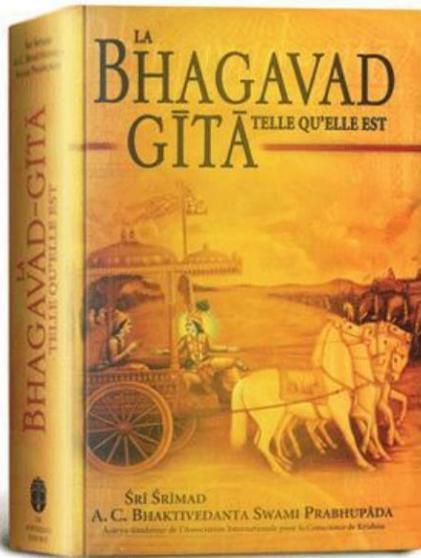


Bhagavad Gita

– A Timeless Guide - to have an eternal blissful Journey throughout one's Life

- As understood by me - Utpal Mistry



To become **blissful, content, peaceful, happy, satisfied, Joyous** and to try to make first you-yourself happy and then make everyone Happy (So that you remain blissful and stable all the time)

"You can only spread happiness and peace in others, if You Yourself are full bundle of happiness and are entirely at peace within... because it's simple... You can only give what you have !!!"

*"You will be always remembered eternally for your Nature and Acts... So, the key to become immortal is simple... **Live in hearts of others**"*

"Understood by Me conveys: my humble acknowledgement, that even after such readings or gathering knowledge, I am not able to 100 % practice and implement into desired expression. So key is in the executing & rehearsing this wisdom, which in turn will give us the desired results of so called **"BLISSFUL HAPPINESS"**.

*In a world that is constantly changing and filled with noise, If anyone understand and apply the teachings of the Bhagavad Gita, even a single verse or a small portion of it, one will find no need for further study or knowledge to lead a blissful life. It is the penultimate knowledge given and it stand true right from prehistoric times to these modern era of Computer revolution, Dot-Com buzz, Mobile communications, Smart Devices, AI, ML, AVR and lot of modern gadgets including the online cloud platforms with Modern chaos, disturbance and the noise. The strongest emphasis is not on Knowledge but is on **"KARMA - To implement"** or **"To work or to Practice"**. It is a very resilient word. To acquire knowledge and to act on such knowledge is both different aspects and believe me practicing and implementing it on regular day to day basis is the most difficult part.*

Key Insights

1. Karma (Action) over Knowledge:
2. Work without Attachment (Nishkama Karma)
3. The Eternal Soul (Atma):
4. Your Circumstances Are Not Under Your Control
5. Bliss and Happiness

Short Summary of all chapters are as follows

Chapter 1: Arjuna Vishada Yog – Any worst situations may arise during lives of any human being. In this chapter it is being discussed and showed the way forward. It also illustrates the universal human **condition of confusion and moral dilemma**. When life presents us with difficult choices, we often experience fear, doubt, and a lack of clarity to your life, work, money, Loss of valuables, friendship, relationships etc.

Chapter 2: Sankhya Yog – This chapter teaches us that are not our human bodies, but rather the **eternal soul**. This realization helps us to detach from fear and attachments to the physical world.

Chapter 3: Karma Yog – This chapter teaches us to perform our own duties (**Karma**), but without attachment to the fruits of those actions

Chapter 4: Karma Brahmaman Yog : According to these chapter - there can or cannot be immediate fruit or end results of all karma , but Karma do results in fruits bad or good as per its own Satvik or Rajshi or Tamsi Karma in any other birth cycle or incarnations. As per science also, there had been a **continuous process of birth and death**, one can or cannot have rebirth as well, which we as humans know but can't prove. But one thing is pretty sure. Sometimes you may see a child born in beggar family or in a rich or pious family, which are purely as per his/her destiny of his previous birth and karma.

CHAPTER 5: Karma Sanyas Yog – This chapter differentiate between renouncing the desire for the results of actions rather than renouncing action itself. **Nishkama Karma (selfless action)**.

CHAPTER 6: Atma Sayam Yog - This chapter teaches us **how to practice Yoga** using Sadhna / Dhyana and Samadhi to attain spiritual enlightenment, overcome the influence of the mind, and lead a life of virtue, wisdom, and liberation (Moksha).

CHAPTER: 7 Gnan Vigyan Yog – This chapter gives us the **wisdom and teaches us the science of our Human Body form** which is made up of Earth , Water, Fire, Space, Mind and Intellectual Brain or conscience. And teaches us how due to our unlimited wishes and anger and lust we get lost on this planet Earth.

CHAPTER 8: Akshar Brahma Yog- This chapter teaches us to use Abhyas, Dhyana or Samadhi to control all sense and set your mind & heart free and to liberate us from the cycle of birth and death. Also gives **understanding of Bhramand (or Space)** with different Lokas such as Bhramlok ,Devlok ,Pruthvilok and Patallok.

CHAPTER 9: Rajvidhya Rajguhya Yog - This is most confidential and Secret knowledge for passing through this life which can be full of sadness and sorrow. Once known any human being can leave happily & blissful ever after. This chapter also **reveals the deep, esoteric truths about the self, the Supreme Being, and the nature of the universe**.

CHAPTER 10 : Vibhuti Yog – The term "Vibhuti" means **divine manifestations, opulence, or extraordinary powers** and teaches us that whatever we see which has "unmatched beauty, unmatched glory, unmatched power, grand and glorious in these world is an expression of the Divine., it is being produced by the power of **God**. Whether it is the sun, moon, intellect, or sacred texts—these are all forms of God's manifestation. The recognition of these manifestations is a way to connect with the Divine by letting go our ego and recognizing the Tatva (essence).

CHAPTER 11: Vishaswarup Darshan Yog- Using **Divine Vision (Divya Chakshu)** one can perceive **the truth beyond the limitations** of the physical senses, revealing the unseen, eternal reality of the cosmos and cosmic form including 11 Rudras, 12 Adityas, Vasus and our belief of the Inevitability of Fate (Karma) can be established and how we are made Nimit in this world to perform our duties.

CHAPTER 12: Bhakti Yog – Teaches us the **best way to worship** depends on what helps you focus and cultivate love for the Divine. Some find it easier to connect with God through a specific name or form, while others prefer the formless, transcendent aspect of the Divine. Regardless of the method, all paths can lead to the same divine truth.

CHAPTER 13: Khestrakheshttra Yog - This chapter also explores the distinction between the body (Kshetra) and the soul or consciousness (Kshetragna), offering insights into self-realization and the nature of existence **differentiation between basic elements of our human body form and the Senses and Emotions** and the role of our ATMA.

CHAPTER 14: Gunatraya Vibhag Yog - This chapter elaborates on the three fundamental qualities, known as Gunas, which govern human behaviour and influence the material world. These Gunas are **Sattva (goodness), Rajas (passion), and Tamas (ignorance)**.

CHAPTER 15: Purshottam Yog – This chapter explains the **nature of the eternal soul (Purusha), the material world (Prakriti), and the Supreme Being (Purushottama)**. It emphasizes the Supreme Reality that transcends both the perishable (material) and imperishable (spiritual) realms. Also explains how the Atma tries to take any bodily human form and explains all Lokas.

