

SUBSTANCE OF BHAGAVAD GITA

(BHAV PRABODHINI)

with

MYSTERY

You are my Mother, You are my Father  
You are my Brother, and You are my friend  
You are riches ! You are wisdom !  
You are my all, my Lord to me.

*Translator:*

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Dear Reader,

Spiritual Knowledge, extracted from the Vedas, was taught by the great sages to their disciples as in the Upanishads; and Lord Krishna taught the essence of the Upanishads to Arjun. The words Lord Krishna spoke to Arjun were transformed to poetry by Sanjaya through the grace of Guru Viyasa. This in turn has been translated by many, many great intellectuals in many different ways; they have all stressed the glory of the Song of Gita, but have never tried to understand the meaning of Gita.

How could they understand? The subject of Gita is not of mind, intellect, or speech. This is why great intellectuals could understand neither the Vedas, the Shastras, nor the Upanishads. They had to create many books, but the intellectual who could not himself understand the meaning of the Vedas could not possibly make others understand. So Saint Tulsidas had to say : "Vedas describe the Knowledge, but reading the Vedas people become even more confused."

Actually the Vedas and the Upanishads were written by disciples of Guru. The devotee of Satguru, who has complete Knowledge of the spirit and who, by the infinite grace of Satguru, has the divine sight of Satguru within himself. Only such a Maha-atma (great soul) can understand and make others understand.

"He who sings the sayings of the saints wanders in this world of misery; he who understands the sayings of the saints, knows the mysteries of all the three worlds."

May this translation of Gita, with its deep mystery, give strength to the wisdom and spirit of the readers and control their minds.

Servant of Lord,

Mahatma Satyanand

Editor of Word

Almighty Lord, no one has to this day realized the full extent of your Divine Play (Lila). In reality the Spirit, is without qualities, it has no quality. It is only when You give it Energy, that it takes on the qualities of the senses, and in this state of being it experiences pride.

O 'God' You alone reside in the body, and with Your Energy. You manifest the five souls, and their Lords: Vishnu, Shiva, Brahma, Unborn Beginningless Energy, and Yourself. And with that Supreme Energy, you create mind, intellect, ego, consciousness and the sense-organs. Mind excites sexual desire, ego excites anger, then man's wisdom is destroyed, his consciousness is lost and he loses his humanity.

Man, in seeing Your beautiful creation, has begun to think of it as his own, and in doing so he has forgotten You. That is, perhaps, the reason why You come—to warn men that they should surrender everything to You.

Even great intellectuals consider you to be without qualities, whereas you are with all qualities. You gave man the power to forget, so that he might not be saddened by remembering his sins—instead he has forgotten you.

O Savior, Ocean of Mercy, Place of Bliss, Shri Satchitanand Bhagwan! through Your Lilas You come to play in the playground of this world, and many great players are defeated. That is why they do not want to play. But what choice do they have. Once they come into this playground they have to play. You blindfold everyone, then hide behind their own door. You watch them search for you everywhere. If anyone's hands or legs break, no matter; your only concern is in playing.

O Supreme Energy, Mother of Creation, the dust from your Holy Lotus Feet makes the whole universe shine. Deities, God, Supreme Lord, all pray to you. From you everything is created.

“The Omnipresent Lord, who showers His Grace upon His devotees, appeared, and on His left was present the Energy (Mother of creation).”

From you alone, Brahma, Vishnu, Shiva are born. This whole world is the result of your Grace. The seed of the fruit is God and your love is the sweetness.

To protect Lord Vishnu you destroyed the demons. You blessed Lord Ram. By simply seeing your DAMRU and TRISHUL this whole world is dancing. Only by your blessings can Bhole-Shankar save this entire world. And by Bhole's DAMRU, not only gods but even demons, begin to dance.

O Bhole-Shankar! seeing your innocence Anand-Kand-Bhagwan (Lord) called you “Bhole” infinite times. Showering grace on Bhasmasur, the demon, was only innocence. Oh Merciful One! The whole world is sustained by your Grace.

O Giver of Soul ! Creator ! Only by your authority did the Lord of the Universe, the Supreme Father, Hans, bless you, saying :

"I will manifest myself and my power (Brahma, Vishnu, Shiva) to make the devotees happy. And the Divine Mother will manifest too."

The Supreme Father, the Lord has taken many forms to end the darkness, and His powers are manifesting time and again to save the devotees.

"Bhawani, my Divine Mother, be on my right side, in front Lord Ganesh; Brahma, Vishnu, and Mahesh beside. May these Five Powers be with me all the time."

