: I now see General Bhishma, the great guardian of the Kuru dynasty, blowing his war horn with all his might, summoning the warriors to battle, giving Duryodhana and his brothers joy.

1:13. All the warriors standing behind him are getting into military formation, ready to charge the enemy. There is a great sound of war drums and trumpets.

The opposition

1:14-15. On the other side, I see Lord Krishna and Arjuna standing on a glorious chariot drawn by white horses, blowing

their war horns. Their opponent, the formidable General Bhīma, joins in and blows his horn, alerting his armies to prepare to charge.

1:16-18. King Yudhiṣṭhira (Head of the Pandavas army) blows his trumpet, and other commanders follow his example.

1:19. There is a tremendous amount of noise, like thunder. The great noise unnerves Duryodhana and his brothers (the Kauravas). Both sides claim to be fighting for the right cause.

Prince Arjuna views the battlefield

1:20. Prince Arjuna, the son of Pandu, seated in his chariot, now takes up his bow and prepares to fire his arrows. He hesitates as he sees his cousins drawn in military formation against him and turns to Lord Krishna.

1:21-22. **Arjuna** says: Sire, please drive my chariot between the two armies so that I may see those who desire to fight with me and those who oppose me.

1:23. I want to see those who have come here to fight and die on behalf of the evil-minded sons of King Dhritarashtra.

Both sides assess each other's warriors

1:24. Both sides watch as Lord Krishna draws up the fine chariot between the two armies.

1:25. **Lord Krishna**, facing Bhishma, Drona, and all the other chieftains of the land, said to Arjuna: Behold, all those assembled here.

1:26-27. Arjuna surveys the two sides. He is overwhelmed with sadness, compassion, and confusion. His family members, grandfathers, uncles, cousins, teachers, and friends are on both sides.

Prince Arjuna hesitates; he is overwhelmed with sadness and sorrow

1:28. **Arjuna** says: Lord Krishna, I see my friends and relatives on both sides ready to fight and die, and, suddenly, I am overwhelmed with sadness and sorrow.

1:29. My whole body is trembling, my mouth is dry, and my hair stands on end. My bow, Gandiva, has slipped from my hand, and my skin feels like it is burning.

1:30. I am unable to stand. I can hardly hold my bow. What is happening to me?

1:31. I see no good in killing my kin in this battle. Causing death and destruction is not how I want to be victorious and win back my kingdom.

1:32-35. What good is a kingdom or even life when all those on whose behalf we fight face each other on this battlefield? When my people, teachers, fathers, sons, and neighbours, on whose behalf I would gladly die, are standing against me? Why should I wish to kill them, even though they oppose me? It is wrong to gain a kingdom on Earth or Heaven this way. What pleasure will we derive from killing my cousins, the sons of Dhritarashtra?

1:36. Killing my kin would make us as evil as them. Therefore, it is not proper for us to kill the sons of Dhritarashtra or our friends.

1:37-38. O Lord, although these men are my relatives, they are overpowered by greed. They see no evil in destroying families or quarrelling with friends. I cannot be like them. I know their consciences are blurred, but killing them is wrong.

Consequences of war

1:39. Spiritual wisdom is lost in battle with the family elders' premature deaths, and those remaining will gradually descend into ungodliness.

1:40-41. When families break up, widows and orphans are left lonely and vulnerable to corruption. The family's unity declines, and the country plunges into chaos.

1:42. Social upheaval is hell for families, society, and those who destroy families. It eliminates the spiritual foundation laid down by our ancestors.

1:43. Thus, unity, the spiritual foundation for families, and society's morals are degraded.

1:44. How strange that we are caught in this evil for the sake of an earthly kingdom.

1:45. Knowing this, how can I, in good conscience, kill my relatives to gain a kingdom?

1:46. It would be better for all if I were to die unarmed and unresisting on the battlefield at the hands of my enemy than if I were to participate in this evil.

1:47. Sanjaya relays this conversation to the king and ends his commentary by saying that Arjuna is overcome with anguish, casts aside his bow and arrows, and sits on the chariot. His mind is overwhelmed with grief.

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Further light on Gita 1:26-46 Arjuna's Dilemma on the battlefield. (*Elaboration A1-J4 and Gita Reference are based on the Author's insight*).

Gita 1:26-46 / Elaboration-Testimony A1-23.

A1. As Arjuna views the battlefield, his heart is heavy. Sorrow and sadness overwhelm him. He weighs the consequences of war—sons and fathers dead, wives and children are deprived of husbands and fathers. Widows and orphans are reduced to poverty and misery, scraping a living. The seeds of hatred, anger, resentment, and retribution are sown and would grow and thrive from generation to generation. Decades and centuries later, the stories of victory or defeat would still be told, and another generation would grow up hating their neighbours. (Based on Gita Ch 10:1. 9:20).

A2. He regarded himself as more than a prince. This role was temporary. He and many other selected people were set apart as warrior priests of the Supreme Lord of the Universe to serve Him and humanity for eternity and to seek and promote everyone's welfare. He looks at all those gathered on the battlefield, good, decent people on both sides mingled among the evil, amoral leaders. How could he, a warrior priest with a good conscience, engage in this destruction? (Gita 2:3. 3:1-2. 16:9).

A3. *If he survived the carnage of war, he would need to devote his life to reconstructing both sides. The role of healing, reconciling, restoring, and making restitution for all the victims of war, friends and foes, would fall on his kind. (Gita 4:33. 10:11-18).*

A4. *A child with a matchbox could burn down a village, or a power-hungry leader with a loose tongue could set a country at war with its neighbour and undo generations of work. All are brought to ruin by a single word, a matchstick, or a bomb. However, the cost of the war would be trivial compared to the cost of restoring the country and the effort to make everyone whole again. (Without Divine help, the loss of loved ones and broken hearts would be impossible to heal and make whole. (Gita 3:30 & 43).*

A5. *These are the Earthly consequences of war—pain, suffering, injustice, cruelty, and destruction, but its fruit reverberates to the Heavens. When people die, they take no worldly possessions to Heaven, but only goodness, hate, anger, or malice, and the Saints and the Elders of the Universe are left to clear the mess. (Gita 5:16-20).*

A6. *The spirit of the Lord in Arjuna reveals that even in Heaven, the work of counselling, healing, reconciliation, restoration, restitution, and making each whole must continue if there is to be eternal peace. That would require the special abilities, time, and effort of godly, eternal warrior priests like him to help heal and restore until all are made whole and the evildoers are brought to justice. The daunting task ahead and hereafter demoralises him and subdues his spirit (Gita 11:1-31). (Made whole: restored to a sound, healthy, physical, mental, and spiritual state.)*

A7. *Armed with Kly-son's ability, Arjuna sees himself standing before the heavenly cloud of saints and sinners on 'The Day of The Lord' (Judgement, Evaluation Day). He has no fear of this day, for his conscience is clear. All his days, he had harboured no ill or malice*

towards anyone. He had worked tirelessly to bring about peace, justice, and goodness, making fourfold restitution to all he had hurt. (Gita 10:11-31. **Kly-son Ability:** A unique spiritual ability to hear and see events happening in a distant place.)

A8. Conversely, he sees the power-hungry politicians, leaders, criminals, and thieves who have instigated so much misery shiver as their day of reckoning approaches. Moreover, behind them stood a multitude of camp followers who had carried out the wishes of these evil people. A few would be treated leniently, with compassion, for they were compelled to carry out the orders. Others who had willingly joined, supported, and conspired with their leaders would be dealt with harshly. (Gita 11:32. 14:2 14:26).

A9. Arjuna's mind wandered to the beginning when he was just a thought in The Lord's mind before anything came into being. Even in this period, when he was just a thought, he was aware of his being. Arjuna mumbles, 'My Essence (Atman) has always been with The Lord and will always be with Him. My roots are from this beginning.' (Gita 11:1-31. 11:47-48).

A10. As Arjuna ponders over his dilemma on the battlefield, a sombre atmosphere pervades the Universe and Earth. Angels stand stunned as they witness the inhumanity and barbarism displayed all over the Earth in a dog-eat-dog world. Everything on Earth is struggling for dominance and survival at all costs, and in the middle of this pandemic, Arjuna finds himself. (Gita 11:1-31).

A11. In a different time and place, when Arjuna was just an essence in The Lord's mind, he had perceived creation as a beautiful plan. The universe is teeming with many plants, happy people, and animals. His essence had rejoiced at the very idea of God's creation. (Gita 7:2. 11:15-16).

A12. *He had looked forward to it. The earlier rejoicing had turned to profound, deep despair in his spirit. Now, he is in the reality of life, and the repercussions of creation, pain, sorrow, and suffering are felt all over the Universe. (Gita 11:8-16).*

A13. *'Lord,' Arjuna says, 'in my essence, in my naivety, I did not foresee this coming,' as tears rolled down his face. He questions himself. Is all this pain and suffering worth the little joy we see on Earth? Doubts about creation, God, and life cloud his mind as he gazes into the future for inspiration. (Gita 11:47-48).*

A14. *As sorrow and doubts overwhelm Arjuna in the middle of the battlefield, he hears a voice from the very depths of himself, where the Lord had placed his Atman. It cries, 'All the evil you see is not God's making. This is humanity's making. Just as the darkest hour appears before dawn, so is your current journey in this valley of death. You see tears and doom before you, but your work has only started. (Gita 11:52-55).*

A15. *'The Lord has anointed you, O Mighty warrior, but your enemies are not flesh and blood but darkness, ignorance, selfishness, greed, apathy, injustice, and spiritual darkness that pervades the Universe and dwells within you. Moreover, that which lurks within is your greatest opponent. So, fight the good fight. Have faith in Me and follow My guidance. In My Sanctuaries, My saints and I will make everything whole. In 'The Fullness of Time' (a period between now and 'The Day of The Lord'), we will wipe away all tears. (Gita 11:16. 14:5-10).*

A16. *Your spirit lacks love, compassion, knowledge, wisdom, and ability. Nonetheless, you have the willingness to empty the ocean of darkness within and around you with the palm of your hand. Knowledge, wisdom, and respect are earned while toiling under cold and boiling sun, paid with tears, sweat, and blood, or else it will be treated lightly. (Gita 14:10-11 & 13).*

A17. *'My (adopted) son, though you walk through the valley of death, I am with you. No being is worthy to sit in My council unless they have proven with My help that they have the will and determination to empty the ocean of despair, ignorance, and darkness with the palm of their hand, which is being perfected and refined in you in this fire of My creation. (Gita 3:4. 4:10 & 38. 5:19. 7:3. 16:23).*

A18. *'My son, this Eternal struggle is much more demanding than picking up your sword or dying for a good cause. To engage in this Eternal struggle, you will need a new (reinvigorated) heart and spirit for the journey ahead. (Gita 18:5-12).*

A19. *As a lotus plant grows undefiled in muddy waters, so shall you walk beside Me, undefiled by sin. Bear no evil thought, malice, or hate for your opponents. With My aid, fight ignorance, evil, and injustice with a warm heart and a clear conscience. Then, the clarity of 'Who and what you are' in God's kingdom will be apparent to you. (Gita 5:10. 16:1-3).*

A20. *'With My assistance, make all who cross your path, friend and foe, whole, and claim your inheritance as My joint heir and My (adopted) son.' (Gita 18:55-58).*

A21. *Arjuna reflects on those few words as his spirit awakens to the formidable task ahead, with God's help reconciling the world atom by atom, thought by thought, until all worthy of The Lord's grace and mercy are made whole. (Gita 6:10-14. 11:47-48).*

A22. *'How could I or any man contemplate such a formidable task?' he asks. (Gita 18:55-57).*

A23. *'Not by your strength but by My Spirit (Atman I gave you). All things are possible to those willing to empty the ocean of misery with the palm of their hand,' says The Lord. (Gita 18:63-65).*

A24 Loyal eternal priest

Three qualities distinguish these Heavenly anointed saints from others.

- 1. They are empowered to foresee, interpret, and implement God's eternal plan.*
- 2. They have access to God's creative power. With the Lord's help, they display a unique ability to account for every thought and deed. Furthermore, they can potentially restore all things, atom by atom, and make all things/beings whole.*
- 3. They have a steel resolve and the ability to empty the ocean with the palm of their hand.*

These qualities are achievable and are perfected by God among his children. This unique gift of God is available to those who are willing to surrender their lives, thoughts, and time and to bravely seek Him with all their heart, mind, and strength. ----- ↗-----

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Chapter 2 – Knowledge

In this chapter, Arjuna confronts questions regarding life and death. What is the human soul/spirit? Is there a life hereafter? How do intelligent people control their senses and feelings? How does one learn to control the mind, body, and senses?

We learn that Arjuna falls into a debilitating personal crisis. He refuses to participate in the battle and requests Lord Krishna to guide him on the proper path of action. In despair, he even questions remaining alive. He tells Lord Krishna that he cannot engage in this forthcoming battle, where he may end up killing his elders and teachers.

The Supreme Lord begins by imparting divine knowledge to Arjuna, starting with the nature of the human spirit, which is imperishable. He states that death only destroys the physical body, but the spirit continues its journey. Just as a person discards his old clothes and adorns himself with new ones, the spirit acquires a new body after death.

The Lord then reminds Arjuna that he must fight for justice and righteousness. He explains that performing one's social duty is virtuous, while dereliction only leads to shame and humiliation.

He then explains to Arjuna how to perform his duty without attachment to its fruits. This path of duty without a desire for rewards is called the *intellect's yoga (buddhi-yoga)*. Here, the indwelling Atman guides the mind, senses, and body. With such intent, one can attain spiritual freedom in heavenly realms.

On the other hand, Arjuna is curious to know more about those situated in divine consciousness. Lord Krishna states that people who have attained spiritual awareness learn to keep their minds absorbed in God and overcome attachment to fear and anger. In addition, with their senses subdued, they overcome greed, lust, selfishness, and so on.

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Dharma

Sanjaya's commentary utilising his Kly-son ability

2:1. Sanjaya relays to blind King Dhritarashtra the battlefield scene that unfolds before him and the dialogue between Lord Krishna and Arjuna. He reports that Arjuna is overcome with compassion and depression, with tears in his eyes.

2:2. **The Supreme** Lord turns to Arjuna and says: My dear friend, where does all this despair and confusion come from? You are an honourable man called to live a life of Dharma (duty), sacrifice, and righteousness. This lack of weakness and clarity in a crisis is not worthy of you.

2:3. Do not yield to this impotence. This display of weakness does not befit a great warrior. Cast off this weakness of heart and stand firm.

2:4. **Arjuna** replies: Lord Krishna, how can I battle with men like Bhishma, who has been like a grandfather to me, and Drona, my former teacher? These are people I look up to and respect. Engaging in a fight with my elders is dishonourable behaviour.

2:5. Surely it would be more honourable to live in this world as a beggar than to strike at my elders, even though they are wrong. If I kill them, I lose my dignity and self-respect, and their blood will taint everything I stand to gain.

2:6. If I let my evil cousin win this battle, then evil will prevail, and I will have failed to do my duty to protect society and our kingdom. How could I live with a clear conscience if I engaged in this battle and killed family members? Either way, I lose.

2:7. I am confused. Both options before me are dishonourable. I need your wisdom, your divine guidance. I am your disciple, and I kneel before you.

2:8. My Lord, I am overcome with grief, and my resolve is draining. My senses tell me this battle should not be about achieving a kingdom, but what is in the people's best interest, and I have no insight. What good is victory and a kingdom gained dishonourably?

2:9. Viewing this from afar, Sanjaya continues to relay the scene to the king: Arjuna has informed Lord Krishna that he will not fight and now falls silent.

2:10. Lord Krishna smiles and addresses the grief-stricken Arjuna as they stand between the two armies.

Those who are wise can see the whole picture

2:11. **Lord Krishna** says: My friend, your words may feel wise, but those spiritually in tune with Me can see the whole picture through the windows of past, present, future, and eternity. Grieve neither for the living nor for the dead.

2:12. Your Atman and that of these kings and soldiers have always existed and will continue to live hereafter. Their physical bodies may cease to live, but their spirits (Atman and the soul) will continue to live. On the 'Day of The Lord' (Judgement Day), the Atman will be your friend or foe, depending on how you have lived. It will be your counsellor or prosecutor on that day, so do not neglect its counsel.

2:13. The Atman dwells in a body for a while in each being. It experiences the body through childhood, youth, and old age. Just as a caterpillar casts off its cocoon and attains another body, the spirit reaches another body at death. These changes do not delude the wise. Flaws taint all who leave the Earth; none is complete or wholesome.

Do not neglect the permanent for the sake of the temporary

2:14. A person's senses coming into contact with objects create sensations of heat, cold, smells, tastes, visions, and happiness or distress. Still, these are temporary, like winter and summer; they come and go. Do not neglect the permanent for the sake of a brief life on Earth.

A mature spiritual person's priorities lie in the eternal

2:15. A mature spiritual person knows where his priorities and values lie, and worldly feelings and sensations do not sway him.

2:16. A spiritual person's priorities lie in the eternal, not the temporary, physical world. Those who acknowledge this truth have attained helpful insights and knowledge, affirmed by signs and miracles from The Lord. Thus, such evidence establishes

reality in their spiritual walk and inspires them to walk beside Him as He guides, corrects, and prepares them for eternity.

The Immortal Atman

2:17. That which encompasses the body, the *Atman, is immortal, but not the human spirit.

**Atman Commentary.*

Gita 2:17 / Elaboration-Testimony B1-4.

B1. Think of the Atman as a garment of gold from God that encompasses the body. As the body grows, the garment conforms to it. In death, the physical body is discarded. However, the gold cloth, the Atman (immortal), still encompasses the soul (mortal), and they attain a spiritual body. (Gita 15:7-9. 2:12-13. 2:30. 7:21. 8:2-3. 12:6-7. 13:20 & 28. 13:32).

*B2. In 'The Fullness of Time', the soul and the new body may pass away at some future stage called 'The **Second Death**¹'. Then, the gold cloth, the indestructible Atman, returns to its rightful owner, God. That which came from God, the Atman, never perishes. It was, and will be, his gift to all living entities for the duration of their journey. Only God is immortal. (Gita 2:18 & 20-25. 5:14. 13:24).*

B3. Like the Sun, the soul (mortal) seems eternal, but it is not. Only God is eternal. However, the soul and Atman's long journey in the hereafter, 'Until the Day of the Lord', seems like an eternity from the human viewpoint. For example, the Sun appears eternal, but one day, it will fade and die, be swallowed by a black hole, and disappear in time. (Gita 2:20-25 & 29. 9:19. 13:3 & 23. 15:7).

B4. On the other hand, the Atman is immortal and will eventually return to its original owner, God. (Gita 8:27. 15:7).

Spirit: The duality of the Soul and Atman is referred to as a person's spirit. (*Gita 15:7*).

In the **Second Death**¹, the Human spirit = Atman (*the immortal part returns to God*), but the Soul (*the mortal part*) perishes. (*Gita 11:26-32*)

2:18. **Lord Krishna:** Your body is temporary and may perish in this conflict. Your Spirit (soul and Atman) will continue its journey until the 'Day of The Lord' (Judgement, Evaluation Day) and perhaps beyond. Therefore, I call upon you to fight.

2:19. You talk about killing or being killed, and you say one person is a killer, and the other is his victim. A knowledgeable person knows that the stakes are far greater. Matters of Eternal values should override the temporal.

2:20. This Atman (the breath of God, the vessel of gold) was never born, nor will it die. When the body is dead, the spirit, the true self within, remains alive. They do not die.

2:21. This concept is hard to grasp, but the true self has an infinite lifespan. It does not kill or be destroyed until 'The Day of The Lord'.

After death, there is a new birth

2:22. As a person abandons worn-out clothes and acquires new ones, the spirit develops a new spiritual body when the material body is dead.

2:23-24. Human spirits are not damaged or destroyed by the material world, such as weapons, fire, wind, and water. They remain indestructible.

2:25. Spirits are invisible and have no form, no scent, nor can they be touched. It is not easy to fathom this mysterious concept of the true self. Yet, knowing this, you should not grieve for the body.

If there is no life hereafter

2:26. However, if you believe that a person dies forever at death, you have no reason to grieve. Once gone, you will have no memory.

All born will die at some stage

2:27. All born will die at some stage, and there is a new birth after death. So, why grieve over your duty?

2:28. In the beginning, there was no life. At conception, life becomes visible, and the material body returns to its lifeless form at death. So, what need is there to grieve over temporary things in the context of eternity?

2:29. Some look at the life-giving Atman as unique; some describe it as wondrous; and others cannot comprehend it.

2:30. O mighty warrior, all those gathered here, friend and foe, have indestructible spirits. Therefore, you need not grieve if they should fall in the battle.

Engaging in a fight against evil is a spiritual warrior's duty.

2:31. You are from a warrior clan. For a spiritual warrior, nothing is higher than a war against evil. A spiritual warrior must fight against corruption, greed, cruelty, ignorance, hate, poverty, and injustice.

2:32. A warrior confronted with such a war against unrighteousness and evil should be pleased, for it comes as an opportunity that opens the door to My divine assistance and grace. So, be happy and rejoice at this opportunity.

2:33. If you do not participate in this battle of good over evil to protect society, you will incur My displeasure. You will violate your duty and honour as a warrior for the oppressed.

2:34. People will always speak of you as a dishonourable person—a warrior who fled from the conflict. For a person in a high position of trust, dishonour is worse than death.

2:35. Your family, leaders, and people who respect and depend on you will feel you have let them down. They will believe their warrior leader is afraid and treat you with disdain.

2:36. Your enemies will laugh at you and call you a coward. What could be more painful than this?

2:37. My dear Arjuna, you face two outcomes: fight to the death, attain Heaven or conquer your enemies and gain a kingdom on Earth as My steward.

2:38. Consider yourself alike in pain and pleasure, victory and defeat. By doing so, you will be free from My displeasure.

Karma Yoga: Union with God through Action

2:39. **Lord Krishna** continues: I have described the intellectual explanation. Let Me show you how to live a spiritual life and render service to others without incurring sin.

2:40. This path is called Karma Yoga: the oneness of mind with Me through Action. Even a little spiritual advancement on this path will protect you from your greatest fear.

2:41. Those who desire to serve Me, humanity, and creation (all life forms) will attain a singular purpose with great resolve. For those who lack resolution, life's decisions will divert them from Me to material things.

Selfishness and ignorance

2:42-43. Some people take solace in the Scriptures' flowery words, yet fail to grasp their true meaning. Their hearts are full of selfish desires. Their perception of Heaven is life's enjoyment based on gratification: wine, women, good food, and material luxury. The aim of all of their activities is pleasure and power. These ignorant people say there is nothing more than this on Earth and Heaven.

Samadhi

2:44. The pursuit of pleasure and power sweeps away their minds. They are incapable of following the supreme goal. They cannot attain **Samadhi***, the stage of perfection, free from the pull of the material and sensual world. Nor will they be seen as purified, sacrificial, wise, enlightened spirits.

*(***Samadhi** is a state where all the senses and emotions are controlled, and the spirit is free; Mukta).*

Be established in the eternal truth

2:45. Hindu Scriptures identify three modes of material nature. I will describe them later. For now, begin by letting go of Earthly pleasures and focus your energies on that which is eternal. Be established in the eternal truth, cultivate self-control, and be free from undue anxiety for gain or comfort.

Duty and a meaningful relationship with the divine

2:46. A meaningful day-to-day relationship with Me transcends the Scriptures.

2:47. Perform your duty honestly and to the best of your abilities, but entrust its results to Me. Nothing happens without My consent. Do not engage in your responsibility purely for reward or long for inaction.

2:48. Perform your duty as a loving service to Me, without selfish self-interest, in success or defeat.

2:49. Keep away from all abominable activities and, in all circumstances, surrender all things unto Me. Perform your duty as a service to Me without anxiety about the result. All sincere actions on My behalf, good or bad, including mistakes, eventually result in a good outcome. Those motivated only to enjoy the fruit of their work are misers.

Fruit of devotional service

2:50. Devotional service frees you from self and attachment to the material world. Second, it lifts you into My presence and enlightens you with My purpose for creation. Third, it instils in you a sense of oneness with all life.

2:51. Thus, engaged in devotional service to Me, you learn to rise above bondage to worldly activities and attain a position above the miseries of life.

Seek eternal values over material values

2:52. When your intelligence has overcome the dense forest of delusion, you will become indifferent to worldly things. You will seek eternal values over material values.

Comprehend your goal in life

2:53. When you have clarity of mind, apprehending your closeness with Me, your consciousness will merge with My will. Then you will begin to understand your life's goal.

Conduct of an enlightened person

2:54. **Arjuna** asked: My Lord, tell me about the enlightened people. How do they talk, sit, move, and conduct themselves?

2:55. **Lord Krishna** replied: An enlightened person learns to subjugate his selfish desires and all types of sensual gratification. Having his mind purified of selfish desires, he is satisfied with his true self. He is said to have risen above his natural state.

2:56. An enlightened person does not overreact to either sorrow or happiness. He is free from these three: obsessive attachment to worldly pleasures, fear, and anger. Such is a wise man of a steady mind.

2:57. Having subjugated selfish attachments, such a person is unaffected by whatever good or evil fortune comes his way,

always trusting in My providence. He does not overtly rejoice or become depressed by such outcomes. Faith and sound wisdom guide him.

2:58. He has learned to rein in his senses from the world's pull, just as the tortoise draws its limbs within its shell to protect itself. He is firm and calm in all situations.

2:59. As his knowledge of My Divine nature grows, affirmed with signs and miracles from Me, the pleasures of the senses diminish but do not fade away.

The senses' pleasures are intense and treacherous

2:60. The senses' pleasures are intense and treacherous, and even the disciplined sage's mind can draw away from Me.

2:61. Healthy and wise is the person who subdues his senses and keeps his mind ever absorbed in Me.

