

THE HOLY GITA

Page Numbers	Comments
<i>Chapter 2</i>	
76	Jīvātma doesn't choose a new body on death - the acquisition of new body is the effect of Karma.
86	Gita's Sankhya is, in fact, Jnana yoga: not sāṅkhya of Kapila. This is clarified.
92/93	Repudiation of caste in Gita: Lord does not support caste in the Gita: "Manava dharma, Kshatriya dharma"; distinct from caste-based dharma.
97	Praise of Karma Yoga.
103	Vedic rituals for heaven etc. are disparaged by the Lord. According to Gita, there is no condemnation of hymn and rituals, if they are performed in "Karma yoga" spirit, they will lead to Mukti. There is a contradiction in terms here. Vedic rituals are driven by wish for rewards; how can they be "Nishkama Karma"?
109	Requisites for the actions of a Karma Yogi well outlined. (Expanded list on 114).
111	Yeats quote on equanimity reads well.
116	Anāmayam - meaning in correct (mistaken for anāmika).
<i>Chapter 3</i>	
151	Is there a word "construation"?
153	Tendency to overinterpret, see "anagha".
154	Condemnation of caste. I agree. However does the Gita passage here refer to caste at all?

162	The argument that Jana yoga and Karma yoga combined is prescribed by Krishna as the superior path seems sweeping. Doesn't he state again and again that Bhakti is superior?.
164	"Sahayajna" - interpreted yajna as action without expectation of result - not Vedic sacrifice: Is this correct? Glad he hasn't adopted the view "yajna, created with castes eligible to do them".
167	"Devan Bhavayatanena". Identifies Deva with nature; novel point of view.
179	"Sankarasya cha karta". Krishna clearly refers to mixed caste as a disaster - author doesn't agree.
188	Author believes Gita's message - Krishna's to Arjuna - is to combine Janana yoga and Karma yoga. This goes against Sankara and other commentators.
195	I am glad of the contrast between Gita and Manusmrithi on their attitude to Svadharma.
<i>Chapter 4</i>	
216/217	Most elaborate description of Lord's manifestation.
228	The fourfold division: arguments that this does not refer to caste may not be accepted by many. "all men are born equal" - was this acceptable in Krishna's time?
235	Karma, Vikarma, Akarma, explained well.
238	Seeing akarma in karma made clear. Vivekananda quote apt.
252	Exaltation of yajna in this world to attain immortality - not in after life. Insists "yajna karma" (vedic) also implies right knowledge (jnana) Is this acceptable?
265	Yogam atista uttistha: message powerful, seated in yoga, arise, author emphasises the significance well.

<i>Chapter 5</i>	
270	It is claimed “Karma sannyāsa or the yoga of the renunciation of Karma (action) is Jnanayoga. Is this correct?
283	Yoga yukta – Karma yoga and Jnana yoga bear in concert”. Can they be combined? Not, according to Sankara and others.
284	Both Karma Sannyasa and Jananayoga become “confluent”. Is this correct?
293	Jivanmukta status well explained.
298	Again Jivanmukta well explained.
299/300	“anatah” used repeatedly instead of antah; antah is correct.
305	Verse 29 – a beautiful verse in Gita.
<i>Chapter 6</i>	
309	“Niragni” – means one who doesn’t perform yajna. The author claims that this involves Vikarma, shudrakarma etc. Is this correct?
322	Dhyāna – illustration. Useful.
341	Practice of dhyāna yoga lucidly explained. Verses 29-32 are profound and beautiful. They proclaim the characteristics of a supreme yogi. The “Note” is detailed and admirable.
355	Verse 40 is the Lord’s heart-warming assurance to the timid and the irresolute; how wonderful!
360	No reference to caste, only words like “sucīnām, śrīmatām” etc. Good point.
364	Does verse 47 mean “confluence of Jnana and Karma”? Lord says explicitly that undiluted bhakti is superior to other yogas – Jnana, karma, and dhyāna. Sree Ramakrishna said that bhakti yoga is the best yoga for the kali age.