## Substance of Bhagavad Gita

To see gurus in between both armies, frightened Arjun said :

O Krishna ! Overcome with cowardice, I am confused about the principle of my life. Whatever you decide is best for me—please tell me. (2-7)

Those desirous men who are preoccupied with reciting and discussing the Vedas prescribe actions, hoping for good results in the next life. (2-42)

Lord Krishna said : O Arjun, the Vedas deal with the three attributes. You should free yourself from these three attributes and become established in the soul. (2-45)

Your right lies in the action alone, not in its fruits; therefore, you should do work without worrying about the fruits. (2-47)

The mind is confused by listening to different ideas, but when it finally settles in God; then meditation is achieved. (2-53)

As the tortoise withdraws his limbs, when one withdraws the senses, the intellect becomes steady. (2-58)

Without meditation on God, lust, anger and worldly thoughts arise in the mind. (2-62)

Anger causes delusion, which produces loss of memory, which in turn destroys the power of Knowledge; then man falls from his devotion. (2-63)

Without devotion a man does not obtain wisdom; he neither possesses a kind nature nor does he find peace and happiness. (2-66)

Except for Yagya (actions performed for God), all bodily actions are binding; therefore, you should work for God. (3-9)

When the Lord of mankind created mankind through Yagya (devotion), He said that through this type of action, which fulfills all desires, one can progress spiritually. (3-10)

That Yagya is produced from the Divine Word, and the Word is always manifest in that Yagya. (3-15)

To obtain nectar some do Deva Yagya through the sense-organs, and other Yogis sacrifice Yoga, in the fire of the Divine Word. (4-25)

Other Yogis, sacrificing their hearing and other senses into the still fire of the breath, offer the Word and other subjects of the senses into that fire; and this gives rise to the divine music. (4-26)

All senses are sacrificed into the fire of meditation, and through breath sacrifices itself. (4-27)

Service through wealth (Dravya Yagya), service by body (Tapa Yagya), meditation by mind (Yoga Yagya), Satsang for Knowledge (Swadhyay, Yagya), and service for receiving Knowledge (Gyan Yagya)—these are the five kinds of devotion to God which are done. (4-28)

Others who regulate their diet and their work and surrender breath into breath—these are the knowers of the secret of Yagya. (4-30)

Through these Yagyas, those who receive the nectar of Knowledge obtain God. Without the performance of Yagya, man is not happy in either world. (4-31)

Receiving the Knowledge is in every way better than service through wealth, because without Knowledge every action is worthless. (4-33)

Therefore, prostrate yourself before the wise seers, and through service receive that Knowledge, and those who know the mysteries will give you that Knowledge. (4-34)

With the Knowledge you will have no more delusion, and you will clearly see God within your soul. (4-35)

Winning over the senses, the man who has faith will obtain Knowledge and supreme peace. (4-39)

Those who consider Knowledge and meditation

as separate are not wise men; they are fools, for only after knowing can work be done. (5-4)

Pleasures obtained through the senses are both destructive and miserable. That is why wise men do not indulge in them. (5-22)

Before dying, a man who has control over lust and anger is called a Yogi and a happy man. (5-23)

Not having worldly thoughts, and fixing the eyesight between the eyebrows, and equalizing the inhaling and exhaling breaths... (5-27)

...One who has gained control over the mind is forever free from lust and anger. (5-28)

That soul which has won over the mind through meditation is a friend, and that one which has not gained control over the mind is an enemy. Regarding dirt and stone and gold as equal, only he who conquers the senses and is contented in meditation attains God. (6-6, 8)

Keeping himself regulated in diet and action for Yoga, that Yogi who attempts the highest

actions does not suffer even in a dream. (6-17)  
The mind of a Yogi remains as still as the flame  
of a candle, unaffected by the wind. (6-19)

Stop the restless mind again and again from  
wandering and concentrate it on God. (6-26)

If a Yogi of restless mind is endowed with faith,  
in his next life, due to previous practice of  
meditation he is born into a family of great Yogi.  
(6-41)

An aspiring devotee, even if he is involved in  
worldly affairs, will attain to the Divine Word  
through his faith and the fruit of his previous  
actions. (6-44)

Of all Yogies, he who with his inner self medita-  
tes and with faith worships Me and serves Me—  
that one is considered high in My esteem.  
(6-47)

I shall give you Knowledge and practical reali-  
zation of that knowledge, knowing which noth-  
ing will remain to be known. (7-2)

Out of thousands who fully realize the Knowle-

dge, only a very few really know Me. (7-3)