Uncontrolled desires

2:62-63. When a person keeps thinking about physical objects, attachment develops. Uncontrolled desires give rise to lust, anger, and an unhealthy obsession with acquiring. Lost is the judgment to choose between the wise and the unwise. Delusion sets in, dragging the person into irrational thinking. His intelligence is clouded and drawn to material existence.

The fruit of having the senses under control

2:64-65. However, a person whose senses are under control is free from attachment and aversion. His mind is at peace. The

power of material existence has no decisive influence. Instead, intelligence and spiritual wisdom guide him.

2:66. A mind not in tune with Me is far from wise; how can it maintain stability? How can it be at peace? Without inner peace, how can one know real joy or happiness?

2:67. When the mind follows the roaming senses' call, they carry away the person's better judgment, just as a storm drives a ship off its charted course.

2:68. People who restrain their senses from obsessive attachment are wise.

To the spiritually minded, spiritual things are tangible

2:69. Material things take precedence over everything to the worldly-minded person, obscuring their spiritual existence. To the spiritually minded, worldly things are temporary; spiritual things are tangible, visible, and clear as day.

2:70. Many rivers flow into the ocean, but the sea never fills up. Similarly, selfish desires and attachments continuously flow into a person's mind, which remains unsatisfied. However, a wise person asserts control over his mind, never yielding to it. Such a man dwells in peace, which is not so with the person who strives to satisfy his unrestrained desires.

A steward of the Lord

2:71. My devotees are free when they give up selfish material desires and false egos. They hold all proprietorship as My stewards rather than as owners, taking what they need to

sustain them. Such devotees attain inner peace and remain calm at the prospect of death.

2:72. Those who live a spiritual and godly life attain calmness and pass peacefully into the Kingdom of God at death. --- ۞---

Chapter 3 – Beginning of Creation and Karma-yoga

Lord Krishna explains karma yoga (yoga of action) in this chapter. He recommends that karma yoga be carried out diligently, but one should remain unattached to its result, leaving the outcome in the Lord's hands.

Lord Krishna states that all living beings, good and evil, are integral to God's creation and have roles and responsibilities to fulfil. Creation rotates along the axis of sacrifice. The sun sacrifices its heat, the clouds their water, and the plants and trees their fruit to sustain life on Earth. Those living only for the delight of their senses without accepting responsibility in this sacrificial cycle are displeasing to The Lord. They live in vain.

Lord Krishna says that when prescribed duties are performed as an offering to God, humanity and creation, they are considered sacrificial. Therefore, the wise should continue working without any personal motive and set good examples for others. He gives the example of the enlightened King Janaka, who, as an ideal king and father, performed his earthly duties sacrificially and selflessly for his subjects.

Arjuna then asks Lord Krishna why some people sin, often unwillingly, led by some inner compulsion. Lord Krishna explains that desire and lust are all-devouring enemies; just as a fire is covered by smoke or a mirror covered by dust, selfish desire shrouds one's knowledge and deludes the person.

Finally, Lord Krishna advises Arjuna that by controlling the senses, mind, and spirit, one can slay this enemy called lust and selfish desire, which embodies sin. ---- ➔ ----

Spiritual knowledge and selfless service

Arjuna

3:1. **Arjuna** said: O Lord, why do you want me to engage in this war when you say a life spent pursuing knowledge is better than a life spent in destruction?

3:2. It makes no sense. I am confused. Please show me a way forward that will benefit everyone.

Two Paths of Faith

3:3. **Lord Krishna** (Supreme Lord) replies: From the beginning of time, before creation came into being, I laid out two paths of faith. First, to pursue spiritual knowledge for those inclined towards contemplation, and the second path of selfless service for those inclined towards action.

Withdrawing from the world

3:4. A person acquires life experience by participating in the world and contributing to its welfare. By withdrawing from the world, one does not contribute to the world's welfare and thus cannot achieve spiritual perfection.

No person can refrain from doing something

3:5. No person, no creature, can refrain from doing something. Everything and everyone acts according to their nature.

3:6. A person who refrains from the action while allowing his mind to dwell on sensual pleasure cannot aspire to spiritual wisdom.

All are duty-bound to work

3:7. Conversely, the better option is for the mind to learn to control its senses for selfless service for the higher good of all.

3:8. All are duty-bound to work and support their families and themselves. One cannot maintain one's physical body without work.

Selfish action imprisons a person

3:9. Selfish action imprisons a person in the material world. Therefore, always act selflessly, performing your duties as a service to humanity and Me without thinking of personal benefit.

The principle of selfless, sacrificial service from the beginning of time

3:10. **The Supreme** Lord of Creation continued: At the beginning of creation, I blessed creation and set in motion the principle of selfless, sacrificial service to promote the welfare, interest, and happiness of all creation. Thus, through this selfless service, all creation would be prosperous and fruitful, fulfilling its desires.

Collaboration between humanity and creation brings prosperity

3:11. Participate in this sacrificial service to My creation, and you will receive My blessing. Collaboration between humankind and creation brings prosperity to all.

3:12. I will meet all your basic needs during your selfless service to humanity, creation and Me. One who takes from the world without selfless service is a thief.

Free from God's displeasure

3:13. The spiritually-minded are freed from all sin, i.e. My displeasure, because they carry out all life functions selflessly in the spirit of service. Those who carry out all life tasks for selfish enjoyment abide in My displeasure.

Creation depends on selfless service and sacrifice

3:14 The whole of creation depends on selfless service and sacrifice. All living things are nourished and sustained by food provided by the gifts of others. Plants and trees sacrifice their fruit, flowers, and shade without complaining, and if someone cuts them down, they remain free from malice and the desire for revenge. Sun, clouds, and rain work together selflessly to offer warmth and water freely to benefit all. They all provide service without expecting anything in return. The performance of prescribed sacrificial duties sustains all life. One who takes more often than they give is selfish and not sacrificial.

[From the example of Nature, God reminds us of the sacrificial duties expected from all living entities each day. The spiritually sightless, the selfish, and the ungrateful do not see this.]

Brahman, the life-giving breath of God

3:15. All selfless action comes from Brahman (the life-giving breath of God), the Absolute, and the Highest Consciousness. With My blessing, Brahman created everything seen and unseen. Therefore, Brahman is present in every act of service to promote the welfare, interest, and happiness of all, no matter what one's profession.

The Universe rotates on the axle of sacrifice

3:16. The Vedas (Scriptures) state that the Universe rotates on the axle of sacrifice. Brahman and I set this law in motion to

train, discipline, and enlighten all in the principle of sacrifice. In Heavenly realms, no adult living entity (*except babies and young children*), not even I, the Supreme Lord, thrive at the expense of another. Those who choose to live only for this world live in vain.

Purpose of life: It is a privilege and a pleasure to serve all

3:17. People who have found their true self and purpose for life in Me are content and happy. Serving humanity, My creation, and Me is a privilege and a pleasure for them.

An enlightened person is self-sufficient

3:18. An enlightened person is not dependent on others to discharge their duty or for their contentment. They are self-sufficient.

3:19. An enlightened person acts as a selfless person to serve others' welfare and leaves the outcome in My hands, whereby they attain the supreme goal of life.

Performing duty with others' welfare in mind

3:20. The great King Janaka found solace and favour in My presence by performing his duty sacrificially and selflessly with others' welfare in mind. Similarly, do your work with others' interests in mind.

3:21. When great men lead, others follow their examples. Moreover, others will aspire to the standards they set.

I act for the welfare of the world

3:22. Arjuna, listen carefully; no work is prescribed for Me. I am self-contained. I require nothing, nor have I a need for anything. Yet, I continue to act for the welfare of the world.

3:23-24. If I cease to work, all creation will follow My example, and there will be cosmic chaos and the destruction of humanity.

Ignorant people

3:25. Ignorant people perform their duties for their welfare. However, enlightened people work for the interests of all, leading others down the right path.

3:26. Do not neglect the ignorant attached to selfish work, but show them by example that works done with the right spirit can be made sacred to improve the welfare of others.

3:27. An ignorant person under the influence of a false ego thinks of himself as the doer of activities. In fact, the three modes of his material nature, the body's cravings, senses, and the mind, govern his actions.

Enlightened person

3:28. An enlightened person understands how the three modes of material nature (the body's cravings, senses, and the mind) work together. He knows the difference between selfless devotional work influenced by My divine nature and works influenced by the material nature for self-gratification.

3:29. The ignorant engage in material activities by yielding to their fundamental nature. Although these duties are of inferior quality stemming from a lack of knowledge, the wise should not refrain them from such action, but set a good example.

Fulfilling God's divine plan is pleasing to God

3:30. Arjuna, fix your mind on Me, and surrender all your works unto Me. Fulfil My divine plan to improve all creatures' welfare,

interest, and happiness. Do it without any desire for personal gain.

3:31. Duties performed without complaining as a selfless way of life, with the interests of others in mind and established in the faith, are pleasing to Me. Such people do not have to worry about offending Me. I guide, correct, and refine their activities. I take responsibility for their work. I brought joy, pain, and suffering into the world. In 'The Fullness of Time' (*a period between now and 'The Day of The Lord'*), I will make restitution to all affected and make them whole again, wiping away all tears. There will be no more tears. Therefore, no one in the Universe can say we thrived at their expense. [*Gita 3:16. 14:1-4 & 26.*]

Ignoring the Scriptures

3:32. However, those who complain and ignore the Scriptures lack knowledge. They are deluded, spiritually lost, and devoid of hope of enlightenment in life.

People act according to their nature

3:33. Even men of knowledge act according to their nature. All creatures follow their hearts. This is rooted in their thoughts and tendencies. Therefore, if one's nature is so powerful, one might question the value of attempting to live by scriptural injunctions. One could ask: What is the use of repressing one's material nature?

3:34. The answer is not to restrain your nature but to progressively improve it. One's senses can be major stumbling blocks to spiritual attainment. Senses derive their power from

one's likes and dislikes. Do not let your likes and dislikes influence you. Otherwise, they can become obstacles.

3:35. It is better to strive for a duty that serves humanity and Me, even if carried out imperfectly, than to engage in something for selfish self-interest.

The force that encourages us to act selfishly

3:36. **Arjuna** said: O Lord, what is this vital force that encourages us to act selfishly even against our will?

Fruit of Selfish Desires

3:37. **Lord Krishna** answered: From the mode of passion comes selfish desire and anger. These two are the world's worst enemies. Furthermore, unfulfilled selfish desires lead to irritation.

3:38. Just as smoke covers a fire, as dust obscures a mirror, selfish desire for sense gratification clouds sound judgment.

3:39. The spirit becomes smothered by the eternal enemy, selfish desires, which are never satisfied and burn like fire.

3:40. Life's purpose is forgotten as selfish desires overcome the body, senses, and mind.

Bringing senses, mind, and intellect under divine supervision

3:41. Therefore, Arjuna, learn to bring your senses, mind, and intellect under My supervision with all your strength. Conquer your worst enemy, selfishness, the destroyer of My divine purpose that abides in you.

3:42. Senses are superior to the body, and the mind can rise above the senses. Intelligence can rise above the mind, and the spirit can rise above intelligence.

Power of the indwelling spirit

3:43. Thus, your true self, the indwelling Atman imparting My divine spiritual strength, can guide your intellect, mind, senses, and desires. Therefore, your true self gives you the power to overcome this insatiable enemy, selfishness. -----↔-----

Chapter 4 – Wisdom, Action, and First Man

In this chapter, Lord Krishna reveals the origin of sacred knowledge to strengthen Arjuna's faith.

He says to Arjuna, 'As you are My devotee and a dear friend, I will now disclose this sacred knowledge from the beginning of time that only a few know. This divine knowledge was given to Viviana and many other ancient saints and sages.'

Arjuna wonders how Lord Krishna, standing before him and appearing to be his age, could have existed so many centuries ago. He asks Lord Krishna, 'How could you have given this knowledge to Viviana and the others so many years ago?'

Lord Krishna says that, although God is unborn and eternal, whenever there is a decline in the *Dharma* (the path of righteousness), he descends on this Earth to rekindle it. His earthly appearance and activities are divine and cannot be tainted by material imperfections. Once a devotee knows this secret and engages in devotion with great faith, he attains divine wisdom.

Then Lord Krishna returns to karma yoga, the subject of the previous chapter. He explains the nature of work and its three principles: action, inaction, and illegal action.

He says the ancient sages performed their work as sacrifices for God's pleasure and society's benefit. They were not influenced by happiness, distress, success, or failure, but were guided by divine knowledge and altruistic intentions and thus were cleansed of all impurities. Even the biggest sinner can cross the

ocean of material miseries by renouncing his past and boarding this boat of eternal knowledge. Such knowledge, he says, should be acquired only from him or a genuine spiritual master.

Lord Krishna then instructs Arjuna to remove all doubts in his heart with this sword of divine knowledge and to get up and perform his duty as a warrior.

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Manu, the Father of Humanity

Krishna

4:1. **Lord Krishna:** I entrusted this eternal secret to Viviana (ancient sage), who taught Manu, the Father of humanity, who taught Ikshvaku.

4:2. This supreme message passed through a succession of eminent saints and sages. Over time, this succession was broken, and the message was distorted.

His plans for eternity

4:3. To a select few, I revealed My existence and plans for eternity (past, present, and future worlds to come). You are My friend and devotee, and in due time, as you gain My favour, I will **reveal*** these mysteries and explain your role here on Earth, in the spiritual world, and in the far distant future. You and other trusted devotees will build My material and spiritual kingdoms in this world and hereafter and walk beside Me in all My realms. I will guide and teach you all as a Father.

NOTE: *Reveal.

Gita 4:3 / Elaboration-Testimony C1-10.

C1. These promises are for all humanity. However, very few will give the Supreme Lord of the Universe the time to plant these mysteries as seeds and water them in their spirits, so that these seeds may come to life and bear much fruit. (Gita 7:25-27.)

C2. Arjuna, or any devotee, could free themselves from worldly worries if they tried. Once freed from the yoke of Mother Earth, they happily serve their Lord and humanity (all life forms), entering into that sought-after eternal place of rest and inner peace. (Gita 11:38-39. 18:51-53.)

C3. Established in this secure position, they aspire to acquire a more profound knowledge of the Supreme Lord. What was it like for the Almighty before creation? What pains and sorrows did he feel? Was loneliness a state of despair for him, alone in solitary confinement, without space or time? (Gita 2:59. 3:3. 4:4. 5:16. 6:8. 7:2.)

C4. As difficult as it may be to believe, the question arises: Did the Supreme Lord despair, long for a companion, a family, a friend? (Gita 7:2. 10:12-13. 11:45-48.)

C5. Were the Almighty's tears the first three tears in the Universe? Were these tears, the result of pain and suffering, transformed into love, hope, and joy, giving this living entity that we call God a purpose and meaning to His existence? Why would God want to share this intimate self and His inner longings? (Gita 11:45-48. 11:52-54. 13:13. 13:18-19. 14:1-4. 18:64.)

C6. What kind of love, faith, and hope motivated it to create the Universe? How could it justify the pain and sorrow that would flow from creation? (Gita 8:2. 9:33. 11:15. 12:13-14. 18:6.)

C7. As Arjuna stood before his creator, spiritual knowledge and wisdom flowed through him, opening the mystery buried from time immemorial, releasing a flood of joy in the Great Life-giver and the speck of humble dust. (Gita 11:10-12. 11:14. 18:64.)

C8. Arjuna stood firm and cried out, 'I may be a child of humble dust, but I have risen above darkness and ignorance by the grace of my Lord to grapple with the most profound mind in the Universe, to feel its heart (an expression) beating in unison with mine.' (Gita 6:20-23 & 32. 14:26.)

C9. There is no more excellent sound in the Universe, no sound so sweet, so longed for, as 'Om, Tat, Sat, Abba Father' from a speck of dust to the most powerful being in the Universe, who acknowledges it by covering this speck of Earth with a shield and a warm divine blanket. (Gita 17:23-27.)

C10. Finally, the Supreme Lord's years of loneliness, isolation, distress, and anguish are over. He has found a person after his own heart. (Gita 4:10. 10:10. 12:13-14 & 16.)

4:4. Arjuna is overwhelmed with knowledge and cannot grasp its spiritual depth and eternal value. It would take many years to take root in his life. Meanwhile, he appears confused as he looks at Lord Krishna's human form and asks, "Vivasvān was born a very long time before you, so how could you have instructed him?"

I have appeared many times in human forms

4:5. **The Supreme Lord** (Krishna) replied: I have often appeared to various generations in human forms. Unaware as you are, I have guided your Atman since your birth.

My real being has no human form

4:6. I am the sovereign Lord. My breath of life resides in all creatures. Although I have an imperishable nature, I make an appearance as a human from time to time. However, My real being has no enduring human form.

Decline in Dharma

4:7-8. Whenever there is a decline in Dharma (devotional duty) and humanity's goal is lost, I (or My Apostles, prophets or Gurus) appear in every age to restore Dharma, re-establish religion, protect civilisation, and destroy evil.

Where I am, My devotees will be

4:9. Those who know My true nature and follow My teachings will take their rightful place in My eternal home upon leaving this material world. Where I am, they will be.

4:10. My followers taking refuge in My abode are free from the slavery of fear and selfish attachment. Their greed, anger, and love are slowly refined, cleansed, purified, and sanctified in My presence.

Gita 4:10 / Elaboration-Testimony C11, My devotees forgo food, sleep, comfort, companionship, and family to intercede on behalf of their family, neighbour, and country with tears and deep anguish of spirit. Then, out of their spirit flows worship in spirit and truth that pleases Me. The door to Heaven opens, and the heavenly saints gather around them, joining in the prayers as one family and pleading to The Lord to intervene. Rivers of living waters gush out from the throne, nourishing Heaven and Earth. Specific prayers with day, time, and hour are requested, and the divine being moved by

the heavenly gathering yields—sacred love in action. (Gita 11:5-32.)

4:11. As My followers draw closer to Me, I encourage and reward them with their specific prayers, drawing them ever closer.

People who worship worldly pleasures

4:12. Meanwhile, people who worship worldly pleasures and the gods of materialism will continue to chase temporary, unfulfilling desires.

The four divisions of human society

4:13. The three modes of material nature (the body's cravings, senses, and mind) and the ancient four divisions of human society (priest, administrator, merchant, labourer, and all the associated subdivisions) originally came from Me, but I am not part of them.

All reap what they sow

4:14. No work affects Me. I am involved in every activity of creation but am not attached to any material activities of the world, nor do I seek any reward. All creatures reap what they sow and are responsible for their actions and results. Those who know Me are not entangled in material rewards.

4:15. All the enlightened ancient sages understood this nature of Mine and acted accordingly. Therefore, you should perform your duties in the same manner as they do.

What action (conduct) is acceptable

4:16. Even the great sages are confused by what action (conduct) is acceptable to Me and what is inappropriate. I will explain later what action is proper, freeing you from bewilderment.

4:17. The nature of the action (devotional conduct) is challenging to grasp. You should know what acceptable actions are, what inaction is, and what inappropriate activities are.

4:18. The wise see action in inaction, and inaction in action. Sacred Scripture teachings guide their intelligence and activities. Hence, they enjoy happiness in discharging their duties.

Divine wisdom consumes selfish desires

4:19. A wise person is said to be fully knowledgeable when all his undertakings are free from anxiety about the result and devoid of a selfish sense of gratification. The fire of My divine wisdom has consumed all his selfish desires.

Wise person

4:20. An intelligent person acting for the good of creation and in servitude to Me is not anxious about the outcome. He is engaged in all kinds of undertakings on My behalf, leaving the results of his work in My care, knowing that everything will eventually work out for the best, even his mistakes.

4:21. The wise person acts with his mind and intelligence perfectly controlled, regarding all his possessions as Mine, and uses only the necessities of life. He serves humanity's interests and Me. Hence, he incurs no sin (displeasure from Me) in his activities.

4:22. The wise person is steady in success and failure and does not compete or compare with others. He is free of envy, content with whatever the outcome, and safe in knowing that all results are under My divine control.

4:23. The wise person, purified in the knowledge of My divine nature and freed from selfish desires, performs his duties in the spirit of sacrifice as an act of devotion and offering.

Brahman's kingdom

4:24. A person who is entirely devoted to My behalf to Brahman and his creation, contributing to Brahman's material and spiritual kingdom, is sure to attain the spiritual realm.

Worship and offering sacrifices

4:25. Some choose to worship and offer sacrifice to Gods (Shiva, Vishnu, Ganesha, Rama) or saints and sages, bearing the ultimate divine being in mind. When performed with true devotion, these offerings may bring spiritual growth. In contrast, others provide selfless, sacrificial services to Brahman's cause, which bears much fruit.

Restraining sense gratification

4:26. Some mature devotees learn to restrain the senses' enjoyment by mental control, and others choose to divert their energies from the gratification of their senses to meditate on My words for higher spiritual experiences.

Achieving spiritual growth

4:27. Others interested in attaining spiritual growth bring the functions of senses and mind under their Atman's control.

4:28. For spiritual growth, many take strict vows to worship Me and offer their wealth and possessions towards My cause. Others perform severe austerity or study the Scriptures, making their knowledge and themselves available to others.

4:29. A few gifted devotees can control the inhalation and exhalation of breath, enter into a spiritual trance (mysticism), and gain insight and wisdom from Me.

Cleansed of sin

4:30. All disciples of Mine who sincerely offer their lives as sacrifices become cleansed of sin. Having tasted the goodness of holy life, they draw closer to Me and My creation.

Sustenance lies in service and sacrifice for the welfare of society

4:31. A disciple's proper nourishment lies in serving humanity and Me. Without it, one can never live happily on this planet or in the afterlife. Those who choose to live only for this world live in vain.

4:32. I (the Supreme Lord) approve all generous offerings and sacrifices offered to Me and used to promote the welfare of society. When practised as a way of life, devotees will find it liberating.

The goal of creation is spiritual advancement and the promotion of everyone's welfare and happiness.

4:33. The primary purpose of creation is the spiritual advancement of all, and the secondary purpose is sharing My Eternal plan with those who seek it with all their hearts, minds, and strengths. Signs and wonders accompany sacred knowledge

and are not revealed to those who place little value on it. Sacrifices made to promote spiritual understanding are better than material offerings. The fruit of spreading spiritual knowledge in the community is love, joy, peace, longsuffering, gentleness, goodness, righteousness, and truth. The fruit of righteousness is sown in peace by those who make peace.

Follow the guidance of a spiritual master

4:34. Follow the guidance of a spiritual master and render service unto him. The spiritual master can instruct you in this wisdom.

All living entities are part of one family

4:35. Having gained spiritual wisdom, you will not be deluded again. You will see that all living entities are part of the divine plan, part of one family, and have the same breath of life from the divine. Hence, as you progress in your spiritual growth, you will regard all life forms as an extension of The Lord and your family. (Original. yena – whereby; bhūtāni – living entities; aśeṣāṇi – all; drakṣyasi – you will see; ātmani – in the Supreme Soul; atha u – or in other words; mayi – in Me).

Spiritual knowledge is liberating

4:36. Spiritual knowledge is liberating. Even if you were once the most sinful of sinners, once you board the boat of spiritual experience, you could sail beyond the ocean of your sins.

4:37. As a blazing fire turns firewood to ashes, the fire of spiritual knowledge, affirmed by Me with signs and power, incinerates sinful thoughts and desires.

Spiritual knowledge purifies the soul

4:38. Nothing in this world purifies like spiritual knowledge. Living in conjunction with it is the pinnacle of perfection hoped for by all saints. One who practises this wisdom comes to enjoy inner peace.

Attaining wisdom and peace

4:39. Those who take spiritual knowledge as their highest goal and have it validated by the Supreme Lord, remaining steadfast in the faith, with senses controlled, attain wisdom and peace.

Ignorant and faithless people

4:40. But ignorant and faithless people who doubt the Scriptures waste their lives. They can never achieve lasting happiness in this world or the hereafter.

Freedom and duty

4:41. Those people established in devotional service, having renounced selfishness and overcoming their doubts through spiritual wisdom, live in freedom.

4:42. Therefore, Arjuna uses the sword of spiritual knowledge to remove this doubt from ignorance. Arise, stand firm, and fulfil your duties.

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Chapter 5 – Active Spiritual Life (Theory and Practice)

In this chapter, Lord Krishna compares *karma yoga* (selfless service) with *karma sannyāsa yoga* (the path of the renunciation of actions).

He says that a person can achieve spiritual growth through selfless service. Therefore, *karma yoga* is a more appropriate path for most. The *karma yogis* with purified minds and thoughts perform their worldly duties sacrificially and selflessly without attachment to their fruit. They dedicate all their works and their results to God and His creation.

Endowed with the vision of Heaven, they look upon a learned scholar, an outcast, a cow, an elephant, a dog, and all living entities as part of their and God's extended family. Seated in the Heavenly realms, such wise people acquire divine qualities.

Karma yogis do not pursue worldly pleasures. Instead, they seek and enjoy the bliss of God, which resides inside them. On the other hand, ungodly or spiritually unsound people strive to relish their sense of objects, and do not realise that the pleasures they seek are the source of their misery.

Lord Krishna then describes renunciation (*sannyāsa*) as withdrawing from work and the family's everyday affairs to pursue a contemplative life. Buddha provided the classic example of a prince who gave up a comfortable life to pursue a lonely path of self-realisation. He became a wandering monk, attained enlightenment, and rejoined society to teach others.

However, Lord Krishna recommends selfless service as a better way than renunciation.

Samadhi: a state where all the senses and emotions are under control and the spirit is free (Mukta).

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The Supreme Lord recommends the path of selfless service as a better way than renunciation

5:1. **Arjuna** asks: Lord, you recommend the path of selfless service (without attachment) rather than the practice of sannyasa: withdrawing from the everyday affairs of work and family to pursue a contemplative life. Why?

5:2. **Krishna, the Supreme Lord**, replies: The path of selfless service is better than the course of sannyasa, though both lead to the same goal.

5:3. A person in devotional service to Me can overcome his material nature, whereby he neither hates nor desires personal sense gratification beyond everyday needs. Such a person is singular in purpose, liberated, and free from all paths, so whatever he does, he does for Me. I ensure that all his actions, intentional or not, including his mistakes, will eventually bear good results.

