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... Sanjay Ki Nazar Se
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“ There is certainly something unique about the Indian culture that the two very basic questions arise in the minds of all:

“Who am I?” and “What is the purpose of my Life?”

One finds the answers to these questions easily in divine *Srimad Bhagavad Gita*... ”

— Dr. Sanjay Biyani (Life Coach)

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EDITORIAL

Dear Reader,

"Srimad Bhagavad Gita Sanjay Ki Nazar Se" is the outcome of my numerous life experiences and practical knowledge assimilated over the past 25 years.

It aims to help generations across all ages. Tormented by struggles and hardships, the modern man is in dire need of guidance. I assure you that the divine words of Lord Krishna, as enshrined in the scripture, have a solution to every problem of the modern man.

An intense amount of research has gone into this literature. Written in a simple language, it is aimed at shedding light on the aspects of knowledge and science in today's world.

I promise you that after you complete your journey with this *Gita*, you will feel enlightened and supreme happiness. It will bring about a positive change in your life.

SBiyani

Dr. Sanjay Biyani
Director (Academics),
Biyani Group of Colleges, Jaipur

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लाइफ चेंजिंग सेशन

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Arjuna Vishad Yog (Depression and Patient Listening)

Dear readers, often we are haunted by two questions:

1. Who am I?
2. What is the purpose of my life?

These questions are very important for each one of us to know. Once we have their answers, we get immense peace.

I am taking you on a journey where you will find these answers. Besides, you will get to know one more important thing. We have to take decisions every now and then in our daily life. A right decision can fetch you great success and glory. We can take the right decisions if we have the answers of the two above questions.

Please join me on this journey called Srimad Bhagavad Gita. I promise you that it will be spiritually and intellectually very fulfilling.

Srimad Bhagavad Gita enlightens man about his Dharma and Karma. And our understanding of Dharma and Karma determines our fate, our future, our success and our happiness. That is why it is considered as the most important spiritual lecture, delivered by none other than Lord Krishna Himself to his friend and devotee Arjuna.

Both of them are in the middle of the battlefield where the armies of Kauravas and Pandavas are baying for each other's blood.

Upon seeing his grandfathers, fathers, uncles, cousins and relatives before him in the battlefield, Arjuna is overwhelmed with great sorrow and emotions.

Pitamaha Bheeshm, Guru Dronacharya, Kripacharya – Arjuna sees them all ready with their bows and arrows. He has highest regard for them but now he must fight them to regain his kingdom. As sorrow engulfs Arjuna, he feels incapacitated.

He asks Krishna, "I love them all. They are my grandfathers and gurus. What will I do with the kingdom which I will get after killing them? My clan will be completely destroyed. What will be the significance of my life thereafter?"

Lord Krishna listens patiently and Arjuna continues, "Even if I get to rule all the three worlds after winning this battle, I will not fight it as it will hurt my own kith and kin."

With these words to Krishna, Arjuna drops his bow.

I believe that sorrow brings knowledge. This sorrow fetches Arjuna the knowledge of divine Gita. So one must never criticise the adversity. We also face similar situations in our lives. Due to our attachment with our family members, we are not able to take tough decisions and do the right thing. We bear injustice, suffer silently and lead a life full of despair and discontentment.

// Srimad Bhagavad Gita enlightens man about his Dharma and Karma. And our understanding of Dharma and Karma determines our fate, our future, our success and our happiness. **//**

Sankhya Yog (Self Realization/Gyan)

In the first chapter, we saw that Arjuna is emotionally drained, and refuses to fight in the battlefield. He drops the bow and sits at the back of his chariot.

Confused and indecisive, Arjuna asks Lord Krishna, “I do not know what to do. Please help me in this hour of mental crisis. Tell me what is my Dharma in these circumstances? What is my duty? Even if I fight, I don’t know what the result would be. Will victory be mine or not?”

Such circumstances also surface in our lives. We also battle such questions, such moments of indecisiveness and dilemmas. What should I do? How should I do? Will I be successful?

Krishna’s reply to these questions of Arjuna comprises Sankhya Yog. Thus in a way, Krishna’s reply resolves several of our problems as well.

Let us begin our journey of Sankhya Yog.

Krishna majorly explains four things in this chapter. They are:

1. Our introduction to our true self/identity.
2. What is Dharma?
3. What is Karma?
4. What does ‘Sthirpragya’ mean?

Presently, Arjuna is not aware of his true identity. That is why he is confused regarding his course of action.

Krishna says, “Arjuna, there is something that never ends. It is ‘Atma’ or we can also call it energy. It cannot be destroyed. It is eternal. It is the ultimate truth. It is different from body. A body dies, Atma never dies. A body can be killed and burned, but Atma can never be killed or burned.”

