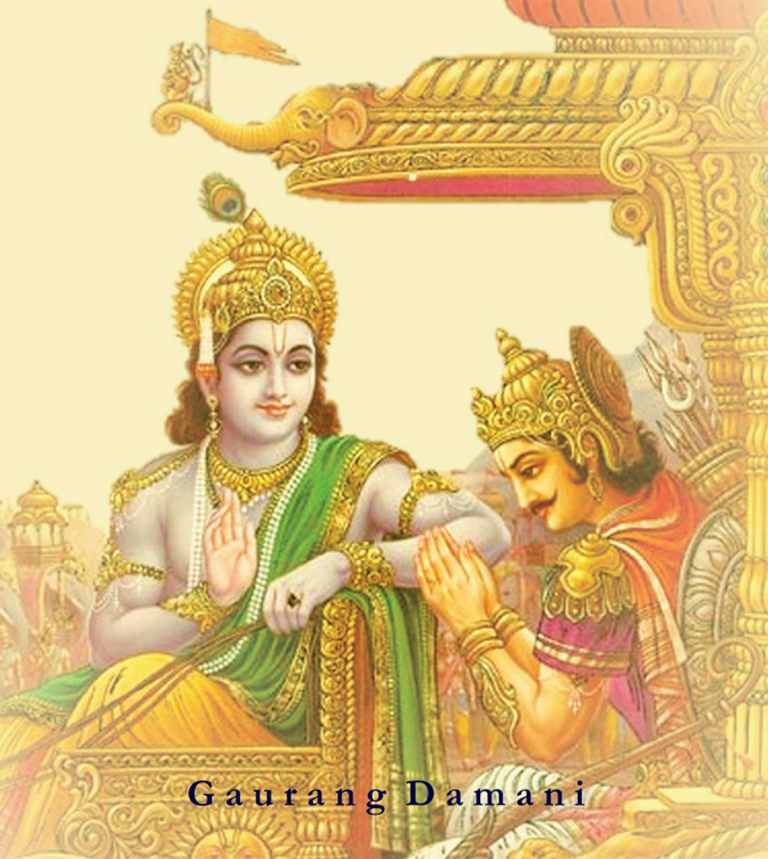


◆ || **BHAGAVAD GEETA** || ◆
made simple



Gaurang Damani

Bhagavad Geeta made simple

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Title: Bhagavad Geeta made simple

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The Pandava-s and the Kaurava-s stood against each other at Kurukshetra. War is the perfect setting for God Krishna to discuss Dharma (moral values or the laws of nature). That location is the present-day Jyotisar village in Haryana state, and that day is called Geeta jayanti.

1. Arjuna's vishada yoga

On the vast Mahabharata battlefield, the warriors face against each other. Arjuna requests Krishna to take the chariot between the 2 armies so that he can see his Gurus and relatives who have lined up against him. Arjuna has many powerful celestial weapons in his arsenal. But he feels depressed that he will have to kill his brethren to gain a kingdom. This thought makes him feeble. He puts aside his weapons, sits down in the chariot, and refuses to fight.

2. Saankhya yoga

Krishna instructs a tearful Arjuna to drop all his weaknesses. He narrates a summary of all the Vedic scriptures, now called the Bhagavad Geeta.

Krishna tells Arjuna that both pleasure and pain are temporary. A wise man who experiences them and treats them alike becomes eligible for amrita (bliss).

Since the physical body is perishable, he must not grieve for dead or alive people. It is the soul which is unborn, indestructible, and eternal. The soul cannot be burnt with fire, or drenched with water, or wither away in the wind, or be cut, or destroyed, or changed in any way. The soul does not die, but it moves from one body to another.

Krishna says that a person who avoids performing his swadharma (own prescribed duty) incurs paapa (demerits). People who run after power and the physical pleasures of the body can never get moksha (liberation from the cycle of rebirths).

Krishna informs Arjuna that his right is to work only and never of its fruits. Also, inaction is not an option.