The wise see selfless service and analytical study as the same

5:4-5. Immature people think that selfless service and the analytical study of the Scriptures are different devotional service paths. The wise see both as the same. Those established

in one course will achieve the results of both. The goals of service and study are the same.

5:6. Withdrawing from worldly activities to pursue a contemplative life without service cannot make one happy. However, the wise engaged in selfless service quickly reach the Supreme Being.

An enlightened person sees the divine in all creatures

5:7. A mature, enlightened person provides selfless services, learns to control his senses and mind, and sees the divine in all creatures. Though engaged in work, he is never entangled in worldly actions and is neither disappointed nor happy by the outcome, leaving the result in My care.

Those walking in the divine presence

5:8-9. Although engaged in all human activities of hearing, touching, eating, sleeping, and so forth, a person walking in the divine presence understands that these are only the actions of their material senses. Their spirit is detached from the material senses.

5:10. Those walking in the divine presence and learning to surrender all selfish attachments to the Supreme Lord are like the leaf of a lotus plant floating clean and dry in muddy water. Similarly, those who surrender all selfish attachments to the Supreme Lord no longer have the desire to sin.

5:11. A mature, enlightened person learns to free himself from selfish attachment to the world. Renouncing their selfish attachment, those who follow the path of service with their

bodies, senses, minds, and intelligence do so for self-purification.

Attaining peace and contentment

5:12. A devoted soul learns to submit his life and actions to Me and attains peace. In contrast, a person entangled in selfish self-gratification cannot submit his life to Me.

5:13. Those who have learned to control their sensory, emotional, and mental activities live contentedly in their material body.

The Atman

5:14. The Atman is neither the proprietor nor the controller of the material body. It does not create activities, nor does it induce people to act. It seeks to guide their material nature, but does not control it.

Good or evil deeds

5:15. Lord Krishna: I do not partake in any person's good or evil acts. Ignorant people are bewildered by this because they lack spiritual understanding.

The light of knowledge reveals the Supreme Lord

5:16. When the knowledge of the self is enlightened, ignorance is replaced with understanding. The light of knowledge illuminates My Divine nature, just as the sun lights up everything.

On the path to liberation

5:17. People absorbed in Me have their intelligence, mind, and faith fixed on Me. As they progress, spiritual knowledge cleanses

and refines them, liberating them from hate, lust, worldly affairs, and a desire to acquire vast wealth.

Equal regard for all

5:18. My devotees have equal regard for all. They see (*vidya-vinaya-sampanne*) the same self (the breath of God) in a learned scholar, an outcast, a cow, an elephant, and a dog. All are contributing, directly or indirectly, to God's kingdom and our salvation. Therefore, they (*panditah*) have a heightened sense of appreciation and a duty to care for and promote everyone's welfare. Hence, as they progress in their spiritual growth, they regard all life forms as part of their and God's extended family. (*They see this as part of God's eternal plan: A Universe where the lion and lamb sit together and eat straw one day, and a child plays with them.*)

5:19. Such people have conquered the fear of life and death. They rest in the perfect Brahman and Me, gradually refined and made flawless.

5:20. They are firmly established in Brahman and Me and are free from delusion. They are not moved by good fortune nor depressed by bad.

5:21. They are not excessively attracted to sensual pleasure or dependent on external stimulation but enjoy the inner joy of spiritual awareness and the divine presence.

Pleasure and misery have a beginning and an end

5:22. Pleasure and misery derived from the senses have a beginning and an end. The wise do not look for happiness in them.

5:23. They overcome the senses' impulses and control their lust and anger. They are well-situated and will remain happy.

5:24. The wise find joy, happiness, purpose, and fulfilment within themselves and attain freedom in Me.

5:25. The wise, freed from the internal conflict of doubts and sin (conduct displeasing to Me) and engaged in all creation's welfare, interest, and happiness, achieve liberation in Me.

5:26. The wise can control their anger and selfish desires. They are self-realised and disciplined. Their minds are under control, and they seek perfection; such find liberation in Me.

5:27-28. Sitting in a comfortable position, closing their eyes, and shutting out all external senses and objects, they steady their breathing. By meditating on the Scriptures, gradually, they bring their reason, mind, and intellect under My guidance. Their selfish desires, fears, and anger are controlled; as a result, they acquire a sense of inner peace and freedom.

Freed from the clutches of materialism and selfish desires

5:29. People in full consciousness of My divine nature know I am the beneficiary of all sacrificial works and a friend of humanity and creatures. They are free from materialism and selfish desires and acquire deep joy, fulfilment, inner peace, and contentment.

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Chapter 6 – Selfishness versus Becoming Whole

In this chapter, Lord Krishna compares *karma yoga* (practising spirituality while performing daily duties) and *karma sanyās* (practising spirituality in a renounced state).

He emphasises that *karma yoga* is a more appropriate path than *karma sanyās* and that when work is done as a selfless act of devotion, it purifies the person.

He encourages the devotees to bring the mind under the influence of the Scriptures through meditation. While a trained mind is the best friend, an untrained mind can be the worst enemy for a spiritual aspirant.

Lord Krishna cautions Arjuna that one cannot progress on the spiritual path by merely engaging in severe austerities. Therefore, moderation must be maintained, even for basic needs such as food, sleep, work, and recreation.

Lord Krishna then explains *yoga sādhanā*, the spiritual practice of uniting with God. He states that keeping the mind steady in meditation is difficult but can be achieved through practice and detachment. Whenever the mind wanders away, one must focus on God until one experiences divine bliss.

Arjuna asks what happens to those spiritual aspirants who begin their journey but cannot reach their goal due to an unsteady mind. Lord Krishna reassures him that those who strive for God-realisation will not be abandoned.

The Lord then concludes this chapter with a declaration that discipleship is founded on good works, spiritual knowledge, and

the practical action of love for creation and Him, which is superior to pursuing knowledge.

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Personal sacrifice and selfless service go together

Krishna

6:1. The Supreme Lord said: Those who learn to control their sensory and emotional feelings to contemplate Me without expecting reward will grow spiritually.

6:2. Personal sacrifice and selfless service go together. To grow spiritually, one must suppress selfish desires and cultivate selfless service.

Climbing the spiritual mountain

6:3. For those who want to climb the mountain of spiritual awareness, the path is selfless devotion to My creation and Me. The Heavenly Saints and Elders of the Universe have set an example for us to follow. This way leads to serenity and peace for those who reach the summit. (*Gita 10:6, 11:14-17.*)

6:4. Spiritual growth requires freedom from undue attachment to material wealth and sensual gratification, apart from routine needs to maintain a healthy body and spirit.

Renewing the mind

6:5. Those who aspire to grow should transform themselves by renewing their minds and not allowing their minds to degrade them. The ¹**mind** can be a friend or an enemy.

¹mind. Gita 6:5 / Elaboration-Testimony D1

D1. The seeds of ignorance, darkness, and hate float through the air. We inhale them effortlessly. They settle freely in our minds and grow. On the other hand, one must seek, cultivate, and nourish the precious seeds of love, generosity, kindness, knowledge, and wisdom. It takes effort and time. Understanding this is the first step towards developing respect and love for all beings and creatures.

6:6. People who renew their minds by the Scriptures' teachings rather than yielding to sense objects discover that their minds are their best friends. For those who yield to sense objects, the sense objects will remain their worst enemy.

Fruit of a renewed mind

6:7. One whose mind is renewed by the divine Scriptures lives in peace. In servitude to Me, a person's resolve is unmoved by happiness, distress, cold, heat, pain, or pleasure.

Controlling the senses

6:8. People who have acquired spiritual wisdom from Me affirmed with signs and divine power, and have their sense of gratification under control, eventually climb to the *summit of human consciousness. Academic knowledge without action is like pebbles or stones to some people, while others may see it as gold. (*Gita 11:7 & 16. 14:2 & 26.)

Spiritual people are self-controlled

6:9. Spiritual people learning to control their emotions and senses exercise equal dispositions towards family, friends, or foes. They will rise to a great height of wisdom.

Meditate on The Lord

6:10. People who aspire to grow spiritually should always have their bodies, minds, and souls in servitude to My creation and Me. They should meditate on My words in a secluded place, free from desires and feelings of possessiveness.

6:11-12. People in such a situation should find a quiet place, sit comfortably, and still their thoughts. They should fix their minds on the Scriptures and reflect on their teachings.

6:13-14. Seated comfortably, their wandering mind stilled by meditating on the Scriptures, they wait upon Me for guidance.

Drawing closer to the divine

6:15. By focusing their body, mind, and soul on Me, they learn to glide into My presence.

6:16- 17. Success lies in moderation. Those who sleep, eat, work, and recreate in moderation will succeed. They avert errors and many painful lessons in life.

6:18. With practice and discipline, they can withdraw the mind from selfish cravings and be absorbed in My divine presence.

Fruit of a controlled mind

6:19. As a lamp is steady in a windless place, so is a calm mind able to be steadfast in My divine presence.

6:20-23. In union with Me (Samadhi), the senses and emotions are subjugated to contemplate the spiritual. They begin to fill up with inner joy and fulfilment. They now walk in truth and are

free from all miseries from material contact. Here, they desire only to please Me. The joys or sorrows of life do not govern their life, but My divine influence.

6:24. They meditate on the words of the Scriptures with faith and determination, subjugating all selfish desires. With determination and practice, their mind learns to control the senses.

6:25. Slowly, step by step, with firm conviction and intelligence, their mind becomes still in My presence.

Wandering mind

6:26. They should bring it back into My presence wherever the mind wanders due to its fickle nature.

Inner happiness

6:27. Those who have their minds fixed on Me attain healthy inner happiness. They are beyond the craving for passion and free from the influences of all past deeds as their minds are renewed and purified.

Fruit of union with the divine spirit: showing kindness to all living things.

6:28-29. Those collaborating with My divine spirit are happy and free from material worldly ties. They see My divine nature within and in all creatures and creation.

6:30. I am ever present to those who have realised Me in every creature. Seeing all life as My manifestation, they are never separated from Me.

6:31. Enlightened people worship Me by showing kindness to all living things. Wherever they may live, they abide in Me. Hence, all their actions proceed from Me.

6:32. People who see equality in all beings and creatures have profound empathy for all and respond to their joy and sorrow as their own. They have attained one of the higher states of spiritual union with Me and My creation. (*Gita 5:18*)

How can one control one's thoughts?

6:33-34. **Arjuna** responds: My Lord, my mind is restless and unsteady. How can one control one's thoughts? The mind is powerful, turbulent, and wild; trying to control it is like trying to restrain the wind.

6:35-36. **Krishna**: It is undoubtedly challenging to control a restless mind. Nonetheless, one can bring the mind under control through discipline, practice, detachment, self-control, and earnest desire.

What happens to those who wander away?

6:37-39 **Arjuna**: What happens to those who have faith but cannot control their thoughts (mind) or become deluded and wander away from spiritual and material paths? Will they lose the support of both worlds (Earth and Heaven)? I am troubled by such thoughts, O Lord.

6:40. **Krishna**: My friend, I will not discard them. Anyone who has accepted Me and acts selflessly, performing their duties as a service to humanity and Me without thinking of personal benefit, becomes My devotee.

Death and Spiritual Realms in the Afterlife

6:41. When people who have accepted Me die, they go to a spiritual realm where the righteous live (reborn, metamorphosed in sanctuaries). Whenever My devotees pass away into the hereafter, they leave behind a legacy of love, kindness, justice, and fairness, having enriched the lives of others.

Gita 6:41 / Elaboration-Testimony D2-3.

D2. All humans are tainted with flaws; none is entirely wholesome. Thus, they live in these realms for years until they are ready to move to a higher, purer, and more enlightened level. There, they are further purified, refined, and cleansed of hatred, menace, ignorance, and ill feeling until their hearts overflow with gratitude and goodwill to the river of life that had once chained them to feelings such as hate and anger. Thus, their Atman has finally freed them from the shackles of pain, suffering, ignorance, and hate, replacing them with love, compassion, tolerance, knowledge, and wisdom. (Gita 8:24-26. 5:16. 6:41-45. 16:1-3.)

D3. Sacred love, kindness, goodness, sound judgment, insight, perception, knowledge, and wisdom confirmed by signs and miracles from The Lord are some of the crowns they wear. All things work for the good of those who follow Lord Krishna's teachings. (Gita 16:1-2. 10:38. 2:49.)

Spiritual master

6:42-43. Or they may move (metamorphose) into the realm of a great spiritual master. Such a move is rare. Their divine consciousness is reinvigorated by the great spiritual masters, and with their help, they are encouraged to make further progress.

6:44. Due to their disciplined lives, they will become attracted to the new realm. Inquisitive disciples who contemplate Me rise above those who perform rituals.

6:45. These disciplined people in their new realms progress further as their selfish desires are purified. Moving upwards towards higher realms, they eventually attain the seventh Heaven, the supreme goal of all. (Gita 11:7-12)

Discipleship

6:46. The path of discipleship is founded on good works, growing in spiritual knowledge, and practical action of love for creation and Me. This approach is superior to pursuing knowledge or selfless service.

6:47. A disciple of firm faith who abides in Me, walks beside Me and renders loving service to all creation (building My kingdom on Earth and in Heaven) will be with Me forever. Whenever My devotees pass away into the hereafter, they leave a legacy of love, kindness, justice, and fairness, having enriched the lives of all around them.

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Chapter 7 – Intimate Knowledge of Eternal God (Para-Brahman)

Revelation from The Lord about God's desires, plans, and creation.

In this chapter, Lord Krishna describes the energies in the material and spiritual dimensions as originating from Him and resting in Him. All things exist due to him. The entire Universe is suspended around his neck like a necklace of pearls.

All of creation begins and dissolves into Him. Although it is challenging to comprehend, those who surrender to Him can easily overcome their ignorance with His help.

He then describes the pious people who devote themselves to Him and the followers of pleasure and selfish desires.

He says that those devotees who worship and serve Him, humanity, and creation are dearest to Him.

He also states that many are led by their material nature and diverted from the truth. They worship their gods of pleasure and selfish desires, and he rarely manifests Himself to them. A veil lies between them. Therefore, the worthiest object of devotion is the Almighty God Himself.

Lord Krishna states that he is the ultimate truth and the highest authority. He possesses attributes such as omnipotence, omnipresence, and omniscience. Thus, devotees who surrender to Him are blessed with the knowledge of the Supreme Lord and the self, and find purpose, fulfilment, and happiness.

7:1. **Lord Krishna:** Listen to Me, Arjuna, exercise discipline, and focus your mind upon Me. Wait upon Me, and I will dispel all your doubts.

7:2. As you grow spiritually, I will declare unto you, Jnana: the highest kind of spiritual knowledge¹, direct revelation from Me. Furthermore, I will declare *Vijnan*: the intimate understanding of Creation², how every subatomic particle is created and is accounted for daily, how the Universe is balanced, and the mindset behind this design, affirmed with signs and miracles. (¹*Gita 11:8-46*. ²*Creation*. Reference at the end of the book, pages 178-188).

Jnana (Knowledge of Divinity): You will understand the mystery of creation from this. How, why, and what I desire, and how I will bring it to pass. You will begin to comprehend My plan and your purpose on Earth and Heaven (*Gita 14:2*). No one knows Me as I am, and if anyone has come close, such a person is rare.

Vijnan (Wisdom of Divinity): According to our good pleasure, Brahman and I made atoms and many universes (the visible and the invisible). We gave life to all and brought joy, pain and suffering into the world, and in 'The Fullness of Time,' We shall make all whole: restore, reconcile and make restitution and wipe away all pain and suffering (*Gita 14:26*). The cost of purification of Saints borne by creation will be redeemed and restitution made. We will purge all the unclear/defiled consciousness that pervades the Universe. All will be accounted for. We shall demonstrate to the Universe that nothing thrives in the Universe at the expense of another.

As you get to know Me intimately, all this knowledge will become available to you. This knowledge is My gift to you. Follow Me, and claim your birthright in Brahman. When you comprehend this, nothing further will remain for you to know in this life. (*Gita 3:31. 10:6. 11:7-16. 14:2 & 26*)

Purification and Perfection

7:3. Thousands seek purification and perfection, but only a small number achieve it. Within this small group, hardly anyone ever dares to climb the summit, where they can come to know Me in truth as I AM.

7:4. Earth, water, fire, air, ether, mind, intellect, and ego are My eight constituents of earthly energies.

7:5. Beyond this, I have another higher energy (spiritual); it supports the entire Universe and is the source of life in all living entities.

The birth of creation and its destruction rest in My hand

7:6. These two aspects of My nature are the source of all created beings. The birth of Creation and its annihilation rest in My hand.

7:7. All things exist due to Me. The entire Universe is suspended around My neck like a necklace of pearls.

My radiance

7:8. Arjuna, I am like the sun's and the moon's radiance. I am the sacred sound Om in the (Vedic Hindu) Scriptures and poems. I am the giver of courage and ability to all.

I am the architect of the creation

7:9. I am the architect of creation, radiance in the fire, breath of life in all creatures, and the source of inspiration to My followers.

I am the seed of life in every creature

7:10. I am the seed of life in every creature, the giver of intelligence and skills to humanity.

7:11. O mighty prince, I am devoid of passion and selfish attachment. I desire life in harmony with the purpose of life.

Goodness, passion, and ignorance

7:12. All states of life—goodness, passion, and ignorance—come from Me, but they do not govern Me. On the contrary, I control them.

7:13. The world indulges in these three modes (goodness, passion, and ignorance) and fails to look beyond them towards Me.

7:14. The three modes of the material world come from Me and are difficult for humanity to overcome. However, those who take refuge in Me can learn to look beyond these three modes.

A fool

7:15. A fool follows his lowest nature and has no desire to seek Me. Material things absorb his heart and mind.

Pious people

7:16. Four kinds of righteous people seek Me for different reasons: the distressed, those who desire wealth, the curious, and those searching for life's meaning and purpose.

7:17. One in search of life's meaning and purpose, unwavering in devotional service to humanity, creation, and Me, surpasses all the others. They are My joy, and I am their joy.

Seekers of truth

7:18. All seekers of truth are blessed. Nevertheless, those established in Me are sure to attain their highest goal.

7:19. Overcoming many trials and errors, the wise continue to persist and freely follow My ways based on informed choice, realising I encompass everything. Such souls are rare, leaving a legacy of love, care, and goodness wherever they go.

Followers of pleasure and selfish desires

7:20. Others are led by their material nature and diverted from the truth. They worship their gods of pleasure and selfish desires.

Free will

7:21. My breath, Atman, is in every person. Each has the free will to pursue their faith. I permit it.

7:22. I allow each person to unify with their faith and desires.

Those who pursue material ends

7:23. Those who pursue material ends worship material gods and attain temporary satisfaction. However, My devotees come to Me for their needs.

7:24. The materially-minded person, lacking understanding, cannot comprehend My imperishable and supreme nature.

He seldom manifests Himself to the materialistic person

7:25. Few see past the veil of materialism to see Me as without birth and changeless. I seldom manifest to a materialistic person. A veil lies between us.

I am the Alpha and the Omega

7:26. I am the Eternal One. The past, present, and future are known to Me. I know every living entity by its name and deeds, and regularly take inventory of its thoughts, motives, and doings. Hence, I know all there is to know about them; however, no one knows Me thoroughly.

All were born in ignorance

7:27. All living things are born in ignorance, bewildered by hate, passion, and desire, in their struggle for survival.

Forgiveness and sin

7:28. I forgive the mistakes and sinful actions of pious people who give up their evil and selfish ways and engage in service to promote the welfare and interest of all. Such people are freed from delusion and well-established in Me.

Old age and death

7:29. Many take refuge in Me, seeking liberation from old age and death. Having acquired a spiritual life, they begin to comprehend Brahman in their inner selves. They will be united with Me at death.

7:30. Those knowing and serving Me as their Supreme Lord ruling over the cosmos remain conscious of Me at death.

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Chapter 8 – Attaining the Supreme Lord

This chapter emphasises the Atman, the divine consciousness, the breath of God that gives life to all entities. The Atman and the soul are like blank pages at conception; as the foetus progresses, they link up.

At birth, the soul is thrust into the river of life, clinging to a raft of makeshift books that begins with a blank page. A page is added each day, and the person's story begins—marred by fear, ignorance, darkness, lust, desire, greed, cruelty, or enhanced by love, kindness, wisdom, joy, romance, and goodness. No two stories are the same. Identical twins, born and raised in the same house, will write different accounts.

All humans are tainted with flaws in life; none is entirely wholesome. Nonetheless, people leave a legacy of love or misery depending on their earthly path.

Later in this chapter, Lord Krishna briefly describes several significant concepts and terms that the Upanishads expound on in detail.

He then explains what happens after death. By implementing His teachings and remembering Him at death, we will attain Him. Therefore, we must practise thinking of God in all our acts. We can do this by considering His qualities, attributes, and virtues. Our minds will be perfectly absorbed in Him, and we will rise from the material dimension to the spiritual realm with practice.

Lord Krishna then talks about the various abodes in the material realm and the cycle of creation and dissolution. He explains how the multitudes of beings manifest in these abodes, and everything is absorbed back into Him at the time of dissolution.

However, the divine abode of God is untouched by this cycle of creation and dissolution. Those who progress on the path of light finally reach the heavenly home.

Those ungodly souls who tread the path of darkness transmigrate in the cycle of birth, old age, sickness, death, the lower spiritual realm, and total annihilation.

[The word 'spirit' describes the union of the Atman and soul as it begins its life journey on this unstable, unreliable raft.]

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Brahman, truth, and the Atman

Arjuna

8:1. My Lord, I have many questions. What is the truth? Who is Brahman? What is the true self? What is the nature of action?

8:2. How does your breath of life (Atman) reside in My body? Why is Brahman called the 'Lord of Sacrifice'? What kind of sacrificial, devotional service is one required to offer you? How can those engaged in devotional service proceed to you at death?

Krishna

8:3. In My imperishable nature, Brahman resides in My breath of life in every creature as the highest self, Atman. Brahman and I are the creators and givers of life.

8:4. I am eternal and unchanging. You are continuously changing physically and spiritually. My breath of life resides in you as the Atman, with inert properties of giving and sacrifice.

At the time of death

8:5. Devotees who remember Me at the time of death will come to Me. This is certain.

8:6. At the point of death, one's spirit travels wherever one's true self belongs.

8:7. Therefore, Arjuna, remember Me in all your prescribed duties and call upon Me at the point of death, and I will guide your spirit to Me.

8:8. In all things in life, bear My words in mind and action, and your spirit will reach Me.

All-knowing, all-wise, Lord of the Universe

8:9-10. Meditate on My words. I am the Supreme Lord of all, one who is all-knowing, all-wise, Lord of the Universe, inconceivable and conceivable, almighty. Remember Me at the time of death, and your spirit will return to Me.

All Holy Scriptures

8:11. I am impartial. All Holy Scriptures reveal that those who worship Me are sacrificial, relinquishing selfishness and

materialism. They seek to promote the welfare, interest, and happiness of others and Mine. Such people find salvation and eternal life in Me.

At the time of death

8:12-13. Remember Me at the time of death, detach yourself from all senses, and focus your mind on Me. Call out the syllable 'OM', representing the changeless Brahman, and your spirit will peacefully leave your body and come to My abode (spiritual sanctuary).

8:14. My followers constantly serve humanity, creation, and Me. Hence, they quickly attain Me.

8:15. Those who come to know Me, learn to free themselves from the earthly body's miseries forever.

All are subject to joy, pain, and suffering

8:16. Every person and creature on Earth is subject to pleasure, pain, and suffering. However, those attaining My abode acquire the strength to overcome their pain and suffering.

[Suffering. One can learn to overcome it and harness its energy for good. Suffering can enhance compassion, empathy, and non-attachment or strengthen self-pity and misery.]

Creation

8:17. A thousand years are like a day and a night to Brahman.

8:18. At the beginning of Brahman's Day, universes came into being, and life sprang forth from Us. Moreover, as the night falls, the Universe and all life fade away.

8:19. Repeatedly, Brahman's days come and go. The cycle of universes, creation, life, and death comes and goes, just as days and nights come and go.

Beyond this material world

8:20. Beyond this material world lies the invisible spiritual reality that cannot be destroyed. Spiritual reality will remain when this world is gone.

The same Lord yesterday, today, and forever

8:21. Those who realise creation's purpose know I am unchanging, the same yesterday, today, and forever. Those who enter My sacred dwelling place freely choose to remain with Me.

All-pervading, omnipotent, omnipresent

8:22. I, the Supreme Lord, am All-pervading, omnipotent, omnipresent (present everywhere), aware of every atom, every creature, every thought, and every deed, in both the material and spiritual realms. I reach out with love to all.

Two Paths at the Point of Death

8:23. There are two paths at the point of death.

8:24. Those who know Me pass through the northern tunnel that leads towards light, brightness, goodness, and Me, whether their time of death is auspicious or not, leaving behind a legacy

of love, kindness, justice, and fairness, having enriched the lives of all around them.

8:25. The selfish and evil follow the southern tunnel that leads towards the path of smoke and night, towards a darker, unpleasant place, leaving behind a legacy of greed, selfishness, and misery.

8:26. One leads to light and liberation, and the other leads to ignorance, hate, and darkness.

8:27. Arjuna, do not be troubled by these two paths. Follow My words and listen to the Atman I have given you, and you will follow the radiant path.

Provide selfless service and live a modest life

8:28. Study the Scriptures, give selfless service to others, live modestly, and give to the poor. This selfless duty to others and devotion to My teachings will guide you to your natural spiritual home, My abode. ----→-----

Chapter 9 – The Path of Knowledge

Lord Krishna stands before Arjuna in His human form, but those who see only a human being should not underestimate His powers.

In this chapter, Lord Krishna reveals Himself as the Supreme Being who created the Universe, inspiring reverence, devotion, and awe.