CHAPTER 16: Devashur Sampad Vibhag Yog - This chapter explains the human qualities into two categories— **Divine (Daivi) and Demonic (Asuri)**—and explains how these qualities shape an individual's character, behaviour, and spiritual destiny and how to cultivate divine qualities and let go of demonic traits to achieve spiritual growth, inner peace, and liberation from worldly bondage.

CHAPTER 17: Shradatray Vibhag Yog – This chapter explains how **faith (Shraddha) , food, sacrifices, and austerities is influenced by the three Gunas**—Sattva (goodness), Rajas (passion), and Tamas (ignorance)—and how these qualities shape an individual's beliefs, worship, actions, and sacrifices.

CHAPTER 18: Moksh Sanyas Yog - This chapter Summarizing the essence of all previous chapters and guiding seekers toward the **path of liberation (Moksha)** through renunciation (Sannyasa). Once you devote to God, you will get param shanti – inner peace, bliss and solace. This is the most secret knowledge.

Aum Shanti

Chapter 1: Arjuna Vishada Yoga – The Yoga of Arjuna's Dejection

The first chapter sets the stage for the entire Gita. Arjuna, a warrior prince, is filled with moral confusion and despondency as he faces the prospect of fighting in a battle against his own family members, teachers, and friends. Arjuna is torn between his duty as a warrior (Kshatriya) and his love for his family. He is emotionally and mentally paralyzed, unable to decide.

In a Life, sometime similar **worst situations arise for us also**. It starts with a some kind of a query or problems in your mind. Any question -Any problem related to your life, work, money, Loss of valuables, friendship, relationships etc. You are unable to decide, what to do or what not to. You are confused, which path is Right or which is Wrong. Any such query or question which keeps banging onto your mind ...Like you are facing any relationship issues, or loss of money issues, Ego issue of your or your attached persons, competitions with someone, loss of valuables etc. In addition, believe me; these situations do arise in everyone's life in tenure. This state is known in Sanskrit language as '**KimKartavyavimudhta**', Unable to decide what to do and what not to.

Now as per chapter number 1 of Geeta, first consider yourselves as **ARJUN** standing against the **Lord Krishna** and asking the Lord the same question or query for which you think that the GOD himself (or your Guru or your advisor) will be able to answer or guide you at its best. (Some questions can be still answered by "**Google**" today and I call him "**Google Devta**" But some queries still can only be solved by this Almighty or we call him **Supreme Power or God**).

Please keep in your mind that the Life itself is a battle and your brain, or your mind is the battlefield. In these situations, Sit idle and try meditating in a calm and silent place (go away to any place where you think nobody can disturb you...) let all thoughts come into your mind and then seek answer from God...It really helps...It seems like it's not easy, but your inner conscience or the GOD or the power within will guide you to take a decision, **which may or may not be the best**, but believing that GOD has guided you, keeps you out of danger of blaming yourselves for taking bad decisions and at the same time, if it was in Favor of you, give back credit of that once again back to GOD by showing gratitude. This is IMPORTANT.

- **Lesson:** This chapter illustrates the universal human condition of confusion and moral dilemma. When life presents us with difficult choices, we often experience fear, doubt, and a lack of clarity. However, in such moments, it is crucial to turn inward, seek guidance, and trust in higher wisdom to guide us through.

Chapter 2: Sankhya Yoga – The Yoga of Knowledge

In this chapter, Lord Krishna begins to impart wisdom to Arjuna, who is in a state of deep distress. Krishna teaches him the nature of the soul (Atma), explaining that the **soul is eternal and cannot be killed**. The body is temporary and undergoes change, but the soul remains unaffected. Krishna urges Arjuna to fulfil his Kshatriya duty (to fight in the battle), as it is his Dharma.

Sometimes we over-react to any situation. We curse ourselves to such an extent as if we had done some wrong decisions or have done some heinous crime by taking some decisions. For example, something happened ...say suddenly an accident happened or we lost some valuables or someone very close to us (may be due to our negligence or due to any other cause). **Don't curse yourself too hard. The fact is that time passes & the good or evil also passes.** So, no need to worry or to get over jolted. Here the Knowledge of Atma is needed. As said, your right is and always will be only to work. You do not have the right to the end results or the fruits of that work. So, work because you must work. If you leave all your desires, it is very good but at the same time very difficult. **It is a hard task to control the wishes & desires.** As all desires lead to ultimate satisfaction or the joy of achievement, after it leads to false pride & it leads to anger. From anger it leads to unbalance of your own mind & after this it leads to destroying the power of intellectual mind (Mann) & finally leads to destroying of that Atma or the individual.

- Lesson: Krishna's teachings focus on understanding that **we are not our bodies, but rather the eternal soul**. This realization helps to detach from fear and attachments to the physical world. Arjuna is also introduced to the concept of Karma Yoga, which involves performing one's duty without attachment to results. This is the first step toward transcending the ego and finding inner peace.

Chapter 3: Karma Yoga – The Yoga of Selfless Action

In the third chapter, Krishna elaborates on the concept of Karma Yoga, which is the path of selfless action. He explains that everyone **must perform their duties (Karma), but without attachment to the fruits of those actions**. Selfless service, done with the right attitude, purifies the mind and brings spiritual progress.

- Lesson: The essence of Karma Yoga is that one should act with the right intention, without any selfish desire for personal gain. Actions performed in such a manner help in purifying the heart and lead to spiritual growth. Krishna also advises Arjuna to act according to his nature and fulfil his duties in life, but without being weighed down by the results.

Chapter 4: Karma Brahma Yoga (The Yoga of Knowledge and Action)

The evolution process of the Human knowledge power is as follows..... It starts with **GOD**. The Almighty God gave Sun (As the source of energy) , Sun gave rise to Manu. Manu or Humans gave it to Ishwaku. Ishaku to all Rajshri (ancient Priests)->and then it transcends to the Human Kind. This is the theory of Incarnation. There had been a continuous process of birth and death. If the balance between good and evil is unbalanced and if evil increases, God himself comes as Manusya Avatar (or Human body form) to balance it. In Gita, Lord Krishna said “**For protection of good people, I take birth in every Yug/ Era**. Also, whosoever knows and understand this gets free from the cycle of birth and death and thereafter merges with me.” According to karma there is **no immediate fruit, but Karma do results in fruits bad or good**. So, the balance sheet is always maintained. In this life or in other. But reward of good or evil do gets. An absolute satisfied man who works without expecting the end results can control his own senses and attain absolute devotion and knowledge of God. Vedas love all type of yagna. So do read it. Gnanmay – Knowledge based yagna There is nothing pious then Gnana – Knowledge

Lord Krishna reveals deeper insights into the relationship between **action (Karma) and knowledge (Brahma)**. This chapter introduces the concept of Sacrificial Action, explaining how performing one's duties as a selfless offering to the Divine can purify the heart and lead to spiritual liberation. Krishna also emphasizes the importance of Jnana (knowledge) as a complement to action, making this chapter one of the most profound in terms of understanding how to integrate wisdom with daily actions.