Krishna says in Bhagavad Geeta 2.50:

“Buddhiyukto jahaatiha ubhe
sukrtaduskrte tasmaadyogaaya yujyasva
yogah karmasu kaushalam,”

meaning “Evenness of the mind frees oneself in this life from the effects of good and bad deeds alike. So, devote your activities to developing this skill.”

A sthita-pragnya person is one whose manas (mind) is steady. A sthita-pragnya does not run after pleasures during prosperity and is not disturbed during misfortune. He works without raaga (likes) and dvesha (dislikes). He is liberated from attachments, fear, and anger. His pragnya (wisdom) is in perfect equilibrium when he meets someone with either high or low qualities. His intent is on the soul. He has withdrawn his wild senses from the mundane material cravings.

Summary of Bhagavad Geeta 2.62-63:

“When a man gets the thought of any material object, an attachment to that article develops. This attachment leads to a desire to get that object. If that wish is unfulfilled, it leads to anger (restlessness).

Anger causes delusion and confusion of memory. This weakens the intellect, and the sense of discrimination between right and wrong is lost. Then, that person is finished.”

Krishna says a person who has self-control, experiences worldly objects without any raaga (likes) or dvesha (dislikes). Such a person obtains peace of mind and thus the gnyana (highest knowledge) of the divine state. All the enjoyments merge in such a person, like when the river waters joining an ocean cause it no trouble. The ideal state is not having material cravings.

3. Karma-yoga

Arjuna says if such gnyana (knowledge) is superior, then why is he asking him to perform the terrible karma (action) of killing his relatives?

Krishna explains there are 2 paths to moksha namely Saankhya and Karma-yoga. Saankhya is adopted by a sannyasi (renunciate) who proceeds along the path of knowledge. A person who thinks renunciation means inaction is a hypocrite of mistaken intelligence. No one

can remain alive or even maintain his body without doing any work. Whereas, Karma-yoga is the course of selfless actions without attachment to its fruits.

Krishna states in Bhagavad Geeta 3.8:
 “Karma jyayo hyakarmanaha,”
 meaning “Action is superior to inaction”

Krishna adds that activities done for the general benefit of society please the Deva-s (demigods) who nurture them back. Since life-giving food also comes from collective efforts, one should eat food only after feeding others.

He emphasizes that actions or their results do not touch him. There is no duty for him to perform in any of the 3 worlds, nothing to achieve, yet he continues to work. If he does not work, the cosmos will perish.

One must work without having any attachment to its fruits and offering the results to him. Raaga and dvesha to sense objects are the primary obstacles in one’s path to do so. Further, doing work as per swadharma (own prescribed duty) though without perfection, is better than

working with precision as per someone else's swadharma.

Arjuna enquires about the forces that make a man commit paapa (bad deeds). Krishna replies that desires mislead the awareness of the soul. So, regulating the senses is important.

4. Gnyana, Karma, Sannyasa yoga

Krishna states though he is unborn, he takes many births to sustain Dharma and destroy the sinful. Those who understand his divine activities, reach him.

Krishna says that he created the 4 varna-s as per their predominant guna-s (inbuilt qualities as per past actions), and their karma (present profession). The 4 varna-s of society are Brahmana-s, Kshatriya-s, Vaishya-s, and Shudra-s. Since he created society as a non-doer, no fruits of action were attached to him.

Krishna says if a person understands the difference between karma, vikarma, and akarma, his deeds too will not lead to any bondage. Karma

is any action performed by an individual. Vikarma is inactivity or forbidden karma.

Akarma is an ideal action that is performed for the sake of work. Akarma is an effort that is free from the desires of his sense-organs, and free from attachment to karma-phala (fruits of action). Akarma is a task performed without any hope or expectations. Such a person is content with whatever the result and remains even-minded in success or failure. A Karma-yogi dedicates all his activities to God with complete shraddha (faith that comes from Bhakti, devotion). Through the persistent practice of such Karma-yoga, a person gains gnyana (knowledge) and the ultimate peace.

