UNIT 3 : ŚRIMADBHAGAVAD GĪTĀ

UNIT STRUCTURE

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3.1 LEARNING OBJECTIVES

After going through this unit, you will able to-

- know the significance of the name- *Śrimadbhagavadgītā*
- learn about the Author,
- time and Backdrop of *Gītā*
- know the analysts of *Gītā*
- learn the substances of the 18 chapters of *Gītā.*

3.2 INTRODUCTION

The invaluable, sacred creation- *Śrimadbhagavadgītā* is worshipped by every Indian. This book bears immense worth not only for Hindus, but also for people belong to all the other religions. The image of the entire Indian philosophy as well as idealism is reflected in this book. Although, superficially it portrays only a conversation between Lord Kṛṣṇa and Arjuna, but in reality, this book is the foundation of Indian life philosophy. The various questions arising in the doubtful spinning mind of Arjuna regarding

different matters of this universe are beautifully answered by Lord Kṛṣṇa in the aforementioned book. Even though the backdrop of this creation is a warfront, but still this book depicts a real peace equation. The main purpose of this book was to entice a dejected Arjuna towards war, who, earlier decided not to fight because of the presence of all the venerated figures in the enemy side, like Bhīṣma, Droṇāchārya etc. But in order to make it happen, the invigorating speech that Lord Kṛṣṇa delivered, had stayed as a perpetual solution to the various questions of human mind. In this chapter you will get a decent introduction of *Śrimadbhagavadgītā*.

3.3 SIGNIFICANCE OF THE NAME

In general, *Śrimadbhagavadgītā* is called '*Gītā*' in brief. However, the full name of *Gītā* is *Śrimadbhagavadgitopaniṣad*. The word 'Gīt' is completed by adding the suffix 'kta' to the root 'goi' (to sing), while, the word '*Gītā*' is completed by adding the 'tâp' suffix (which is used in the feminine gender) to 'Gīt'. It is noteworthy that the word '*Gītā*' is an adjective. The noun related to this is 'Upaniṣad'. The scripture '*Gītā*' is regarded as an Upaniṣad. Since, 'Upaniṣad' is used in the feminine gender as per Sanskrit grammar; its adjective is also used in the same. That is why 'tāp' suffix is added to 'Gīt' in order to complete the word '*Gītā*'.

3.4 DISCUSSABLE TOPICS OF THE SACRED SCRIPTURE

It is noteworthy that *Gītā* is not designated as a holy writ. Rather it is known as a book of metaphysics, ethics and supreme knowledge as well as a yoga scripture. *Gītā* wants to make this deduction that people, trying to realise the spiritual truth, must undergo a selfless devotion. That devotion is an alias of karma. We have mentioned that *Gītā* is regarded as an Upanishad. *Gītā* also constitutes transcendentalism, which is a substantiable matter of the Upaniṣads. Furthermore, the well integrated form of all the substantiable matters of the Vedic sacrificial worship, thiesm as well as *Bhaktivād*, dualistic philosophy of Sāṁkhya by sage Kapil and

the Yoga scriptures are also observed in *Gītā*. Acquiring the essence of the aforementioned scriptures without stranding their key issues, drives the human life towards a successful culmination. And this is the primary discussable topic of *Gītā*.

You should also know that you will learn about Upaniṣad, metaphysics, ethics, yoga scriptures et cetera in next chapter.



CHECK YOUR PROGRESS

Q 1: Devise the part of speech '*Gītā*'.

.....

Q 2: Fill in the blanks:

a) *Gītā* is designated as a .....

b) *Śrimadbhagavadgītā* is briefly known as .....

3.5 THE AUTHOR AND THE TIME OF CREATION

Gītā is said to be a part of the *Mahābhārata*. The eighteen sections (23-40) of *Bhīṣmaparva* in *Mahābhārata* are actually the eighteen chapters of *Gītā*. That is why, the author of *Mahābhārata*, Kṛṣṇa Dvaipāyana Vedavyāsa, is recognised as the author of *Gītā* as well. However, many experts voiced their reluctance in accepting its authenticity.