Earth, fire, water, air, ether, mind, intellect,  
and ego: this is the eightfold nature of My  
energy. (7-4)

Divine is that nature which takes the form of  
all conscious beings and spirits of the universe.  
(7-5)

And so this entire universe is threaded in Me  
as jewels in a string. And without Me it is  
nothing. (7-7)

Release from suffering, obtaining happiness  
seeking Knowledge, and after attaining Knowle-  
dge doing devotion—these are the four aspira-  
tions of devotees who worship Me. (7-16)

Because of faith they are all good, but the reali-  
zed devotee who in every way devotes himself  
to Me attains My highest abode. (7-17)

Hidden by the veil of illusion I am not seen by  
all, for those who are ignorant do not know Me  
as the imperishable. (7-25)

Those who live in My shelter and seek libera-

tion from old age and death—they know God and soul, and the secret of work. (7-29)

Those who know Me, along with the Adhibutas, the Adhideva and Adhiyagya, become absorbed in meditation at the time of death. (7-30)

Arjun asked :

What is God ? What is spirit ? And, O greatest of men, what is action ? And what are the Adhibutas, and who is that Adhideva ? (8-1)

O Lord Krishna ! what and how is that Adhiyagya in this body ? And at the time of death when it leaves through the spirit, how can it be known and attained ? (8-2)

Lord Krishna answered :

O Arjun ! That supreme Divine Word is God, and that which gives rise to the attributes of the senses and is the receiver of actions is the spirit, and that work which is of the spirit is actual work. (8-3)

The five elements (ether, air, fire, water, earth) are the Adhibutas, which give rise to the

powers of the organs. These powers are called Adhideva. And that all-pervading spirit in all beings is in Vishnu form and is called Adhiyagya. (8-4)

\*“From the Divine Word five elements are created that in turn create the powers of the organs, which are called Adhideva.”

And at the time of death, he who leaves his body remembering My all-prevading form undoubtedly attains Me. (8-5)

But that thing which he has always been remembering in his life, is the thing he will remember at the time of death. (8-6)

So at all times and in every situation remember Me and fight, in this way, uniting your mind with Me, you shall surely attain Me. (8-7).

At the time of death, through devotion and having a calm mind when the breath is stilled

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\*Commentary by Mahatma Satyanand

between the eyebrows—then that devotee attains that supreme light. (8-10)

That, in which the knowers of God and the Yogies enter after much trial and which the knowers of the Vedas call Divine Word—that I will describe to you in brief. (8-11)

He, who retrieves his mind from worldly affairs and rests it in his heart and who with even breath and steady mind is in Yoga...

... He attains that Divine Word which is beyond 'Aum', and in leaving his body in meditation, attains My supreme abode. (8-12, 13)

That unmanifest Word (Supreme Word) is the supreme abode, attaining which one becomes free from bondage. (8-21)

Attaining that God of the supreme abode a Yogi goes beyond even the good merits that he has earned by reading scriptures, doing noble works, and being charitable. (8-28)

This Knowledge is purest and highest and is the king of all sciences. If is experienced directly, easy to perform, and is imperishable. (9-2)

That one, who has no faith in this Knowledge—instead of attaining Me, he wanders in this world of death. (9-3)

Some worship Me through the way of Knowledge, some through My one Satguru—God form, and some in other different ways. (9-15)

I am that Word which gives rise to the soul and to the Yagya, and I am that Divine Fire in which the Yagya is performed, and I am also that soul which is sacrificed in the Yagya. (9-16)

I am the Father and Mother and the basis of this universe, and I am that Word which can be known, (9-17)

Those, who do good works according to the Vedas and aspire for heaven—they attain the heaven of the deities, and there they enjoy heavenly pleasures. (9-20)

After enjoying the heaven—world, their merit is exhausted; due to desires, they again roam about in the hell of coming and going. (9-21)

Devotees of deities go to deities, devotees of

ancestors go to ancestors, element-worshippers go to elements; and so they suffer in the realm of birth and death. But My devotees attain Me and become free. (9-25)

Whoever offers Me with devotion a leaf, a flower, a fruit, food, water, or other things—that gift I accept with love. (9-26)

Therefore, whatever you may do or eat, receive or give, or any other work that you may do—do it as an offering to Me. (9-27)

And when you surrender your sense—organs, mind, intellect and soul to Me, then you will become free from bondage of cause and effect and you will attain Me. (9-28)

And those, who among themselves sing My praises with their mind and breath in Me—they will, with contentment, find joy in Me. (10-9)