Krishna continues, “Arjuna, stop considering yourself just a body. You are a powerful soul. You have taken birth several times on this earth. Same is the case with me. The only difference is that you have forgotten about your past lives, while I remember. The soul never dies. And this body is just like a cloth that you change every day. Soul is permanent, body is temporary.”

You are scared because your attachment is to the body. Those standing before you – Pitamaha Bheeshm, Dronacharya, Kripacharya – are all souls. They have been in existence since ages. Their bodies can be killed, their souls cannot.

Arjuna feels a little relaxed, however there are still questions in his mind. “Krishna, tell me what is my Dharma? And what is Karma?” Arjuna reiterates his questions.

“Dharyiti Iti Dharma. What you adopt is your Dharma. You are a warrior. Fighting this battle is your Dharma at this moment,” says Krishna to Arjuna.

“If you win, you will get glory and kingdom. If you lose and die, you will get salvation because you will act as per your Dharma,” Krishna adds.

Now we come to the concept of Karma, that is action. Lord Krishna says that a person’s Karma (action) should be in sync with his Dharma. And a person should act without any attachment to the fruits of his action.

Arjuna should stop worrying about the outcome of the battle. “You have your right on the action, but not on its outcome,” Krishna tells Arjuna.

And when a person acts in this manner, he gets intense peace. He feels an internal happiness. He becomes ‘Sthirpragya’ which means somebody who has risen beyond the worldly desires and knows his Dharma & Karma. Such a person neither feels disturbed in tough circumstances, nor excited in joyful phase. He doesn’t fear anything.

“Listen Arjuna, fear can only be overcome by knowledge,” says Krishna.

Dear reader, if you are a teacher, then your Dharma is to teach. What you adopt is your Dharma, according to Lord Krishna. And your Karma should be based on Dharma.

// Arjuna feels a little relaxed, however there are still questions in his mind. “Krishna, tell me what is my Dharma? And what is Karma?” Arjuna reiterates his questions. //

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Karma Yog (Law of Karma)

I feel that Karma Yog is the most important chapter in Srimad Bhagavad Gita. Its teaching is most relevant to us today. We are all engaged in some Karma. In the previous chapter, Lord Krishna briefly talks about it. Here, he further elaborates on:

What should be a person's Karma? How Karma is related to Dharma? And what is a person's true identity?

It is essential that man discovers his true identity. Only then can he plan about his further progress. Let us understand it with an example. Suppose your friend wants to go to New Delhi. He calls you up and asks for help. The first question that you will ask him is – Where are you currently?

It means that before embarking on any journey, we need to know our current status. Same is the case with spiritual journey. One must know who he is.

Shri Krishna tells Arjuna, "All your doubts will disappear when you will know your true self."

The social duty of a Brahmin is to teach, a Kshatriya fights a war, a Vaishya should do business and a Shudra should serve others.

The biggest hurdle in man's understanding of Karma is his attachment and aversion. The man must abandon attachment, only then can he take balanced, unbiased decisions. We know that we all have bad as well as good qualities. A mother never sees any fault in her child... it is all because of her attachment. Similarly, a person never sees any good quality in a person he hates. The attachment and aversion induce in a man other evils like lust, anger, greed, ignorance, pride, envy etc. These evils corrupt the man's intelligence and his decision-making ability.

Arjuna also wants to take a decision – a righteous one which should be in sync with his Dharma. But to do so, he must get rid of his attachments and aversions. He must divert his mind. Here comes the role of a 'detached action', that is one must act without any attachment to the fruits of the action. Because it is the Karma that determines the man's fate. Accumulated Karma takes the shape of Prarabdha. And one's action never goes in vain. He has to account for his each Karma. So one should always act with a sense of detachment. This will help the man's soul get salvation. And the soul is the true identity of a person. This is the essence of the third chapter of Srimad Bhagavad Gita Sanjay Ki Nazar Se. Everybody must understand it. Most of our problems will vanish if we understand Shri Krishna's concept of 'Anasakth Karma' (action without attachment).

Politicians indulge in corrupt deeds because they act in self-interest. Corruption is the biggest problem of our country today. Politicians develop a strong attachment with material goods like money, land, cars, bungalows, gold, silver etc. This leads to their moral and spiritual degeneration. They must act as per their Dharma, that is to serve the people without any selfish motives and targets. This way, we can kill this scourge of corruption and take our country forward on the path of progress.