Gītā is comprised of seven hundred stanzas. The aforementioned epic *Mahābhārata* stated that at the battlefront of Kurukṣetra, the great warrior Arjuna was devastated to see all his relatives and venerated figures in the enemy side. He was reluctant to fight the war. At that time his charioteer as well his mentor and counsellor Lord Kṛṣṇa enticed him towards war through a series of advice, pursuasion and consultation. The entire *Gītā* is actually a conversation between Lord Kṛṣṇa and Arjuna. Many experts are of the opinion that it is not possible to have such detailed conversation standing in a warfront. It might be possible that Lord Kṛṣṇa offered a brief consultation to Arjuna and in the following times some author extended the same. According to one western expert Gerb (19th century), *Gītā*, as a dualistic scripture of sankhya, was originally written in the 2nd century BC. He was of the opinion that some believer of the Vedanta

philosophy had shaped it in today's form. Another expert Hopkins (19th century), in his book 'Religions of India'stated that "*Gītā* is a Kṛṣṇīya form of an ancient Vaiṣṇava poetic work, and again this Vaiṣṇava poetic work was a nutral community creation, most probably a new Upaniṣad". Paṇḍit Dr. Radhakrishnan's opinion is quite remarkable while deciding the time of *Gītā*'s creation. In his book 'Indian Philosophy', it is mentioned that by observing the diction as well as the other internal specialities, it can be speculated that *Gītā* is the creation of the era before Christ. According to him, the sripture was written in approximately 5th century BC. However, in the following times one or two phrases might had been added.

3.5.1 Backdrop of the Creation

Earlier it was mentioned that *Gītā* is said to be a part of *Mahābhārata*. The backdrop of these eighteen chapters under Bhīṣmaparba, proceeds like this- in the warfront of Kurukṣetra, the Kauravas and the Pāṇḍavas are facing each other. The born blind King Dhṛtarāṣṭra is getting baffled by this event. In order to know about the occurences in the war, he is seeking the help of Sanjaya. Gablegan's son Sanjaya was happen to be an omniscient and an eye witness of the war. He narrates to Dhṛtarāṣṭra the entire conversation between Lord Kṛṣṇa and Arjuna, which is regarded as *Gītā*'s lesson, as well as the details of the ten days war put up by Bhīc ma. It is known from the narration of Sanjay that the great archer Arjuna is reluctant to fight the war when he witnesses the presence of his *Guru* as well as his relatives in the enemy side. He is grief stricken, suspicious and quite indecisive. He is no more interested in fighting a war. Even after winning, a kinsmen abandoned state won't be of any appeal to him. He informs Lord Kṛṣṇa about all these doubts and fears of his mind. By seeing Arjuna's state of mind, seeing his sense of just and unjust, duty and desertion fading away, Lord Kṛṣṇa puts his best effort to emanate the sense of real truth in Arjuna's mind. He tries to persuade Arjuna to engage in his *karma* by offering him the simple

explanation of various theories of this universe. Technically, the entire *Gītā* is an assimilation of maxims by Lord Kṛṣṇa. The Divine Being expresses his perpetual maxims as a solution to the various doubts and suspicions appearing in the mind of Arjuna. In a nutshell, this is the backdrop of *Gītā*.

3.6 THE COMMENTATORS

We know that without simplification, it is difficult to apprehend the deep meaning of the scriptures. Distinguished analysts had been compiling simplifications of difficult scriptures since ages, which proves to be of great assistance to general readers. Simplifications of the sacred scripture, '*Gītā*', are also available in numbers. Let's discuss about the analysts of *Gītā* here.

Among the commentators of '*Gītā'* the most ancient one was Śankarācārya (788-820 AD). Simplification, written by this prime orator of Advaita Vedanta Philosophy, reveals that prior to his creation, other simplifications of *Gītā* also existed. But those are not available at present. Being the prime upholder of the belief "*Brahma Satya Jaganmithyā*", Śankarācārya wrote *Gītā*'s explanation through his own philosophical ideology. The scholars as well as the key supporters of Śankarācārya's simplification- Ānandgiri (1300 AD), Śrīdhara (1400 AD) and Madhusudana (1600 AD) had elaborated Śankarācārya's works. Despite being the supporter of *Bhaktibāda*, Marathi saints Tukaram and Gyanesvaa have accepted Śankarācārya's ideology.