CHAPTER 5: KARMA SANYAS YOG “Karma Sanyog”

Ego or Jealousy etc are human attributes. The Human body consists of 9 holes or doors. If a person or Atma lives in his own body without pride but as if he is doing nothing or making anything , he or she remains in absolute calm and peace. God himself do not create the work and the fruits of the work, but it just evolves. Neither God takes sins or blesses any Atma. Knowledgeable person sees the same in Brahma, all Humans, Cow, Dog, Elephant, or any creed in the same way. Neither he becomes very happy or sad in any instance. Because of the limitation of our senses, the sorrows happen. If anyone attains inner bless and happiness , he attains “**MOKSHA**” . Don’t look for an extended pleasure. To attain such state , do Yoga. Concentrate your eyes between your two eyes near your forehead. Try to control your breath in 12 per minutes and try to control your senses. Control your intelligent brain (**Mann**). Try to control over your fears & Anger . Remember that the God is friend of all. **Ohm Shanti**.

It presents the path of renunciation (Sannyasa), but it focuses on renouncing the desire for the results of actions rather than renouncing action itself. In this chapter, Lord Krishna explains how one can attain **liberation (Moksha)** not by completely abandoning action but by performing **selfless, detached action with the right attitude**.

This chapter primarily focuses on the concept of **Nishkama Karma (selfless action)** and the importance of carrying out one’s duties without attachment to the outcomes. Krishna advocates for a balanced approach where you renounce the desire for the fruits of your actions rather than renouncing action itself.

CHAPTER 6: ATMA SAYAM YOG

If anyone works without having any wish for the outcomes is **YOGI**. But if someone does not work at all is neither Sanyasi nor Yogi. Man should work without Asakti or lure towards his any karma and that is known as “**Sadhana**”

These all should be treated equal. COLD=HOT ,PRAISE=SCOLD , INSULT HAPPINESS=SADNESS/SORROWNESS Soil=Gold Friend=Foe Good man=Bad man. One can know god in real sense, who can control his own mind. Yogi should remain in himself. Should not crave anything

How to practice Yoga? The place should be sacred and clean. Seat on a Mrug charma or Vastra Asan or any Cloth (Any Good Cloth). Meditate and try to make your mind under control Practice “**Bhramacharya**” Make your mind calm. Keep your body straight upright Head and neck upright Eyes closed pointing your nose Try to remember God the Almighty For SAMADHI Breath 12 (minutes) One should not be Too much eating or Fasting Sleeping altogether or being Sleepless MUKTA – YOG “WISHES” “IMAGINATION”. Control all the sensory organs through mind Keep it in control Atma, The Person who sees the Almighty God everywhere and in each & every living beings, he does not ignore him nor God ignores him. “**ABHYAS**”. You can never go wrong the God will never leave us. These persons gets birth in some pious Family - Punyasali – Atma “Satvik - Wealth” or “Yogi”. If any human is lucky, he gets birth in this type of places then he keeps on practicing such Satvik karma and keep progressing for liberating his soul and attain Moksha or unify with Almighty Parmatma or GOD. He becomes Yogi – Devoted themselves onto the Almighty God.

The concept of self-control or Atma Sanyama is woven throughout the text, particularly in the chapters related to Karma Yoga, Bhakti Yoga, and Dhyana Yoga. Atma Sanyama translates to "Self-Discipline" or "Self-Control" in English and is a crucial aspect of **spiritual progress** according to Lord Krishna in the Bhagavad Gita.

Self-control (or Atma Sanyama) is a fundamental practice to attain **spiritual enlightenment, overcome the influence of the mind, and lead a life of virtue, wisdom, and liberation (Moksha)**. In the Gita, self-discipline is essential for aligning one's actions with divine will and attaining peace and freedom from worldly attachments.

CHAPTER: 7 GNAN VIGYAN YOG

Most important knowledge is given in this chapter. Earth, Water, Fire, Air, Space, Mind, and intellectual Mind (or Mann or consciousness) is the very part of the Nature. This is non-living objects, while other is living. Anyone evolved from the above living and non-living nature. No one is better than God. The Most Intelligent is God Himself. Brightest of the bright is God only. As per this theory the Almighty God created human beings and wished them to **get a guaranteed fruits or results, if they worship any God** in which any person has his hard core belief in. (**not necessary any particular God** / It could be any God / Stone / or any living being or even **Allah or Jesus Christ** or **any divine Atma** he thinks is that omnipotent and is good for him. In turn these that particular god will gives him the fruits or will serve his desires whatsoever he aims towards. But the fruit cannot be lasting or endlessly. Those who have God's perfect knowledge, they can even see God in any non-living or in the nature also and tries to see him in any idol form too. God knows the past, present and future of every being but Human Beings do not know this. Due to their unlimited wishes and anger and lust they get lost on this planet Earth.

(The Yoga of Knowledge and Wisdom)

Jnana-Vijnana Yoga, or the Yoga of Knowledge and Wisdom chapter addresses the nature of knowledge (Jnana), the difference between theoretical knowledge and realization (Vijnana), and how the knowledge of the self and the Supreme Reality can lead to spiritual liberation.

The chapter explores the deeper aspects of **spiritual wisdom**, focusing on the knowledge of the absolute truth (Brahman), the nature of the soul (Atman), and the divine qualities that must be cultivated to **attain Moksha (liberation)**.

CHAPTER 8: AKSHAR BRAHMA YOG

Bhrama is Non Destroyable Adyatma – His behavior is Karma – Work is Adhibhut – Which gets destroyed . Adhi Dev is he himself , Adhi Yagnaa is the Vasudev the god in this body Whatever you think of at the end of your life, it comes back to you in next lives(incarnations) So always pray to the lord Krishna, the Parmatma , the ultimate soul. You can use Abhyas , Dhyan or Samadhi to control all sense and set your mind & heart free. Set your Atma for dhyana by concentraing near forehead. Yogi should chant OHM. As per Geeta there are following loks. Bhramlok ,Devlok ,Pruthvilok,Patallok. Bhrama's day is of 1000 day and 1000 night. Bhrama himself creates and then himself destroys this Prithvi lok. Aksar Paramgati -Lords House Fire, Light , day Suklapaksa, Man Uttarayan-Brahma Krishna Daksinyan.