<i>Chapter 7</i>	
368	Jnana, vijñāna explained – beyond which nothing remains to be known.
371/372, 374	Difficult verse; explained fully page 374 – puruṣa, prakṛiti and para-prakṛiti.
378	Diagram on cosmogony helpful – but liable to other interpretations as well.
381	Lord’s presence everywhere, in all that exists.
388	A novel and interesting interpretation of Maya.
390	“Vasudevasarvamithi”: inspirational.
393	Interesting view of sat, chit and ananda – in defining “Mahatma”.
<i>Chapter 8</i>	
420	Srikrishna as Saguna and Nirguna Brahman – Solemn assurance of the Lord for those who meditate on him on the point of death.
428	The path of worshipping saguna Brahman as Lord Krishna easier than the worship of Nirguna, nirākāra.
433	The Karma kānda of Vedas inferior to jnana of Vedanta: above all, is the worship of Lord Krishna.
438/440	The concordance between the Vedic and modern estimates of the existence of the universe: the truth known to the Lord!
449	The promises of Karmakanda rituals misleading; Lord Krishna urges Arjuna to go beyond.
<i>Chapter 9</i>	
457	The limitations of the ordinary means of accessing knowledge – Pratyakṣa, anumāna, shabda etc., explained well. A long discussion on evolution from insentient – sentient etc., follows. Is that justified in the context?

464	Cosmic cycle: manifest → unmanifest → manifest.
465	The Lord brings forth and dissolves without any attachment: by “yogamaishvaram”. He is not bound by “Karma”.
471	The bhakti of Gopis of Vrindavan is superior to the chase of the Absolute. Uddhava too realised this during his visit to Vrindavan.
476	Krishna as Saguna as well as Nirguna brahma. Yes, this is the highest knowledge.
479	The Lord clearly says that individuals may attain “Devaloka” by doing Vedic rituals: however when their acquired merit runs out, they will be back in the world. He doesn’t deny the existence of “devaloka” which is far inferior to attaining the Lord’s dhāma.
481	The Lord does not say that “devatas”, pitṛs do not exist in verses 23-25. Their worshippers, through misguided, will reach him.
486	Verse 27 is precious.
493	The Lord’s reassurance in verse 32/33 suggests clearly that “lower castes and women” were discriminated against even when Gita was composed.
495	What a fine and heart-warming message in verse 34.
<i>Chapter 10</i>	
509	In several verses, it is made abundantly clear “The Lord alone exists; every being and thing” is but his manifestation.
513	The statement that “Jnānis and bhaktas” are absolutely at par” is borne out by several verses in the Gita which successfully reconciled Jnana/Karma/Bhakti yogas.
518	Arjuna’s transformation from a comrade to a devoted disciple is well brought out. Krishna is Saguna Sakaara but also, at the same time, Nirguna Niraakara.
544	Lord Krishna’s infinite glory defies description. As he says, why talk so much. He upholds all that exists with an infinitesimal fraction of Himself.

<i>Chapter 11</i>	
550	Lord and yoga maya are one; Sri Ramakrishna had also said this.
553	Vishnuroopa prior to Vishwaroopa - this is a novel interpretation.
564-65	Questions 1 -3 are a novel way of analysing Viswaroopa darshana.
580-584	Why "imagine"? Arjuna had "divine eyes" given by the Lord and could see all that he described.
591	Should one say that "Vishwaroopa" was "unpalatable and agonising"; "Arjuna could not understand why the Lord was revealing all this"? Would not that be overinterpretation?
597	"Free will" is an old and unsolved question. Sri Ramakrishna said that "free will" exists as long as one hasn't realised God; once He is realized, then it would be clear that everything happens as ordained by God".
602 - 616	Arjuna's sthuthi is moving and beautiful.
620	He can be experienced or realized consequent upon His Grace alone". How true! Well explained.
622	"Swakam roopam" is indeed beautiful poetry.
629	I think the Lord is referring to Vishwaroopa here; I agree it is debatable. But like Arjuna, I prefer to see Vishnurupa!
<i>Chapter 12</i>	
637	Yes, this is the question for all seekers.
648	The approach through Nirguna - nirakara and Saguna sakara are equally efficacious - saguna approach is easier for common people. How reassuring!
642	Why "Bhakti" is only "seemingly easier?". For one yoga-yukta who approaches through nirguna - nirakara, there would be thousands who pursue the path of Bhakti. The Lord declares this again and again - even the 20 th verse in this chapter. He says "Bhakta is dearest to me".