Another Commentator of *Gītā* is Rāmānujācārya (1100 AD). In his commentary, the idea of unreality of this universe as well as the unruffled course of *karma* has been refuted. According to Rāmānuja's work, Viṣṇu is the Brahman. He is the only venerated divinity and there isn't any cohort of his divine virtues. And salvation will be the company of Viṣṇu in *Vaikuṇṭha* and be engrossed in his obeisance.

Ācārya Madhva (1199-1276 AD) has written two assessments on the basis of *Gītā* - *Gītābhāṣya* and *Gītā* -*Tātparya*. Madhvācārya tries to gather substantiation of his own *Dvaitabāda* philosophy from *Gītā*.

There is a literary work on the basis of *Brahmasuūtra*, by *Ācārya* Nimbārka (1200 AD), a believer of *Dvaitādvaita* philosophy. His disciple Keśavakāśimīrī has compiled a *Gītā* analysis as well, which is named as *Tattvaprakāśikā*. As per Nimbārka living beings, divine the world and the universe are not interrelated. But, the existence and the work of living beings as well the universe are under control of the divine beings. The analysis of *Gītā* in *Tattvaprakāśikā* is based on this aforementioned ideology.

Ballavācārya (1500 AD), the initiator of *Śuddhādvaita(*pure non-dualism) philosophy, states that living beings are holy beings and they are free from the influence of any kind of affection and attraction. These living beings and the Supreme Being are interrelated. The soul is a particle of the Supreme Being, just like the spark being a part of the fire. Salvation is not possible without the grace of Brahman (***brahmakṛpā)*** and the best way to achieve salvation is through love and devotion to the almighty.

Apart from the compilations by the ancient Sanskrit proficient as well as the believers of Vedant*a* philosophy, the renowned analysts of the posterior periods – Bal Gangadhar Tilak and Sri Aravinda have contributed to the cause as well. Even Mahatma Gandhi has his own outlook towards *Gītā*. In this context, Dr Radhakrishnan's *Gītā* analysis is noteworthy as well. It is worth mentioning that although different analysts have delivered different *Gītā* analysis, influenced by their own ideologies, these compilations cannot be termed as mutually exclusive. In fact, they should be counted as complementary to each other.



CHECK YOUR PROGRESS

Q 3: How many chapters are there in *Gītā*?

.....

Q 4: Fill in the blanks:

a) *Gītā* is counted as a part of ……..……

b) There are ……..…… no of stanzas in *Gītā*.

c) The most ancient analyst of *Gītā* is ……..……

d) *Gītā* is included in the ……..…… parba of *Mahābhārata*.

3.7 SUBSTANCE OF THE CHAPTERS IN *GĪTĀ*

First Chapter: In the beginning of the first chapter '*Arjunaviṣādyoga'*, the Kauravas and the Pāṇḍavas are gathering against each other in the warfront of Kurukṣetra, and the born-blind King Dhṛtarāṣṭra is asking Sanjay to share every detail of the same. Then, Sanjay, being blessed with inner vision, is starting to narrate the war. Sanjay describes that in the battlefront, Arjuna's charioteer Lord Kṛṣṇa places the chariot amidst both the army, as per Arjuna's request. Witnessing the presence of his grandfather Bhīṣma, Guru Droṇācārya and other relatives in the enemy side, the great archer Arjuna is deeply pained. His body trembles, mouth dries. His infamous bow *Gāṇḍīva* falls off from his hands, he is getting afflicted. He shares his state of mind to Lord Kṛṣṇa and says that he doesn't want to win this war by killing his relatives. This triumph will be futile for him. His whole parentage will be wiped out as a consequence of this war. Demolition of parentage is a sin, it's a blasphemy. So he won't pick up his weapon in this war. And if his opponent kills him in this state, even that will be desirable to him. Saying this, Arjuna gives up his bow and arrow and stands there, bereft.

Second Chapter: '*Sāṁkhyayoga'* is the second chapter of *Śrimadbhagavadgītā*. Seeing the great warrior Arjuna getting dispirited, Lord Kṛṣṇa tries to encourage him. Arjuna says that he would rather die than to slaughter his Guru and other friends and family in the war. A depressed Arjuna now seeks advice from Lord Kṛṣṇa. Aiming Arjuna, Lord Kṛṣṇa states that death is a natural event to every living being in this world, there is no escape from this. Death is inevitable to those brave warriors standing in front of Arjuna as well. Therefore, it is improper to be distressed. It is the duty of Arjuna to take part in the war as a Ksatriya offspring. Without stressing over the consequences, it is reasonable to engage in the karma. As an answer to Arjuna's another question, Lord Kṛṣṇa explains the signs of a serene personality. The individuals who do not get restless or impatient over bliss and misery, anxiety and fury, who are capable of restraining their sense organs, they are the serene ones. The inner selves of these

individuals are pleased and satisfied at all sorts of situations and are devoted to the Supreme Being. They are the ones capable of obtaining the real peace in this world.