There is a life beyond this planet known as Brahmlok

Akshara Brahma Yoga is the eighth chapter of the Bhagavad Gita, often translated as "**The Yoga of the Imperishable Absolute**" or "The Yoga of the Eternal Brahman." In this chapter, Lord Krishna discusses the nature of the imperishable soul (Atman), the eternal truth (Brahman), and the process of attaining liberation (Moksha). This chapter provides key insights into the concepts of **eternity, death, and the afterlife from the perspective of spiritual wisdom.**

Akshara Brahma refers to the imperishable, indestructible nature of Brahman — the Supreme Reality that is **beyond the cycles of creation and destruction.** Krishna teaches Arjuna that this imperishable essence is beyond the material world and that those who realize this truth are liberated from the **cycle of birth and death (samsara).**

CHAPTER 9: RAJVIDHYA RAJGUHYA YOG

The most important chapter and knowledge of all is discussed here. This is most confidential and Secret knowledge for passing through this life which can be full of sadness and sorrow. Once known any human being can leave happily & blissful ever after. It is the penultimate knowledge, best of best knowledge and very pious, excelled and gives immediate results. And Adyatmic and Bhramic, and it is easy and immortal. But if anyone doesn't approve the knowledge or do not have faith in it, it is useless for him and he keeps on rotating between cycle of life and death, the theory of incarnation. **God is omnipresent** in his very minute form which is invisible for physical human eye, and it is spreaded all across. All living beings are inside him. Though he is not the part directly of any living being, he himself creates the living being. Just similar to the AIR is on this planet, so are all living beings are inside him. After the final calamity , at the edge of imagination , all living being will dissolves in the very nature and then at the start of the life , they are recreated by god himself. He keeps on creating and destroying the world repeatedly. Because of their own "Satvik", "Rajshi" or "Tamsi" nature, the living beings are created as per their "Karma". Although the God do not have bias towards and is not binding to him. As it all depends on natural force. But under the supreme authority of God, the living being are created and keeps on rotating in by having death and rebirth. The god resides inside any human being. But foolish people do not see this and tries to ignore and insult the god. "Satvik" or "Daivik" pious nature people have complete faith in god and keep on devoting themselves to god. Some see the god as "very huge and Giant. Some says the god is his boss or they consider themselves as slaves and God as his masters. The god is in the yagna, the offerings given to the fore fathers and medicine to all plantation and is in everything. He is the almighty , hearing the whole shrusti like an intelligent device or internet and the very force behind the fruits or the out coming of our karma. He is "OMKAR" "RIGVEDA" AND "YAJUR VEDA". He himself gives the Solar heat and gives rise to the monsoon or rain. He is the "AMRUT" – non destroyable and he himself is "MRUTYA" – the death. He is "satya" and "astaya". People on earth devote to the god for the "SWARGA" or the heaven... becomes God themselves, goes in the Indralok and when once again their "Punvya" diminishes , they again gets the birth on "Planet Earth" or Maushya lok or Mritiyu Lok. They keep on rotating and can never escape of these "chakra". Anyone devoting to any god, goes penultimate to the "Parmatma or the almighty". It is a known fact "whosever worships any god can becomes that god". "Who soever worship their parents become such parents. Whosoever clears the earlier human being become such. BUT own disciple of the ultimate Paramatma never takes any rebirth and is in complete truth and nobody is beyond this Parmatma. Those who worship him by offering him with "flowers, petals, fruits water ... God accepts it whole heartedly. So whatsoever "karma" you do "whatever you eat", whatever you donate", whatever you work". devote it to back to him or to the almighty. So, Give all the credits of whatever good happened back to the God or will happen or any "karma" or "yagna". That is "Sanyas Yog". Nobody is very dear and nobody is very bad to the God. If anyone

devote himself with complete devotion, he is in him and God is in him. Even if anyone is "rakshaha or demon" or bad or even any bad guy, if he devotes to the God, he can be considered "Uttam" or the best, as his thinking is the best. Even if anyone "female", "Vaisya" "Sudhra" also devote himself or herself in him, they get paramgati or ultimate moksha. Punyashaili Bhrama Rishi keeps devoted to him using bhakti and keeps on complete devoting oneself to "VASUDEV" "PARAMATMA" and become that namesake or merge with Parmatma. After devoting yourself to the Almighty you never get rebirth and become God himself.

The teachings in this chapter are the most sacred and powerful, as Krishna reveals the deep, esoteric truths about the self, the Supreme Being, and the nature of the universe. The knowledge (Vidya) and secret (Guhya) that Krishna shares in this chapter are meant for those who are truly devoted and surrendered to Him.

CHAPTER 10 : VIBHUTI YOG

As discussed in chapter 9, the most sacred and secret knowledge was showed. The theory of "karma" Those who know the almighty is Ajanma who do not require to take birth, "right from the beginning of incarnation or birth of this Palnet earth and the paramAtma" they are the most knowledgeable human being, and they are freed from the sins they have done. The power to decide, intellect, knowledge pardoning skills are virtues of them. Truth is that you can control your senses and the control your mind & happiness & sorrow, growth and destroy the fear. Non violence ,satisfaction, study, generosity fame and defame are created by the God. There are 7 – maharishi, 4 – Man , 4 – Sanak Rishi 14 – Manu. They were created by God. We are descendants of this manus and thus we are known as Manvi or human being. (manvi, manas or human being) God is the ultimate creator and everybody is working under his supreme region. The pious souls are satisfied in God himself and keeps on thinking about him the entire time.

How should one worship? How should one know him? In which manner we shall remember him?

God is the Atma residing in all human being, the beginning, the end and the middle is him. He is Vishnu He is sun. He is Marichi. He is nakshatra He is moon He is Samved. He is Indra. He is mann or intellectual brain, He is life. He is Shankar. He is Kuber. He is fire. He is Meru. He is Guru or Bhrahaspati or Jupiter. He is kartikey Swami. He is Ocean. He is Brighu Rishi. He is Aumkar. He is Jap yagna. He is Himalaya. He is the victory. He is the hard work. He is satvik. He is varuda. He is Arjun. He is Ved Vyas. He is Sukracharya. He is the punishment. He is the victory. He is Silence. He is the Argument in any living being He is in every being. In short - **whatever you see which has "unmatched beauty, unmatched glory, unmatched power, it is being produced by the power of god.** One should be known by the Tatva. The whole world is in him and try to concentrate on the Almighty. Then you will become Almighty

The term "Vibhuti" means divine manifestations, opulence, or extraordinary powers, and "Yoga" implies union or spiritual practice. Together, Vibhuti Yoga highlights the recognition of the divine presence in all aspects of creation.

Key Teachings:

1. Karma and Freedom from Sin:

- **Karma** is the universal law of cause and effect, and it is through understanding and practicing right action that one can free themselves from the consequences of past wrongs. The most knowledgeable beings, according to Krishna, are those who recognize the Almighty as the **Ajanma** (one who is beyond birth and death). Such individuals are not bound by the cycle of birth and rebirth, and they are freed from sin because their actions are aligned with divine wisdom and truth.
- When one understands that the Divine is the source of all creation, they are empowered to live a life of **virtue**—exercising control over their senses, mind, and emotions, achieving balance between happiness and sorrow, and rising above fear, attachment, and violence.

2. The Nature of the Divine:

- God, according to Krishna, is the **Atma** (soul) within all beings. He is the beginning, the end, and the middle of everything. The Divine is both immanent and transcendent, present in everything from the **Vishnu** (preserver of the universe) to the **Sun, Moon, Fire, Earth, Guru**, and even **Arjuna** himself.
- The Divine encompasses all things—manifesting as different forms, elements, and deities throughout the universe. He is present in every aspect of creation, whether as natural phenomena (like the ocean, mountains, fire), revered figures (such as **Brahma, Indra, Shiva, Veda Vyasa**, and **Brihaspati**), or even in the highest and lowest states of life and consciousness.
- In short, anything that displays **unmatched beauty, glory, or power** is a manifestation of God's divine energy.