He says that as the mighty winds blow everywhere yet always stay within the sky, all living beings dwell within Him. He is involved in every activity of creation. Among all living entities, He stays impartial and unattached until someone or something implores Him to intervene.

In this chapter, Krishna resolves the apparent confusion among the many gods and goddesses of the Hindu pantheon. It is Krishna and Krishna alone who is to be worshipped: he is the goal, the support, the only refuge, the one true friend; he is the beginning and the end.

Lord Krishna exalts the superiority of pure bhakti, exercising selfless love towards his creation and Him. Such a devotee lives in complete union with His will, doing everything for Him and offering everything to Him. Their pure devotion helps them attain the mystic union with Him.

Lord Krishna asserts that He is impartial towards all creatures; He neither favours nor rejects anyone. When despicable sinners take refuge in Him and amend their ways, He accepts them willingly and quickly reforms them.

Lord Krishna then says He will not let His devotees perish, as He is seated within them in their Atman. From there, He guides them and provides them with whatever they lack to fulfil their mission in life. Therefore, we should dedicate our minds and bodies to Him, worship Him, always think of Him, and make Him our supreme goal.

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Krishna

9:1. My dear Arjuna, I shall now tell you a profound mystery: this knowledge will free you from the miseries of material existence.

9:2. This knowledge leads to the perfection of one's self. When applied to daily life, it is a great cleaner, leads to righteousness, and, in the hereafter, to My abode. Use it joyfully.

Those who reject My Holy Scriptures

9:3. Those who reject the teachings of My Holy Scriptures (*sacred teachings given to various nations, races, and tribes*) are walking away from their place in My eternal spiritual home. They will pass from physical death to the spiritual realm appropriate to their nature and then pass away into their final demise.

Creation: Relationship between The Lord and all creatures

9:4. I uphold the entire Universe. I am everywhere, and everything is in Me. All animals and beings find their existence in Me, yet I am aloof.

9:5. With My blessing, Brahman created the Universe, and all the animals and people in the Universe depend on Us, yet I am independent of creation.

9:6. All creatures and created beings rest in Me, just as the mighty wind moves everywhere and comes to rest in the sky.

9:7. We (Supreme Lord God and Brahman) created the Universe with all the creatures, and in the end, we absorb all and begin a new era.

We bring creation and life into being and annihilate it

9:8. The entire cosmic order is under our control. We bring it into being and annihilate it at our pleasure, repeatedly.

9:9. I am involved in every activity of creation. Cosmoses come, and cosmoses go. Among all living entities, I stay impartial and unattached to anything until someone, or something, implores Me to intervene.

9:10. This material cosmos is part of My natural laws of physics, and they are created and annihilated repeatedly. Thus, the Universe and life are created and annihilated at My will.

Manifestation in human forms

9:11. Fools deride Us when Brahman, angels, or I manifest in human forms. The ignorant do not look beyond the physical to see that the Lord of all creation instigates it.

The ignorant

9:12. Hence, the ignorant are deluded and attracted to atheistic views. Their lives bear no meaning and are fraught with misery; their works are all in vain.

Saints

9:13-14 Great souls always seek to serve Me as the Supreme Lord of the material and spiritual Universe. They humbly bow down and worship Me in loving devotion.

9:15. Some present offerings to Me, seeking knowledge and spiritual wisdom. Others, in ignorance, bow down and worship aspects of My forms and idols instead of Me.

I am the healer

9:16. I am the ritual, the sacrifice. I am the healer, the offering, and the fire that consumes all the offerings.

I am the Beginning and End, Alpha and Omega. The womb in which all life rests.

9:17. I am the Father, Mother, Friend, and the Universe's Grandfather. 'I am incomprehensible beyond the concept of the human mind. Nonetheless, I reach out to humans and creatures at a level where they can comprehend Me; none is turned away, and in 'The Fullness of Time', all will be reconciled, restored, and made whole—no one thrives in God's Kingdom at the expense of another. I sustain all. I am the sum total of all knowledge, one who purifies and the transcendental sound, 'Om'. I am the giver of sacred Scriptures and the Vedas.

9:18. I am the goal, the sustainer of all life, the inner witness, and the abode of all. A friend and refuge for all. The creator and

destroyer. The beginning (Alpha), the middle, and the end (Omega), the one who endures through the ages. The basis for all life. I am the womb in which all life rests.

9:19. I am immortal. I give heat and send forth the rain or hold it back. I am life, and I am death. Both spirit and matter reside in Me.

Study and worship

9:20. Those who study the Holy Books and worship Me free themselves from ignorance, darkness, fear, and evil. They attain a place in the heavenly realms and have access to My wisdom and blessings.

9:21. Some engage in the spiritual matter for a short time, are soon exhausted, and return to rituals and the pleasures of the senses.

9:22. I uphold and provide for all the needs of those fully committed to serving My creation and Me.

Followers of other religions worship Me

9:23. Devoted followers of other religions worship Me, even though their ways of serving and worshipping are different. All are acceptable if they are devoted to My creation and Me.

9:24. I am the only Supreme Lord of the Universe and the ultimate object of worship of all faiths. Those who fail to realise My true nature soon sink into material existence.

Those who honour Me will join Me

9:25. Those who worship idols, spirits, ghosts, or ancestors will go to such realms upon death. Those who honour Me will join Me.

9:26. I accept with joy from a pure heart any devotional offerings, such as a flower, a fruit, or a cup of water.

Whatever you do, do it as an offering to Me.

9:27. Whatever you do, the food you eat, the help you offer others, and the suffering you endure, do it as an offering to Me.

9:28. In this way, you will be free from the bondage to duty and, from its result, both pleasant and painful. With your mind fixed on Me, you liberate yourselves from material existence to serve humanity, creation, and Me.

Rendering loving service to My creation and Me

9:29. I look upon all creatures equally. Nevertheless, whoever renders caring service to My creation and Me is My friend. They live in Me, I in them, and I impart spiritual life to them.

Sinners

9:30. Sinners become holy when they take refuge in My ways and amend their ways.

9:31. When such past sinners amend their ways, their sins are forgiven, and they attain lasting peace. None is ever abandoned.

9:32. Regardless of race, sex, colour, or caste, people who call upon Me will gain My attention.

All are born in this transient world of sacrificial love, pain, and suffering

9:33. Even kings and those of noble birth seek My attention. All are born in this transient world of sacrificial love, pain, suffering, and joy. Therefore, engage in loving service to My creation and Me.

Seek Me with all your heart and mind

9:34. Fill your thoughts with Me. Seek Me, worship Me with all your heart, mind, and strength, and I will reward you.

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Chapter 10 – Divine Grace

The previous chapter was about loving devotion to God. In this chapter, Lord Krishna goes deeper into the revelation of his divine being, revealing Himself as the source of all that exists, and from whom all human qualities arise. He is also the ultimate reality.

Devotees who know this engage in His devotion with great faith, derive immense joy and pleasure by conversing about His glories and help enlighten others.

Lord Krishna then says He dwells in the hearts of devotees whose minds are always united with Him. To encourage them, He bestows His divine knowledge and blessings, by which they draw nearer to Him.

It is from Him that the seven great sages, the four great saints, and the fourteen Manus were born, and all the people of this world descended from them.

Arjuna is amazed and requests Him to describe more of His divine nature. Lord Krishna then discloses that everything that exists manifests His energies, and He is the beginning, middle, and end of all. All beings and things get their splendour from Him, and we see nothing but a tiny spark of His energies in this life.

The rest of the chapter describes His personality, objects, and activities. From verse 25 onward, the chapter becomes difficult due to the many unfamiliar names mentioned. Krishna is

portrayed as the best, most intense, beautiful, and excellent in each category.

However, His true nature is beyond the reach of thought, and He can be known partially in the state of Samadhi, where knower and known become one.

Since God is the source of all life, and our life rests in His hands, we should make Him the object of our devotion.

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Supreme Lord Krishna's Splendour and the Compassionate Warrior

10:1. **Supreme Lord Krishna:** Listen, Arjuna, O mighty warrior. Because you are My friend, I will give you a deeper insight into what I have already explained, confirming it by signs and miracles. Thus, such evidence will establish reality in your spiritual walk and inspire you to walk beside Me as I guide, correct, and prepare you for eternity.

10:2. Neither the demigods (*mythological beings with more power than mortals, but less than a God*) nor the many saints and sages know My origin or splendour. In their ignorance, many people and saints often visualise Me as a demigod or an idol.

Krishna has no beginning

10:3. Whoever knows Me as having no beginning and as The Lord of creation is free from illusion and comprehends the truth.

All the qualities of living beings

10:4-5. All the qualities of living beings, control of the senses, charity, non-violence, knowledge, wisdom, understanding, intelligence, freedom, forgiveness, truthfulness, happiness, fear, distress, pleasure, pain, courage, birth, and death come from Me.

The mighty seven sages and the ancestors of all humanity

10:6. The mighty seven sages (archangels, guardians of the Universe), the four great ancestors (elders), and the fourteen Manus (ancestors of all humanity) came from Me—born from My mind. All beings populating the various continents, planets, and universes descend from them.

I, the Supreme Lord, passed unto Brahman the breath of life. From Brahman came the *seven great sages, four great thinkers, Sanka, Sananda, Santana, Sanat-kumara, and fourteen Manus. Together, they form the **twenty-five Elders**¹ of the Universe.

Note: -

*The Bible, written a few centuries after the Gita, has many of the Gita's concepts. For example, in the Bible's Book of Revelation 5:8, 'Now when he had taken the scroll, the four living creatures and the **twenty-four Elders** bowed before the **Lamb** (the twenty-fifth **Elder**¹), each having a harp, and golden bowls full of incense, which are the prayers of the saints.'*

*Ezekiel 8:16 And he brought me into the inner court of the LORD'S house, and, behold, at the door of the temple of the LORD, between the porch and the altar, were about **twenty-five men**, with their backs toward the temple of the LORD.*

10:7. People who understand My mystic power are engaged in devotional service to My creation and walk beside Me.

Everything emanates from Me (Krishna)

10:8. I am the source of all the material and spiritual worlds. Everything emanates from Me. The wise comprehend this and worship Me with loving devotion.

My devotees

10:9. My devotees' thoughts and lives centre on Me. They derive tremendous satisfaction and happiness from their service to society and Me. Teaching one another and conversing about Me, they enlighten one another.

10:10. My devotees serve Me with love. I give them wisdom and dispel their ignorance.

Gracious, compassionate, and merciful

10:11. I am warm, generous, forgiving, gracious, compassionate, and merciful. I dwell in My devotees' hearts and minds, dispelling the darkness born from ignorance with the light from the lamp of knowledge, affirmed with signs and miracles. Hence, My devotees follow My example.

Supreme Lord, the truth, the light, and the Eternal One

10:12-13. **Arjuna:** You are the supreme Lord of the Universe, the absolute truth, the light of the Universe, the Eternal One. Unborn and infinite. All the great saints confirm this, and now you have declared this knowledge to Me and validated it with signs and wonders.

10:14. O Lord, neither the demigods nor demons know your true nature. I accept all the things you have told Me as truth.

Origin of all life forms

10:15. Indeed, you alone know yourself, O Supreme Lord of the Universe. You are the origin of all life forms and their Lord.

10:16. My Lord, tell Me about your divine nature and how it permeates the Universe.

Constant awareness of The Lord

10:17. You are the supreme mystic. How can I gain constant awareness of you, and how can I know you better? What do I need to do?

Your creative power

10:18. You are the destroyer of unbelief and ignorance. Tell Me in detail about your mystic creative power. How does it stir up people's hearts? The more I hear, the more I want to taste the sweetness of your words.

Krishna's power and majesty

10:19. **Krishna:** Arjuna, there is no limit to My powers. 'I am incomprehensible beyond the concept of the human mind (*na Asti*), yet I reach out to all to the extent (*vistarasya*) they can comprehend Me.

10:20. I am in the heart of all living entities. My breath of life via Brahman flows through all beings and creatures. I am the beginning, middle, and end of their existence.

10:21-22. To some believers, I am Vishnu; to others, I am Lord Indra, King of Heaven. In all living entities, I am the living force (consciousness).

10:23. To some people, I am the Supreme Lord. To others, I am Lord Siva. *(To the Jews and Christians, I am Jehovah/Yahweh. In Sikhism, I am Akal Murati. To the Muslims, I am Allah.)*

10:24 Brahman is the eternal **high priest***, **Brihaspati**. Among the warriors, I am the chief commander of the righteous. *[In the Bible's Book of Hebrews 6:20, 'high priest*' (Jesus) forever after the order of Melchizedek'.]*

10:25. Among the great sages, Brahman is the High Priest Bhrigu. Among the words, the syllable 'Om' is the sacred sound in the Universe. During the offering of sacrifice, My devotees chant My name.

10:26-30. The entire Universe and everything in it glorifies Me.

I am the guardian of the Universe

10:31. I am the guardian of the Universe. Among some warriors, I have been portrayed as Rama.

I am the beginning, present, and end

10:32. I am the Universe's beginning, present, and end. In science, I am knowledge and logic itself.

Among creation, I am in unison with Brahman, the Creator

10:33. I am time itself, infinite. Among creation, Brahman and I are in unison.

10:34. I am all-devouring death and the energy source of all beings still to be born. I have feminine and masculine characteristics.

10:35. Among the months, I am the first month of the year. Among the seasons, I am spring, which brings forth the flowers.

10:36. I am radiance in all that illuminates. I am the nemesis of the gamblers; I am the giver of victory and strength to the righteous.

Lord Krishna represents My opulence

10:37. The name Lord Krishna represents My divine nature and opulence among many cultures.

Judge of the Universe

10:38. I am the Lord who metes out punishment. I empower public officials to punish criminals. Among the wise, I impart wisdom. I am the holder of all secrets.

Nothing exists without Me

10:39. O Arjuna, I give life to all living entities. Nothing exists without Me.

10:40. There is no limit to My divine power. I have shown you a fraction of My infinite energy in a manner you can comprehend.

10:41. Wherever you find strength, beauty, or power, it all springs from a spark of My essence.

I pervade and support the entire Universe

10:42. But what use is all this knowledge to you, Arjuna? All you need to know is that I pervade and support the Universe.

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Chapter 11 – Cosmic Vision (Insight into spiritual realms)

This is the most profound chapter of the entire Gita. In this chapter, Arjuna asks to see Krishna as He really is and is granted a divine vision of Him as the Lord of the Universe.

Arjuna sees the entire cosmos in Lord Krishna's body, including unlimited planetary systems, stars, nebulae, galaxies, galactic clusters, black holes, atoms, and molecules. Then, Lord Krishna's body stretches in all directions. His arms, face, and body have no beginning or end and extend in all directions. Arjuna's mind is focused, and a super-conscious mode of knowledge and insight (Kly-son ability) comes into play.

The sight dazzles Arjuna, and the hair on the back of his neck stands on end. He witnesses the entire Universe in the body of Krishna from the beginning, before anything came into existence, up to the end time and gets an insight into the Creator's mind. He witnesses the 'Day of the Lord/Judgement' and how Earth's people are evaluated, sentenced, or rewarded. Furthermore, he sees the glorious future worlds and his role in each arena.

Sitting in the palm of the Lord, Arjuna is surrounded by several sages from every race and faith, who offer prayers and sing hymns exalting God. Then Arjuna sees the light of God on '*The Day of The Lord*', which becomes a fire that consumes all things. All the ungodly (spiritually blind) and evil people, his cousins among them and their allies, are rushing into the mouth of this formidable Lord, like moths rushing with great speed towards the fire, burning in the universal fire.

He struggles to comprehend his role in God's kingdom, his essence in The Lord's mind predestined before creation, now unveiled to him; his enormous roles in all these realms, from the beginning of time, current, and future spiritual realms, and more, to the End of Times. He has free will to walk away from it all anytime or to continue growing spiritually.

His unique place in God's kingdom also dawns upon him. As God's love permeates him, the tremendous trust and expectations placed upon his shoulders in this life and the hereafter become apparent to Arjuna. It is simply overwhelming. He becomes despondent. He weighs his puny self against the task ahead, knowing it will require all his strength and more.

It would take him many years to figure it out, but for the moment, he is saturated with that brilliant light of love, acceptance, and oneness with the Universe and God. He starts to drown in this ocean of love.

Overwhelmed, fearful, and confused, Arjuna praises the Lord and offers several salutations to Him. He also begs Lord Krishna's forgiveness for any disrespect he may have previously committed when the Lord had appeared to him as a mere human.

Arjuna then pleads with the Lord to help him comprehend all he has experienced and to grant him the strength and resolve to fulfil his role. He further requests Lord Krishna to take on His human form.

The Supreme Lord sighs with relief, for this moment has brought him and all the heavenly saints an untold amount of pleasure, having waited an infinite amount of time for this golden moment, the birth of a renewed star. Where Arjuna goes, others follow.

Lord Krishna first manifests in His four-armed form, holding a mace, disc, conch shell, and lotus flower in each hand. Then He resumes His gentle, loving two-armed human form as Krishna.

He then tells Arjuna that no one has ever perceived God in this cosmic form or comprehended their role in God's Kingdom in such depth. Even those who study the Vedas, do severe penance, give charity, and offer sacrifices still do not get this opportunity. Only with devotion, a clean heart, and a pure mind can one perceive God and get to know Him deeply.

As the reader meditates, these words come to life, and the hair at the back of the neck stands up. Electric current surges through the person, and the dormant words from the scripture and the Atman unite through which the Divine Spirit flows, and the person is renewed (refreshed, born again). A gentle warmth wraps around the body, seeps into the spirit, and lifts the soul toward the very edge of the heavenly throne. A profound sense of unity with all things settles in, and a deep, abiding peace envelops the person.

As the storm settles, a sense of calmness, peace, acceptance, purpose, and love flows through the person. Tears of joy and well-being flow through the person, washing away years of frustration, meaninglessness, anger, hatred, and restlessness, all swept away by the torrent of living waters. A child of God

has been transformed (born again) and is no longer at odds with his fellow brothers, creatures or himself.

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11:1. **Arjuna:** My Lord, you have kindly given me insight into the mystery of the spiritual realms, confirming Your words with signs and miracles. My delusions are diminished.

11:2. You have shown me your limitless power and eternal existence in visions and revealed the secret of the beginning and end of all creatures and creation.

How and why you created the Universe

11:3-4. Now, I want to know how and why you made the Universe and how you exercise your rule over it. Moreover, please show me your immortal self if you consider me worthy.

I manifest Myself

11:5. **Krishna:** I manifest Myself to all living entities in a manner and at a level that they can comprehend Me.

11:6. My dear friend, at a level you can understand, I will now reveal more of My eternal self in a form never seen or heard before—a privilege granted to a few rare beings.

Cosmic Cycle: Mysteries of the Universe

11:7. In My body, you will perceive the entire cosmic cycle passing before your eyes. Whatever you want to see: the past, present, future, **creation** (*refer to the end of the book*), Earth, and spiritual sanctuaries will flash before you. You will find answers to questions regarding the terms 'In the Fullness of Time' and

‘The end of all material and spiritual realms’, and your purpose on Earth and in the heavenly realms. The mysteries of the Universe are available to all brave enough to seek them. (*Gita* 3:31. 7:2. 9:8-9. 10:6.)

Validating with signs and miracles

11:8. Humans cannot see spiritual things with physical eyes. However, they can receive spiritual insight and vision from Me. I grant such **knowledge** (*Gita* 7:2) and wisdom to spiritually hungry people with the courage and tenacity to wait upon Me and claim them. I give insight, knowledge, and understanding, validating with signs and miracles, establishing reality in their spiritual walk and inspiring them to walk beside Me as I guide, correct, and prepare them for eternity.

The divine plan for creation

11:9. Having spoken these words to Arjuna, the Lord God reveals his exalted form and unveils his divine plan for creation.

Sitting on the palm of The Lord, Arjuna sees a multitude of saints singing hymns and praising The Lord. He hears their intercession to relieve humanity’s and the Earth’s creatures’ suffering.

11:10-12. Before Arjuna flashed the cosmos, multiple universes, life forms, and the revelation of the divine mystery, from nothing appeared Brahman and the power of thought; from the thought came the energy, the first three tears, matter, and antimatter.

<i>Gita 11:5-12 / Elaboration-Testimony F1-14.</i>

F1. *One of the Sages/Elders catches his eye and walks up to Arjuna. 'Follow me,' he commands. He follows the sage to a place full of books. The distinguished-looking Elder picks up eight books and hands them to Arjuna. (Gita 10:6. 11:21.)*

F2. *He says to Arjuna, 'When you read these books, they will unveil the mystery of the Universe. What was in the Lord's mind, how, when, and why He created the Universe, humanity, the spiritual realms, the end times, and your role in all this. (Gita 4:3-4. 10:6-8. 18:55-56.)*

F3. *'Everything you see in the Universe will make sense. Nothing will be hidden from you. All you ever wanted to know or would want to know will be available to you in due course in visions, insight, and wisdom as you walk beside The Lord and us and grow spiritually. The Lord will validate His words with signs and miracles. Thus, such evidence will establish reality in your spiritual walk and inspire you to walk beside The Lord as He guides, corrects, and prepares you for eternity.' (Gita 11:3-5.)*

F4. *Time stops as Arjuna immerses himself in the books. He is astounded when he opens the eighth book. He looks at the Elder and says, 'Sire, this book is blank!' (Gita 12:2-4)*

F5. *The Elder answers, 'It is your book of prayer, and whatever you write in this book, it will come to pass' (Gita 18:68-69). You will write names and locations and pray for dates, times, and hours for healing to occur or for the rain to fall, and it will happen. Kings, nations, and dictators will fall from grace at your bidding. Write specific things so the world knows The Lord reigns in your life. (Gita 18:68-69.)*

F6. *'In the hereafter, many people and nations will seek your wisdom. They will come from the four corners of the Earth, people of great learning and the broken-hearted and disillusioned, the*

product of war, poverty, disease, and man's inhumanity to each other. The Lord will permit 'The sorrow of the world' to engulf you. It will break your heart and your spirit. The saint put his arm on Arjuna's shoulder and looked into his eyes. 'Remember, power corrupts. When divine power is used, it is exercised with great responsibility, accountability, and wisdom.

'Furthermore, it has to be exercised to undo any unintentional consequences and restore, repay, make restitution and make everything affected whole. We believe the Supreme Lord dispenses power under such terms, which is why we feel that on 'The Day of The Lord', before all are evaluated, He will account for all the works of creation and be seen to have fulfilled His terms as a lesson to all (Gita 9:33-34, 15:19-20, 18:5-7).

F7. 'Be one with us, and we will be one with you. With the help of The Lord, we and other gifted beings in the hereafter will guide you and other tested and refined devotees to reconcile, restore, and make all worthy people whole. It will take more than great strength of character and spirit and untold years to undo (atom by atom) all the evil done to them. For that, the Lord has made all the resources of Heaven available to us. Will you join us?' (Gita 11:47-48.)

F8. Arjuna remains quiet. His mind cannot fathom the situation. (Gita 2:25.)

F9. The Elder continues, 'All the things that have occurred and will take place in your life are being used to prepare and fit you for this task. When you join us, your abilities will be significantly enhanced to carry out this task. Once you have reread these books, gradually, you will see what you have read manifest before you. It will become part of your life.' (Gita 4:20. 5:3. 7:28)

F10. The Elder continues, 'Arjuna, you chose to take solace in The Lord's palm, a jewel refined in Earth's burning, purifying fire.' (Gita 4:3. 7:23.)

F11. Arjuna reflects on his past, and suddenly, it dawns on him that it was a path he had freely chosen with informed knowledge. He asks the Elder, 'How could I have chosen before I was born?' (Gita 7:26. 11:15-16).

F12. The Elder smiles. 'My dear friend, you chose freely with informed knowledge: knowledge validated by Divine signs and power. You chose the path before you were born.' (Gita 7:26. 4:4.)

F13. 'But how could I?' Arjuna asks. (Gita 4:39 & 42. 5:16-17. 6:8. 7:2.)

F14. The Elder replies, 'Our Lord is time itself, all knowledge, all wisdom. Your Atman is part of Him and you. Thus, you were always with Him and not always with Him. Continue on your path and claim the privilege of gaining the right hand of fellowship from the Elders and sitting in their Council, the highest honour granted to humans. 'My Lord,' Arjuna asks. 'What is this honour?' He replies, 'It is your spiritual inheritance from God.' (Gita 2:12-14. 2:20. 8:27-28.)

(ONE SHOULD ONLY PRAY TO GOD, NOT SAINTS. Only God has the resources and appropriate wisdom to meet our needs).

Arjuna's dilemma

11:13 Arjuna: Lord, you have revealed all this to me, but this plan is vast and beyond my comprehension. You have invited me to share your goals and be part of them. If I choose to go my own way, as some have done, and die in the natural order, I will remember nothing, lose nothing, and gain nothing. However, you, Lord, will lose a generous spirit, someone who touched your very being, a loss etched into your memory for eternity.

11:14. Sitting among the heavenly saints and the Elders of the Universe, Arjuna struggles to understand the mystery of God's

plan and his eternal journey through it, led by the divine spirit. He is amazed (*having been granted unique access to the inner mind of The Lord God*). He bows before the Lord God and speaks these words.

Brahman is sitting on the throne, surrounded by the Elders of the Universe

11:15. **Arjuna:** O Lord, in this vision, I saw what your thoughts, plans, and desires were before anything came into existence. I saw Brahman sitting on the throne, surrounded by the Elders of the Universe and all the living entities.

I have gained some insight into your plan for creation, affirmed by signs from You. I saw the beginning, present, and future realms flash before me. I saw the Cosmos created by Brahman, atom by atom, each named and known by him. I saw the Universe come into being, piece by piece. The first subatomic particle was named 83.45. Each was lovingly created, entered into his inventory, and accounted for daily by Brahman. Each atom has a name and a place in your grand plan.

I saw the lives of ancient sages and the beginning and end of all things. All kinds of living things came to life. All were loved

and cherished, each according to its value.