Third Chapter: The third chapter of *Śrimadbhagavadgītā* is named *Karmayoga*. Here, Arjuna is sceptical about the supremacy of *Karmayoga* or *Buddhiyoag*. He seeks advice from his mentor, Lord Kṛṣṇa, to clear his mind. Lord Kṛṣṇa, in turn, answers that knowledge and karma both are highly regarded. But they are not explorable to everyone. Drawing knowledge is out of the question without engaging in unflustered work first; work is the first step. It is unjust to restrain your sense organs just for the sake of it. It is eminent to have zero inclination towards the retribution. A genuine proficient finds no difference between an exertion getting concluded or not. But it is important to continue working; otherwise the way of the world will be stopped. Arjuna asks again that why do people get involved in sins despite knowing all these things, to which Lord Kṛṣṇa answers that a person gets engaged in unjust deeds because of desire and yearning. That is why it is essential to repress your sense organs and abandon all the desires and longings.

Fourth Chapter: The fourth chapter is named *Jňānakarmasannyāsayoga* in *Śrimadbhagavadgītā*. In this chapter, Lord Kṛṣṇa informs Arjuna that earlier he had enlightened the God Sūrya about *Jňānayoga*. But it has been gone extinct in course of time. Hence, he is prepared to advise his companion Arjuna yet again. Lord Krishna states that every living being, including Arjuna, has been born several times before this present birth. Even though Arjuna has no knowledge about this, the divinity knows it well. Because in reality, he has no birth. Whenever the way of *Dharma* starts off to get interrupted, an incarnation of the holy being emerges in this world to suppress the evil and to protect the good. Lord Kṛṣṇa states that he has segregated the four races (Brāhmaṇa, Kṣatriya etc) according to virtue and *karma*. It is difficult to comprehend the disparity between *karma* and *akarma*. But, it is possible to be liberated from the earthly binding if one can engage in *karma* by abandoning all his desires. The ascetics perform a variety of worshipping rituals to please the

almighty, but Lord Krishna states that it is best to worship jňāna i.e. wisdom. Even the vicious ones are capable to get liberated through wisdom. There is nothing sacred like pertinent wisdom. That is why Lord Kṛṣṇa advises Arjuna to clear all his qualms through the weapon of wisdom.

Fifth Chapter: *Karmasannyāsayoga* is the fifth chapter of *Gītā*. In this chapter Lord Kṛṣṇa states that it is only wisdom which can obliterate all forms of retribution. Wisdom is superior to *karma*. In reality the capability to forgo retribution is the real wisdom. In an attempt to clear another suspicion of Arjuna, Lord Kṛṣṇa states that while opting between involving and not involving in *karma*, always opt for the former. Engaging in unflustered *karma* is beneficial for everyone. Without *karma*, forgoing retribution is out of the question. An individual can be liberated from the earthly binding only through unflustered *karma.* For a genuine astute, there is hardly any difference between a beloved and a despised. They are capable of finding real happiness within themselves. A genuine contented individual is the one who is able to win over all his physical passions. The ultimate benefactor of all the penance and austere devotion is the almighty. Obtaining this sagacity helps an individual in attaining salvation.

Sixth Chapter: The sixth chapter in Gita is named *Ātmasaṁyamayoga.* In this chapter, Lord Kṛṣṇa states that a contemplative devotee is the one who desires for his retribution. In reality, engaging in unflustered work and forgoing retribution is the same thing. But, a contemplative devotee should occupy himself in unflustered work first, and then only it would be possible to forgo retribution. The one with stable inner self is the real ascetic (*Yogī).* One should restrain his sense organs through conscience and then gradually sacrifice his earthly desires. An individual, who feels the presence of the almighty in everyone, is the one who is truly liberated. Lord Kṛṣṇa again says that human beings possess a very unstable and restless mind. This restless mind can be managed only through training and endurance. In an answer to Arjuna's curiosity, Lord Kṛṣṇa says yet again that even the ones deviated from the path of *yoga* can attain benefits of their good *karma*. It is always possible for an individual to advance towards the way of spiritual attainment in the next birth, if he

failed to do so in the previous one. It may not be possible to attain salvation in one birth. Ascetics (*yogī*s) are the superior ones amongst the meditators, astute and the industrious ones. On the other hand, among the ascetics, devotee of the almighty is considered to be the supreme one.