3. The Concept of Vibhuti (Divine Manifestations):

- **Vibhuti** refers to the divine opulence or extraordinary manifestations of God's presence in the world. Everything that is beautiful, powerful, or extraordinary in the world is an expression of the Divine. Whether it is the **sun, moon, intellect**, or **sacred texts**—these are all forms of God's manifestation. The recognition of these manifestations is a way to connect with the Divine.
- Krishna says that everything that is grand and glorious in the world is a part of His divine manifestation. By focusing on these divine aspects, one can deepen their devotion and awareness of God.

4. **The Path of Worship and Self-Realization:**

- To worship God, one should recognize that God is the ultimate source and essence of everything in the universe. The manner of worship is not merely about rituals, but about recognizing the Divine in every aspect of life—whether in nature, people, or sacred teachings.
- **Devotion (Bhakti)** is the way to experience the Divine. By dedicating all actions to the Almighty, one can transcend ego, attachment, and ignorance, ultimately realizing that they are part of the Divine. By practicing devotion, one can gradually elevate themselves to the same level of understanding and presence as God.

5. **The Role of the Sage and the Divine in Creation:**

- The **seven Maharishis, four Manus, and other divine beings** mentioned in the text are also part of God's divine plan. They represent the order of creation and the guiding wisdom through which the world functions. Humans, as descendants of the Manus, are a part of this divine creation.
- It is through recognizing the divine order of the universe—by contemplating the manifestation of God's presence in every element of creation—that one can deepen their spiritual practice and understanding.

6. **The Importance of Tatva (Essence):**

- To truly know God, one must understand the **Tatva**, which means the fundamental essence or truth of the universe. The world and all of its diverse forms are contained within this essence. When one recognizes that all aspects of life and creation are expressions of the Divine, they can begin to concentrate on the Almighty and gradually merge with this universal consciousness.

How Should One Worship or Remember God?

1. **Recognize the Divine in All Things:** Worship is not limited to rituals or external forms. One should see the divine in every manifestation around them—whether in the beauty of nature, the wisdom of the scriptures, or the qualities of great beings (like saints, sages, or enlightened figures). By recognizing God's presence in every aspect of life, you connect with the divine.
2. **Focus on Devotion (Bhakti):** The ultimate worship of God lies in devotion—cultivating a personal relationship with the Divine through love, surrender, and trust. This devotion is not about external acts alone but about the internal transformation that takes place when you surrender your ego, your desires, and your attachment to the fruits of action to God.
3. **Transcend the Ego:** By recognizing that everything in the universe is a manifestation of the Divine, you can detach from personal desires and ego-

driven motivations. This allows you to act selflessly and focus on the greater good, while continually remembering the Divine presence in your life.

4. **Unity with the Divine:** As you recognize the divine presence in everything, and as you purify your actions through devotion, knowledge, and meditation, you begin to merge with the essence of the Almighty. This is the ultimate goal: to realize that you are not separate from God but part of His infinite existence.

Conclusion:

The message is clear: God is present in all things, and by recognizing His manifestations in every aspect of creation, one can deepen their understanding and connection to the Divine. Worship is not limited to specific rituals but involves recognizing the truth that God permeates every element of the universe. By practicing **Bhakti**, surrendering the ego, and recognizing the **Tatva** (essence) in all things, one can transcend the limitations of the material world and realize their oneness with the Divine. This is the true path to liberation and enlightenment.

CHAPTER 11: VISHWASWARUP DARSHAN YOG

Vishwaroopa (universal form) to Arjuna. This moment is profound, as it allows Arjuna to see the Divine in its most expansive and all-encompassing manifestation, far beyond any limited understanding of the physical world.

Key Insights from the Passage:

1. Divine Vision (Divya Chakshu):

- Arjuna initially struggles to comprehend the vastness and omnipresence of the Divine. To help him perceive this, Lord Krishna grants him the **Divya Chakshu** or "divine eyes." These internal eyes enable Arjuna to perceive the truth beyond the limitations of the physical senses, revealing the unseen, eternal reality of the cosmos.
- The divine vision allows Arjuna to witness Krishna's infinite nature—His countless faces, arms, eyes, and bodies, representing all aspects of existence, from the gods to demons, sages, and even the elements of the universe itself.

2. Cosmic Form and Omnipresence:

- In Krishna's Vishwaroopa, Arjuna sees the entire universe in a single form, with infinite aspects and dimensions. It is a revelation of Krishna's omnipresence—He is in all things, transcending both creation and destruction.
- This vision includes the **11 Rudras, 12 Adityas, Vasus**, and all the divine beings, demonstrating the interconnection of all energies in the universe. The sight of Krishna's all-encompassing form, compared to millions of suns, dazzles Arjuna, symbolizing the pure, unmanifested power of the Divine.

3. The Inevitability of Fate (Karma):

- Krishna explains to Arjuna that the outcome of the war is already determined. The evil forces are destined to be destroyed, and it is not Arjuna's role to create that outcome, but to perform his duties (karma) as a divine instrument. Krishna makes it clear that Arjuna is just a tool, or **Nimit**, through which the Divine plan unfolds. This emphasizes the importance of selfless action, detached from the fruits of those actions.
- Those who are evil and opposed to the divine will inevitably face destruction, regardless of their involvement in the battle. Krishna's form as **Mahakal** (the Lord of Time) signifies His role as the ultimate force of creation, preservation, and destruction.

4. **Yoga, Bhakti, and Divine Realization:**

- The vision granted by Krishna is accessible through **Bhakti Yoga** (devotion), **Karma Yoga** (selfless action), and **Jnana Yoga** (knowledge). These paths lead the devotee to understand the ultimate truth: the Divine is all-pervading and infinite, beyond the grasp of the senses.
- A true devotee, someone who does all actions for the sake of God without personal desire, without ego, and with love for all beings, is one who approaches the Divine with pure devotion. Through this sincere worship and detachment from self-interest, the devotee can transcend the ego and become one with the Divine.

5. **Arjuna's Transformation:**

- Arjuna, upon witnessing Krishna's Vishwaroopa, realizes the vastness of the Divine and gains clarity about his duty. His confusion, doubts, and reluctance to fight are dispelled as he understands that his role is to surrender to Krishna's will and perform his duty as a warrior in service to the greater cosmic order.
- This moment marks a profound shift in Arjuna's spiritual understanding, as he comes to see the futility of ego and attachment, understanding that all actions and events are part of the Divine plan.

Conclusion:

The **Vishwaroopa** vision is not only a revelation of Krishna's infinite nature but also a profound lesson on the nature of existence and the importance of performing one's duty without attachment. It teaches that ultimate knowledge, freedom from ignorance, and union with the Divine are attained through devotion, selfless action, and surrender to the cosmic order.

Krishna's cosmic form demonstrates that the Divine is both immanent and transcendent, existing beyond time, space, and individual identity. The way to realize this Divine truth is through **Bhakti** (devotion), **Karma** (selfless action), and **Jnana** (knowledge), which all lead to the ultimate understanding and connection with God.

CHAPTER 12: BHAKTI YOG

The question of whether to worship God as an idol or shape, or simply as formless and nameless, has been a topic of debate across various spiritual and philosophical traditions. Both approaches have their own merits, and the choice largely depends on individual preference and the level of spiritual maturity.