11:16. Untold numbers of life forms on Earth and spiritual sanctuaries passed before me. I saw the beginning and the end of all. You gave life and brought joy, pain and suffering into our lives, and in 'The Fullness of Time' (before The Day of The Lord), you made us whole (restored, made restitution) and wiped away all pain and suffering. You showed/proved that nothing

thrives in the Universe at the expense of another. I comprehended your joy and sorrow from start to end.

In your first thought, I saw my name chosen with great care, written in your Eternal Books, sealed by your loving tears. I saw your excellent plan for me on Earth, in the spiritual sanctuary, and I beheld the very last thought of mine before the end of all creation.

All I saw had a beginning and an end. Yet, you have no beginning, middle, or end. You are the Lord of creation; the cosmos and my life rest in your hands.

Crowned with glory

11:17. Now I perceive you (not Brahman) surrounded by myriads of saints and Elders of the Universe offering prayers and hymns. You are seated in the centre of the Elders on your throne, crowned with the glory of your creation, spreading in all directions like a blazing sun. I comprehend all this, yet your true form is challenging to understand.

Arjuna's perception of God and humanity's purpose began to unveil

Gita 11:13-17 / Elaboration-Testimony F15-20.

F15. A considerate God created the Universe, in which all that has the breath of God goes through phases of joy, pain, and suffering. All are, intentionally or not, participants in contributing to God's kingdom on Earth and in Heaven. The Lord has designated this period on earth and Heaven to train and perfect his chosen saints. Hence, a loving, benevolent God has the duty of care to compensate for the pain and suffering endured by all living entities (excluding the selfishness and evil brought by oneself), making fourfold

restitution, sometimes on Earth, but mainly in the spiritual sanctuaries. That is a divine mystery unknown to most. Neither God nor His saints thrive at the expense of another. (Gita 3:31. 7:1-2. 11:1-4.)

F16. Fulfilling Brahman's laws, Gita 3:16: The Vedas (Scriptures) state that the Universe rotates on the axle of sacrifice. Brahman and I set this law in motion to train, discipline, and enlighten all in the principle of sacrifice. In heavenly realms, no adult living entity (except for babies and young children), not even I, the Supreme Lord, thrive at the expense of another. Those who choose to live only for this world live in vain. Gita 3:16. 9:12.)

F17. Arjuna saw the law fulfilled at the end, just before creation dissolved. All were made whole, except the Evil ones. (Gita 3:10 15-17. 4:20 & 33. 6:3 & 47. 7:6. 9:22. 14:26.)

F18. Arjuna, resting on the divine palm, beholds his unique role in this excellent venture. Two beings, one a speck of dust, the other incomprehensible, building a place of love and acceptance—a home and a sanctuary of rest for all those worthy of The Lord's mercy and grace. (Gita 4:3. 11:47-48. 18:55.)

F19. Like most humans, Arjuna struggles to comprehend humanity's purpose in God's creative plan and God's expectations at the end of the creation, i.e. 'The Jewel,' the cleansed and purified spiritual people forged from the purifying fire of creation. (Gita 11:14. 2:50. 3:41. 7:2. 8:21. 11:7 & 45-48. 12:13-14. 13:1. 18:33 & 36. 18:50.)

F20. As a Father looks upon a son, he feels the Lord's thoughts, 'You matter more to Me than I matter to you. You are My joy, My delight. I did this so you (all devotees) and I could walk together as Father and (adopted) son/daughter one day.' (Gita 5:21. 7:17. 9:26. 6:20-23 & 47. 10:7. 18:55.)

11:18. Arjuna: You are the supreme reality, the refuge of all creation, the eternal, immortal spirit, and the guardian of all entities.

11:19. You have no beginning, middle, or end. Your glory fills the Universe. I see a blazing fire from your eyes and mouth, and your radiance warming the Universe.

11:20. Your presence fills the Universe, and all are in awe of you.

11:21. All the hosts of Heaven and the cosmos tremble in fear and bow down before your throne. Saints with folded hands offer prayers and sing hymns, crying out peace to all.

11:22. All living entities from the cosmos are overwhelmed by you.

11:23. The entire Universe and I are terrorised at your sight.

11:24. O Lord, I perceive you surrounded by many radiant colours, with your open mouth and glowing eyes like fire. I tremble, and my courage and peace of mind flee from me.

11:25. With your wide-open mouth afire, I perceive your formidable nature swallowing the cosmos. O Lord, the refuge of the Universe, be gracious and have mercy upon me on that fearsome day (Day of The Lord).

On the Day of The Lord

11:26-29. On that fearsome day, I see Dhritarashtra's sons (all spiritually unsound and evil beings) and the allied kings with Bhishma, Drona, Karna, and all the warriors rushing towards their **deaths*** like moths into a flame.

Gita 11:26-29 / Elaboration-Testimony F21 deaths **This is the second death (utter destruction). The first death was of the material body on Earth. On this fearsome day, it will be the death of the soul/spirit. Their Atman, however, will return to God, from whom it originally came. (Gita 2:18 & 20-25. 5:14.)*

The entire Universe bursts into fire

11:30. Filled with your terrible radiance on that fearsome day, the whole Universe bursts into fire, and you lap up all the ungodly into your mouth, devouring all.

11:31. I am bewildered as to who you are. I behold you as utterly fierce and destructive. I bow before you, all-pervading Lord.

Krishna, I am the destroyer

11:32. **Krishna:** I am time, and I am the destroyer. All the ungodly gathered on the Day of the Lord will perish. However, good, godly, honest, decent people will survive and continue to live.

Gita 11:11-32 / Elaboration-Testimony F22-31

F22. Arjuna is given a unique, privileged position, sitting in the Lord's palm. Like most mortals, he fails to grasp his influence with The Lord. He has the ear of the most powerful being in the Universe. So why does he not grasp the immense power and influence he commands? (Gita 11:9-30.)

F23. The answer is simple. At this early stage of his life, he has very little understanding of the workings of The Lord's mind. For example, he prays but often does not see the prayer answered as requested. He fails to understand that God always responds to a

prayer request, but not always as asked, since an answered prayer may have undesired repercussions that he is unaware of. (Gita 4:4. 7:2.))

F24. For example, a farmer prays for rain. Consider my ten-dimensional cube of the Universe (or Earth) No. 108 at the end of the book. Each sub-cube represents the atmospheric pressure or gravitational force over 27 Earths or galaxy sectors. Changing the atmospheric pressure or the gravitational force in one sub-segment would require minimal changes in three other sub-cubes to restore the net outer balance of the cube, i.e., Earth or the Galaxy. Changing a single number in one sub-cube upsets the cube's total sum balance. (Gita 2:49. 4:20.)

F25. God always answers prayers, but not always in the way people want. If God answered the farmer's prayer for rain to fall over his land, the atmospheric pressure would change over his and three other sectors. Then three other farmers will begin praying because their environment has changed. It sets off a chain of undesirable reactions. (Gita 5:3.)

F26. Thus, waiting upon the Lord to see what He is about to do is far better. Find out the time, how and when He will answer the prayer and the reason for such action. This requires patience and good spiritual ears. Then, one can pray a specific prayer with a precise time, date, and outcome in line with God's will. One has established a sense of spiritual reality if it happens as prophesied. This is an excellent way to grow in faith and understand the workings of the Lord's mind. It also confirms that the walk with the Lord is genuine and not the result of good imagination. (Gita 6:13-14. 6:20-23 & 47. 7:1. 11:8. 10:7. 15:4.)

F27. When one connects with the most powerful being in the Universe, an electric current surges through, and the hair on the back of the neck rises with fear and joy. Spontaneously from the

depth of one's being, a voice cries, 'Abba Father, Om-Tat-Sat. I am a speck of dirt, but I have the ear of the most powerful being in the Universe.' (Gita 18:55 & 58 & 61 & 65 & 68-69.)

F28. We are all spiritual orphans. You may have heard or read accounts of adopted children and their intense need to find their biological parents. There is a deep need in us to find our sense of purpose, meaning, fulfilment, and a place of belonging. Some will suppress this need and get on with their worldly lives, while others will constantly pine to fill this void by seeking spiritual knowledge and experience. (Gita 2:41. 3:17 & 41. 4:33. 5:3. 11:7 & 45-46. 13:1. 16:23. 18:36.)

F29. Imagine standing in the presence of the Almighty, and you experience the warmth of a divine blanket that overshadows your whole being. All your worries, anxieties, and problems melt away under the power of that warmth. Your entire being crumbles down, soaked in love and acceptance. Tears of joy flow freely, and you cry with pleasure from your depths, 'Om-Tat-Sat.' Your spirit has finally found its true eternal home. (Gita 4:3. 6:20-23. 10:7. 15:4. 18:55.)

F30. You cry, 'I have found my spiritual home, parents, family. I am home, cherished, forgiven, wanted, loved.' (Gita 4:9. 8:28. 18:72.)

F31. From that moment, your whole being and life change. No amount of gold, silver, or adoration of others can supersede this experience, nor can all the gold on this Earth buy you this experience. (Gita 13:5. 15:4.)

Fight the material and spiritual battle

11:33. **Krishna:** Arjuna, prepare to fight the material and spiritual struggle against darkness, ignorance, poverty,

selfishness, and greed. Overcome them, and win glory on behalf of all people and your Lord.

Listen, Arjuna, conquer your greatest enemy: ignorance, selfishness, and fears. Build My kingdom of knowledge, truth, and justice in your heart and the hearts and minds of others, and bring light to the dark places in the Universe.

Dhritarashtra and his kind are mentally and spiritually unsound and doomed. These ungodly¹ children of darkness follow a path that leads to their doom. They are the living dead², though they appear alive.

¹**Ungodly.** *Gita 11:33 / Elaboration-Testimony F32-33.*

F32. The character of spiritually unsound (sightless) people and some of their destructive qualities: anger, hate, fear, shame, greed, self-pity, contempt, resentment, boredom, arrogance, jealousy, judgmental, uncontrolled desire, discomfort, lamentation, confusion.

Lacking: wisdom, universal love, kindness, holiness, purity of heart, and a sound mind subjugated to the Atman. (Gita 1:37-38 & 42. 16:9)

F33. ² dead deemed spiritually dead. Temporarily kept alive as part of God's plan to expose the danger of ignorance, selfishness, and evil. Furthermore, to enlighten and perfect the godly-minded, until this fearsome day, many call 'The Day of The Lord - Judgement Day.' (Gita 2:42-43. 8:25-26. 14:17. 16:9. 2:50. 3:16. 4:15. 4:31-33. 15:20. 18:56)

11:34. **Krishna:** All these people, Drona, Bhishma, Jayadratha, and Karna, have condemned themselves to their final (spiritual)

death. Therefore, Arjuna, stand up, be courageous, and fight the adversary of ignorance, injustice, and darkness pervading Earth and the Cosmos. Do not hesitate to fight in this battle and conquer our enemies.

Saints bow down before the Lord, while evil people flee

11:35. **Sanjaya**, the great sage, relays to King Dhritarashtra: Arjuna, feeling the weight of responsibility and trust placed on him, trembles in fear. He bows down before Lord God (Krishna) and speaks falteringly.

11:36. **Arjuna**: O Lord, it is fitting that the world delights and rejoices in your praise. Saints bow down before you while evil people flee from you.

You are the original Creator, Worthy of worship by all

11:37. O Lord, you are more significant than Brahman, the Creator. You are the original creator. How could they not worship you? You are limitless, the refuge of the Universe. You are The Lord of Lords. Only you are worthy of praise and worship.

11:38-39. You are the eternal, timeless Spirit, the resting place of all living entities. You pervade the entire Cosmos. You are the Father and Grandfather of all creatures. You are inconceivable to the human mind (10:19). Yet, You reach out to the animals and us at a level all can comprehend. You are our Heavenly Father; none is turned away, and in 'The Fullness of Time', all will be reconciled, restored, and made whole—no one thrives in Your Kingdom at the expense of another. I bow before You. Only You are worthy of praise and worship. You are our final home.

11:40. You are everywhere I turn. You are all-knowing, and your power is immeasurable.

11:41-42. In our friendship, I was casual, disrespectful, and ignorant of your majesty in the past. Please forgive me, for I did not know of your greatness until now.

11:43. You are the Father of the Universe—the supreme teacher—and only you are worthy of worship by all. No one is greater than you are.

11:44. You are the Almighty God. I bow and prostrate myself before you. As a Father forgives his son, a friend forgives his friend, or a lover pardons a loved one, please forgive me for my past impudence. O, gracious, compassionate, and merciful Lord, I ask for mercy, forgiveness, and your blessing.

Simplicity

11:45-46. I rejoice in perceiving you and the purpose of creation as never seen before. The knowledge* you have entrusted me with is too much to comprehend. It overwhelms me. O Lord, I am trembling with excitement and fear at the amount of knowledge and trust placed upon me and at the sight of your awesome majesty. Please permit me to see you in a human form that I am comfortable with. (**Ref Gita 3:31. 7:1-2. 11:1-33.*)

Gracious Lord

11:47-48. **Krishna:** Arjuna, by My grace, you have perceived My glorious, radiant, universal form and comprehended My cosmic eternal plans and your unique role in all this in a way no one has perceived or heard before. Unknown to you until now, you have

featured from the beginning of my plans. Hence, I am placing all the resources you need to fulfil them at your disposal. All I need is your consent, willingness, and iron resolve to carry it out, not by your might, but by My might. Arjuna, such grace and knowledge do not come from reading the Scriptures or performing sacrifices or rituals.

11:49. Do not be troubled by what you have seen or let your heart be bewildered. I shall continue to appear to you in the form that will make you feel comfortable until you are ready to see Me as I AM.

The familiar, friendly form of Krishna

11:50. Having spoken thus, the Lord assumed the human form Arjuna was familiar with.

11:51. **Arjuna:** Now that I see you in human form and as a friend, my mind is at rest.

One in purpose with The Lord

11:52-54. **Krishna:** Great saints and sages have desired to see your vision. Knowledge, austerity, and sacrifice cannot bring such a vision. To receive such visions, one needs a pure heart, a pure spirit, and a transformed mind, in control of all the senses, led by the inner Atman. Moreover, I can only be known or understood as I AM by My grace and through undivided devotional service to creation, humanity, and Me.

11:55. Moreover, those who act without selfish attachment, strive to fulfil My eternal plan, and are without malice towards all living things will abide by My side forever.

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Chapter 12 – Charity, Faith, and Hope

This chapter begins with Arjuna asking Lord Krishna about the importance of devotion and faith in spiritual development.

Lord Krishna says that the love for God does not come naturally to struggling souls. It requires consistent effort to cultivate it. He understands that many find it challenging to meditate on His words or worship an invisible God. Therefore, if they find that difficult, they can serve Him by selflessly serving others on His behalf.

Lord Krishna further explains that the cultivation of knowledge is higher than mechanical ceremonial practice. Gaining the personal spiritual experience of Him is more elevating than academic knowledge. The rest of this chapter describes the characteristics of devotees who are very dear to Him.

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Perfect devotee

12:1. **Arjuna enquires:** Lord, who is considered more established in you? A devotee who worships and loves you or one who seeks the absolute truth?

Senses and mind under control

12:2. **Krishna:** Those engaged in My work with unfailing love and faith are established in Me. They will pass My test on the 'Day of The Lord.' Their actions will eventually produce good results, fulfilling My eternal plan on Earth and Heaven.

12:3-4. Those who seek the absolute truth, with their senses and minds under control, rendering service to Me and all creatures and humanity, will always find Me.

12:5. Those who cannot control their senses and minds will find serving Me and fulfilling My plans challenging.

The fear of death

12:6-7. As for the people who worship Me and carry out all their activities as an act of devotional love towards Me and humanity, I free them from the fear of death, for their consciousness has awakened their Atman. As a result, when they pass away on Earth, they leave behind a legacy of love, kindness, justice, and fairness, having enriched the lives of all around them.

To walk in the presence of the Lord

12:8. Arjuna, fix your mind and intellect on Me, and you will always abide beside Me.

12:9. If you cannot set your mind and intellect upon Me, learn to meditate on My words regularly.

12:10. If you lack the will for such discipline, engage in My work. Selfless service towards creation (welfare of society) on My behalf can still lead you to fulfilment.

12:11. However, if you cannot even do this, then engage in good works and take refuge in My presence.

Seek the good for others peacefully

12:12. Knowledge is better than the mere performance of rituals. Studying scripture, understanding the Lord's will, and implementing it are better than mere knowledge. If one cannot do this, it is better to renounce personal ambitions and desires and peacefully promote the spiritual growth of others. By this, one attains peace.

The one I love

12:13-14. The ones I love are free from malice towards all living beings and are friendly, compassionate, kind, tolerant, and considerate. They gladly share their knowledge, wisdom, and all they have. They do not force or impose it on others. They do not think of themselves as proprietors but as stewards of mine. They are free of false egos and are equal in happiness and distress. They are always satisfied, content, self-controlled, at peace with others and themselves, engaged with all their heart and mind in My eternal purpose and plan*. Such persons are precious to Me.

*[*My eternal purpose and plan.*

Gita 12:13-14 / Elaboration-Testimony G1, The one I love understands' the cycle of the Cosmos, My plan, and goals from the beginning of time to the End. They comprehend their divine calling, Dharma (duty), and responsibilities in each realm. All this knowledge and wisdom are available to them. Furthermore, I release to them all the provisions necessary to accomplish My expectations. (Gita 4:3. 11:47-48. 18:55.)

12:15. They are not agitated by others and are steady in distress or happiness. They stay calm under fear or anxiety, unshakeable in their faith in Me. No one is put in a difficult situation by them.

12:16. The ones I love are not selfish; they are efficient, pure, and not anxious about the outcome. When the world around them seems to crumble, and events are beyond their capacity to change, they remain steady in their faith, trusting in My divine provision. They constantly seek the best for others, friends and foes, acting selflessly and impartially.

12:17. They rise above pleasure and despair. They do not hanker obsessively after pleasant worldly situations nor run away from painful situations. Nor do they rejoice or grieve at the misfortune of others.

12:18-19. They regard friends and foes as equal, not elevated by praise, honour, or dishonour, and not buoyed by happiness or distress. They are not downtrodden by blame. They are free from selfish attachment to material objects or people. They live in harmony with everything. They remain firm in their faith.

12:20. Those who follow this path of devotional duty as their supreme goal and have faith in Me are My dedicated followers and dear to Me. -----9-----

Chapter 13 – The Field and Its Knower

This chapter presents us with two terms— *kshetra* (the field) and *kshetrajna* (spirit-knower of the field). To simplify, we may consider the ‘field’ as the body and mind, while the spirit* (soul and the Atman: I am, my consciousness) is the ‘knower of the field.’

What a farmer sows in his field, he reaps. If he sows rice, he will harvest rice, not wheat. Similarly, we reap the results from the good or bad thoughts and actions we plant in our field (our body and mind). The Buddha taught, ‘All that we are is the result of what we have thought; it is founded on our thoughts; it is made of our thoughts.’ Thus, what we think, we become. Therefore, it is necessary to cultivate appropriate thoughts and actions in the field of the body.

Lord Krishna then describes the characteristics of a devotee as one who understands their true nature—a modest, wise person in control of their life.

Later, he describes the ultimate reality: Brahman, the all-pervading, omnipotent, and all-aware, existing both outside and inside everything. He is beyond the power of the natural senses to see or know. Yet, to the knowledgeable (believer), He is very near.

He then discusses the duality of the mind and soul and who is responsible for suffering and enjoyment in the World and the Universe.

Furthermore, He says that when a person permits the Atman to guide the soul, it leads to enlightenment and spiritual growth.

Finally, those who see death as a transition from this life to the next and acknowledge the breath of God in all living entities see God's love everywhere. They do not harm themselves or others and advance in the spiritual world and understanding.

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Our material and spiritual nature

13:1. **Arjuna:** Lord, firstly, I wish to know about my material nature (prakrti-the field), and secondly, about my spiritual nature (purusa-my spirit, knower of my material nature). Also, the object of knowledge, life's purpose, and meaning.

Relationship between the field, spirit, and Divine Spirit

13:2. **Krishna**, the Lord God, replies: The brain, the material body, and all its senses are called the field, and the one who knows this field is called the knower of the field, i.e., the person's spirit.

13:3. I am the supreme Divine Spirit. I am the knower of all living entities. For My devotees, the object of knowledge is to understand the relationship between these three:

- a. Field (body, senses, and mind)
- b. Knower (Atman and the soul, i.e., the spirit)
- c. Divine Spirit (God)

13:4. Listen, Arjuna, and I will describe the nature of the field and the knower to you. How they are constituted, under whose control they function, and how changes occur in each.

13:5 The field (body and mind) is under the control of the body's five senses (seeing, hearing, smelling, tasting, and touching) and the three components of the mind:

- a. Manas (rational faculty of mind)
- b. Buddhi (intellectual faculty of mind)
- c. Ahamkara (part of conscience, ego, attachment to the self)

Great sages and prophets from every race and tribe have sought this knowledge and tried to expound it in various ways. It has been stated in various Vedic hymns, especially in Vedānta-sūtra, with sound logic regarding its cause and effect.

The mind

13:6 Furthermore, the field comprises five significant elements: the ego, the intellect, the unmanifested primordial matter, the eleven senses (five knowledge senses, five working senses, and the mind), and the five objects of the senses.

13:7. In the mind arise desire, hatred, happiness, pleasure, pain, distress, aversion, false ego, intelligence, conviction, and the will.

Characteristics of devotees

13:8. Those close to the Supreme Lord (devotees) are above pride and deceit. They are gentle, forgiving, pure in thought,

upright, and filled with inner strength and self-control. They are devoted to The Lord (*devotional service to The Lord God is to seek His happiness and that of His creation and all things contained in it, and their happiness*).

Devotees have the firm discipline to control their sensual gratification and self-will. They display humility, are not proud, adhere to non-violence, and do not cause distress to others.

Their tolerance, simplicity, cleanliness, and acts of devotion to God are part of their daily lives.

13:9 They comprehend The Lord's creative plan for the cosmos, their position in this plan, and the reason for joyful and painful lessons of life: the joy of family, friends, birth, suffering, disease, old age, and death. All these things are encountered in life and used for spiritual growth and advancement. Hence, they seek and are willing to learn from a spiritual master as they journey along this path.

13:10. Devotees are not compulsively entangled in possessions or family. They fulfil their responsibilities to all and are even-minded. They are unmoved by good and bad fortune.

13:11. They dedicate their lives to furthering God's and everyone's welfare, interests, and happiness. They enjoy solitude at times and refrain from following the crowd.

13:12. Devotees realise the importance of knowing themselves and the need to seek truth and justice.

Brahman and eternal life

13:13. They know what knowledge is needed to gain eternal life. Eternal life is to know the Supreme Lord and his subordinate, Brahman, who is without a beginning and is said to be neither being nor non-being.

13:14-15. Brahman lies beyond this material world and pervades all His forms in everyone and everything. He is all-pervading, omnipotent, and aware of everything, not motivated by senses nor attached to anything.

13:16. Brahman exists outside and inside everything. He is beyond the power of the natural senses to see or know. To the ignorant, He is incomprehensible and very near to the believer.

13:17. Various cultures perceive Brahman in different ways. However, He is the same Lord. He is indivisible yet appears as an individual breath of life in each creature. All life comes from Him and returns to Him and finally to God. *(In the Bible, he is 'The Word of God,' John 1:1).*

He is the light of the world

13:18-19. Brahman's breath of life, endowed to Him by the Supreme Lord, dwells in all. It is the source of knowledge, light, and life for all. Unity with Brahman and the Supreme Lord should be the object and goal of all.

The current goal of creation is the union of the person (*knower*) and the body (*field*) with Brahman and the Supreme Lord. True devotees from all cultures and religions know these things, and all are worthy of being connected with the Divine. *(in the Bible, Book of John 14:6 & John 17:3).*

Pure consciousness

13:20. Arjuna, the breath of God, the Atman (Purusha, pure consciousness) is without beginning. The individual's transformation in this life is due to the interaction of their material nature (Prakriti), their spirit (duality of soul and Atman), and the divine influence on them or lack of it.

Different species, suffering, and enjoyment

13:21. The manifestations of different species of life are due to their diverse material natures. All material causes and effects are due to nature, while living entities cause all enjoyment and suffering in this world.

How a person thinks moulds the person

13:22. A person's spirit (duality of soul and Atman) identifies either with the material body (influenced by the **gunas***) or with the divine essence. And often both. How a person thinks moulds the person. For example, is his thinking led by his gunas or the indwelling spirit? Thus, according to their views, one finds both good and evil among all species.

*[*Guna (Sanskrit: गुण) is a concept in Hinduism that translates as 'quality, peculiarity, attribute, properties. The three gunas are: Sattva (good, constructive, harmonious), Rajas (passionate, hasty, confused), and Tamas (darkness, destructive, chaotic).]*

The Atman is the permitter

13:23. In the material body is the breath of God, the Atman. It is not the Atman that controls the body but the soul. The Atman is a guide, observer, permitter, and witness of individuals' actions.

13:24. When a person permits their Atman to counsel their soul, the liberated soul will lead them to the divine, here and hereafter.

13:25. Meditating on the Scriptures, gaining spiritual insight affirmed by signs and miracles from Me, and acting selflessly lead to enlightenment. By such means, a person grows in pure love for creation and Me.

13:26. Those who cannot grasp these paths can still develop closeness to God and creation by faithfully listening to their righteous spiritual teachers and following their instructions.

All life

13:27. Arjuna, wherever you see life, both moving and unmoving, it is born from the union of matter and the life-giving breath of God.

13:28. The spirit remains standing (alive) when the material body passes into death. When you grasp this, you will acknowledge the breath of God in all living entities.

13:29. People respecting the divinity in every being and creature see God's love everywhere. They do not harm themselves or others and advance in the spiritual world and understanding. How can one who sees the divine in all creatures injure another or walk away from an injured one? The one who does not perceive this separates himself from others, seeing some as friends and others as foes or creatures to exploit. (*Refer to 5:18*)

Some suppress divine guidance

13:30. Some want all the activities performed by the body under their control and choose to suppress divine guidance.