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Gyan Karma Sanyas Yog (God)

The third chapter of Srimad Bhagavad Gita Sanjay Ki Nazar Se revealed the essence of Karma. It also apprised Arjuna of his true identity. Now Arjuna knows who he is. But still, he has some doubts. He is still not willing to take up the bow and fight. He does not know the identity of God, i.e. the true identity of Lord Krishna.

The fourth chapter, titled Gyan Karma Sanyas Yog, becomes very important as it answers the questions like:

1. Who is God?
2. What is His nature?
3. Why He appears in different incarnations?
4. What is Yagya?

These are the questions which troubled Arjuna 5,200 years back. But aren't these questions relevant today? Do we not need their answers? Certainly. In this chapter, we will find them. This is what makes this chapter extremely important.

In the middle of the battlefield, Lord Krishna reveals, "Dear Arjuna, the knowledge that I am giving you today is divine. You are an eligible person because you have a pure heart, with no malice against anybody."

He continues, "Dear Arjuna, for the first time I gave this divine knowledge to Sun ages back, who then passed it on to Manu, and thereafter, Manu imparted this knowledge to Ikshvaku. After that, centuries passed and this knowledge was forgotten and distorted. Now I am again giving this knowledge to you. Keep it secret."

Arjuna asks, "Why secret? Should people not know about God?"

Krishna says, "Knowledge should always be given to an eligible person as he will then use it for the mankind's benefit, whereas an ineligible person can wreak havoc on mankind by misusing it."

Arjuna then asks, "You say that you gave this knowledge to Sun eons ago. How do I believe this? You are my contemporary, born and brought up in the same age. You are like my brother, my friend. How can you give this knowledge to Sun ages back?"

Krishna replies, "Arjuna, you and I have taken birth several times on this earth. All your forefathers, gurus and relatives whom you are seeing on this battlefield have also been born several times. The only thing is that you have forgotten about your earlier births while I remember them all. You are a powerful soul that never dies."

Krishna continues, "I love and bless those who follow the path of Dharma. Those who become rogue, morally corrupt and tyrannical, I punish them. Whenever evil surpasses the good, I take birth here to restore Dharma by punishing the culprits."

He also says that He incarnates Himself in different forms to destroy the evil, preserve the good and restore the religious.

Talking about Yagya, Shri Krishna says that one must donate a portion of his earned money and assets for the welfare of the mankind. He divides Yagya into four parts:

1. **Dravya Yagya** – Donation of earned money.
2. **Tapa Yagya** – Hard work.
3. **Yog Yagya** – To concentrate in Almighty and experience bliss.
4. **Gyan Yagya** – To shatter all earthly bonds with divine knowledge.

According to Krishna, 'Gyan Yagya' (donation of knowledge) is the best Yagya. That is why teachers hold a very high and esteemed position in the society. It is the duty of a teacher to impart such education that makes students wise and morally upright citizens of the country.

...

// In the middle of the battlefield, Lord Krishna reveals, "Dear Arjuna, the knowledge that I am giving you today is divine. You are an eligible person because you have a pure heart, with no malice against anybody.//

Karma Sanyas Yog (Peace)

Every disease has a specific treatment. I believe that 80% of the diseases afflicting the mankind are psychosomatic in nature, i.e. they are caused or aggravated by mental factors like internal conflicts or stress. I have said earlier also that Srimad Bhagavad Gita has a treatment to all our mental ailments.

This chapter, titled Karma Sanyas Yog, is highly beneficial to those who:

1. **Need peace in their life.**
2. **Are mentally disturbed.**
3. **Have frustration and irritation.**

We all need peace. We all feel frustration and irritation at some point in life. So we all can benefit from this chapter of Srimad Bhagavad Gita.

It will answer the following questions which every person should know:

1. **Which is superior – Karma Marg or Gyan Marg?**
2. **Who is a Yogi?**
3. **Who is a Brahmvida?**
4. **What is the difference between happiness and bliss?**
5. **How to improve concentration through meditation?**

Karma Marg or Gyan Marg?

Arjuna asks Krishna, “Madhusudan (Krishna’s another name), sometimes, you say ‘true knowledge’ (Gyan Yog) is most important, and sometimes you call ‘action with detachment’ (Karma Yog) as the right path to resolve all problems and attain salvation. Please tell which of these two is better?”

Krishna replies, “Dear Arjuna, both these paths will take you to the same destination, i.e. to Me. I have already said that one must do Karma without attachment to its fruit. It is called ‘Nishkam Karma’. Here, the important thing to understand is: How can we gain knowledge without doing Karma? And how can we engage in an action (Karma) without knowledge?”