One can also reach Paramatma (the Supreme Soul) through knowledge (Saankhya). These practitioners regulate their senses and perform actions including:

- Yagnya fire rituals
- Ritual worship of Deva-s
- Tapasya like fasting, charity, mauna, and chanting

- Pranayama through regulation of inhalation and exhalation
- Practice of yoga
- Study of the Vedic scriptures
- Swadhyaya (conscious study of oneself)

Krishna highlights the importance of satsanga. Touching the feet of experienced sages, serving them, asking them questions with a noble heart, and listening to them, this gnyana can be gained. Such knowledge acts as a raft to transport a person across the sea of a wayward existence. There is no happiness for the doubting soul in this world or the next.

5. Karma sannyasa yoga

Arjuna then wants to know which of the 2 paths, between Karma-sannyasa and Karma-yoga is better.

Krishna clarifies that both are not different, and both these paths reach moksha in due course. He adds that Karma-yoga is easier than Karma-sannyasa, as the latter needs high levels of persistent tapasya, yoga, pranayama, and

dhyana (meditation on God). A sannyasi (renunciate) believes all his physical, verbal, and mental actions are done by his senses, not him.

A gnyani (knowledgeable scholar) does not distinguish between a Brahmana, a chandala, or an animal. Free from opposites of raaga and dvesha, he intends the welfare of all beings. His desires and sins are destroyed, and he finds happiness within.

6. Aatma-sanyama yoga

Krishna elaborates that a true Karma-yogi who has done tyaga (given up attachment) of karma-phala (fruits of actions) can be called a sannyasi. Further, a yogi does selfless acts with the sanyasa (renunciation) of all sankalpa-s (thoughts of material goals). Without degrading oneself, a yogi should strive to achieve the aatma (soul) who is his best friend. If the mind is regulated, the soul remains steady in happiness and sorrow, or praise and insult. For him, gold is the same as clay, and he sees God in everything and everyone.

Krishna then explains the method to get inner happiness (Ashtanga-yoga's yama, niyama, asana, pranayama, pratyahara, dharana, dhyana, and samadhi):

- i. A mind becomes steady when it is free from aasha (hope) and parigraha (accumulation of avoidable material things). A yogi practices Brahmacharya (celibacy when prescribed)
- ii. He is moderate in diet, exertion, and sleep
- iii. Seated on a clean spot, his back, head, and neck should be kept erect and sthira (steady)
- iv. Senses are regulated (through pranayama or measured inhalation and exhalation)
- v. The yogi should close his eyes so that his attention does not wander into the outside world (but can remain on one's body parts)
- vi. The focus should then be on the tip of his nose
- vii. The calm yogi can now do dhyana (meditation) on him. His consciousness becomes as still as a flame that does not flicker in a windless room
- viii. Krishna adds 'yatra uparamante chittam niruddham yoga sevayaa,' meaning when the consciousness is so restrained through Yoga,

there is inner joy. In this stillness, the soul sees the soul and there is the foremost peace and nirvana. Once established in the truth, he is unaffected by the heaviest of sorrows

Arjuna has more doubts about the restlessness of the mind.

Krishna explains that abhyasa (the conscious study of scriptures to understand oneself) and vairagya (indifference to sense-gratifying cravings) can help regulate the mind.

He adds that no effort is wasted for his Bhakta (devotee) who is making a sincere effort to reach moksha. His next birth would be accompanied by the intellect acquired from his previous births, in the family of pure, wise, and devoted yogis. Thus, he would reach moksha in due course of time. Such a striving devotee is superior to a sannyasi, a gnyana-yogi scholar, or a Karma-yogi.

7. Gnyana and Vignyana yoga

Krishna explains that he is the fragrance of the earth, the satisfying experience of drinking

water, the radiance of the fire, and the life that air enables. He is the pranava mantra Aum which pervades space, the Dharma-compliant desires of the mind, and the intellect of the intelligent. A person who is misled by maya does not know Krishna as Absolute and Indestructible. He states that he is the source and dissolution of the universe.