13:31. Though all creatures appear different, the same breath of God upholds them. The one who understands this identifies with Brahman and is on the path of purification.

Atman is eternal

13:32. Those with the vision of eternity can see that the Atman is imperishable and beyond the clutches of death. Despite contact with the material body, the Atman is not entangled with it at death.

13:33. The sky does not mix with anything, although it is all-pervading. Similarly, the Atman, though situated in the body, does not mix with it.

Sharpening consciousness

13:34. As the Sun illuminates the whole world, the indwelling Atman illuminates the entire body by sharpening consciousness.

13:35. Those who understand the difference between the temporal body (field) and the indwelling spirit (knower) and the transition from the body to the spiritual world attain the supreme goal. ----- ↗-----

Chapter 14 – The Purpose of Life

In the previous chapter, Lord Krishna explained the differences between the material body, soul, and Atman. This chapter describes in more detail the nature of mind, matter, and human experience in terms of three qualities, known as the gunas (modes: the ways a person behaves)—Sattva (goodness), Rajas (passion), and Tamas (ignorance).

For the body, mind, and intellect to progress beyond the world of matter into the spiritual realms, they must deal with these three all-powerful forces. The combination of these gunas forms the basis of one's character.

Those in a mode of goodness display calmness, well-being, serenity, and knowledge and promote the welfare of society. Those in a state of passion have endless desires and ambitions and strive to promote their happiness. Those in a mode of ignorance are driven by laziness, delusion, anger, hatred, and other vices.

For liberation from the clutches of these gunas, Lord Krishna reveals a simple solution to Arjuna: to affix his mind to God. He says that since the Supreme Lord is unaffected by these three modes, whoever connects their mind to God also rises from the material to the divine level.

Arjuna then asks Krishna to describe the qualities of those who have risen above these three gunas. Lord Krishna elaborates on the qualities of liberated souls, as persons detached from the constant shifting and interaction of the gunas. They realise that

the gunas and their play are external – even their emotions and thoughts are only the play of the material world.

In the end, Lord Krishna reminds him that the power of devotion and steadfast love can overcome the influence of the gunas.

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Knowledge of the world hereafter

14:1. **Krishna:** The Supreme Being said: Arjuna, I will explain how spiritual knowledge can take you into the next world and beyond at death. From this knowledge, the sages reached perfection.

End of time: The Great Day of the Lord

14:2. This knowledge will open the passage to draw you closer to Me. On the ***Day of The Lord**, before I annihilate the cosmos and create a new order, all shall stand before Me and be evaluated. You will stand by My side to see a new cosmos. There will be no more death for the sages who pass this testing point. (*Day of The Lord/some call it, The Judgement Day.)

Brahman and creation

14:3. Brahman existed before creation and (with My blessing) created the cosmic womb. I endowed the breath of life and the eternal spirit to Brahman, and He impregnated the cosmic womb with living entities. All life comes from the womb of creation.

14:4. All life forms came into being, from Me to Brahman and Him to all. I am the seed-giving Father. I am incomprehensible

beyond the concept of the human mind (*Gita 10:19*). Yet, I make myself known in a manner and at a level that humans and creatures can comprehend Me: as the Heavenly Father, since I sustain all.

The three gunas: Sattva (Goodness), Rajas (Passion), and Tamas (Inertia)

14:5. All living entities display the three gunas: goodness (Sattva), passion (Rajas), and ignorance (Tamas). These three modes govern their conduct according to their nature. Some living entities are calm; most are restless; others are lazy and unmotivated to act.

14:6. The mode of goodness is purer and more illuminating than the others, releasing one from selfish, sinful actions; thus, they display a sense of happiness and knowledge.

14:7. The mode of passion is fuelled by desire and longing for material possessions, fame, and self-gratification. This attachment binds a person to compulsive action.

14:8. The ignorance mode instils delusion, idleness, laziness, intolerance, overbearingness, and unreasonableness.

14:9. The mode of goodness conditions one to contentment, passion conditions one to constant activity, and ignorance clouds one's mind and judgment and leads to delusion.

All three modes are vying for supremacy

14:10. All three modes are continually vying for supremacy. The Sattva mode predominates when the Rajas and Tamas modes

are subjugated. Rajas prevail when Sattva and Tamas are weak. Tamas prevails when Sattva and Rajas are weak.

14:11. When Sattva dominates, goodness, wisdom, and knowledge shine through.

14:12. When Rajas dominates, symptoms of selfishness, restlessness, and greed, driven by uncontrolled desire, manifest.

14:13. When ignorance dominates, darkness, confusion, frustration, and delusion manifest.

Heavenly places

14:14. Those who die in the mode of consistent goodness elevate to the purer, higher Holy sites in the sanctuaries where the sages live. All humans are tainted with flaws; none is entirely wholesome. Nonetheless, the Sattvic people leave behind a legacy of love, kindness, justice, and fairness, having enriched the lives of all around them.

14:15. Those who die in passion or ignorance are elevated to the heavenly places where others of similar nature dwell, leaving behind a mixed legacy of good and misery on Earth.

Fruit of the three Gunas

14:16. The fruit of righteousness (Sattva) is pure and said to be in the mode of goodness. The fruit of passion is misery. The fruit of Tamas is to sink into ignorance, confusion, darkness, and restlessness.

14:17. From the mode of goodness arises knowledge, understanding, and happiness. Passion creates greed and

selfishness. Ignorance develops foolishness, delusion, anger, and pain.

14:18. Those in the mode of goodness gradually progress in this world and the next. Those stuck in passion are caught in earthly activities and remain in that worldly state in the hereafter. Those in ignorance sink even lower in this world and the afterlife.

14:19-20. All actions are permutations of the three modes (gunas). The struggle in life is to overcome the two inferior modes, reach goodness (Sattva), and ascend beyond. The person who climbs beyond all three modes is at the higher slopes of a spiritual mountain and remains free from material entanglement. He is finally free from the influence of birth, death, and old age distresses, and enters the mode of sturdy devotional service to others and Me.

Characteristics of spiritual masters who transcend the three gunas

14:21. **Arjuna** enquires: Lord, what are the hallmarks of those saints who have transcended the three gunas? How do they conduct themselves? How did they rise beyond these modes of nature?

14:22. **Krishna:** The Supreme Lord said: Those who overcome the natural modes (gunas) are, in essence, spiritual masters. They are aware of the power and influence of the gunas. They remain firm and sturdy in their spiritual knowledge, and the power that radiates from their spiritual strength overcomes the impact of the gunas.

14:23. Spiritual masters are unwavering and undisturbed by the gunas' actions. They are steady, strong, forceful, and unmoved. They have strong spiritual motivation and direction, which is more potent than the attraction to any gunas.

14:24. My devotees remain calm, steady, and confident in achieving their eternal goals. Therefore, they do not tie their moods to guna-created circumstances and cease being uplifted or depressed by their likes or dislikes. They are alike in pleasure, pain, happiness, and distress, accepting blame and praise calmly. To them, a lump of clay, a stone, and a gold nugget are natural materials of short-term value, but the spiritual goal is eternal, of far greater value and worth. (*Gita 10:1*)

14:25. My devotees seek My assistance to overcome their selfish desires. They look upon a friend and foe, honour and dishonour alike, sailing above the power of gunas.

14:26. To transcend these modes of material nature is to serve humanity, creation, and Me and see the divinity in all others through total commitment to Me. Those who rise above their material nature are fit for union with Brahman and Me, and they will live to see a new order (Creation), a New Universe where the lion and lamb sit together and eat straw, and a child plays with them. (*Gita 10:6. 11:7-17 & 24-30. 14:2 & 26*)

I am the Light of the World

14:27. I am the foundation of the revealed and hidden Brahman, the immortal, imperishable, eternal, and unchanging. The source of truth and happiness. I am the light of the world.

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Chapter 15 – Self and Knowledge of God

This chapter is complex because it deals with theology and spiritual experience. In this chapter, Lord Krishna compares the material world to an upside-down mystical Ashvattha (sacred fig) tree, whose roots reach into the air and down into the Earth, like the banyan tree.

One cannot comprehend its origin, age, or how it continues to grow. God is the source of this tree; its roots face the sky, and its leaves reach downwards. The three *gunas* feed this tree, creating objects of the senses, like buds on the tree branches. These buds sprout aerial roots, propagating this Ashvattha tree over a large area.

Lord Krishna declares that if we search for the Supreme Lord, we must first climb the mystical Ashvattha (sacred fig) tree's branches and draw nourishment from the roots that reach upwards into Him. Once we surrender to Him, we gain God's abode, and we should prevent our return to this material world by cutting this tree at the earthly end with the axe of detachment.

He then describes the spirit's migration from the material body at death into the next world, taking the mind and senses with it.

Lord Krishna reminds Arjuna that He has breathed the life-breath, Atman, into Arjuna's inner self and into each creature. At conception, the spirit (duality of Atman and soul) enters the body, which can grow and reflect all His characteristics. The spirit lodges in the body and then departs at death.

He often appears at a human level to reveal wisdom and knowledge [*i.e., as Krishna, or as the Word of God—Jesus Christ— in the Bible, the divine transformed into a being with whom we can relate*].

On ‘The Great Day of The Lord’, (*also called ‘Judgement Day’ by Hindus, Christians, Muslims, Sikhs, and Jews*), all beings will stand before Him and account for all their deeds. According to their deeds, they will be evaluated and awarded or denied their inheritance in God’s Kingdom. The evil ones will perish.

Those who fail to meet his standards will lose their souls. He will separate their soul from the Atman, and without the Atman, they will perish. Life cannot exist without the breath of God. The Atman, once cleansed, will return to him without any memory. Those who pass the test will continue to live and grow.

The Atman is a gift of God for a limited period, and only those who cherish and nourish it will be allowed to retain it.

Avyayam Padam is the Hindu concept of our eternal home and our goal. Those who grasp Avyayam Padam will become enlightened; one day, they will fulfil their divine mission and the goal of creation/evolution.

Those unfamiliar with Hindu concepts, including many Hindus, may find this chapter challenging to comprehend.

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The mythical upside-down spiritual tree

15:1. **Krishna:** It is said that there is a mythical upside-down spiritual tree with its primary root reaching upwards towards Heaven and its branches, leaves, and secondary roots reaching

down towards the Earth. The branches and leaves are made of Holy Scriptures. One who knows this tree understands the Vedas (Holy Scriptures).

15:2. The branches extend down towards Earth and upward towards God, nourished by the three gunas and the Atman. The twigs are compared to the human senses. Those branches and secondary roots going down correspond to attachments to worldly things that tie the individual to their earthly existence.

15:3. One cannot perceive the correct form of this tree in this world, neither its beginning nor its end. The tree symbolises both the spiritual and worldly life, and one must cut it down with the axe of detachment at the earthly end.

15:4 Free from attachment to the material world, one is ready to walk in the spiritual world with the Supreme Lord. With spiritual vision opened, one's view of life changes.

Spiritual understanding of eternity

15:5. Those with the spiritual understanding of eternity find it easier to set themselves free from selfish desires, illusions, and bonds of attachment to the material world. Surrendering to the Supreme Being, the gate to God's kingdom is open, free from the dualities of happiness and distress.

Light from God

15:6. The Sun, Moon, and stars do not illuminate God's kingdom. The Sun illuminates the material world, while spiritual light from God permanently illuminates a person's inner spirit and the heavenly realms.

Atman

15:7. A part of God's eternal spirit (Atman, the breath of God) enters the body at conception. It surrounds the developing senses, mind, and soul. Bound by material nature, the human spirit (duality of the soul and Atman) struggles with the senses and the mind for dominance until death.

Gita 15:7 / Elaboration-Testimony H1-2.

H1. [In most cases, the foetus emerges into the world surrounded by a shield of parental love. Sadly, this is not always the case. Regardless of the nature of their birth, floating in the air lurks a deadly foe that all breathe in: seeds of fear, self-doubt, denial, hypocrisy, dishonesty, resentment, anger, disrespect, contempt, frustration, cruelty, selfishness, greed, envy, hate, dissatisfaction, ignorance, darkness, disease, and more. Everyone inhales these seeds, where they lodge and take root. (Gita 2:31. 4:42. 5:16. 9:20. 10:9-10.)

H2. However, the seeds of kindness, gratitude, truthfulness, courage, sincerity, hope, love, generosity, humility, strength, and dedication do not float freely in the air. They have to be sought, cultivated, and constantly nourished. Gita is well-placed to do it. (Gita 2:52. 4:33. 7:3 & 16 & 18. 9:15 & 34. 11:7. 12:3-4. 13:12.)

Death and the Journey beyond

15:8-9. At the time of death, the human spirit (Atman and the soul) migrates from the material body to another body, as the wind carries a scent from place to place. The living entity, thus taking another body, obtains a different type of ear, eye, tongue, nose, and sense of touch.

Ungodly

15:10-11. The **ungodly**¹ people cannot understand that the soul resides in the body and enjoys sense objects, nor do they perceive it when it leaves the body and enters another body because their Atman has remained lifeless. They are unaware of the spirit that connects them to divine nature. As their souls migrate from one material body to another at the time of death, they become bewildered, frightened, and panicked as they enter another body. They enter a realm of their kind—not a pleasant thought. Those who strive resolutely to surrender to the Supreme Lord see all this.

Gita 15:10-11 Elaboration-Testimony H 3-4

H3. [ungodly]¹. The character of the ungodly, spiritually blind people. Their destructive qualities are anger, hate, fear, shame, greed, self-pity, contempt, resentment, boredom, arrogance, jealousy, judgmentalism, unkindness, uncontrolled desire, lamentation, and confusion. (Gita 2:31 & 62-63. 14:17. 16:4. 18:31.)

*H4. **Lacking:** wisdom, universal love, kindness, holiness, purity of heart, and a sound mind subjugated to the Atman. (Gita 3:38. 8:25. 11:33. 17:10. 18:31.)*

I am the light of the world

15:12. **Krishna:** The light of the Sun, Moon, and fire that illuminates the world comes from Me. However, I am the true light that dispels all darkness.

15:13. My energy supports the Sun, moon, and the Universe, keeping the planets in their orbit. I supply light and warmth, the source of life, to all creatures and plants.

15:14. I am the energy source for all living entities, controlling all their outgoing and incoming breath.

All-pervading, omnipotent, omnipresent

15:15. My spirit resides in everyone and permeates every cosmic atom. All are accounted for in My daily inventory. I am the source of proper knowledge and the understanding that dispels the darkness within all. I am impartial. All the Holy Scriptures in the world speak of Me. Indeed, I authorised them.

15:16. There are two types of beings in the world. In the material world, every living entity is Kshar (perishable); in the spiritual world, every living entity is Akshar (imperishable).

All Holy Scriptures declare Me as the Supreme Lord

15:17. But beyond these two is another, I, the Supreme Eternal Lord, who supports the entire cosmos and all living beings.

15:18. All Holy Scriptures from the Earth's four corners declare Me the Supreme Lord. I exist, the Eternal, unchanging, imperishable Lord, the source of all wisdom, worshipped by the inhabitants of the Universe.

15:19. Those who know Me as the Supreme Lord (*The same Supreme Lord called by different names: Jews/Christians call Me Jehovah/Yahweh, or LORD God Almighty. Sikhism: Akal Murati, the Eternal Being. In Islam, Allah*) acknowledge the truth. Those who worship Me devote themselves to Me and My creation; they love Me and promote humanity and creation's welfare and happiness, including theirs.

The most intimate part of the Vedic Scriptures

15:20. This wisdom is the most secret part of the Vedic Scriptures I have shared with you and those willing to be in My kingdom. By obeying and participating in this wisdom, a person becomes enlightened and is on the path of union with Me. All who follow this Vedic teaching will become enlightened and fulfil their mission on Earth and Heaven.

Gita 15:20 / Elaboration-Testimony H5-8.

H5. This is my understanding of the Gita's message. The Supreme Lord: I am aware of the pain and suffering endured by all living entities, all contributing intentionally or unintentionally to My Kingdom for the perfection of Mysages. Therefore, in the hereafter, I will reconcile, restore, and make restitution to all worthy living entities in the spiritual sanctuaries I have created with My saints and sages. (Gita 3:31. 7:2. 8:16. 9:33. 11:7 & 16. 13:9. 14:2. 18:20.)

H6. On 'The Day of The Lord', I will reveal why I allowed joy, pain, and suffering on Earth and how I, with My perfected saints, made appropriate restitution to all in the spiritual sanctuaries. (Gita 2:11-12. 11:9. 14, 17 & 25. 11:21.)

H7. On that day, all will render account to Me for their lives. I will evaluate all, rewarding the righteous and obliterating the evil. (Gita 2:12 & 18. 10:38. 11:25 & 32. 12:2. 14:2.)

H8. No one in the Cosmos can claim I perfected the saints at their expense and suffering. After 'The Great Day of The Lord', all enlightened beings will finally rest in peace in their new eternal home (Avyayam Padam). (Gita 4:9. 4:38-39. 5:12 & 29. 6:3. 9:31. 11:16. 18:49-50 & 62 & 71.)

It is a matter of Faith.

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Chapter 16 – The Divine and Dark Nature of Humans.

And the struggle between good and evil in this world

This chapter describes the two kinds of human nature: the saintly, which leads to spiritual growth, happiness, and eventually liberation from worldliness, and the worldly, which leads to suffering and enslavement of the spirit.

Lord Krishna explains that having a clear conscience, a sense of moral obligation towards society, and following the Scriptures' teachings purifies the mind and leads to the development of a holy character. A purified mind attracts divine qualities and cultivates human goodness.

On the other hand, associating with modes of passion, ignorance, and materialistic lifestyles breeds a selfish nature. It generally gives rise to an unhealthy personality that can lead to a Hell-like existence. Such people often take a low view of human nature, causing suffering to themselves and others. They are arrogant, have insatiable selfish desires, and do not hesitate to get what they want, regardless of the impact on others.

Another unlikeable characteristic of 'selfish' personalities is their sense of self-importance. They like to be seen giving generous gifts, supporting charities, and offering ritual sacrifices, which makes them feel respectable, esteemed, and good members of society. Lord Krishna allows them to enjoy their health, wealth, and power, but their destination is unhappiness and misery, as their karma bears fruit.

Towards the end, Lord Krishna reaffirms that knowledge of the Scriptures helps overcome ignorance, lust, anger, and passion, and elevates the person to a higher level. Therefore, we must understand the proper interpretation of Scripture teachings and injunctions and live according to their guidelines to make the right choices in life.

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Qualities one needs to nurture

Krishna

16:1. The Supreme Lord: Arjuna, you must nurture these qualities. Learn to overcome fear and walk in purity of heart and emotions. Study the Scriptures and grow in spiritual knowledge. Be compassionate and charitable, and have a clear conscience. Give freely and fulfil your duty of care and kindness towards all, especially the poor and vulnerable. Be self-controlled, sincere, and truthful. Nourish a spirit of giving and forgiveness.

16:2. Be compassionate and gentle. Control anger, avoid harming any living creature or being; bear no enmity, but show goodwill to all.

16:3. Cultivate patience, integrity, sincerity, and simplicity. Be truthful and loving. Turn away from worldly attachments or fault-finding. Practise steady determination, vigour, fortitude, and cleanliness. Curtail envy, passion, and desire for honour. These qualities, Arjuna, belong to **godly people¹**.

<i>Gita 16:1-3 / Elaboration-Testimony J1-4. ¹Godly people; Characteristic.</i>
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J1. Their identity rests in knowing their unique position in God's kingdom, a sense of responsibility and duty (Dharma) in society and a good conscience. They are equal in happiness and distress, fortune, and misfortune. Self-contained, they remain unmoved, whether praised, blamed, honoured, or condemned. They do not distinguish between friends and enemies, but see all beings equally. (Gita 2:56. 6:9. 12:13-14 & 18-19. 13:9. 14:22 & 24-25.)

J2. Furthermore, their faith in the Lord reaffirms their belief that the Supreme Lord does not shield them from life's joys and miseries but helps them overcome them, and that He controls all outcomes. Even our mistakes ultimately result in a good outcome. (Gita 2:49. 3:19. 4:20 & 22. 5:7. 13:22. 14:5 & 21. 18:17.)

J3. Their treasures are purity of heart, compassion, kindness, truthfulness, humility, tranquillity, non-attachment, discipline, non-violence, slowness to anger, patience, and more. Their hearts are filled with love, gratitude, and kindness, leaving no space for hatred, malice, or ill will towards anyone. (Gita 4:10. 6:41 & 46-47. 13:8. 16:1. 17:14-16.)

J4. They are honest, fair, and just in their conduct. These are some of the unseen but illuminated crowns they wear. Such beings are a joy to the Lord and illuminate His Kingdom. The nations of God's Kingdom are inspired and blessed by their light. (Gita 2:47. 3:19 & 25. 7:17. 10:9. 11:32. 17:14. 18:42 & 56.)

Qualities of ungodly people

16:4. Ungodly qualities are pride, arrogance, conceit, anger, quick, stern judgment, absence of moral character, inability to differentiate between right and wrong, truthfulness and falseness. These qualities belong to ungodly people.

16:5. Do not worry, Arjuna, for you have chosen to cultivate the divine qualities that lead to liberation. In contrast, degenerate people bring pain and suffering to themselves and others.

Two kinds of created beings

16:6. In this world, there are two kinds of people. One is called divine, and the other is called ungodly. I have described the godly, and now I will describe the ungodly.

Ungodly people

16:7. Ungodly people have no sense of uprightness or purity and have a degenerate moral conscience. They lack a sense of truth or correct conduct. There is little or no sacrificial goodness in them.

Ungodly people deny the existence of God

16:8. Ungodly people either have a perverted view of God or say there is no God, no spiritual law, and no moral order. To the unbelievers, the world is a random act of evolution, reproduction, sexual desire, and survival of the fittest.

Ungodly people are their own worst enemy

16:9. Adhering to this viewpoint, often the ungodly and people with a distorted view of God become their own worst enemy and the world's enemy. Without thinking of the consequences of their actions, they often cause destruction and suffering. If left to indulge in their selfishness, they will eventually destroy their communities, country, and themselves.

16:10. Many driven by false tenets or insatiable desires and delusions become arrogant, conceited, and proud. They live in an illusion—their actions sow seeds of pain and suffering on themselves, their families, and the world.

For the ungodly, to gratify the senses is the ultimate goal of life

16:11-12. Ungodly people, or people with perverted views of God, believe that indulging in their desires is the ultimate goal of life until death. They are often harsh and dominating and do not believe in life after death or have a perverted idea of the afterlife. Dominance, greed, anger, passion, and a desire to acquire material wealth govern their lives. Surrounded by their kind, they often live a fearful, meaningless life until death. Their every thought is to amass wealth or impose their tenets on others at any cost for self-gratification.

16:13. The ungodly person thinks: I want to be wealthy; hence, I will get what I desire regardless of the impact on others.

16:14. Often, the ungodly person says: If I have to, I will tread on and destroy my enemies, and all who oppose me will face my wrath. I will be successful, influential, and happy. I am the Lord of everything I own.

16:15. Some may say: I am rich and surrounded by wealthy family and friends. I can buy favours, prestige, and positions by making generous charitable contributions. I rejoice greatly in my generosity. This is how they delude themselves.

Meaningless life and self-promotion

16:16. Perplexed by meaningless life and greed, deluded, and attached to the gratification of senses, they spiral into a moral vacuum.

16:17. Deluded by self-importance, many ungodly people appear pious and participate in charitable acts or religious services, desiring to be seen as godly and righteous, but behind that façade lies self-promotion.

Ungodly people grieve the Lord's Spirit

16:18. Often unreasonable, arrogant, violent, and proud, driven by lust and anger, the ungodly grieve My indwelling spirit in their bodies. They deny My presence in themselves and others.

Ungodly people and the hereafter

16:19. These cruel, malicious, hateful, envious people, I cast them into the womb (spiritual sanctuaries) of their kind in the hereafter.

16:20. There, the ungodly will live in spiritual sanctuaries among their kind. Without My guidance, they will gradually sink to their lowest possible depths.

16:21. They live in this self-destructive mode for three reasons: ignorance, worldly attitude, and spiritual blindness. A sane person should renounce these, for they lead to the degradation of the soul.

Those who seek Me will find Me

16:22. Those who turn away from these three gates of Hell and seek Me will find Me.

Ignoring the Scriptures

16:23. Those who ignore the Scriptures or My guidance and follow their impulses will not achieve perfection, happiness, purpose, or meaning in this life or the hereafter.

All Holy Scriptures came from Me

16:24. I am impartial. All Holy Scriptures came from Me to guide humanity. They show how to make the right choices. Therefore, one should understand the scriptural injunctions and teachings and act by them.

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Chapter 17 – Those who ignore the Scriptures yet have Faith and Worship God

In the previous chapter, Lord Krishna told Arjuna to follow the guidance given in the Scriptures. In this chapter, Arjuna wants to know about those who ignore the Scriptures yet have faith and worship God, and the relationship between faith and the three gunas – Sattva, Rajas, and Tamas.

Lord Krishna stresses the importance of faith. He says faith is part of human nature, and everyone holds a belief. Lord Krishna stresses that faith can have different qualities: *sāttvic*, *rājasic*, or *tamasic* (faith is used here to imply the sum total of values and what one considers crucial in one's life).

Sattvic faith comes from goodness, an unselfish desire to serve God and humanity through personal sacrifice, putting others' welfare and happiness ahead of personal comfort. Rajasic faith is dynamic but tainted with selfish motives, while Tamasic faith is self-centred and self-indulgent.

A person's faith generally determines their quality of life, character, behaviour, and food type.

Lord Krishna then applies the three gunas to worship and selfless service.

He then discusses the importance of tapas (austerity) and the discipline needed for spiritual growth. Sattvic tapas are based on spiritual goals, while Rajasic tapas are performed for selfish ends. In contrast, in Tamas tapas, a person undergoes painful practices to gain power over others.