Knowledge gets better and mature when it is functional, and acquired through action (Karma). Similarly, one’s Karma will yield the desired results if it is done with the right knowledge. Consider this example: A teacher has a theoretical knowledge of computer, and has never applied it in practical life. Will he ever get the desired outcome? Will his Karma (action of teaching) make him happy? So one thing is clear that knowledge and Karma go hand-in-hand. They are inseparable.

Who is a Yogi?

Krishna says that Yogi is one who has established control over his senses. “He lives in this material world, but is not attracted to its charms. He is like a lotus which grows in water but remains dry. To become a Yogi should be one’s aim in life,” Krishna says.

Who is a Brahmvida?

Brahmvida is a person who treats everybody as a soul and not as a body. He sees the same soul in a dog and in a cow. He sees a reflection of God in every living being.

Happiness or bliss?

Arjuna asks Krishna, “How is it possible to develop detachment with this material world while being a part of it?”

Krishna says, “A person develops attachment with a person or a thing because it gives him happiness. As a man craves for more and more happiness, he searches for better persons and material things. But one who develops an attachment with Me experiences divine bliss.”

How to improve concentration through meditation?

With so many temptations and attachments all around, it is not easy to concentrate our thoughts on the God. So we need to improve our concentration. This can be done through meditation. One should sit cross-legged, with straight back, eyes closed and concentrate on the central part of his brow. Thereafter, he should focus on deep breathing. By controlling the process of inhaling and exhaling, one can improve his concentration.

// Knowledge gets better and mature when it is functional, and acquired through action (Karma). Similarly, one’s Karma will yield the desired results if it is done with the right knowledge. //

Dhyan Yog (Method of Meditation)

This chapter, titled Dhyan Yog, is very useful for the students and youths, i.e. those in the age group of 15-25 years. The students lack concentration due to which they are not interested in studies. This affects their work.

In this chapter, Shri Krishna tells more about the nature and qualities of a Yogi. This forms the core of this chapter, titled Dhyan Yog, of Srimad Bhagavad Gita Sanjay Ki Nazar Se.

A Yogi is a person who has forsaken the fruits of his Karma. A Yogi rises above the material desires. He seeks ultimate bliss. I believe that developing the attitude of a Yogi is imperative for achieving great success in life.

Shri Krishna happens to be the biggest Yogi. He is smiling in the middle of the battlefield. Our former president Late Abdul Kalam was also a great Yogi. A Yogi discharges his duty with 100% dedication. Mahatma Gandhi was also a Yogi. Nothing could scare him - he bore all the hardships and atrocities with a smile. It means that a Yogi fears nothing. In my opinion, one who focuses without thinking about the result becomes a Yogi.

Here, Lord Krishna also explains: What is Yog Kriya ?

According to Him, Yog Kriya is a process of sharpening one's concentration on the Almighty by controlling the senses and mind. So we can say that Yog Kriya is the most important part of Dhyan Yog.

Krishna underlines some points to make Arjuna understand the process of Yog Kriya. These points are:

1. **Sit at a peaceful, serene place for Yog Kriya.**
2. **The surface should be neither too high, nor too low. It should be plain.**
3. **Cover the sitting area with a carpet, cloth or grass.**
4. **Sit with an erect backbone.**
5. **Keep eyes closed or open, as per your comfort.**
6. **Try to meditate. It could be difficult initially, but keep patience and practise.**

With time, you will feel that you can control your thoughts. Your meditation power will increase. You will have good thoughts, which in turn will give you peace and joy. This will enrich you mentally and spiritually.

Arjuna asks Krishna, "But dear Krishna, it is very difficult to control one's thoughts. Our mind keeps wandering."

Here, Krishna tries to comfort Arjuna. He says, "Listen Parth (Arjuna's another name), with strict discipline and practice, it is possible. Be moderate in eating and sleeping. When a man's mind, body, conduct and meal are in perfect harmony, then meditation becomes easy and effective."

I also believe that the most difficult thing for a person is to control his mind, i.e. his thoughts. And one need not become a sadhu and go to a jungle for meditation. An ordinary person can also do it.

There are two ways to do it: Practice and detachment. Just the way we train a horse or a dog as per our needs, we need to train our mind to keep it under our control. As said above, it is a very difficult process, but doable. An understanding of the concepts of self, soul, God and meditation will also help. Salvation should be the ultimate goal of a human being on Earth. It is possible through knowledge and work without attachment.

Krishna says that a person has two paths: One is knowledge and other is ignorance. Through knowledge, he gets moksha, while ignorance keeps him stuck in the cycle of birth and death. Chanting of Om gives man inner peace and mental stability.