Krishna loves all his Bhakta (devotees), especially the rare and wise one whose mind is established with steadfastness in him. A devotee seeking material awards from other Deva-s (demigods) obtains so, only due to his will. Devotees who are free from raaga and dvesha (likes and dislikes), and those striving to achieve moksha, take refuge in him. Such followers overcome maya and get true freedom from the cycle of rebirths.

8. Akshara Brhm yoga

Whatever entity a person thinks of at the time of death, attains that. Krishna adds that a person who thinks of him while departing from the body, reaches him. While leaving the body, he

who utters Aum (the akshara Brhm or Paramatma, the indestructible Supreme Soul), achieves the highest state.

So, a person should perform dhyana (meditation) on him all the time to remain absorbed in his thoughts. This can be achieved only through complete devotion. Once he has attained him, he is freed from the cycle of life, death, and rebirth.

9. Raja vidya Raja Guhya yoga

Krishna declares that he permeates the entire cosmos. All beings rest in him. Krishna adds that at the end of the kalpa (aeon), all that exists merges in his Prakriti (the primordial nature). Then at the start of a new kalpa, under his direction, Prakriti sends forth all living and non-living beings, in a cycle. Only foolish people do not see him as the Maheshwaram of all entities. He is the father, mother, sustainer, ruler, Aum, Veda-s, witness, and the final abode of all beings.

Those who perform pious deeds as prescribed in the Veda-s with the selfish motive to reach heaven, do so. But this too is temporary.

Bhagavad Geeta 9.21 explains:

“When the fruits of one’s good deeds (including charity) are exhausted, he returns to Earth from the higher regions”

Those who worship Krishna with full devotion and without any selfish interests, he guarantees yogakshema. This means he will take care of all their spiritual needs including final sanctity. A person who acts offering all fruits of action to him is freed from the bondage of actions and reaches him.

Even if a wicked person worships Krishna with complete devotion, he will soon become virtuous and achieve peace. Krishna will always protect his true devotees.

People who abandon the endless pursuit of material wealth (typical Vaishya-s), mindless work like in the rat race (typical Shudra-s), or gratification of bodily senses (typical women); and take refuge in Krishna can achieve

enlightenment. This materialistic life and its pleasures are temporary, but people who have Bhakti (devotion in him) achieve permanent eternal truth.

10. Vibhuti yoga

Krishna declares that he is unborn and without any origin. When Arjuna wants to learn more about his powers, Krishna says he is the beginning, middle, and end of all beings. He dwells in each body as an inner witnessing soul. He is also their chetana (consciousness).

He is Aum, God Shiva, God Rama, all the Goddesses, God Kartikeya, the Deva-s (demigods), the Rishi-s, Gayatri mantra, kaala (endless time), death, and all other beings. He is the Vedic knowledge of spirituality, as well as the gnyana of a wise person. He is the beejam (seed) of all living and non-living creations. There is no limit to his endless manifestations. He upholds the entire cosmos using a fraction of his yogic powers.

11. Vishwaroopa darshana yoga

Arjuna thanks Krishna for removing his delusion and explaining his eternal and infinite greatness. He requests to see his blissful figure.

Krishna grants him divine eyes and shows him his virata swaroopa (endless form) wearing wonderful garments, garlands, ornaments, and weapons. Arjuna sees the entire space filled with countless delightful faces and limbs. The splendour of 1,000 suns cannot compare with this beautiful sight. Arjuna then views the entire cosmos with its infinite divisions. He observes many gods, demigods, and all other entities. All the soldiers on the battlefield frightfully enter his many flaming mouths. His celestial form is beyond Arjuna's normal human understanding.

Krishna tells the astonished Arjuna that he is the world-destroying kaala (time). Even if Arjuna does not fight, the warriors are going to perish in any case. So, Arjuna can become his instrument to kill them and claim fame. Arjuna prostrates full-length before him. Krishna adopts

the rare 4-armed form and then returns to a more familiar human body.