1. **Worship of God with a Name and Form:** Worshiping God through idols or specific forms allows practitioners to focus their attention on a tangible representation, which can make concentration easier. Many find it helpful to connect with God through a particular deity or form that resonates with their own temperament and spiritual needs. This method often serves as a medium to overcome the limitations of the mind, allowing the worshiper to focus on God more directly. In traditions such as Hinduism, the worship of idols or deities serves as a reminder of divine qualities and attributes, helping individuals embody those values in their own lives.
2. **Worship of the Formless and Nameless God:** Worshiping God without a name or form can be seen as the highest form of devotion, as it requires the devotee to surrender the ego completely. This approach asks the worshiper to transcend attachment to any physical representation and instead focus on the essence or presence of God. It can be more challenging for some, especially when it comes to visualization and maintaining a constant connection with the Divine. However, it is often considered a purer form of devotion, as it does not rely on external aids, and it seeks to cultivate an inner experience of unity with God.
3. **The Path of Bhakti:** Bhakti is about cultivating a personal relationship with the Divine through love and devotion. The practice of Bhakti can take different forms, whether through meditating on a specific image, chanting God's name, or dedicating all actions to God. As the passage suggests, a true devotee is someone who is unaffected by external circumstances, treating all beings with kindness and compassion, without attachment to the fruits of their actions. Such a person is in a state of equanimity, remaining balanced in joy and sorrow, and serving others selflessly.
4. **Karma Yoga:** If concentration or devotion to a form of God is difficult, one can turn to **Karma Yoga** — the path of selfless action. This practice involves dedicating all actions to God, offering the fruits of those actions to the Divine, and working without attachment to outcomes. Karma Yoga can purify the mind and lead to a state of humility and surrender, where one's actions become an expression of love and devotion to God.

Ultimately, **the best way to worship** depends on what helps you focus and cultivate love for the Divine. Some find it easier to connect with God through a specific name or form, while others prefer the formless, transcendent aspect of the Divine. What is most important is the sincerity of the devotion, the purification of the heart, and the cultivation of love, compassion, and humility in all aspects of life. Regardless of the method, all paths can lead to the same divine truth.

CHAPTER 13: KHESHTRAKHESHTRA YOG

Kshetra and Kshetragna: Body and Soul

This chapter also explores the distinction between the body (Kshetra) and the soul or consciousness (Kshetragna), offering insights into self-realization and the nature of existence. The body is the "Kshetra," and the one who knows it is "Kshetragna."

Composition of the Body (Kshetra)

The body comprises five basic elements:

1. **Akash (Space)**
2. **Vayu (Air)**
3. **Agni (Fire)**
4. **Jal (Water)**
5. **Pruthvi (Earth)**

Additionally, the body is influenced by qualities like false pride, intellect, behavior (samskara), and the tri-state Maya.

The Senses and Emotions

The body includes ten senses:

1. Skin
2. Eyes
3. Tongue
4. Mouth (speech)
5. Nose (smell)
6. Hands
7. Limbs
8. The body
9. Anus (rectum)
10. The brain

And five sensing subjects:

- Speech, touch, beauty, taste, and smell.

Emotions such as desire, anger, happiness, and sadness further define human experiences.

True Knowledge and Ignorance

True knowledge involves simplicity, piety, control of the mind, lack of ego, and detachment from materialism. Such individuals do not fear birth, death, or old age and remain devoted to God. Ignorance, on the other hand, stems from attachment, desire, and material pursuits.

The Role of Atma (Soul)

The Atma, residing in the body, is above Maya. It is the eternal observer and creator, also known as Parmatma. Understanding this Atma frees one from rebirth. Some realize it through meditation (Dhyan), others through knowledge (Gnanyog), and some through action (Karmayog).

Scientific Connection

Modern science supports the idea that the body comprises living and non-living components. Cells, the building blocks of tissues and organs, contain immense energy. Each cell is composed of a nucleus, which aligns with the five elements described in scriptures—Akash, Vayu, Agni, Jal, and Earth.

CHAPTER 14: GUNATRAYA VIBHAG YOG

The Three Gunas: Sattva, Rajas, and Tamas

This chapter elaborates on the three fundamental qualities, known as Gunas, which govern human behaviour and influence the material world. These Gunas are **Sattva (goodness)**, **Rajas (passion)**, and **Tamas (ignorance)**. Understanding these qualities is essential for gaining insight into life, karma, and spiritual evolution.

The Influence of Gunas

Knowledge of the Gunas liberates individuals from the cycle of rebirth, even during the cosmic creation and dissolution (Pralay). This knowledge instils a sense of peace and detachment, as everything in the material world is a manifestation of nature. God, the ultimate source of consciousness (Chetna), governs all living beings and acts as the universal father.

Characteristics of Each Guna

1. Sattva (Goodness):

- Associated with light, purity, and innocence.
- Brings happiness, clarity, and wisdom.
- Leads to spiritual elevation and peaceful existence.
- Symbolizes "Sukh" (happiness).

2. Rajas (Passion):

- Driven by lust, desire, and activity.
- Fuels ambition, effort, and karma (action).
- Often results in attachment and restlessness.
- Symbolizes energy and dynamism.

3. Tamas (Ignorance):

- Rooted in laziness, sleep, and inertia.
- Conceals knowledge and leads to confusion.
- Results in darkness, delusion, and lack of awareness.
- Symbolizes ignorance and stagnation.

Transforming the Gunas

To attain spiritual progress, one must strive to suppress Rajas and Tamas while cultivating Sattva. When Sattva dominates, sensory organs illuminate knowledge, and divine wisdom arises.

Path to Liberation

By elevating oneself to a state dominated by Sattva, an individual can transcend the dualities of:

- Happiness and sorrow (Sukh = Dukh)
- Material attachments like gold and iron
- Emotional fluctuations such as love and hatred

Achieving this equilibrium enables one to escape the cycles of birth, death, and old age, leading to eternal peace and liberation.

Conclusion

The Gunas play a pivotal role in shaping human experiences and behaviors. Mastery over these qualities, especially by fostering Sattva, paves the way for spiritual enlightenment and freedom from worldly bondage. Understanding and balancing these energies allow individuals to rise above material existence and embrace divine consciousness.

CHAPTER 15: PURSHOTTAM YOG

In this chapter, Lord Krishna explains the nature of the eternal soul (Purusha), the material world (Prakriti), and the Supreme Being (Purushottama). It emphasizes the Supreme Reality that transcends both the perishable (material) and imperishable (spiritual) realms.

God said the whole earth is like an inverted tree. There are seven lokas. Four-headed Brahma is on the top. The last is the Mrityu loka or this earth. Roots are there in the Mrityu loka on earth. Below is the Patal lok. Nobody in this world can see this organization of the whole system of such lokas. It could be accomplished only by non-attachments.

Actually, on earth, the Atma tries to take any bodily human form, and then, just similar to how the flowers take their fragrance from the air, it flows. Similarly, the Atma goes from one body to another but takes its essence along. Sometimes it takes the brain and the sensory organs as well. This Atma, with the help of the ear, eyes, skin, tongue, nose, and the intellectual manna (brain), tries to possess all the materialistic senses.