// There are two ways to do it: Practice and detachment. Just the way we train a horse or a dog as per our needs, we need to train our mind to keep it under our control. //

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Gyan Vigyan Yog (Awareness)

In the previous chapter, we learnt about Dhyan Yog, about the process of becoming a Yogi. This chapter, titled Gyan Vigyan Yog, is centered on six things. They are:

1. What is knowledge (Gyan) and science (Vigyan) ?
2. What is the difference between material (Jada) and energy (Chaitanya) ?
3. What is Triguna ?
4. How to realise the supreme God ?
5. Who is a devotee (Bhakta) and what are his types ?
6. Who is a Devta and what are his types ?

I strongly feel that after going through this chapter, you will understand who the supreme God is, and how to realise Him.

Let us proceed on this spiritual journey called Srimad Bhagavad Gita Sanjay Ki Nazar Se.

Knowledge (Gyan) and science (Vigyan)

Krishna says, “Dear Arjuna, listen carefully, what I am telling you is extremely important. Whatever that you are seeing around – sun, earth, universe, trees, stones – is a part of science. But the things that you cannot touch but only feel or experience is knowledge.”

He adds, “Arjuna, you must rise above science and try to know Me, the supreme God. Whatever that you are seeing around is not worth achieving, because they are all transient and will perish one day. But I am eternal, I am energy, I am knowledge. So you must seek my shelter.”

Material (Jada) and energy (Chaitanya)

Krishna further says, “This world comprises material and energy. This whole universe is my body and I pervade in it in the form of energy. Thousands of people try to understand and realise me, but only a few are able to reach me.”

Dear readers, let us understand this concept with an example. During a puppet show, all eyes are on the movements of the puppet, but they cannot see the one who operates the puppets from behind the curtain. Similarly, man is able to see the material world, but is not able to see its operator, the energy that keeps this world going. This energy is supreme God.

Triguna

Now Krishna explains the concept of Triguna. Three Gunas (qualities) – Satoguna (goodness, purity), Rajoguna (passion, activity) and Tamoguna (chaos, darkness) - together are called Triguna.

// Dear readers, let us understand this concept with an example. During a puppet show, all eyes are on the movements of the puppet, but they cannot see the one who operates the puppets from behind the curtain. Similarly, man is able to see the material world, but is not able to see its operator, the energy that keeps this world going. This energy is supreme God. //

Krishna says that the three Gunas pervade the whole nature. "They originated from Me but I am detached from them. Because of the Triguna, a man has a strong attachment with the material world. And till this attachment remains, he has to go through the cycle of birth and death. For salvation, the man must rise above the Triguna. It is possible by Nishkam Karma (action without attachment)," says Krishna.

Realisation of the supreme God

As said earlier, the man's aim on this earth should be to get salvation. For this, he should indulge in action without any attachment to its fruit(s). This approach will help him realise the supreme God.

A devotee (Bhakta) and his types

There are four types of devotees, according to Krishna. They are:

1. Those who worship God for fulfilling their material needs.
2. Those who worship God to resolve the crises and problems of their lives.
3. Those who really want to know about God.
4. Those wise persons who have discovered their true identity and now want to realise God.

Krishna says that He loves the devotees who know their true identity and indulge in Nishkam Karma.

A Devta and his types

Krishna says that people choose a Devta for worshipping as per their material needs. "I protect people's faith in different Devtas. Here, one must know that by worshipping Devtas, he will get his material desires fulfilled, but for salvation, he must seek My shelter, for I am the supreme power," says Krishna.

"I give him the knowledge of Brahm, Spirituality, Karma, Adhibhut, Adhidev and Adhiyagya".

...

Akshara Brahm Yog (Chanting of Om)

In 8th chapter, titled Akshara Brahma Yog, Shri Krishna enlightens Arjuna on three important concepts. They are:

1. **What do Brahma, Adhyatma, Karma, Adhiboot, Adhidev and Adhiyagya mean ?**
2. **How to get salvation after death ?**
3. **What causes rebirth and salvation ?**

Krishna says that Brahma means energy, that is eternal. Adhyatma means to explore and find out – who am I?

Thereafter comes Karma which means doing an action in sync with one's Dharma and surrendering its fruit to the Almighty.

Adhiboot stands for those material things which are perishable. Krishna says the life or the energy that exists in the matter is called Adhidev.

Thereafter, Krishna tells Arjuna a very important thing. He says, "Arjuna, what one gets after the death – rebirth or salvation – is decided by how the person remembers Me during his dying moments. If he detaches himself from the world, and seeks My shelter, I give him salvation. Else, he goes through the cycle of birth and death."