Seventh Chapter: *Jňānabijòanayoga* is the seventh chapter in *Gītā*. In this chapter, Lord K[cG a states that attaining real wisdom implies the futility of the classical knowledge and feelings. Among the innumerable people in this world, only a few wish to be with the almighty and are able to make it. *Parā* and *Apaāa*- the two creative powers of the almighty, have generated this whole world, all of which is covered by Godly illusions. Only a real devotee can rise above the illusions. Among the devotees of the almighty, astute are the superior ones. After several births, ultimately, they get to be with the almighty. The devotees of other divinity too, in reality, are the devotees of Lord Kṛṣṇa. The almighty is forever shadowed with the illusions of this universe, which is why; human beings cannot realize his true self. The ones who serve the almighty in order to be relieved from the earthly miseries, they are the ones to attain the spiritual knowledge.

Eighth Chapter: The eighth chapter in *Gītā* is named *Akṣarbrahmayoga*. In this chapter, Lord Kṛṣṇa elucidates a few theories. Initially, he explains about *Brahma*- that the reason of the very existence of this universe, the eternal and perpetual theory is the Paramabrahma. Again, the conspicuous soul in a living being is *Adhyātma*. The one, who takes birth and dies, is *Adhibhūta*. The initiator of this whole creation, Hiraṇyagarbha, is *Adhidaiva*. The omnipresent god living in a human being is *Adhiyajňa*. While continuing his explanation, Lord Kṛṣṇa says that the thought with which an individual dies or the thought he has in his final moments, is carried on to his next birth. In this world, everyone goes through reincarnation. But the ones, who are able to be united to the almighty, are liberated from reincarnation. The one, who desires only to merge with the divine being, is the one who attains the real wisdom. Such beings cannot be shadowed with sin or virtue. They are the ones to attain *mokṣa*.

Ninth Chapter: The ninth chapter is named *Rājvidyārājguhyayoga* in *Gītā*. In this chapter, Lord Kṛṣṇa reveals some covert theories to his

companion Arjuna. And those are the preeminent learning, genuine insight. He states that he is keeping the whole world occupied and yet he doesn't exist in there. The whole world is existing under his refuge, and yet they are not connected to him. Shielding with delusion, he causes the birth and death of the living beings, repeatedly. Nature brings the world into being according to his wish. When he incarnates in human form, the narrow and mean-minded ones do not value him much. But the real learned ones devote themselves in his worship. Different devotees go through different means to unite with the almighty. But the one, who attentively devotes himself in the worship of Lord Kṛṣṇa, doesn't need to worship other deities. Even the sinful one turns virtuous through the power of devotion to the almighty. There is no harm to the devotees of the divinity.

Tenth Chapter: The tenth chapter of *Śrimadbhagavadgītā* is named *Bibhūtiyoga*. In this chapter, Lord Kṛṣṇa says to Arjuna that he is the supreme one among all the substances; he is the core of all. Even the sages and the deities do not know much about his ambrosial divinity. And the ones who know are the ones having knowledge about the Supreme Being. Hearing this, Arjuna expresses his curiosity to learn about his majestical form as well. Then Lord Kṛṣṇa offers a brief description of his divinity, because its extensive narration will take the end of time. He says that he is the omnipresent God of all the living beings. He is *Sāmveda* of the Vedas, Indra of the deities and mind of the sense organs. He is the very beginning of the deities and the sages. He is Bṛhaspati of the priests, Kārttika of the commandants, Bhṛgu of the great saints and Himālaya of the mountains. He is Aśvatha of the trees, Nārada of the godly sages and Kapil of the astute. He is Uccaiḥśravā of the stallions, Airāvata of the elephants and King of the human race. He is Prahlāda of the demons, Kṛṣṇa of the Yadu race, Arjuna of the Pāṇḍava*s* and Vyāsdeva of the saints. He is the beginning of the existence of all the living beings. His magnitude is incessant. All the fine substances of this world are particles of him. A minute share of his divinity is sufficient for the existence of the whole world.