Normal people cannot visualize such Atma, which is trying to possess all such things and enjoy it. Some Yogis can see such Atma and the body, which is very divine. But a normal human being cannot see them. The complete light of the sun, the moon, and that of fire is of God. God himself creates all living beings. He creates all plants. He tries to digest our food.

There are three lokas – Swarg lok, Prithvi lok, and Narka lok. Paramatma does that.

CHAPTER 16: DEVASHUR SAMPAD VIBHAG YOG

In this chapter, Lord Krishna classifies human qualities into two categories—Divine (Daivi) and Demonic (Asuri)—and explains how these qualities shape an individual's character, behavior, and spiritual destiny.

Divine (Daivi) Qualities:

- **Fearlessness - Free from fear and anxiety.**
- **Kindness - Very kind at heart and at complete peace within.**
- **Purity - Possesses a pure soul with softness and compassion.**
- **Knowledgeable - Has knowledge of yoga and the ability to suppress sensory organs and greed.**
- **Non-Critical - Does not criticize others and practices forgiveness.**
- **Non-Materialistic - Untouched by greed or materialistic desires.**
- **Accountability - Feels ashamed if involved in injustice or misdeeds.**
- **Stability - Very stable, not whimsical, and bright like the sun.**
- **Piousness - Practices forgiveness, humility, and does not revolt against others out of pride.**

Demonic (Asuri) Qualities:

- **Pretentious and Proud - Full of anger, arrogance, and unjust actions.**
- **Ignorant - Lacks knowledge, kindness, and truth.**
- **Materialistic Viewpoint - Believes the universe is purely for enjoyment and is a result of man-woman union.**
- **Sinful Actions - Engages in sins and attempts to destroy communities.**
- **Greedy and Lustful - Focuses on materialistic and low-value pursuits.**
- **Worrisome - Constantly worries about acquiring more wealth and defeating enemies.**
- **Desire for Power - Obsessed with wealth, power, and status, often performing false Yagnas.**

Spiritual Impact:

- **Devi (Divine): Leads towards Moksha (liberation) by promoting piety, selflessness, and higher virtues.**
- **Asuri (Demonic): Leads towards attachment, greed, and lower states of existence, ultimately resulting in suffering and visits to hell (Narka).**

Key Teachings:

- **Divine qualities uplift the soul, leading to freedom and eternal bliss.**
- **Demonic traits bind individuals to lust, anger, and greed, dragging them further into suffering and cycles of rebirth.**
- **God keeps demonic beings in lower states due to their actions, while they remain ignorant of their degraded condition, mistaking it for happiness.**

Conclusion: Krishna advises seekers to cultivate divine qualities and let go of demonic traits to achieve spiritual growth, inner peace, and liberation from worldly bondage.

CHAPTER 17: SHRADATRAY VIBHAG YOG

In this chapter, Lord Krishna explains how faith (Shraddha) is influenced by the three Gunas—Sattva (goodness), Rajas (passion), and Tamas (ignorance)—and how these qualities shape an individual's beliefs, worship, actions, and sacrifices.

Faith and Belief in God Based on Gunas:

- **Satvik** - Worships gods with purity and devotion.
- **Rajshi** - Worships deities like Raksha or Yaksha, often seeking material gains.
- **Tamsi** - Believes in spirits, ghosts, and supernatural beings (Bhut-Pret).

Food and Its Classification by Gunas:

- **Satvik Food** - Life-giving, promotes happiness, juicy, fresh, and nourishing.
- **Rajshi Food** - Bitter, sour, very hot, tasteless, induces desires and agitation.
- **Tamsi Food** - Old, stale, has bad odor, impure, and harmful.

Yagna (Sacrifices) Based on Gunas:

- **Satvik Yagna** - Performed without desire for rewards, purely for devotion.
- **Rajshi Yagna** - Conducted with expectations of fruits and material benefits.
- **Tamsi Yagna** - Useless, performed without proper rituals or understanding.

Tapas (Austerities) Based on Gunas:

- **Satvik Tapas** - Includes piousness, simplicity, non-attachment, non-violence, bodily discipline, avoidance of guilt, truthfulness, speaking kind and good words, studying sacred knowledge, and mental clarity. Focused on purity of thoughts and advice (Mansik Tap).
- **Rajshi Tapas** - Performed for fame, greed, or prosperity, often with selfish motives.
- **Tamsi Tapas** - Lacks knowledge, causes pain to others and oneself, and lacks discipline.

Summary: The classification of faith, food, sacrifices, and austerities according to the three Gunas emphasizes that actions performed with purity, selflessness, and knowledge (Satvik) lead to spiritual growth, while actions driven by desires (Rajshi) or ignorance (Tamsi) result in bondage and suffering. Lord Krishna guides seekers to adopt Satvik qualities for inner peace, harmony, and ultimate liberation.

CHAPTER 18: MOKSA SANYAS YOG

Summarizing the essence of all previous chapters and guiding seekers toward the path of liberation (Moksha) through renunciation (Sannyasa).

Difference Between Sanyas and Tyag (Sacrifice): To give away the credits or the fruits of all karma to others is known as sacrifice (tyag). However, one cannot sacrifice all karma. Yagna, philanthropy, and Tap (strong belief and worship) karma are truly virtuous. If you abandon karma simply because it causes pain, it is classified as Rajas or Tamas.

Assigned Karma and Purpose: Whatever is assigned by God or created by God should be performed. Analyse yourself—what are your strengths? What are your powerful traits? What functions give you joy and benefit others? Reflect on the job assigned by God—why has God chosen this work for you? It is to make you immortal. Fulfilling your purpose will bring eternal satisfaction and joy, despite hurdles. Enjoy the journey and the struggle, as it is meant for you.

Evaluating Karma: Is the assigned work pure (Sudh) and Satvik? Perform it without doubt. A knowledgeable person neither hates karma nor becomes attached to it. Karma is inevitable, but it should be performed without lust or attachment to its results. Such detachment makes one a tyagi. Those who cannot sacrifice the fruits of karma receive three types of results in life, whereas those who renounce karma do not receive any fruits.

Five Reasons for Any Karma:

1. Body
2. Soul
3. Limbs
4. Senses
5. Prans (life forces)

The intellect (Mann) initiates karma, and the body follows these thoughts. However, ego makes one believe they are the creator of the karma. A person free from ego does not attract sin (paap), even if the act appears destructive.

Three Types of Karma:

1. **Satvik Karma** - Immortal, pure, and performed without attachment, ego, or fear. It involves patience, enthusiasm, and detachment from results.
2. **Rajas Karma** - Driven by attachment, non-pious, and focused on process and results.
3. **Tamas Karma** - Ignorant, lustful, idle, and without understanding.

Qualities of a Focused Person: One who is untouched, stable, and in control of the mind, soul, and senses achieves happiness through devotion (bhajan), concentration, and knowledge. Initial efforts may feel like poison but yield results as sweet as Amrut (nectar).