12. **Bhakti yoga**

Krishna says those who regulate their senses and work for everyone's welfare with an even mind, will reach him. The devotee who worships him with faith, as the *avyaktam* (unmanifested), *sarvatragam* (all-pervading), *kootastha* (changeless), and *akshara* (imperishable), also comes to him. Since this is a difficult concept, he mentions an easier path.

Krishna promises to deliver from *sansara*, all those who worship him with great faith, meditate on him with single-minded devotion, fix the intellect on him, and surrender all actions to him. (Surrender does not mean giving up activity or responsibility. It means to not claim Doership, even for the good things we do for others.)

If the above is not possible, he recommends *abhyasa* (study of scriptures to understand oneself). If the devotee is not able to do this, he declares that performing work for his sake can help to achieve perfection. He says

another option is to do tyaga (abandonment) of the fruits of our efforts, and peace will follow right away.

Bhakti is faithful devotion towards the Supreme Soul. Krishna lists the qualities that he likes in his Bhakta (devotee):

- one who is content, compassionate, and forgiving
- is free from ego, anger, and attachments
- who feels alike in pleasure and pain
- one who does not trouble the world nor is troubled by it
- whose heart is always fixed on him

13. Kshetra and Kshetragnya vibhaga yoga

(The universe emerges from a combination of Prakriti and Purusha, and so does our body.)

Kshetra is our physical body, also known as Prakriti (the primordial nature). A body's lower Prakriti is made up of:

- the 5 gross elements (earth, water, fire, air, and space)

- the 5 organs of activity (hands, legs, tongue, excretion, and procreation)
- the 5 sense organs (skin, ears, eyes, nose, and tongue) and their respective perceptions (touch, sound, sight, smell, and taste)
- manas (one's mind)
- buddhi (intellect)
- ahamkara (ego or a sense of Doership)

A body's higher Prakriti is chitta (individual's consciousness). Thus, kshetra is the temporary body with its associated desires, likes, dislikes, pleasures, pains, chetana (perception), and fortitude. Kshetra can also be described as maya (the delusion that makes one think that everything on this Earth is permanent).

Whereas, Kshetragnya is the knower of the kshetra (field). Kshetragnya is Purusha or the jeevatma (individual's soul). Krishna declares he is the Kshetragnya inside all kshetra-s.

Krishna further explains that Prakriti and Purusha are both beginningless. Prakriti births all the entities of the universe with their likes and dislikes. All the later deeds are performed by

Prakriti, while Purusha experiences the pleasures and pains. When Purusha attaches itself to Prakriti, he takes rebirth.

One who sees the Supreme Soul in all beings, as the indestructible inside the destructible, approaches the transcendental destination.

Purusha becomes the real drashta (witness) only when he sees Prakriti as the sole doer of all karmas. A person who understands this slight difference between kshetra (Prakriti) and Kshetragnya (Purusha) reaches Paramatma (the Supreme Soul). This can be realized through Bhakti (meditating on God), gnyana (knowledge of Saankhya), or Karma-yoga (selfless actions).

14. Gunatraya vibhaga yoga

Krishna declares “mama yonir mahat Brhm tasmin garbham dadhami aham... aham beeja pradah pitaa.” This means he is the Super Soul (Brhm) from whose yoni (Prakriti, the primordial nature) emerges mahat (the God particle). He is the father whose seed impregnates

the cosmic womb (Hiranyagarbha) from which all creation arises.

All beings have 3 guna-s (characteristics):

- Sattva guna is goodness and luminous purity that helps one achieve happiness and knowledge
- Rajas guna is a passion based on desires that will attach one to feverish greedy activities (and its fruits)
- Tamas guna is born from ignorance leading one to mistakes, stubbornness, laziness, and non-performance of duties

Krishna states that the predominant guna decides where and how one will be reborn. The witness (soul) knows that these 3 guna-s, collectively called maya, govern a human body. When one has transcended the 3 guna-s, moksha is attained.