Eleventh Chapter: *Viśvarūpadarśanayoga* is the eleventh chapter of *Śrimadbhagavadgītā*. In this chapter, Arjuna wishes to witness the divine

appearance of Lord Kṛṣṇa, after hearing much about his super natural mystical being. Since, it is not possible to witness such heavenly form with naked eye; Lord Kṛṣṇa offers him the inner vision. And then Arjuna catches the sight of this cosmic appearance. Combined with a large number of arms-feet-eyes-mouth and completed with elegance and embellishment, this enormous appearance of Lord Kṛṣṇa startles Arjuna. Witnessing this form, which lightens like a thousand suns, Arjuna stands there, astonished and at the same time terror stricken. All the deities, living beings, saints and sages, the Supreme Being- all of them exist as a whole in this massive form of Lord Kṛṣṇa. The warriors like Bhīc ma, Droṇa, Karṇa, Duryodhana etc have entered into the buccal orifice of Lord Kṛṣṇa. Arjuna finds himself incapable to ascertain the actual form of this cosmic appearance. Then Lord Kṛṣṇa reveals that he is the ultimate slayer and destroyer, he is the *Mahākāla*. He has already decimated Bhīṣma, Droṇa and all the other warriors, Arjuna is merely a cause. Afterwards, Arjuna starts praying to Lord Kṛṣṇa and requests him to forbear his cosmic appearance. Subsequently, Lord Kṛṣṇa gets into his earlier form. He says that even the deities cannot witness his cosmic appearance. Only the determined devotees are able to do so.

Twelfth Chapter: The twelfth chapter of *Śrimadbhagavadgītā* is named *Bhaktiyoga*. In this chapter, after witnessing the cosmic appearance of Lord Kṛṣṇa, Arjuna asks him that the ones who worship him by means of karma and the ones who worship the *nirguṇa Brahma*- who among these two is superior? Lord Kṛṣṇa answers that superior among these two is the one who worships him. Although, the devotees of *nirguṇa Brahma*, in reality, are his devotees as well. But the devotees of the *nirguṇa Brahma* have to go through further hardship. The one, who regards Lord Kṛṣṇa as the only revered deity, is the one to get liberated from the earthly bindings. If one's mind cannot be steadied by worshipping the almighty, it should be focused on something else and then gradually engage in yogic practice. If that does not work, he should occupy himself in karma aimed for the sole purpose of devotion. If not, he should strive to relinquish retribution. While explaining the virtues of his devotees, Lord Kṛṣṇa states that the devotee,

who is not envious of anyone, contains love and compassion in his heart for everyone, is the one he loves from his core. His ideal devotee is the one who never harms anyone or does not get affected by others karma. Such a devotee regards both his friend and foe in the same way, remains unmoved towards any kind of calumny or admiration and stays content in all matters. A devotee, eager and revering to such customs, is dearly loved by the almighty.

Thirteenth Chapter: The thirteenth chapter of *Śrimadbhagavadgītā* is *Kṣetrakṣetrajòabibhāgayoga*. In this chapter, Lord Kṛṣṇa speaks about *kṣetra, kṣetrajňya, jňāna, jòeya, prakṛti, puruṣa* and so forth. Human body is *kṣetra*; its soul is *kṣetrajṇya or kṣetrī*. In every place (*kṣetra*), Lord Kṛṣṇa remains as *kṣetrajňya*. Continuing the speech, he says that the nature, intelligence, pride etc are termed as *kṣetra*s, while humility, peacefulness, forgiveness etc are termed as *jňāna*. And contradictory to these aforementioned terms is called *ajňāna*. *Prakṛti* and *puruṣa* are the existence having no beginning. It's *prakṛti* who generates all the virtues and the vices. *Puruṣa* is the witness, apathetic, does not generate anything. Regardless of being in a body, the soul in reality is unbound. The ones, who realize the difference between *kṣetra* and *kṣetrajňya*, are certain to get liberated.