For their sake, I, being within them, destroy the darkness of ignorance by the lamp of Knowledge. (10-9, 11)

Arjun said :

O Lord of the universe, greatest of men, God of

gods, giver of life to all beings! You alone know Your own form. (10-15)

O Lord! how may I know You through Yoga? How can I always remember You, and with what approach should I meditate on You? (10-17)

If You acknowledge that I can see Your imperishable form, then please show Your form to me. (11-4)

Lord Krishna answered :

O Arjun! see within me Vishnu with all His brothers, the eight Vasus, the eleven Rudras, and the Ashvnikumars, and deities (11-6)

But you cannot see Me with your eyes; I give you the eye of Knowledge. See My Divine form (light). (11-8)

Sanjay said :

O King! The light from a thousand suns could not produce that light which Arjun saw. (11-12)

Arjun said:

O Lord! You are the supreme Word, the basis

of the universe, the imperishable religion, and that eternal being. (11-18)

You are the Father of all the deities and are the Lord of the universe · thousand-fold salutations and prostrations to You. (11-39)

You are the Father of the universe, the Master of Masters. You are to be worshipped; in all the worlds there is no one equal to You. (11-43)

O Arjun! That light which you have seen can neither be seen by ritual, charity, austerity, nor by studying Vedas or practicing techniques.

Do not be afraid of my awesome form. With love in your heart, again behold that form. (11-48, 49)

Arjun said:

O Lord! After seeing your gentle human form, I have become composed and peaceful. (11-51).

Krishna said:

O Arjun! Neither by Vedas nor by charity, physical service, or sacrifice can I be seen as you have seen Me (11-53)

Through devotion only to God can I be seen as and in reality known and entered into and attained. (11-54)

Those, who meditate on the eternal, unmanifest, and omnipresent Word that is beyond mind and intellect attain the supreme abode. (12-3)

“Keeping similar faith and belief in Satguru and God and doing meditation and service to Satguru is the highest devotion.”

If because of restless mind you cannot practice meditation, then with devotion serve Me. (12-10)

Or, renouncing all actions, come into My shelter, for in renunciation there is supreme peace. (12-11)

Leaving arrogance, criticism, and pride, one should purify the body and spirit, simplify the speech, and serve the Satguru. (13-7)

And to be established in spiritual Knowledge and to meditate on God for the purpose of spiritual Knowledge—that is Knowledge. All else is ignorance. (13-11)

And that God, who is the light of all lights and beyond all illusion and who can be known in essence through practical Knowledge, is present in the hearts of all. (13-17)

One can see and recognize God in human form through meditation, Knowledge, remembrance, and service to the Perfect Master. (13-24)

Those, who do not know Me in essence, but who having heard My glory from other devotees, become devoted to Me—they also become free from death. (13-25)

That active energy which gives birth to all is the Mother and I am the Father who plants the seed (Holy Word) within all. (14-4)

The three attributes (Satoguna, Rajoguna, Tamoguna) born of nature are the reason for the bondage of the individual spirit within the body. (14-5)

I am the one who gives rise to these attributes, and he who knows and sees Me, undoubtedly attains Me. (14-19)

“Through Satoguna the breath comes into the body, through Tamoguna it goes out, and through Rajoguna it stays. All these three are produced by the Divine Word. The Divine Word has originated from Supreme God in the same way that the five elements have been created from the Divine Word.”

He who meditates only on Me is not immoral; therefore, that devotee goes beyond the three attributes and attains Me. (14-26)

The root of that imperishable tree is God, the trunk is Brahma (creator), and the leaves are the Vedas (scriptures). Only one who understands this can know the significance of the scriptures. (15-1)

This tree of the world has no beginning, middle, or end; so cut this tree with the sword of

Knowledge and search for God within the root.  
(15-3)

Where sun, moon, and fire do not shine—there  
is that supreme light which is My highest abode.  
Having gone there, no one returns to hell. (15-6)  
Those who make effort see God within their  
spirit, those who do not truly make effort cannot  
see. (15-11)

People who are immersed in thoughts of ego,  
pride, strength, and anger have enmity towards  
Me. (16-18)

According to their actions, I give those great  
sinners lower birth again and again. (16-19)

Those people who disregard the scriptures and  
do as they please, do not attain the supreme  
abode! (16-23)

To worship and serve saints, God, and Satguru,  
and to be pure, simple, celibate, and free from  
malice—this is the service of the body. (17-14)

Not to create agitation, but rather to give  
beneficial speeches and to speak for the welfare  
of the spirit—this is the service of speech.  
(17-15)

To be pure, of contented mind and peaceful  
nature, and to be doing meditation on God—  
this is the service of the mind. (17-16)

“These three services are of Sattvic quality.”