Arjuna asks how one rises above the 3 guna-s. Krishna replies that the sadhaka (seeker) can:

- remain unaffected by the presence or absence of any guna

- become a witness (of his acts, words, and thoughts)
- treat alike both pleasure and pain; or praise and insult
- Do tyaga of the sense of ownership of efforts
- Karma-yoga (selfless actions with no attachment to results)
- Bhakti yoga (devoted worship of God)

15. Purushottama yoga

Krishna re-emphasizes that the eternal soul in each being is a part of him. This jeevatma experiences the sensual objects. When jeevatma leaves the physical body, it takes the chitta (subtle characteristics) with it, like the wind carries the aromas. But the ignorant cannot see this.

Krishna encompasses and sustains the entire universe. All the memory and knowledge come from him alone. He is what is to be known through the Veda-s. He is the author of Vedanta. He declares that he is beyond the imperishable jeevatma. He is known in the Veda-s as the unchangeable Purushottama (the Supreme Soul).

16. Deva-Asura sampad vibhaga yoga

Krishna summarizes some of the divine qualities of a person on the spiritual path:

- Is fearless
- Has control over his senses
- Performs shaucha (cleanliness), sadachara (good conduct), daana (charity), yagnya, ahimsa, compassion, and resilience
- Practices the truth, forgiveness, and pure speech
- Does swadhyaya (conscious study of oneself)
- There is tyaga (abandonment) of arrogance, pride, and hatred
- The sadhaka avoids the 3 gates of hell viz. kaama (selfish cravings like lust), krodha (anger), and lobha (greed)

17. Shraddha traya vibhaga yoga

A person's shraddha (faith) depends on his swabhava (inbuilt combination of 3 guna-s). A saattvic individual worships the Deva-s whereas rajasic people are devoted to the Yaksha-s and Rakshasa-s. A tamasic man worships the Bhoota-

preta (ghostly spirits). Asuric (demonic) are those who perform severe tapasya that are not sanctioned by the Vedic scriptures like torturing the body, or are fanatical about their ego, power, and kaama.

(Krishna summarizes Ayurveda in a few shloka). Saattvic people like snigdha (soothing) and juicy foods which increase their lifespan, goodness, strength, health, and happiness. Rajasic people prefer extra bitter, sour, salty, spicy, or astringent (drying) foods that later produce pain and diseases. Tamasic people consume stale, foul-smelling, and impure foods.

A saattvic yagnya is accomplished without a desire for its fruits, and a rajasic yagnya is done thirsting for selfish gains. A tamasic yagnya is performed without faith or Vedic prescriptions, or not giving dakshina (fees).

Saattvic physical tapasya (austerities) includes worshipping gods, accomplished sages, Gurus, and elders. Also included is the practice of cleanliness, Brahmacharya (celibacy when

prescribed), and ahimsa (non-violence except when violence is unavoidable).

Saattvic verbal tapasya is speaking words that are easy-paced, clear, pleasant, truthful, and beneficial. Saattvic verbal tapasya also includes devotional chanting and recitation of the Vedic texts.

Saattvic mental tapasya includes keeping the mind cheerful, calm, pure, and contemplative of God.

Rajasic tapasya is done for selfish reasons like adoration or awards. It is prone to hypocrisy and its fruits are uncertain. Tamasic tapasya is to cause harm to oneself or others.

Likewise, saattvic daana (charity) is when the donor expects nothing in return and is done to the right person as a sense of duty at a proper time and place. Daana is classified as rajasic if done with reluctance or when something is expected in return. A tamasic daana is one made with an insult or to an unworthy person at the wrong time or place.

Any yagnya, tapasya, or daana should be performed with the recitation of Aum (Paramatma), 'Tat' (without expecting any fruits as everything belongs to God), and 'Sat' (action for the sake of God). The phrase 'Aum Tat Sat' means the Changeless Supreme Truth.

18. Moksha sannyasa yoga

Arjuna asks for a clarification of the subtle difference between sannyasa and tyaga. Krishna explains that sannyasa is the renunciation of efforts that are driven by selfish desires. Whereas tyaga is to give up the karma-phala (fruits of actions).