Fourteenth Chapter: The fourteenth chapter of *Śrimadbhagavadgītā* is named *Guṇatrayabibhāgayoga*. In this chapter, Lord Kṛṣṇa advises Arjuna about the three virtues- *sattva, rajaḥ,* and *tamaḥ*. He says that he is the patriarch of this world and *prakṛti* is its matriarch. *Prakṛti* generates the three virtues. *Sattva guṇa* is pure, it stimulates wisdom. *Rajaḥ guṇa* is akin to desire; it entices one to get occupied in karma. *Tamah guṇa* is generated from ignorance, it causes misery. The intensity of *sattva* encourages wisdom. The force of *rajaḥ guṇa* is inclined towards greed and karma. *Tamaḥ guṇa* influences loss of intellectual faculties, reluctance towards karma and so on. To get rid of these three virtues (*sattva, rajaḥ, tamaḥ*), Lord Kṛṣṇa advises Arjuna to be the one who does not differentiate between a beloved and a despised, to whom any kind of bliss-misery, dignity-disgrace means nothing at all and the one

who is not interested in any kind of subject matter. He again says that the one, who lives for the sole purpose of serving the almighty, can rise above the influence of these three virtues.

Fifteenth Chapter: The fifteenth chapter of *Śrimadbhagavadgītā* is named *Puruṣottamayoga*. In this chapter, Lord Kṛṣṇa says that this world is like a Peepul tree; Brahman is the root, branches are intelligence, pride etc. cetera and leaves are the Vedas. And this tree cannot be torn down. Keeping the mind far away from any kind of obsession or attachment, cuts through this peepul tree form of world and that causes the attainment of salvation. It is also achievable by relinquishing all kinds of dignity-disgrace, greed-avarice, attachment, bliss and misery and so on. Lord Kṛṣṇa says that the soul in a living being is a part of him. Under the refuge of the mind and the other senses, the soul wanders in this world. There are two *puruṣa* namely- *kṣara* and *akṣara*. All substances in this world are *kc ara* and beneficiary of these substances, is *akṣara*. Distinct from *kṣara* and *akṣara*, there is someone unique called *puruṣottama.* He is eternal and all-pervasive, he is the Supreme Being. Lord Kṛṣṇa says that he is that *puruṣottama*. The astute live for the sole purpose of serving him.

Sixteenth Chapter: The sixteenth chapter of *Śrimadbhagavadgītā* is *Daivāsursampadvibhāgayoga*. In this chapter, Lord Kṛṣṇa describes about the divine and the demonic nature. The mind of a divine natured individual contains thoughts like courage, sanctity, compassion, bestowal, simplicity, Veda recital, devotion and a sense of detachment and so on. On the other hand, a demonic natured individual holds thoughts like pride, ignorance, futile bellowing etc in his mind. Lord Kṛṣṇa informs Arjuna that he (Arjuna) has divine nature since birth. Divine nature causes liberation from this world; demonic nature causes earthly binding. Demonic natured individuals do not acknowledge the almighty. Subjugated by their hopes and desires, such people engage themselves in making money and acquiring opulence. They believe their life's purpose is fulfilled by making money and eliminating their rivals. These people are ferocious in nature. The almighty compel them to be reincarnated as animals. And in the next birth, these animals are bound to be born as insects and pests. In this manner, they can never

be united with the almighty. Pursuing his sermon, Lord Kṛṣṇa says that the doorway to hell encompasses lust, greed and anger. These should be relinquished at all cost. He advises to get on with one's *karma* as per the scriptures.

Seventeenth Chapter: The seventeenth chapter of *Śrimadbhagavadgītā* is named *Śraddhātrayabibhāgayoga*. In this chapter, a curious Arjuna asks Lord Kṛṣṇa that the people who offer prayers and perform rituals with utmost reverence without paying much attention to scriptures, what sort of outcome awaits them – *Sāttvika, Rājasika* or *Tāmasika*? Answering his query, Lord Kṛṣṇa says that the belief of an individual reveals his nature. *Sāttvika* individuals worship divine beings, *Rājasika* ones worship the spirits keeping watch on hidden treasure (*Yakṣa*) and *Tāmasika* individuals offer their prayers to ghouls. Food, Sacrifice, Bestowal and Penance- all of these are further classified into three categories as per *Sāttvika, Rājasika* and *Tāmasika*. Penance can be of three types- *Kāyika, Bāsika* and *Mānasika*. Absorbing in these three sorts of penance with utmost respect and without desiring any kind of rewards, is considered as the *Sāttvika* penance. *Om Tat Sat* is the name of the Supreme Being. Recital of these words causes' full rewards while performing a ritual or penance, even if something goes wrong in between.