647	Every verse is great poetry in this chapter. The Lord keeps on suggesting easier paths to reach Him for those who are simple people, lacking high intellect or spirituality.
652	Yes, a Bhakta can and should do work, dedicate it to the Lord and seek no reward.
653 - 661	Verses 13 - 20 are wonderfully reassuring. They represent true religion - the true path. A sthithaprajna is a jivamukta - no less.
<i>Chapter 13</i>	
668	Tue, this verse is not found in many texts and it adds one extra verse to the 700 of Gita. But it gives connectivity between the last verse of Chapter 12 and the verse 2 of Chapter 13. Only the Lord could give authoritative definitions of so many terms mentioned by Arjuna.
675	Good account of the evolution of Vedic mantras from "eulogies of Nature" to mantras enshrining spiritual truths.
678	24 cosmic principles constituting existence; Gita differs from Kapila's Sankhya list of principles.
674	Avyakta - dark matter. An interesting and thought provoking interpretation.
685	"The Lord is not dwelling on Jnana per se but instead is dwelling on the requisite process that leads to the pinnacle of Jnana". This is an important clarification.
689	Verse 14 is profound: no better way to characterise "jneya". Will Durant quotes this in his volume on "Our Oriental Heritage".
694	The verses 14-19 do define the highest philosophy of Advaita.
701	Purusha - Lord's higher prakriti (Paraprakriti) Prakriti - Lord's lower prakriti (Aparaprakriti). This interpretation resolves several conflicting interpretations between Purusha and Prakriti. The extensive interpretation in the Note is erudite.
704	Verse 26 refers to people like me! Verses 28-29 are beautiful.

719	The poem is a wonderful summing up of the deeply philosophical dialogue in this chapter.
<i>Chapter 14</i>	
727	Lord as Father, Mother, Cause and Effect. Sarvam khalvidam Brahma.
730	Jīvātma – ever free, beyond three guṇas. All three guṇas including Satva bind in different ways. This is explained in verses to 13; the fate of jivas who die under the influence of three guṇas explained in verses up to 18. Moksha is attained only when a jiva transcends the three guṇas. This is explained well in the Notes.
751 - 753	When Jīvātma rises above the “false identification” (adhyasa of Sankara) with the changeful body and rediscovers his true identity as the changeless Self, mukti follows. This is indeed the last stage of one’s spiritual journey. This is also the state of satatayukta and trignaatita.
<i>Chapter 15</i>	
761	The metaphor is ancient – mentioned in Chhandogya – and mystical, but puzzling too. The leaves of the trees are chhandas – vedic chants – yet we are asked to uproot it with dispassion. The mystery is explained well here.
770 - 772	Different views on transmigration outlined; though many Buddhists, Jains and Vaiśeṣikas may disagree with their definitions. The Vedic concept on page 772 appears accurate. Gita expresses a view, based on Veda lucidly.
774 - 778	God existing as the effulgence in all living being is vividly explained in these verses. The rendering in English is excellent.
779 - 782	Purushothama – higher than two kinds of purushas – highlighted. Also the identity of jiva, apara prakriti and kshetra; and jivatman, para prakriti and kshetrajna – lucidly brought out. This dispels a lot of confusion.

<i>Chapter 16</i>	
791	The traits which characterise the Sattvic, Rajasic and Tamasic personalities are described in detail by the Lord. The Note explains how all these traits – noble and ignoble – are ordained by the Lord. Each individual has the option to move from one type to another – higher or lower.
794 – 795	Daiva and Asura types exist – they are well described. They exist even today. The fallacy of Asuric beliefs (verse 8) is exposed on 798. The Asuric beliefs and vanities are vividly described in verses 11 – 20. The Ozymandias poem is most apposite.
810	“He advises man to trudge”. True. Don’t ever give up, the Lord will receive us. That faith will lift us. “Gita is the time-tested Guiding Beacon” (p 812). Millions would testify to that line.
<i>Chapter 17</i>	
816	Arjuna’s question is interesting – how would one classify action as Sattva, Rājasic or Tāmasic, when it is carried out in violation of Sastras but with faith. It is relevant even today.
822	In describing the conduct according to three guṇas, the Lord condemns the torturing of the body – reminiscent of the Buddha.
823	The principle of classifying food according to the three guṇas is adopted in Ayurveda.
827 – 830	Action according to three guṇas classified. In all instances Sāttvic is superior; it is also clear that in common life, food/conduct etc. are a mixture of all three guṇas.
834	Tapas – austerities also of three kinds.
835	Gifts of three kinds. The classification should serve as a guide to Sāttvic living; and a condition against sliding into Rājasic and Tāmasic.
838	Om, Tat, Sat briefly explained. What would occupy many chapters in metaphysical texts, is admirably condensed.
843	Shraddha is eulogized.