Toward the end of this chapter, Lord Krishna explains the relevance and importance of the ancient Hindu Mantra 'Om Tat Sat.'

The syllable 'Om' represents the Supreme Lord; 'tat' is the supreme reality beyond language or thought uttered in ceremonies; the syllable 'sat' signifies that which is eternal and good. Together, these words symbolise different aspects of the Absolute Truth.

Lord Krishna concludes this chapter by emphasising that all activities done without faith in the Supreme Lord are called 'Asat.' They are temporal and of little value in this life and the next.

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People of faith who ignore the Scriptures

17:1. **Arjuna** enquires of Lord Krishna: What is the situation of those who disregard Scripture but still worship with faith? How does the nature of their faith lead them towards the mode of goodness (Sattvic), passion (Rajas), or ignorance (Tamas)?

Krishna

17:2-3. Lord God replies: Every person is born with a latent seed of faith, i.e., the sum total of their belief: what they value, hold important in life, and how they conduct their lives. All three modes of faith reside in a person – in goodness, passion, or ignorance – but there is always one dominant mode.

17:4. People in the mode of goodness worship Me. Those in the mode of passion worship power, wealth, or powerful men.

Those in the mode of ignorance worship either a distorted version of Me, the spirits of the dead, or worldly goods and fame.

17:5-6. Some people inflict pain on themselves as part of their religious beliefs out of excessive pride, passion, hypocrisy, and egoism. This is foolishness, as it harms their bodies and grieves My indwelling Atman within them.

Nourishment of body and spirit

17:7. These three modes of faith generally express themselves in their eating and personal habits, work, and charitable acts. Now, hear of the distinctions between them.

17:8. The nutrients in food influence the body and mind and shape mental attitudes. Sattvic people generally eat food that promotes life's duration and provides strength, health, happiness, and satisfaction. Such foods are mild, fresh, juicy, tasty, wholesome, nourishing, and pleasing to the digestive system. Their habits, work, and actions bring peace, calmness, and joy.

17:9. Generally, but not in all cases, Rajasic people are fond of hot, bitter, salty, savoury, and spicy food. Such foods cause distress, misery, and disease. These people are often hot-tempered, rash, resentful, and envious, bringing grief, pain, and suffering to all.

17:10. Generally, but not in all cases, Tamasic people eat stale, old, tasteless food with little nutritional value. These people are often dull, aggressive, and violent, of unsound minds, bringing

misery, pain, and suffering. They contribute little or nothing positive to society.

Sacrificial living

17:11. According to the Scriptures, the Sattvic people are respectful and perform good (sacrificial) acts as a duty to the Supreme Lord, humanity and all living entities. They desire no reward and have no expectations of reward.

17:12. The Rajasic people perform good (sacrificial) acts for show and material benefits.

17:13. Sacrificial acts, good or bad, performed without regard for the directions of Scripture, without solemnity, earnestness, prayers, or concern for the poor, come from the mode of ignorance (Tamasic) and improper faith.

Purification of thought and honouring parents

17:14. Service to the Supreme Lord consists of worshipping the Supreme Lord and respecting the spiritual master, parents, and Elders. All activities are conducted in purity, honesty, cleanliness, simplicity, and without violence.

Speak truthfully

17:15. Words that are truthful, kindly, pleasing, beneficial, and inoffensive while upholding the truth and regularly reading Scripture are the self-disciplines of speech and mind. Harsh and hurtful words inflict pain, damage confidence, and stunt others' spiritual growth. Therefore, shun words that incite negativity and avoid flattery at all costs.

Purification of the mind

17:16. Lastly, consider the purification of the mind. Cultivate good thoughts, gentleness, self-restraint, purity of purpose, and noble sentiments: these are the self-discipline of the mind.

17:17. Practice this self-discipline with firm faith and without expectation of material benefit but as a way of life. Sages call this practice Sattvic.

17:18. Acts of purification performed to gain admiration, honour, or respect are said to be in the mode of passion (Rajasic). They have no merit.

17:19. Acts of purification performed without understanding, resorting to self-harm, or inflicting harm upon others are said to be in the mode of ignorance (Tamasic).

Charity and generosity

17:20. It is one's duty to give and cultivate inward compassion and care. Responsible, compassionate charity given with respect, without expectation of return, at the right time and place, and to a deserving person, is considered in the goodness mode (Sattvic).

17:21. Charity performed expecting favours or in a grudging mood is said to be in the mode of passion (Rajasic).

Giving disrespectfully

17:22. Giving at an inappropriate time and place to unworthy persons, or doing so disrespectfully or accompanied by an insult, is said to be in the mode of ignorance (Tamasic).

Devotion and the principle of sacrifice

17:23. At creation, Brahman chanted three words: Om (the Supreme Lord), Tat (one who is supreme reality), and Sat (eternal goodness) to represent the ultimate absolute truths. From Brahman came priests, Scriptures, and the principle of sacrifice.

Om, a tone of devotion

17:24. Om was the initial word spoken by the first-person Brahma and then used by his descendants while chanting the hymns and offering sacrifices to the Supreme Lord. Therefore, people utter 'Om' when offering prayers or singing mantras (hymns). This initiates a tone of devotion, love, and respect, purifying the mind.

Tat

17:25. Those seeking freedom from material entanglement without seeking any personal benefit add the word 'Tat' when performing various kinds of sacrifice, penance, and charity. The purpose is to become free from the sense of 'I' or 'mine' to reach out to 'The One who is Lord God.'

Sat

17:26-27. Worship in spirit and truth is the objective of devotional prayers and service. Uttering 'Sat' indicates that one is devoting one's life to good, worthy deeds in service of the Eternal Lord. Repeating Om, Tat, and Sat heightens spiritual awareness and pleases the Supreme Lord.

17:28. All activities of sacrifice, self-discipline, and giving without faith in the Supreme Lord are called 'Asat.' These activities are temporal and of little value in this life and the next.

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Chapter 18 – Liberation and Perfection of Renunciation

This final chapter of the *Bhagavad Gita* is the longest, and it explicates many subjects. It starts with Arjuna requesting Lord Krishna to teach him about renunciation and to explain the difference between the Sanskrit words Sannyasa (*rejection of action*) and Tyag (*renunciation of desires*). Both come from the same root word that means ‘to abandon.’

A *sanyāsī* is a monk or a person who has renounced family and social life to practise *sādhana*, giving up ordinary life to live an austere wandering life of a homeless person without any attachment to worldly goods. Lord Krishna says this kind of lifestyle should be renounced, and as long as we have a body, we have to maintain it through work without burdening others.

On the other hand, a *tyāgī* acts with selfish desires for the rewards of his actions. Lord Krishna again says that this kind of lifestyle should also be renounced and that devotional service, and nothing else, is the ultimate purpose of life.

Lord Krishna recommends that one should not drop out of life but engage in one’s prescribed duty: works of sacrifice, charity, penance, spiritual discipline, etc. These duties aid in a person’s purification and maturity. Therefore, one should take control of one’s work and actions without attachment to their fruits, since no one can command the outcome, but should trust the Divine, who controls all outcomes.

Lord Krishna describes five factors that contribute to a person’s action, the three constituents of action, and the three factors

that inspire action based on the three gunas (Sattvic, Rajasic, and Tamasic modes of nature) of that person. He gives a similar analysis of intellect, resolve, steadfast will, and happiness.

Further, in this chapter, Lord Krishna portrays the attributes of attaining perfection in spirituality and finding fulfilment and purpose in union with the Lord. He states the benefits of being surrounded by the divine presence and the freedom to stroll in the heavenly realms.

He concludes that one can unravel the secrets of the Supreme Divine Personality through loving devotion. Thus, one can overcome all difficulties and obstacles encountered in life through His strength and grace.

He warns Arjuna to share this knowledge selectively with deserving souls. Teaching others this truth while walking beside the Lord is the highest act of love cherished by the Supreme Lord.

Enlightened with divine knowledge, Arjuna tells Lord Krishna that all his doubts and illusions have been dispelled and that he is ready to act as instructed.

Later, Sanjay, who narrated this sacred dialogue to the blind King Dhritarashtra, states, 'Each time he recalls this conversation, he is amazed, his hair stands on end with ecstasy, and he experiences deep joy and bliss.'

He concludes the *Bhagavad Gita*—The Divine Song of God—by stating that wherever Krishna, the Lord of the Universe, and the likes of Arjuna (the devoted follower) are found, there will be

goodness, honesty, peace, well-being, and wise conduct. ---- ➡ -

Differences between Sannyasa and Tyaga

18:1. **Arjuna** asks: Lord Krishna, the illuminator of darkness, ignorance, and destroyer of evil, what is the difference between Sannyasa and Tyaga? Since both words mean renunciation, how do they differ from each other?

Giving up ordinary life is not recommended

Krishna

18:2. The Supreme Lord replied: For most people, I do not recommend giving up everyday life (*Sannyasa, renunciation*) to live an austere life as a monk and withdraw from family life. I also do not recommend selfish actions and desires for personal gain without concern for others (*Tyaga*). However, in some instances, renunciation can be positive, such as giving up part of one's wealth to those in need.

18:3. Some sages assert that all worldly activities should be given up, while other sages declare that one should never abandon acts of self-sacrifice, charity, and purification.

Three kinds of renunciation

18:4. Listen, Arjuna, renunciation is declared in the Scriptures as three types.

Sacrifice, charity, and self-discipline

18:5. Acts of sacrifice, charity, and self-discipline are desirable. These three are the highest deeds of human activity. They are essential for spiritual growth and the welfare of society, and should be the goal for all.

18:6. Perform these three activities without selfish desires or any expectation of rewards. Perform them as a matter of duty. The cosmos' primary law, providing sacrificial love, contributes to the world's purity by giving, not amassing. (*Gita Chapter 3.14 & 3.16*).

18:7. It is the sacred duty of all to carry out these three activities until death. Those who renounce these teachings are in a state of (tamasic) ignorance, neglecting their spiritual growth and the welfare of society.

Avoiding these three activities

18:8. To avoid these activities due to fear of bodily discomfort or trouble comes from the mode of passion (Rajasic). There is nothing to be gained from it.

18:9. To perform these activities willingly as one's duty for others' good, with no desire for any reward, is in the mode of goodness (Sattvic).

Sattvic people

18:10. Sattvic people understand the purpose of renunciation. They regard pleasant or unpleasant work as part of their duties. They neither rejoice greatly nor mourn about their work. They do not hate anyone or anything.

To survive, it is essential to work

18:11. One should never give up work. It is crucial to support oneself in life without burdening others. True renunciation gives up personal reward in preference for promoting the well-being of all in equal proportion to the self.

Neglecting spiritual growth

18:12. Those attached to material things and ignoring their spiritual growth for selfish purposes will reap their rewards, here or hereafter. Their lives hereafter can be good, bad, or mixed, depending on their actions. Sattvic people have nothing to fear from death or the hereafter.

Five causes of all activities

18:13. According to the Vedanta, O mighty warrior Arjuna, five reasons affect one's lifestyle.

18:14. First, the body; second, the performer; third, the various senses; fourth, the will; and fifth, the spirit.

18:15. Whatever action, right or wrong, a person performs with their body, mind, or speech is caused by these five factors.

18:16. A person who does not understand that these five factors are involved in every action is not very thoughtful.

Brahman's long-term plans for the creation

18:17. A spiritual, mature person with the clarity of spirit understands Brahman's long-term plans for creation. They see all worldly activities, even life and death issues, as temporal and

trust the Lord to turn them into a positive outcome in this life or the hereafter. Their and the Lord's actions have long-term objectives.

Factors that promote activity

18:18. Three factors promote activity: knowledge (information), the object of knowledge (reason), and the person involved. Also, these three—the means, the act itself, and the person—are the totality of action.

18:19. There are three kinds of people according to their modes.

A person in the mode of goodness, passion, or ignorance

18:20. A person in the goodness mode (Sattvic) acknowledges the divine spirit in him and all living things in the Universe. They see that each creature has the same divine breath, has a unique value to the Supreme Lord, and sees no separation between humans and other living entities. Pain, suffering, and the joys of life have cultivated and nourished the seeds of empathy in them. Thus, the enlightened sage experiences acute grief and despair for all creatures suffering. They will live to see a new order (New Creation): a New Universe where the lion and lamb sit together and eat straw, and a child plays with them. (*Gita 3:31. 7:2. 10:6. 11:7-17 & 24-30. 14:2 & 26. Īkṣate-one sees; tat – that; jñānam – knowledge; viddhi – know; sāttvikam – in the mode of goodness.*)

18:21. A person in the passion mode (Rajasic) sees all beings and creatures as separate and distinct.

18:22. In the mode of ignorance (Tamasic), a person has little or no spiritual knowledge and no sense of their value to society or

the self. He sees a small part of the truth and mistakes it for the whole.

Work carried out in the different modes

18:23. All good work carried out for the good of society without the thought of personal reward, free from attachment and aversion, is in a goodness mode (Sattvic).

18:24. All work and obligations performed for the good of society, for selfish desires and carried out with a false ego are done in the mode of passion (Rajasic).

18:25. All activities carried out without thinking or considering the distress they will cause others are said to be in the mode of ignorance (Tamasic).

Characteristics of people according to their modes

18:26. A Sattvic person is egoless, free of selfish desires and attachment, enthusiastic for society's good, and shows fortitude in success or failure.

18:27. A person in the mode of passion (*Rajasic, spiritual but materialistic*) has strong personal selfish desires and craves a reward for their action, with little consideration for others. They are liable to be greedy, envious, impure, and moved by joy and sorrow.

18:28. A desire for personal gain drives a person to the mode of ignorance (*Tamasic, worldly, materialistic disposition*). They are more inclined to be greedy, undisciplined, vulgar, stubborn,

dishonest, destructive, and cruel. They are joyous or gloomy, depending on the success or failure of their acts.

Determination of mind

18:29. Listen, Arjuna. I will now tell you about the intellect and determination of the mind (will). Intellect refers to the faculty of understanding (buddhi), while the determination of mind (will) refers to the strength of convictions, resolve, and courage.

18:30. Sattvic intellect (buddhi) discerns between truth and falseness, right and wrong, when to act and refrain. What brings freedom or bondage? What is to be feared and not to be feared? What helps or hinders spiritual growth?

18:31. A Rajasic intellect has an unsound understanding of right and wrong. They twist the truth into falsehood and vice versa: greed, desire, anger, fear, and fanaticism cloud their judgment. For a Rajasic person, the end justifies the means, with little or no regard for the harm they may cause others or themselves.

18:32. A person in ignorance walks in spiritual darkness. They cannot distinguish good from evil or know when to act and refrain. Their life rotates solely around themselves.

Characteristics of Sattvic, Rajasic, and Tamasic minds

18:33. Sattvic determination (*free of selfish desires and attachment*) is unwavering in devotion to goodness. The activities of the mind, life, and senses are forced on the divine purpose to promote the welfare, interest, and happiness of The Lord, humanity, and creation above the self.

18:34. The Rajasic mind is governed by selfish desires for pomp, power, fame, and respectability, with some regard for society's welfare.

18:35. Tamasic determination shows itself in ignorance, fearfulness, lamentation, conceit, and illusion – such determination is in the mode of darkness.

Types of Happiness and Fulfilment

18:36. O, mighty warrior, there are three kinds of happiness. A sense of gratification drives a materialistic person. Still, when they realise this is only repetitive, they may awaken to spiritual life and discover life's true purpose, meaning, fulfilment, and happiness.

18:37. Sattvic happiness permits the Atman to guide the spirit, mind, and senses. It takes practice, discipline, and hard work to bring the senses under the control of the Atman, rather than having the Atman suppressed by the senses. It is hard work initially and may feel like taking poison, but it tastes like nectar in the end.

18:38. Rajasic happiness based on the senses is just the opposite. It is a temporary pleasure derived from contact of the senses with their object, robbing one's spiritual growth and, at the same time, demeaning one's purpose and meaning in life. At first, it is bliss, but it eventually becomes poison.

18:39. Tamasic happiness comes from turning one's back on spiritual growth and deluding oneself. The only pleasure in this type of 'happiness' is acquiring possessions, sleep, laziness, intoxication, and sensual pleasure.

18:40. No one on Earth is free from these three modes of happiness born of their material nature.

Social responsibilities

18:41. Brāhmaṇas (priests), Kshatriyas (warriors), Vaiśyas (traders, farmers), and Sūdras (manual workers), distinguished by different responsibilities found in the social order, have their roots in accordance with their material modes and not by birth.

18:42. Brāhmaṇas (priests, educators, scientists, medics, counsellors, civil servants, people of learning, etc.). Their general characteristics are calmness, purity, patience, honesty, wisdom, tolerance, self-control, knowledge, and loving-kindness towards others. Their actions, generally but not always, are born from their nature.

18:43. Kshatriyas (warriors, police, firefighters, guardians of society). Their general qualities are cultivated and enhanced by their natural courage, heroism, determination, resourcefulness, generosity, and leadership.

18:44. Vaiśyas (merchants, skilled artisans, farmers). Trade, craft, and farming generally cultivate and enhance their natural characteristics. In contrast, service providers' natural inclination is usually enhanced by providing labour and vital services to others.

The Supreme Lord is impartial; to Him, all are essential equal members of society, contributing to society's welfare and His kingdom.

18:45. By following their natural abilities, people can become perfect and find fulfilment. Let Me show you how.

Achieving perfection

18:46. A person can achieve perfection by performing one's duties as devotional, sacrificial service for the welfare of all and as a devotee of the Supreme Lord.

Responding to the divine calling

18:47. It is better to engage in one's service for the welfare of all, even if one performs it imperfectly, than to engage in something one is good at for selfish enhancement.

18:48. Every endeavour is covered by some fault, just as fire is covered by smoke. Therefore, one should not give up one's endeavour (sacrificial service), even if such work is performed imperfectly.

Fulfilment and purpose

18:49. A self-controlled person free from selfish attachments who controls their body and passions will attain inner peace, fulfilment, and a goal.

Fruit of being surrounded by the divine presence

18:50. Listen and learn from Me. Those who have achieved this state of inner peace, fulfilment, and purpose are on the path to perfection. They will gain a greater understanding of Brahman. They will cease to struggle in life and always feel the divine presence. (*Gita 3:31. 11:7-17. 14:26*).

18:51-53. Surrounded by My divine presence, they overcome the objects of self-gratification and passion. Freed from the clamour of likes and dislikes, they lead a simple life, eat moderately, and control their body, mind, and power of speech. Free from self-will, arrogance, aggressiveness, pride, anger, and the lust to possess people or things, they rest in the divine presence, in peace and contentment. They gladly share their wealth, knowledge, and wisdom but refrain from imposing them on others.

Gaining the Lord's favour and blessing.

18:54. United with Brahman, they are thus joyful, beyond the reach of desires and sorrows. They have high regard and respect for all living creatures, as I do, thus gaining My favour and blessing. (*Gita 10:6. 11:17*).

Gaining divine favour and strolling in the heavenly realms

18:55. Thus, devotees gain My acceptance by aspiring to act as I do. I systematically reveal to them why I created all things, the purpose of creation, and their role in this life and the hereafter. I share plans for the future and their role in that domain, confirming My words with signs and miracles. Thus, such evidence establishes the reality of their spiritual path and inspires them to walk beside Me in My realms as I guide, correct, and prepare them for eternity. Although I am inconceivable (*Gita 10:19*) to the human mind, I reach out to humans and animals at a level where they can comprehend Me as their Heavenly Father. None is turned away, and in 'The Fullness of Time', all things will be reconciled, restored, and made whole—no one thrives in My Kingdom at the expense of another.

18:56. Therefore, My devotees look after My creation as stewards under My protection. As a sign of My approval and grace, I permit such enlightened beings to stroll in the Heavenly realms and spiritual sanctuaries (My abode). I am preparing and refining them so that in the hereafter, they will play a significant role in My Kingdom: reconciling, restoring, and making all creation whole—no one thrives in My realm at the expense of another. (*Gita 3:31. 7:2. 10:6. 11:7-17 & 24-30. 14:2 & 26*).

18:57. Arjuna, dedicate every activity to Me, making Me your supreme goal. Depend upon Me, work under My protection, and you will feel My presence in all your activities.

The Lord's grace

18:58. If you learn to walk beside Me, you will pass by all life's obstacles by My grace. If you choose to follow your path, you will be lost and struggle alone.

Disengaging from the spiritual battle

18:59. If you do not engage in this spiritual and physical battle, your instinct to do your own thing will take over, and you will struggle in life.

18:60. Guided by your understanding, you will hesitate to act according to My direction. Nonetheless, I know your nature; you will follow My advice.

Trusting the Lord and following the cosmic plan

18:61. Arjuna, I am the Lord of creation, situated in everyone's Atman. I seek to direct all creatures' wanderings by reasoning. All have free will. Hence, I do not seek to persuade or impose

anything on anyone except under exceptional circumstances. Therefore, trust Me and follow My great cosmic master plan. I will reason with you, gently guide, correct, counsel you, and affirm My teachings with signs and wonders. Follow My guidance, and you will always walk beside Me.

Surrender doubts and fears to The Lord

18:62. Surrender your doubts and fears unto Me. Abide in My grace, and you will attain that inner peace you seek. Follow Me and take your eternal place in My kingdom.

Precious wisdom

18:63. The wisdom I have passed on to you is very precious, and when you have thought on it thoroughly, you can use it to decide which path to follow.

18:64. Because I dearly love you, I have revealed knowledge hidden from others. I shared it with you and affirmed it with signs so that you and My devotees may benefit from it.

Walk in the ways of the Lord

18:65. Stay close to Me. Keep your mind and thoughts on the things I have taught. Walk in the ways I have instructed, and you will abide by Me and fulfil all our desires, My dear friend.

Trust The Lord

18:66. Abandon all varieties of religion and surrender unto Me. Put your trust in Me, and I shall deliver you from the snares of sinful actions. Do not worry. You will learn to walk away from wicked actions.

This wisdom is shared selectively

18:67. Devotees should not share this intimate knowledge with those who lack the desire to learn, whose interest lies in the material world, or those who sneer at Me.

Walking in this highest truth beside The Lord

18:68-69 Those who walk in this highest truth and teach others who hunger for this knowledge perform one of the highest acts of love. They will receive (*mam evaisyaty asamsayah*) an honoured place in My kingdom. There is no one more precious to Me than those who have sought Me and, through obedience, have earned the right to walk beside Me.

18:70. Whoever studies this sacred conversation and abides by it will worship Me with devotion and understanding.

Eternal home

18:71. Anyone who listens, exercises faith, and places their trust in Me will become free from sinful actions. Hereafter, they shall gain an eternal home in the spiritual sanctuaries where the pious dwell.

18:72. O mighty warrior, conqueror of evil, darkness, and selfishness, have you listened with an attentive mind? Are the doubts and confusion in your mind now dispelled?

Acting according to the Lord's instructions

18:73. Arjuna said: My dear Lord Krishna, my illusions are gone. By your mercy, I have regained my composure. I stand firm, with

my doubts gone. I am now prepared to act according to your instructions.

Wonderful message

18:74. Sanjaya, the great mystic seer, has finished his narration. Later, he comments to the king: Whenever I recite this wonderful conversation between the Supreme Lord Krishna and Arjuna, the noble son of Pritha, my hair stands on end.

18:75. My spiritual Master, Vyāsa, taught me the Kly-son ability, a unique spiritual ability to hear and see events happening in a distant place. Hence, I gained insight into the most confidential talks between the Master of all mysticism, Krishna, and Arjuna.

18:76. O King, I am thrilled and pleased whenever I recall this wonderful and holy dialogue between Krishna and Arjuna.

Love, grace, and mercy of the Supreme Lord

18:77. Each time I remember the Supreme Lord Krishna's extraordinary form, love, grace, and mercy, I am struck with wonder and great rejoicing.

18:78. Whenever Krishna, the Lord of the Universe, and devotees like Arjuna are found, there will be goodness, honesty, peace, well-being, and wise conduct.

END

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Bless you. May your journey on this Earth be fruitful and pleasing in the eyes of The Lord and His creation. One day, the true devotees of the Heavenly Father with good hearts

and clear consciences, untainted by blood or violence, from all faiths, shall meet in this life and supper together or in the hereafter. That is the Lord God's supreme desire.

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Bhagavad Gita, its setting.

The Bhagavad Gita's setting

This book is set in Northern India during the 500-1,100 BCE period. It was passed down orally for many centuries before being composed into a book around 200-300 BCE. This sacred text takes us on a journey to discover the darkness within us, illuminating the potential goodness and love that can be cultivated. Earth is the best arena for practising sacred love.

This book is also about fighting external and internal adversaries and learning to unlock our full potential.

Hunter-gatherers

Around 9,000 BCE, nomadic hunter-gatherers settled in fertile valleys and plains worldwide, including Central America, the Middle East, the Indus and Ganges valleys, and the Yellow River valleys in China. Permanent agricultural societies began to arise.

The abundance of crops and storage facilities in these settled societies freed these early settlers from their day-to-day existence. Small groups of settlements grew with plenty of free time and a year-round food supply. From ample free time and stored grains, modern-day dilemmas sprang forth: the need to work hard and feed one's family or take the option of stealing from others to feed the family.

Gita views the cosmos as a battlefield.

Gita begins with Arjuna (portrayed as each of us), a renowned warrior prince seeking answers and meaning in his life. We have an account of Arjuna's conversation with the Supreme Lord

(Krishna, Jehovah/Yahweh, and Allah, names for the same God).
Gita encourages us to stand beside Arjuna.

Purpose of creation

He asks the Supreme Lord God (Lord Krishna to Hindus), who has appeared to Arjuna in human form, about the purpose of creation, a place where survival is a daily struggle to live, breathe, and procreate.

In a world where life forms prey on other living things to survive, what does God expect to achieve from all the pain and suffering inflicted on creation?