Eighteenth Chapter: The eighteenth chapter of *Srimadbhagavadgītā* is *Mokṣasannyāsayoga*. In this chapter, Lord Krishna speaks about the difference between 'stoicism' and 'sacrifice'. The act of forgoing the desired karma is 'stoicism', forgoing the desire of rewards of entire karma is 'sacrifice'. *Jňāna, karma* and *karttā*- all of these can be *Sāttvika, Rājasika* and *Tāmasika*. In the same manner, 'intelligence' and 'contentment' can also be categorised into three sorts according to the aforementioned virtues. Lord Krishna says yet again that the natives of the four castes- *BrāhmaG a, Kṣatriya, Vaiśya and Śudra,* have their own *karma*s. Being occupied in one's own karma gives way to spiritual attainment. One's own religion is always superior to the others religion. An individual cannot simply complete a task as per his will. It is the omnipresent almighty, who makes all the work done by people. Lord Kṛṣṇa informs

Arjuna that to be united with the almighty, one needs to think about him and let go of every other thing. The ones, seeking refuge to the almighty, get liberated from every grief and misery. He, who holds genuine devotion in his mind, can own absolute astuteness. To this, Arjuna responds that all his ignorance and suspicions have gone away. He will now engage in his karma, i.e. war, as per the advice of his mentor and counsellor Lord Kṛṣṇa.

Sanjay informs King Dṛitarāṣṭra that he is able to hear this invigorating speech of Lord Kṛṣṇa, with the help of the great saint Vyāsdeva. He says yet again that victory too will choose the side, in which Lord Kṛṣṇa and the great warrior Arjuna reside.



CHECK YOUR PROGRESS

Q 5: What is the name of the first chapter of *Gītā*?

.....

Q 6: Which chapter is named '*Bhaktiyoga*'?

.....

Q 7: What is the name of the fourth chapter of *Gītā*?

.....

Q 8: What is the last chapter of *Gītā*?

.....

Q 9: What is written about *Gītā*, by Ramanuja?

.....

Q 10: Who is the author of *Gītā*?

.....



3.8 LET US SUM UP

- Learnt about the significance of the title of *Srimadbhagavadgītā.*
- Studied the discussable topics of *Gītā.*
- Learnt about the Author, Time of Creation and the Backdrop of Creation.

- Knew about the various analysts of *Gītā.*
- Studied the substance of all the 18 chapters of *Gītā.*



3.9 FURTHER READING

1) Majumdar, Subodhchandra, (1973) Kolkata: *Srimadbhagavadgītā*, Dev Sahitya Kutir.

2) Radhakrishnan, Dr. Sarvapalli, (1390 Bangabda), Kolkata: *Srimadbhagavadgītā,* Mishra O Ghosh Publishers.



3.10 ANSWERS TO CHECK YOUR PROGRESS

Ans to Q No 1: The word 'Gīt' is completed by adding the suffix 'kta' to the root 'goi' (to sing). 'Tāp' suffix (which is used in the feminine gender), is added to 'Gīt' to complete the word '*Gītā*'.

Ans to Q No 2: a) Upaniṣad b) *Gītā*

Ans to Q No 3: 18 chapters

Ans to Q No 4: a) *Mahābhārata* b) 700 c) Sankarācārya d) Bhīṣmaparva

Ans to Q No 5: Arjunabic ādyoga

Ans to Q No 6: Twelfth Chapter

Ans to Q No 7: Jňanakarmasannyāsayoga

Ans to Q No 8: Mokṣasannyāsayoga

Ans to Q No 9: Wrote analysis

Ans to Q No 10: Kṛṣṇa Dvaipāyana Vedavyāsa.



3.11 MODEL QUESTIONS

a) Short question:

Q 1: Write about the author and the time of creation of *Gītā*.

b) Essay type questions:

Q 1: Write about the analysts of *Gītā*.

Q 2: Write the substances of the first and the second chapter of *Gītā*.

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