Chapter 18

This concluding chapter sums up what the Lord had said in earlier chapters. so it seems to me.

852 - 854	Clear definition of Sanyasa, Tyaga; lack of unanimity of what constitutes tyaga etc., dealt with by the Lord who refers to three types of Tyaga.
859	Erudite explanation of Nitya karma, Niyata karma, (caste-based karma) Akarma, raising Niyata Karma to Dharma, tyaga of Sāttvic/Rājasic/Tāmasic types etc., is illuminating.
861	Embodied beings cannot completely renounce karma (Eg. nityakarma).
863	Three types of fruits of action explained - undesirable, desirable and mixed.
864	The author believes that Lord equates Tyaga with Sanyasa. Is this correct? True, Sanyasa includes Tyaga - but it is more. There are, for example, three guṇa-based tyaga - but sanyasa is beyond guṇas.
870	Karya, karana, karta, hetu, cheshta and other terms referring to action, instrument of action etc., well explained. These are difficult topics in philosophy, which have been simplified and explained well.
871	Like action above, knowledge, knower, thing to be known are explained. The author unites the verses on action and knowledge by the well thought out statement "the tree of action takes off only when the seed of knowledge has sprouted". This is profound. The author explains this at length beyond doubts (875).
880	Sattvic, Rajasic and Tamasic action described at length.
883	The Lord does not say that destroying wicked Kauravas is Sāttvic; what he seems to tell Arjuna is that the destruction of the wicked in a war thrust on him is performance of a "Kshatriya's duty - which is equivalent to "seeing inaction in action" (Karmanyakarmaya paśyet).
884	Sāttvic, Rājasic, Tāmasic personalities outlined vividly.

886 - 888	Sāttvic, Rājasic, Tāmasic effect on Buddhi outlined vividly.
891 - 893	Sāttvic, Rājasic, Tāmasic effect on fortitude (resolve) of individuals.
894	<p>Sāttvic, Rājasic, Tāmasic experience of happiness - all these are vivid descriptions, easily recognisable even today. The verses on happiness are often quoted.</p> <p>The Lord asserts that no life on earth or in heaven is free from the power of the three guṇas (898).</p>
900 - 905	<p>Brāhmaṇa, Kshatriya, Vaisya and Shudra are explicitly mentioned and their karma also described. The author says "this dispensation has been ordained" by the Lord. Could we claim that the four classes mentioned in the verse "does in no way refer to caste"? For me, the saving grace is the Lord's repeated assertion "come to me, be devoted to me, take refuge in me, I will release you from all sins, I will give you ultimate happiness, a permanent place in my seat (Sthanam prapsyasi śaśwatham). Here caste has no role.</p> <p>The author's classification of Manu's code is appropriate. For bhaktas Manu means nothing.</p>
913	<p>The Lord does assure humanity that Karma of each of the four classes enables one to reach the "pinnacle of Moksha" - the only condition being a "yogi at heart" - "the attitude in which the Karma is performed" as the author says. This is wholly correct. The yogi's karma doesn't bind; on the contrary it is spiritually liberating (PG 15).</p>
918	The state of Brāhmaṇ and the way to attain its are outlined in these verses.
The author's poem (922) reflects the same theme	
922	<p>Verses 56 - 66 are priceless. They have given me an infinite source of peace, happiness and confidence. Verses 57, 58, 60, 61, 62, 65 and 66 are reassuring in every crisis one faces in life: Swami Vivekananda was fond of quoting verses 61 and 62.</p>
936	<p>Verse 69 would be a perfect fit for the author whose study of the "Holy Gita - The Discourse Nonpareil" is an admirable act of devotion to convey the immortal message of the Lord to countless seekers.</p>