Actions such as worship and service done with  
hypocrisy for deities for the purpose of getting  
respect and other fruits are of Rajas quality.  
(17-18)

“Charity to people who do Sattvic action is  
Sattvic, to those who do Rajasic action is  
Rajasic, and to those who do Tamasic action is  
Tamasic.”

To worship deities of darkness, to get knowledge  
of worldly subjects through the stars, to beget  
pain of mind, speech, and body—these are Tam-  
asic actions. (17-19)

Charity, service, and all other works done without truth and faith are worthless, and are harmful in all the realms. (17-28)

Happiness that seems as poison at first but bears sweet nectar-like result is Sattvic happiness. (18-37)

Happiness that is pleasurable to the senses but bears poisonous fruit is Rajasic. (18-38)

Happiness that originates from a restless mind, begets attachment of the soul, and creates agitation is Tamasic. (18-39)

The duties of Brahmins, Kshatriyas, Vaishas and Shudras are distributed according to the qualities of their own nature. (18-41)

The duties of the Brahmin are to know Knowledge, to realize Knowledge, to control the sense-organs, to serve with religious intention, to forgive, to be serene, tolerant, and pure. (18-42)

With ardour, strength, cleverness, and bravery

the Kshatriya should battle for the protection of religion; and with good intention he should rule the people. (18-43)

Farming, herding and business are the duties of the Vaisha; to complement these works is the duty of the Shudra. (18-44)

Doing their own duties and worshipping God all these four castes reach the supreme goal. (18-46)

It is better to do one's own duty rather than another's; only by doing the God-given duties can one attain liberation. (18-47)

Coming into My shelter, My devotee through highest devotion knows Me in My varied ways and attains Me. (18-55)

Taking My shelter, a realized Yogi, while doing all work, by My grace attains My eternal imperishable abode. (18-56)

Fixing your mind in Me, by My grace you will overcome all obstacles. However, if you do not listen to what I say, you will perish. (18-58)

God, residing in the heart of all beings, involves all beings in the circle of illusion according to their actions, while He Himself stays fixed in their hearts. (18-61)

So in every way take the shelter of the Lord, and then by His grace you will reach His peaceful abode. (18-62)

So fix your mind in Me, devote yourself to Me, worship and prostrate before Me; this I promise to you, that you are precious to Me. (18-65)

Leaving all your religious and worldly duties, come into My shelter; I will free you from all your sins. (18-66)

This I have said just for you. These things should not be said to those who do not have devotion or do not want to listen or are full of criticism. (18-67)

Whoever propagates this supreme and secret Knowledge among my devotees—he will attain Me and will be dearest to Me. (18-68)

And he is more dear to Me than anyone doing any other work. (18-69)

## SUPPLEMENTARY TERMS

- (1) Duty (Kartavya): Action performed of the welfare of the Spirit.
- (2) Religion (Dharma): Realization of God: desireless action for God.
- (3) Charity: Giving freely for your own benefit or because of someone's begging.
- (4) Service: Performing good works and giving gifts.
- (5) Austerity: Hard work for religious duty.
- (6) Faith: Complete desire for the performance of religious duty.
- (7) Belief: Agreeing after knowing (without knowing, agreement may be false).
- (8) Face: Location of sense organs.
- (9) Spirit: Chief executive of the body. (doer),
- (10) Name: A word used for identification.
- (11) Knowledge: Technique of knowing.
- (12) Natures: The three qualities: coming going, staying.
- (13) Creation: Attachment of God with Energy.

(14) Dream : Upon opening of eyes (awaking), whatever is personal night is dream ; and upon closing of eyes the universe is a dream.

(15) Seed of Universe : 'H' is God ; 'S' is Power. (in the scripture of Yoga,)

(16) Union : Concentration of mind.

(17) Eight Methods of Yoga

(i) Yam—diverting mind and senses from material pleasure.

(ii) niyam—law of fixing mind in meditation.

(iii) asan—sitting comfortably for meditation.

(iv) pratyahar—utilizing only those things which increase spiritual desire.

(v) pranayam—controlling the breath so that is coming and going is even.

(vi) dharna—desire for practice and success in meditation.

(vii) dhyan—remembrance of Name by concentration of mind.

(viii) samadhi—stilling of breath.

(18) Four arms of Yoga : (i) sankh—music

(ii) chaker—circle of light (iii) gadha—Holy Word (iv) padham—nectar of the Lotus