Complete renunciation of all work is not possible for a human being. Kartavya (duty-bound activities), and the purificatory yagnya, daana, and tapasya must never be stopped.

Saattvic tyaga is performing tasks without getting attached to or desiring its karma-phala. To such a tyagi, the fruits of actions do not accumulate after death. Such deeds are performed because they need to be done. A saattvic tyagi does not get dvesha (dislike) to

disagreeable duties, or raaga (attached) to agreeable actions. Rajasic tyaga is if a person stops working fearing body pain. Tamasic tyaga is abandoning prescribed or obligatory responsibilities.

Saattvic gnyana is when one sees the Imperishable Supreme in all beings. Rajasic gnyana sees various beings as distinct from each other. Tamasic gnyana is irrational and sees only a single effect in this world but not the Divine cause.

Saattvic action is that prescribed by the scriptures, implemented without any raaga or dvesha or expectation of its karma-phala. They are to be done with dhriti (perseverance) and enthusiasm. Its doer is not affected by the success or failure of the task.

Rajasic actions are done with a lot of effort and with the expectations of its fruits. Its performer is an egoist who feels joy or sorrow.

Actions are tamasic and adharmic if they are executed without being concerned about their

consequences or causing loss to self or others. Its doer is uncultured or a malicious cheat.

Saattvic pleasure is painful in the beginning but gives joy in the end, as it is pure due to self-realization. Rajasic pleasure commences with happiness but concludes in suffering. Tamasic pleasures based on sleep, laziness, stubbornness, and pramada (mistakes) mislead the soul from start to finish.

The 3 guna-s influence everyone in this universe, including the 4 varna-s. The duties of the 4 varna-s are as per their swabhava (inbuilt nature due to past karma). And one's swabhava is based on the proportion of their 3 guna-s.

Brahmana-s are the scholars, adherents, and teachers of the Vedic wisdom as per their swabhava. They practise self-control, tapasya, shaucha (external and internal cleanliness), straightforwardness, and forgiveness. Kshatriya-s are the heroic warriors who have dhriti (resilience). Vaishya-s are involved in business, farming, or rearing cows according to their inherent mental tendency. Shudra-s are service-

oriented. (It is not mentioned that varna is from one's birth alone).

By performing swakarma (self-efforts as per one's duty) he can realize God (the highest perfection). One should always work as per swadharma (one's righteous duty) even if imperfect. One should not abandon his sahajam karma (graceful duty), though dosha (defects) conceal all acts in the beginning, as smoke covers a fire.

Krishna summarizes the path to reach Paramatma (the Supreme Soul):

- Regulate the senses with dhriti (fortitude)
- Naishkarmya siddhi, perform prescribed duties for the sake of action, without any raaga (likes) and dvesha (dislikes)
- Moderate saattvic diet
- Dhyana yoga (meditation on God)
- Vairagya (indifference towards material aspirations)
- Abandon ahamkara (sense of Doership), kaama (cravings like lust), anger, and parigraha (accumulation of avoidable items)


Such a prasannatma (blissful soul) attains the highest Bhakti (devotion) and performs all actions dedicated to Krishna without any desires. He sees the presence of God in everyone. Krishna tells Arjuna to surrender to him and act if he wants to achieve his eternal abode.

After imparting this secret wisdom, Krishna says Arjuna can now make his final decision.

Krishna cautions that this insight should not be given to one not willing to hear, or who criticizes him. Bhagavad Geeta's gnyana is only for a tapasvi and a devotee. Krishna concludes that a person who spreads Bhagavad Geeta's knowledge to his devotees will come to him for sure.

Arjuna declares that his delusion is destroyed, thanks to Krishna's grace. He surrenders to Krishna's will and decides to fight the epic Mahabharata war.

‘Aum Tat Sat’



BHAGAVAD GEETA

made simple



God Krishna states in
Bhagavad Geeta 18.67:
"Bhagavad Geeta's
knowledge is for
a Bhakta (devotee)
who is persistent on
the divine path"

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