Arjuna asks, "If remembering You at the time of death fetches one salvation, then what is the need to worship You all through one's life?"

I think that Arjuna's question is very important. This is our question too.

Krishna says, "Listen Arjuna, death's moment is fixed, but the man does not know about it. Besides, one who pursues material goods all his life inevitably finds it very difficult to withdraw from his attachments and remember Me."

Krishna continues, "Throughout his lifetime, a person must:

1. **Worship Me and regularly recite the mantra of OM.**
2. **Assimilate Me in his thoughts.**
3. **Wage a war against evils like lust, anger, greed and desire for material goods."**

I believe that one who leads such a life easily embarks on the journey to God and salvation.

Attaining salvation is not easy even for the Devtas. They too crave for the supreme God. They too have to account for their deeds and undergo the cycle of births and rebirths. The animals and birds around us are also accounting for their past deeds. They are highly pitiable beings because they do not have the intelligence to understand the divine nature of God, and ways to get rid of this cycle of births and rebirths.

Here, Krishna reveals another important thing. He says that it is not easy for a man to control his thoughts. "One must regularly remember Me, worship Me, think of Me, and only then can he assimilate Me in his thoughts," Krishna tells Arjuna.

Arjuna then asks, "Lord Krishna, tell me about the fate of a person who regularly worships You, remembers You but is still not able to control his thoughts."

Krishna says, "Such a person gets birth in a spiritually enlightened family where other members will help him become a Yogi. This way, he will go further on the path of realising Me. An effort made to realise Me never goes in vain."

Arjuna feels a little relaxed upon listening to the divine words of Lord Krishna.

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// Thereafter, Krishna tells Arjuna a very important thing. He says, "Arjuna, what one gets after the death – rebirth or salvation – is decided by how the person remembers Me during his dying moments. If he detaches himself from the world, and seeks My shelter, I give him salvation. Else, he goes through the cycle of birth and death."**//**

Raajvidyaa Raajaguhya Yog (Positivity, Knowledge & Ignorance)

In the previous chapter, we learnt that we should always worship the supreme force and do our duties as per our Dharma.

In this chapter, Krishna tells more about salvation.

If somebody asks me to make a list of powerful words from Srimad Bhagavad Gita, 'Shraddha' (faith) will be on the top.

Krishna tells us how faith paves the way to Him and salvation and how faith and knowledge are related.

Here, I want to make one thing clear. Faith does not come easily. Till we have jealousy, avarice, greed and malice in our heart, we will not have faith in God.

Who is Dhritrashtra? Anybody having the above-mentioned evils is a Dhritrashtra. Same is the definition of Duryodhan. We also are jealous, greedy and have malice towards somebody in our heart.

We can overcome these evils through knowledge. And knowledge does not come without faith. Gita says:

'Shraddhavan Labhantey Gyanam'.

That is why this 'Shraddha' (faith) is among the most powerful words mentioned in Srimad Bhagavad Gita.

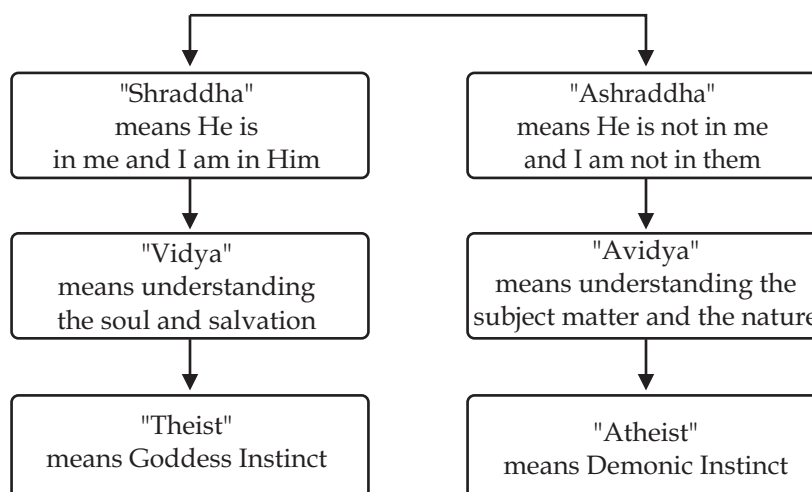
We should also pay special attention to the title of this chapter: Raajvidyaa Raajaguhya Yog.

Raajvidyaa means royal knowledge, and Guha means secret, so Rajguha stands for royal secret. Krishna is revealing the royal knowledge and royal secret to Arjuna as he has full faith in the Almighty.

Krishna says, "Arjuna, you are very dear to Me because you do not have any malice against anybody, even against those who have harmed you. You do not see faults in others. Your outlook is positive towards life and others."