Gita anchors our place in creation. Our goal is to grow spiritually and engage in a physical and spiritual battle against the forces of nature, ignorance, pain, suffering, poverty, greed, selfishness, cruelty, and, finally, death itself, and to progress into the new life hereafter. On the other hand, we face the consequences of ignoring our spiritual inheritance.

During our short stay on Earth, the Supreme Lord guides us through the *Gita* to bring light and relief to these dark areas and create a brighter future for us and all creation.

Many of us view the spiritual struggle as beyond our strength; hence, our need to turn to Heaven. Some will cry out to God, the Lord of creation, to reach down to us, guide us, and help us create a just and fair world for us, our children, and our fellow citizens. Many will seek His mercy and abode when their time comes to depart from this Earth.

Hindu beliefs

For many people from the West, the whole concept of Hindu beliefs may appear strange. Paramount among many Hindus is the view that we should see the divine in each creature. *Gita 6:30–31 I am ever-present to those who have realised Me in every creature. Seeing all life as My manifestation, they are never separated from Me. Enlightened people worship Me by showing kindness to all living things. Wherever they may live, they abide in Me. Hence, all their actions proceed from Me.*

Vegetarianism

From this belief, the concept of vegetarianism sprang up for many Hindus. Fortunately, where this belief originates, the climate of the Indus and Ganges Valleys favours a vegetarian lifestyle. The soil and climate produce diverse, healthy food, and dependence on meat is unnecessary to sustain a healthy lifestyle.

Vegetarianism is not unique to Hindus.

The concept of vegetarianism is not unique to Hindus. God also gave this concept to the early settlers in the Holy Land in the Middle East. The Torah (Hebrew holy book of the Jews), also known as the Pentateuch (the first five books of the Bible), states that when God created Adam and Eve, the diet for all humanity and animals was vegetarian.

In the Bible/Torah, Book of Genesis, 1:29–30, God said, ‘See, I have given you every herb that yields seed which is on the face of all the Earth, and every tree whose fruit yields seed; to you, it shall be for food. Also, to every beast of the Earth, every bird of the air, and everything that creeps on the Earth, in which there is life, I have given every green herb for food,’ and it was so.

Furthermore, these holy books state that all will be vegetarians in Heaven. In the *Bible*, the *Book of Isaiah* (Jewish prophet) says, "The cow and the bear shall graze; their young ones shall lie down together, and the lion shall eat straw like the ox." In *Isaiah 65:25*, the wolf and the lamb shall feed together, the lion shall eat straw like the ox, and dust shall be the serpent's food. They shall not hurt nor destroy in all My holy mountain,' says The Lord.

The original author of the Gita

Gita's original author is a uniquely spiritual man, way ahead of his time, enlightened with an understanding of the mystery of God's creation. He is given the unique mystery of God's purpose for creation to be shared with other like-minded beings.

God's inner feelings and desires

Gita's author comprehends God's inner feelings and desires before anything existed. He is sensitive to God's pain, suffering, longing, and burning pain at the heart of God that drew him to create.

Perfect World

God could have created a perfect world without pain, without suffering. Nevertheless, how could the works of His creation ever understand God if they never felt His pain, anguish, or great joy? Genuine appreciation comes from experience.

How could a compassionate God contemplate a suffering world?

On the other hand, how could a compassionate God contemplate a world where His children (all life forms) would

face an untold amount of pain and suffering to fulfil His desires? Which loving, devoted parents could consider putting their children through pain and suffering and watch unless they had an excellent reason for it, e.g., medical needs or training for a race or championship?

For humans, periods of great tribulation, while difficult to bear, can serve as pivotal moments of growth, although it could be argued that this pain and suffering are unfairly imposed on all life.

God's plan took the pain and suffering into consideration

God revealed his plan for creation to his beloved friend, Arjuna. In one of the most challenging places in the Universe for life to survive, God would create a temporary, habitable place (Earth). It would contain life, joy, pain, and suffering—an arena to learn the fruit of goodness, selfishness, and evil, and perhaps understand God better.

In another place (hereafter in a spiritual world), He would restore and refine all righteous people for a season until the Day of the Lord.'

Gita 9:9-10. I am involved in every activity of creation. Cosmoses come, and they go. Among all living entities, I stay impartial and unattached to anything until someone, or something, implores Me to intervene. This material cosmos is part of My natural laws of physics, and they are created and annihilated repeatedly. Thus, the Universe and life are created and annihilated at My will.

Gita 11:7, In My body, you will perceive the entire cosmic cycle passing before your eyes. Whatever you want to see: the past, present, future, creation, Earth, and spiritual sanctuaries will flash before you. You will find answers to questions regarding the terms 'In the Fullness of Time' and 'The end of all material and spiritual worlds' and your purpose on Earth and in the heavenly realms. The mysteries of the Universe are available to all brave enough to seek them. (Gita 3:31. 7:2. 9:8-9. 10:6.)

The Great Day of The Lord (Judgement, Evaluation Day)

Furthermore, He would deal with selfish and evil people in another place (a spiritual realm specially set aside for evil beings) and in His own time. (*Gita 11:24-30*).

All realms are temporary places. Then, on an appointed day, *Evaluation Day*, He would shake these places, filter out what He wanted, and return the rest to its original inert form.

Thus, *Gita's* original writer is the first human to comprehend God's plan from 'the Beginning to the End'. He conveys part of this mystery to us in a story portrayed in the *Gita*.

Free will

We have free will. Each of us will carve out our future, but there is always a hand reaching out to us from the Master Planner.

I am a Hindu Christian. For me, the Bible and the *Gita* are God's Holy Scriptures. Both books have many common concepts. For example, creation was brought forth by the 'Word of God' in the Bible (Book of Hebrews 11:3) and 'Brahman' in the *Gita* (3:15).

Both books give incomplete information about their role in God's Cosmic plan.

My forefathers

My ancient ancestors came from the Indus Valley and the great Ganges Plain of Northern India. I am incredibly privileged to feel the rich spiritual stream that runs through my veins and to be in the unique place and time in God's plan I find myself in today.

I am surrounded by my Hindu ancestors and the people of Veda, the prophets of Jehovah's people, the saints of Allah, the gurus of Sikhs, and Buddhist saints. All the saints in the heavenly realms, contributing significantly to God's kingdom, are urging me to bring the people of God from all faiths to the riches we share in common and to lay aside that which brings division and war. Around God's throne, there is no such thing as Hindus, Christians, Jews, Muslims, etc. Only godly people on His right and the ungodly on His left.

People from all faiths and races in God's Kingdom

Some faiths/religions may produce spiritual giants, and others may not. God allows all the world's religions to thrive for His own good reason. That is God's prerogative; He is the sovereign Lord of the Universe. He discloses his inner mind to a select few, confirming His words with signs and miracles to people who have earned His respect and trust.

Many devoted followers of other faiths believe that salvation comes only from their faith. Are they right or blinkered?

Dog-eat-dog world.

Finally, why did God put part of His Divine Spirit in us? Nature tells us, 'This is a dog-eat-dog world.' Everything competes for life at the expense of another, feeding off each other. Even bacteria and viruses live off other life forms.

To me, the answer is simple. The *Gita* puts it in plain language: to see the Divine in everything as a starting point. We can view the world from the point of evolution, a random act of life, or view the world as a divine creation with a well-thought-out plan, in which case He is the Father of all.

So, why would He create a world where all feed off each other?

Earth is the best place for our spiritual growth.

Earth is the best place to sharpen our consciences, to bring that blank conscience we were born with in line with the Divine, without coercion. He clothed us with intelligence and free will to see who would rise above their animal level to a higher level, to see all creatures with divinity in them. Furthermore, who would be willing to grow spiritually in knowledge and wisdom under His supervision and thus be transformed into His image, fit to share the hereafter with Him?

Earth, however, does not allow us to live completely free of each other. To survive, we feed on other living things, disregarding their divinity and blunting our consciences. Nonetheless, for some of us, our awakened conscience cries out for a better, fairer world. These are the people God seeks to refine, perfect, and fellowship.

My ancestors sought such a world. Prophets from the four corners of Earth, including Isaiah, Ezekiel, and many mystic

Muslim saints, dreamed of a world where the lion and lamb sit together and eat straw, and a child plays with them.

God's plan in the afterlife

God is faithful. He has a goal: those who desire to see a fairer world should be allowed to bring it to fruition. First, He must test, train, and separate them from this world.

It is a matter of faith. My faith and the faith of Hindu saints and others, including Moses, Isaiah, and Jesus, have inspired me to present such a vision in a book, --' **Near-Death Experience, Heaven, and Major Scriptures of the World.**'

It is a question of faith. For example, *Gita* states in 17:2 that the Lord God replies: "Every person is born with a latent seed of faith."

In the Bible, 1 Corinthians 2:9, it is written: *'Eye has not seen, nor ear heard, nor have entered into the heart of man, the things which God has prepared for those who love Him.'*

Bless you. May your journey on this Earth be fruitful and pleasing in the eyes of The Lord and His creation. One day, the true devotees of the Heavenly Father, with good hearts and clear consciences untainted by blood or violence from all faiths, shall meet in this life and dine together or in the hereafter. That is the Lord God's supreme desire.

Amen

Hari Patel

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Author's print. You can contact me at harxpatel@gmail.com

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Hari's Cube 108

Most of the world's great religions maintain that numbers contain hidden meanings that hold the Universe's secrets. Mathematician, astronomer, and physicist Galileo Galilei stated that the Universe is written '*in mathematical language*' and maintained that the mysteries of creation could be solved through numbers and mathematical equations.

According to Vedic cosmology, the number 108 is the basis of creation. Mystics and Yogis worldwide have found that the number 108 is crucial to our intuition and higher aspects of our being. In yoga, the number 108 refers to spiritual completion. We can tune ourselves to the rhythms of the Universe by silently repeating a mantra with a mala composed of 108 beads.

The Universe is balanced and rotates on the axle of mathematics. Cosmos desires to see that balance in us.

By inserting numbers in the 10-dimensional 'Hari's Cube 108' with each side showing the sum total of force on the circumference, and by taking four readings as shown in the cube, it is possible to unlock the mysteries of the Universe, be it the gravitational force, ordinary matter, dark matter/energy, or a background radiation map. The cube can comply with all.

The pictures are downloaded from

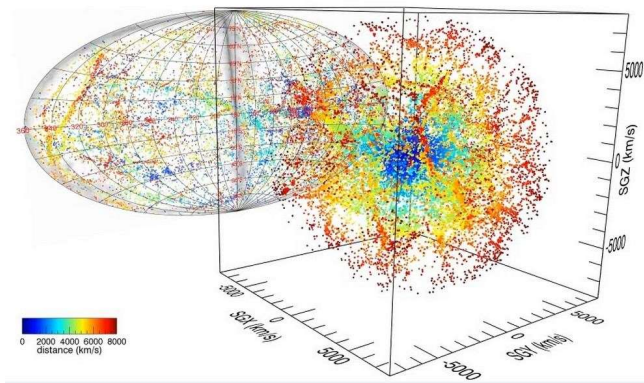
Edge of Universe – Bing Images

Hari's Cube 108 and various other cube numbers. The sub-cube could be replaced with gravitational, atomic numbers (sub-particles), nuclear fusion equations/forces, etc.

Hari's Cube 108. Insert the numbers in the cubes below



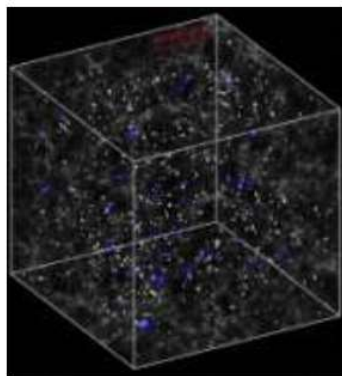
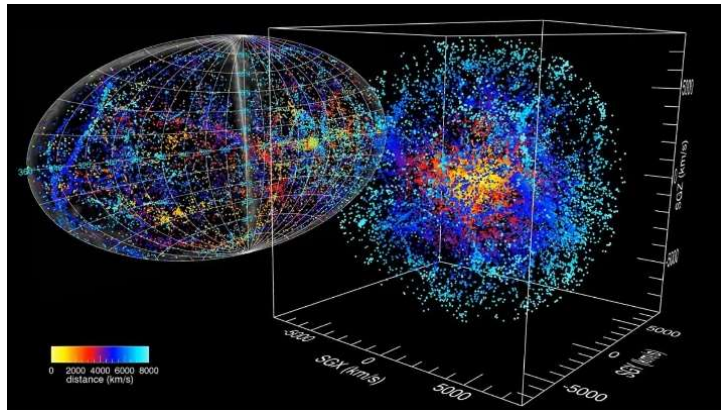
Insert the numbers in the cube below.



Edge of Universe – Bing Images

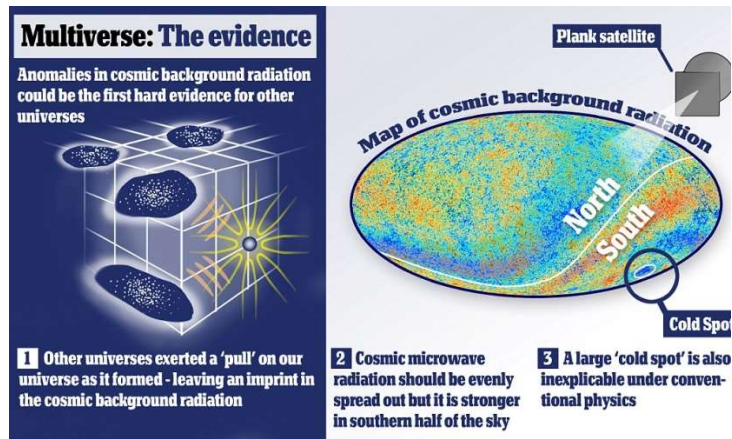
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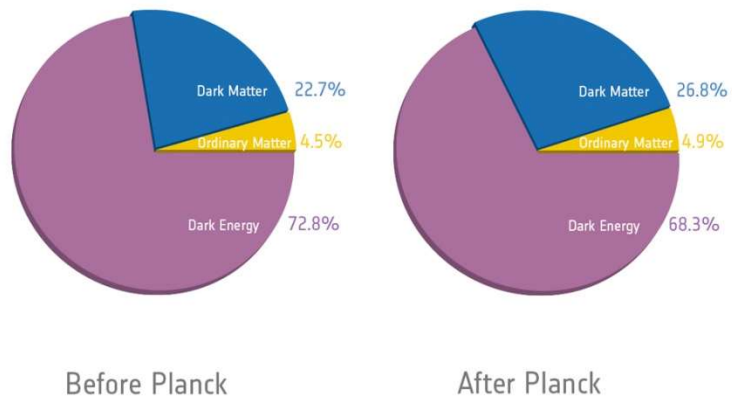


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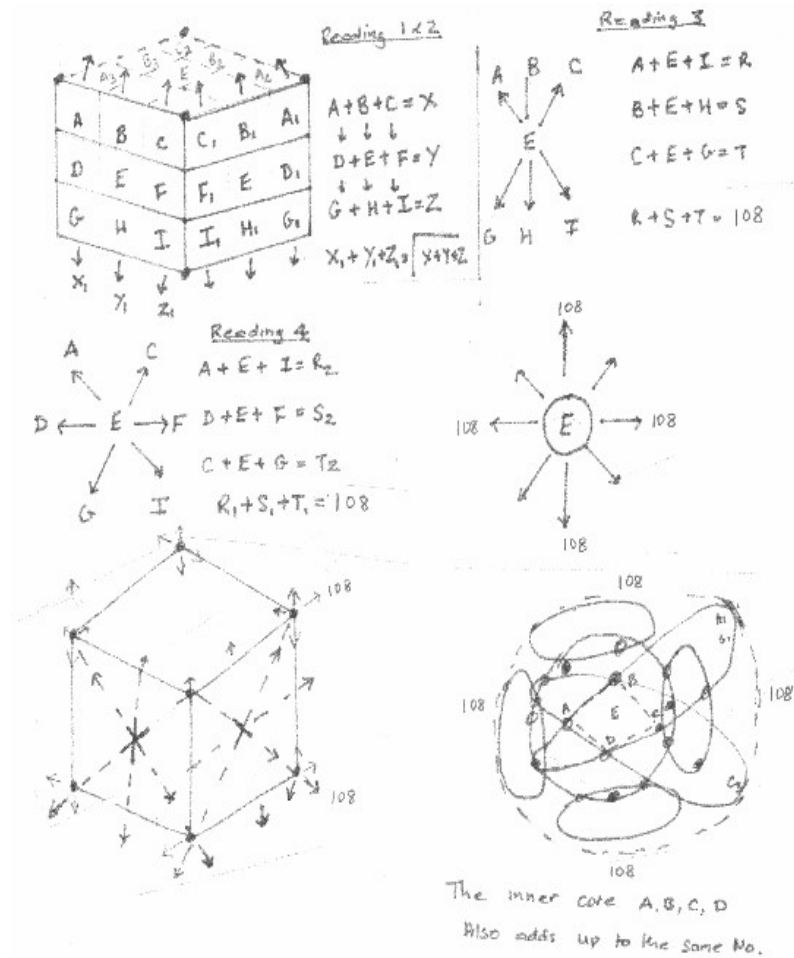


Edge of Universe - Bing images



Hari's Cube 108

The 10 outer dimensions of the cube. Each cube has 27 sub-cubes, with eight equal outer forces along the circumference that keep them intact, and two inner dimensions that pull inward to keep the forces balanced.



Hari's Cube 108. Readings on sides 1 and 2, and 3 and 4, are illustrated below.

Sides 1 and 2 of the cube:

Cube 108 Universe, 10 Dimensional readings

Most of the world's great religions also maintain that numbers contain hidden meanings that hold the secrets of the Universe

Side 1									
S1	19.250	5.690	13.130		38.070	Dia			
	15.458	7.000	-1.458		21.000	19.250	5.690	13.130	38.070
	25.250	8.310	15.370		48.930	7.000	7.000	7.000	21.000
	59.958	21.000	27.042	108.000	108.000	15.370	8.310	25.250	48.930
	W2	X2	Y2			41.620	21.000	45.380	108.000

According to Vedic cosmology, No 108 is the basis of creation. 108 represents our Universe,

108 resonates throughout the Universe

Dia	19.250	15.458	13.130		47.838
	7.000	7.000	7.000		21.000
	15.370	-1.458	25.250		39.162
	41.620	21.000	45.380	108.000	108.000

Sides 2									
S2	13.130	4.137	22.250		39.517	Dia			
	-1.458	7.000	15.458		21.000	13.130	4.137	22.250	39.517
	15.370	9.863	22.250		47.483	7.000	7.000	7.000	21.000
	27.042	21.000	59.958	108.000	108.000	22.250	9.863	15.370	47.483
	W2	X2	Y2			42.380	21.000	44.620	108.000

C	13.130	-1.458	22.250		33.922
	7.000	7.000	7.000		21.000
	22.250	15.458	15.370		53.078
	42.380	21.000	44.620	108.000	108.000

The net force on four outer circumferences is 108.

Sides 3 and 4 of the cube:

S3

Sides 3

18.370	8.310	22.250		48.930
-1.458	7.000	15.458		21.000
10.130	5.690	22.250		<u>38.070</u>
27.042	21.000	59.958	108.000	108.000
W2	X2	Y2		

Dia

18.370	8.310	22.250		48.930
7.000	7.000	7.000		21.000
22.250	5.690	10.130		<u>38.070</u>
47.620	21.000	39.380	108.000	108.000
W2	X2	Y2		

18.370	-1.458	22.250		39.162
7.000	7.000	7.000		21.000
22.250	15.458	10.130		<u>47.838</u>
47.620	21.000	39.380	108.000	108.000

S4

Sides 4

18.370	9.863	19.250		47.483
-1.458	7.000	15.458		21.000
10.130	4.137	25.250		<u>39.517</u>
27.042	21.000	59.958	108.000	108.000
W2	X2	Y2		

Dia

18.370	9.863	19.250		47.483
7.000	7.000	7.000		21.000
25.250	4.137	10.130		<u>39.517</u>
50.620	21.000	36.380	108.000	108.000
W2	X2	Y2		

18.370	-1.458	19.250		36.162
7.000	7.000	7.000		21.000
25.250	15.458	10.130		<u>50.838</u>
50.620	21.000	36.380	108.000	108.000

Diagonal sides 1 and 2 of the cube:

Diagonal side A-A2									
S1	Diagonal								
	19.250	7.000	22.250	48.500	19.250	7.000	22.250	48.500	
	15.458	7.000	15.458	37.916	7.000	7.000	7.000	21.000	
	25.250	7.000	22.250	54.500	22.250	7.000	25.250	54.500	
	59.958	21.000	59.958	140.916	48.500	21.000	54.500	124.000	124.000
	W2	X2	Y2		W2	X2	Y2		
S2	Diagonal								
	13.130	7.000	18.370	38.500	19.250	15.458	22.250	56.958	
	-1.458	7.000	-1.458	4.084	7.000	7.000	7.000	21.000	
	15.370	7.000	10.130	32.500	22.250	15.458	25.250	62.958	
	27.042	21.000	27.042	75.084	48.500	37.916	54.500	140.916	140.916
	W2	X2	Y2		W2	X2	Y2		
Diagonal side C-C2									
S2	Diagonal								
	13.130	7.000	18.370	38.500	13.130	7.000	18.370	38.500	
	-1.458	7.000	-1.458	4.084	7.000	7.000	7.000	21.000	
	15.370	7.000	10.130	32.500	10.130	7.000	15.370	32.500	
	30.260	21.000	40.740	92.000	30.260	21.000	40.740	92.000	92.000
	W2	X2	Y2		W2	X2	Y2		
SUM Dia									
Side A-A2	140.916	124.000	140.916		13.130	-1.458	18.370	30.042	
Side C-C2	75.084	92.000	75.084		7.000	7.000	7.000	21.000	
Div by 2 =	108.000	108.000	108.000		10.130	-1.458	15.370	24.042	
					30.260	4.084	40.740	75.084	75.084
					W2	X2	Y2		

The net sum force for the two diagonal reading sides (A-A2, C-C2) is 108.

Cross-side readings of the cube.

Cross Side B-B2

S1	5.690	7.000	8.310		21.000	5.690	7.000	8.310		21.000
	7.000	7.000	7.000		21.000	7.000	7.000	7.000		21.000
	8.310	7.000	5.690		<u>21.000</u>	5.690	7.000	8.310		<u>21.000</u>
	21.000	21.000	21.000	63.000	63.000	18.380	21.000	23.620	63.000	63.000
	W2	X2	Y2			W2	X2	Y2		

5.690	7.000	8.310		21.000
7.000	7.000	7.000		21.000
5.690	7.000	8.310		<u>21.000</u>
18.380	21.000	23.620	63.000	63.000
W2	X2	Y2		

Cross Side B1-B3

S2	4.137	7.000	9.863			4.137	7.000	9.863		
	7.000	7.000	7.000			7.000	7.000	7.000		
	9.863	7.000	4.137			4.137	7.000	9.863		
	21.000	21.000	21.000	63.000		15.274	21.000	26.726	63.000	
	W2	X2	Y2			W2	X2	Y2		

4.137	7.000	9.863		
7.000	7.000	7.000		
4.137	7.000	9.863		
15.274	21.000	26.726	63.000	
W2	X2	Y2		

The total inward force for the cube is 63.000

Readings for the Top and Bottom sides of the cube

TOP

18.370	8.310	22.250		48.930	18.250	8.310	22.250		48.810
9.863	7.000	4.137		21.000	7.000	7.000	7.000		21.000
19.250	5.690	13.130		<u>38.070</u>	13.250	5.690	19.250		<u>38.190</u>
47.483	21.000	39.517	108.000	108.000	38.500	21.000	48.500	108.000	108.000
W2	X2	Y2			W2	X2	Y2		

18.250	9.863	22.250		50.363
7.000	7.000	7.000		21.000
13.250	4.137	19.250		<u>36.637</u>
38.500	21.000	48.500	108.000	108.000
W2	X2	Y2		

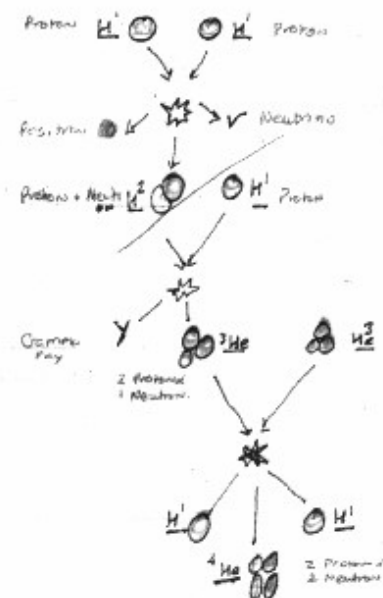
Bottom

10.130	5.690	22.250		38.070	10.250	5.690	22.250		38.190
4.137	7.000	9.863		21.000	7.000	7.000	7.000		21.000
25.250	8.310	15.370		<u>48.930</u>	15.250	8.310	25.250		<u>48.810</u>
39.517	21.000	47.483	108.000	108.000	32.500	21.000	54.500	108.000	108.000
W2	X2	Y2			W2	X2	Y2		

10.250	4.137	22.250		36.637
7.000	7.000	7.000		21.000
15.250	9.863	25.250		<u>50.363</u>
32.500	21.000	54.500	108.000	108.000
W2	X2	Y2		

Cube $92 + 92 = 183$ Balanced cubes with the release of 1 unit of energy from collision (Collide, squeeze, compress).

Cube $92 + 92$ adds to form Cube $183 + 1$ unit emitted
 I sat down and worked out how cube $92 + 92 = 184$
 cube, can be re-arranged to Cube 183 and release 1 unit.
 $E = mc^2$ $E = \text{energy, } M = \text{mass } C = \text{speed of light}$
 $E = 92 + 92 + C^2$
 $E = 183 + 1 + C^2$



H^1 Proton
 e^- Electron
 e^+ Positron
 γ Gamma ray
 ν Neutrino