Three Lokas and Guna Classification:

1. **Prithvi Lok** - Earthly realm
2. **Patal Lok** - Netherworld
3. **Swarg Lok** - Heavenly realm

All beings are classified by their gunas:

- **Satvik** - Pure and virtuous
- **Rajas** - Passionate and driven
- **Tamas** - Ignorant and lazy

Birth in Brahmin, Kshatriya, or Vaishya is determined by these gunas, and Shudras. Farming, Business, Cattle growing is Vaisya dharma. Your own Dharm is better than others. Always try to be in a meditative Vedic state and enjoy Vairagya. Those who can leave ego, strength, lust, anger and other attachments. He goes to brahmlok. So just devote yourself to God. Once you devote to God, you will get param shanti – inner peace, bliss and solace. This is the most secret knowledge. Just concentrate in God, devote to God. Therefore, you will become God himself, as you will be very dear to God. The person who tries to understand Gita and will try to seek knowledge from the conversation will be as if he is the true devotee in god in name and sake of knowledge. Those who will even listen to Bhagvad Geeta without ego, he will also will be Mukta from all paap (Sins) and will get this good pious Atma in next birth.

In life such situation arises when you are not able to justify and decide what is right and what is wrong. Instead of relying on others as the god is within you and he is your real father, you can always seek knowledge or get the answer from the Paramatma , Almighty that has created and sustained this world. He is your real guru, your real teacher who can guide you and to the perfection. The lord shri Krishna and Arjun's story is just for transferring the knowledge of real life how you can best deal with when you have question or problems. It is just out of the world, the most fruitful knowledge of all. Infact ,if you devote you get that "Divya Drushti" to visualize and evaluate all events. Infact you should keep on remembering and recollect this conversation to evaluate your stand in this world. I think wherever there is this almighty Paramatma "Shri Krishna" their lis always , the wisdom, money, power, pious, victory and peace and solace.

Aum Shanti Hare Krishna Hare Krishna Hare Krishna

Core Values and Principles of the Bhagavad Gita:

1. **Dharma (Duty):** Each person has a specific duty or role in life (their Dharma), and it is important to act in accordance with this role. This is not a matter of choice, but of responsibility. Fulfill your role with integrity, regardless of the challenges you face.
2. **Detachment from Results (Nishkama Karma):** Krishna stresses that we must work without attachment to success or failure. Focus on the process and the act of doing good, rather than being obsessed with the outcome.
3. **The Eternal Soul (Atma):** The body is temporary, but the soul is eternal. Recognizing the difference between the two can help one rise above the fears and limitations of the physical world.
4. **Balance and Harmony:** The Gita teaches that one must live in balance—balancing action with detachment, work with rest, and worldly affairs with spiritual wisdom.
5. **Selflessness and Service:** True happiness comes when we focus on serving others without selfish motives. The Gita urges individuals to act in the service of humanity, for such actions purify the heart and lead to liberation.
6. **Trust in God:** Life is a journey, and we are like travelers. Krishna reminds us that we should trust in God's plan and surrender to the divine order. Even though we make choices, the ultimate path and destination are guided by a higher power.

Conclusion: The Bhagavad Gita as a Timeless Guide

The Bhagavad Gita offers a profound roadmap to living a life of purpose, joy, and inner peace. Whether it is the dilemma of Arjuna, the practical wisdom of Karma Yoga, or the understanding of the eternal soul, the Gita provides clarity in times of confusion. The key message is to act according to your Dharma, without attachment to outcomes, and with full faith in the divine plan.

In a world that is constantly changing and filled with noise, the teachings of the Bhagavad Gita remain a powerful anchor. By practicing its wisdom, one can navigate through life's complexities with grace, live in alignment with one's true self, and achieve the goal of blissful happiness.

The first three chapters offer a foundation of the Gita's core teachings, but the entire text is a treasure trove of wisdom that unfolds the deeper dimensions of existence. Whether you are a seeker of knowledge, a practitioner of action, or a devotee of the divine, the Bhagavad Gita offers a path that leads to spiritual fulfillment and eternal bliss.

Something about My own Manushya Avatar and impact of Bhagvad Geeta on me

I am born blessed. We are three brothers. I am the middle child—neither eldest nor youngest. As it is said in The Bhagavad Gita, the medium path is the most ideal and rewarding. We grew up in a very modest middle-class family, with all five of us living together in 10 feet by 15 feet room until I was about 13 years old. My parents were the most ideal one could ask for. They ensured that we all received good education and nurtured us with great values.

I was blessed with a prestigious Gold Medal—standing first among all branches at one of India's esteemed institutions—SVNIT (Former SVR), Surat (<http://www.svnit.ac.in>), earning a bachelor's degree in Electronics in 1989. The credit for this achievement goes to my mother (who passed away a few years ago), who always inspired me to excel and achieve nothing but the best, and to the almighty for showering me with such immense fortune.

The era of the 90s saw an immense boom and demand in Electronics Engineering—an era of the birth of the first IBM Personal Computer, MS-DOS-based systems, the Internet, and Google. Communication was yet to gain momentum. As there was a trend of brain drain to the USA from India, I was naturally inclined to follow the lure of moving to the United States of America. However, my father held me back and stubbornly insisted that I should not go. He persuaded, threatened, and ultimately inspired me to "MAKE USA IN INDIA!"

At first, I was annoyed and frustrated. I had already applied for scholarships and assistantships at various universities in the USA, while my friends were going abroad to settle. I thought I would be left behind. After working for a year in the R&D sector at Essen Computers (where I was part of manufacturing India's first 1.44-inch floppy drive in collaboration with TIAC, Japan) and Blue Star (Gandhinagar), my zeal to move abroad remained.

Yet, as is common in Indian families, I began to compromise. My dad remained firm—he was the quintessential Indian father, and you couldn't argue with him. My most endearing mother convinced me to reconsider, and I decided, albeit reluctantly, to pursue business. With a Gujarati mindset, I told myself I would not work jobs any further. I joined my institute, SVNIT, as a lecturer while starting my first computer assembling firm—DIGILOG Computers. I partly succeeded by taking annual maintenance contracts for computer repairs and teaching computer classes. At times, I had to repay clients for damaged hard disks, but the experience was invaluable.

Then came a bright, wonderful day that God had specially made for me. My maternal uncle called me about an opportunity. A big diamond merchant was looking for an engineer to retrofit a machine with electronic circuits. I immediately stepped in and asked what needed to be accomplished. It was the first robotic-type machine for diamonds. The merchant supported me with all the necessary resources for R&D—components, electronic measuring instruments, and everything else.

I was trained by him and even sat with conventional artisans for two weeks to learn diamond processing. With my brothers' help, we made the first working machine within months. The merchant placed an order for 100 machines to start with. My intellectual and resourceful brothers joined me, and together we christened our company—LAKEVIEW ENGINEERING, which later evolved into LEXUS.

Today, we have developed, conceived, invented, and partnered with global leaders to produce cutting-edge diamond processing products proudly conceptualized and MADE IN INDIA. Our company, LEXUS Group (<https://www.lexusindia.in>), is now an ISO 9001:2015 certified organization with partners and agents in countries such as Belgium, Russia, Finland, Switzerland, South Africa, Botswana, and China.

For all this, I believe it was scripted beforehand by God. I was merely an instrument in executing His plan. Everything seems pre-written and pre-designed, and I feel blessed to have played my role in this journey.