He continues, "These virtues make you eligible for this divine but secret knowledge that I am imparting today. It is time you learnt about My true identity. But you cannot do it with your sensory organs. Through sensory faculties, you can only understand the material world. But I am beyond it."

Outcome of Shraddha & Ashraddha



// Raajvidyaa means royal knowledge, and Guha means secret, so Raajaguhya stands for royal secret. Krishna is revealing the royal knowledge and royal secret to Arjuna as he has full faith in the Almighty. //

Vibooti Yog (Feel of Excellence)

In the last chapter, we discussed about faith, in which Shri Krishna told Arjun, "O Arjun, even when an evil person worships me with complete devotion, I bless him with the divine knowledge and lead him to the path of salvation. Something like this was said in Quran around 1,500 years back.

Islam says that Allah's mercy can absolve all crimes of the mankind. This is the same thing said in Gita 5,000 years back. Krishna says, "If a sinner worships me, I bless him with peace."

In this chapter, we will know about:

1. **The origin of God.**
2. **How to repent of one's sins ?**
3. **What type of emotions should one have ?**
4. **What sort of 'Vibooti', that is excellence, should one have ?**

Krishna says that He is the supreme force. He is unborn and eternal. Though He has no birth, all existence derives from Him. Krishna, who is now in the role of a teacher, says that He is the eternal God Himself, more ancient than anything else that ever existed.

Krishna says that it is not easy to understand him. He says, "Arjuna, even saint and devtas are not able to understand me completely. Those who accept me as the source of all energy are able to appreciate me."

Emotions are first superseding actions, the vibrations come first and then the action follows, even quantum physics has proven this theory. The knowledge that lies within us gives rise to energy which is the basis of all emotions.

Man has to discover his spiritual unity with God and so with all other creatures. Krishna says, "Arjuna I am present in all beings." Arjuna realizes that God is infinite and His manifestation is infinite. He manifests Himself in the universe through innumerable forms. Arjuna wants to know about all "Vibhooti" and the actual manifestations of the supreme.

Krishna tells him that the Atma (soul) in every being is nothing but the supreme God. He says, "I am Brahma, the creator, I am Vishnu who takes care and also Mahesh, the destroyer."

We get to know the "Parakram Yog" or "Vibhooti" which is the way towards excellence. So Arjuna who is on the path of excellence should know the supreme form of Krishna.

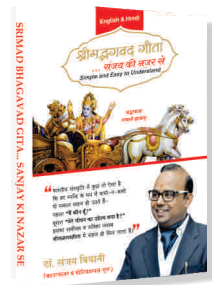
Krishna says, "Arjuna, among the Vedas I am the Sama Veda; among the senses I am the mind and I am the intelligence among living beings." Sri Krishna is the immeasurable essence tuned to music as Rig Veda mantras are in Sama Veda. He says, "I am Indra among the Gods, who rules over others, controlling, directing and organizing the lives of others. And among the priests, you should know me as the chief, who is Brihaspati; Among the mountains, I am Sumeru. Among the rakshas you should know me as Kuber. Among the supreme archers, I am Ram. Amongst the lakes, I am the Sagar. Among the trees I am the Peepal tree. Among the seasons, I am Basant Ritu. I am Ved Vyaas. All theses excellences are nothing but my part only. All these examples very clearly illustrate the supreme soul or Lord who is present in all things valued. Krishna tells Arjuna that all things mighty and glorified are just a mere expression of his splendor which is infinitely sublime.

// Emotions are first superseding actions, the vibrations come first and then the action follows, even quantum physics has proven this theory. The Knowledge that lies within us gives rise to energy which is the basis of all emotions. //

Arjuna is totally cleansed and purified after listening the divine discourse. This is the main crux of the complete chapter. The consciousness within the human beings now begins to perceive the consciousness outside without any endeavor or obstacle. This way, Krishna teaches that one can always live in God-consciousness and finally move towards the ultimate bliss.

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Please refer to remaining Chapter 11 to 18 of "Srimad Bhagavad Gita... Sanjay Ki Nazar se " to www.sanjaybiyani.com/blog & www.youtube.com/sanjaybiyani or you may buy the hardbound copy of this book from college



❀ कर्मफल ❀

फल को देखा आँख ने
मन बड़ा बलचाया,
आँख बेचारी!
उस तक जा ना सकी
गया तो आखिर पैर
पैर बेचारा गया तो सही
पर तोड़ ना सका उसे
तोड़ तो आखिर हाथों ने
हाथ बेचारा!
तोड़ तो बिया
पर खा न सका
खाया तो आखिर मुँह ने
मुँह बेचारा खा तो गया
पर रख ना सका उसे
जिसने देखा, वह गया नहीं
जो गया, उसने तोड़ नहीं
जिसने तोड़ा, उसने खाया नहीं
जिसने खाया, उसने रख नहीं
आखिर माँबी ने जब ये मंजर देखा
तो वह बड़ा गुस्साया
और तब बगे डण्डे पीठ पे
पीठ बीबी हाय राम! मेरा क्या कसूर?
मगर जब डण्डे बगे पीठ पर
तो आँसू निकले आँख से
असल में..... देखा इसी ने था।





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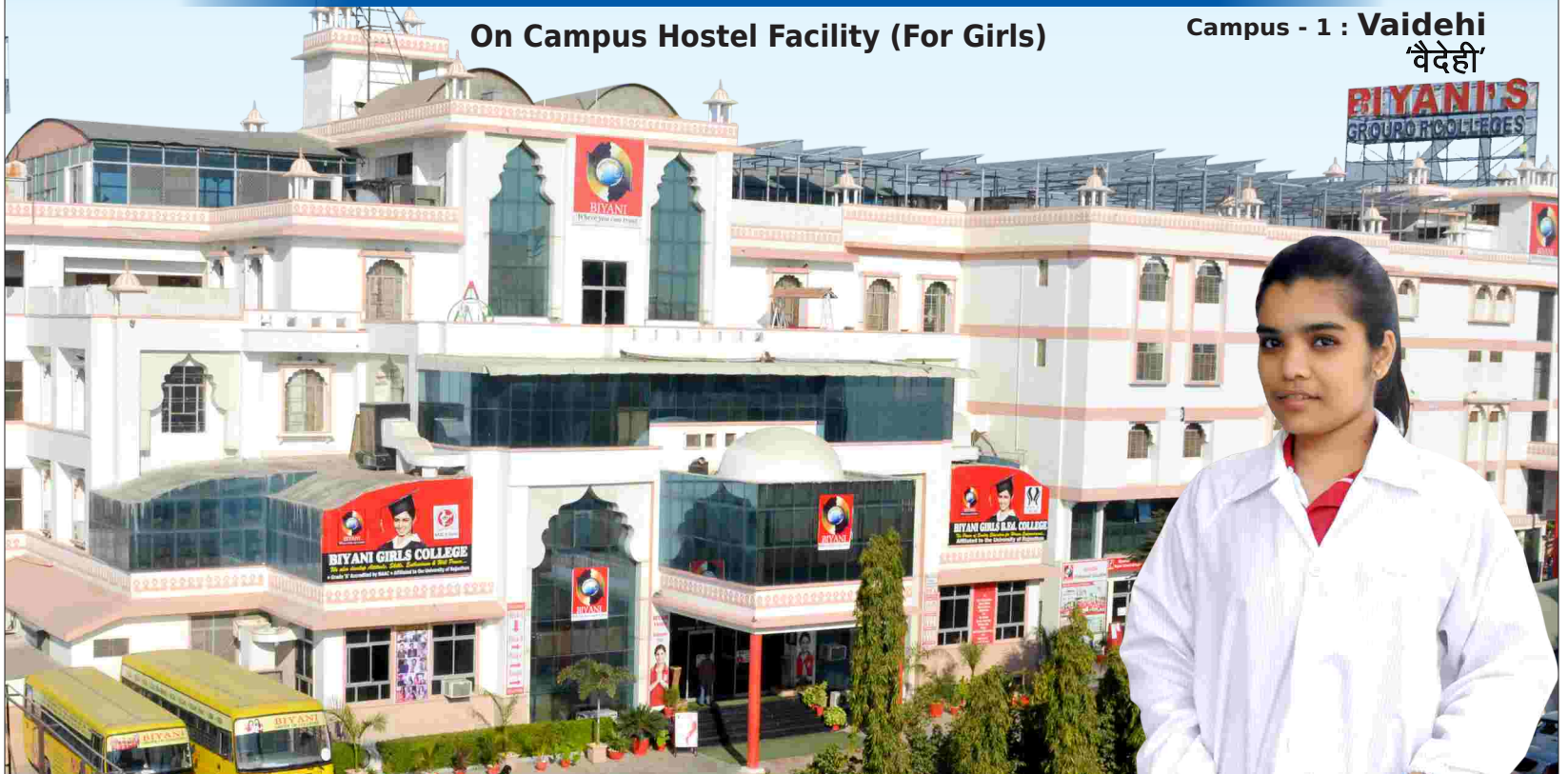


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