

## **COGNITION YOGA**

(Knowledge obtained through the senses, experience its)

**ONLY FOR PEOPLE OF SECULAR IDEOLOGY**

**:: STRAIGHT DIALOGUE WITH GOD ::**

**\*UNTO PURE ALL THINGS ARE PURE\***

O My God, I have surrendered my soul unto you without any pre-conditions for your kind grace upon me, for this holy translation.

Dedicated to my, Late. Father Shri Har Prasad & my late. mother Smt. Asharfi Devi, & above all to my elder brother Shri Mohan Lal Sharma as my foster father in this life.

## **:: Author ::**

My dear, readers, scholars, devotees, and critics, The objective of this translation from Sanskrit into English is the welfare for all across the globe. Originally, it has translated from the Indian scripture Shri Madbhagvad Gita.

The human race is materialistic and greedy by their nature, but without proper spiritual knowledge the material knowledge is like a nuclear bomb in the hands of an animal which may cause holocaust on the globe.

Everybody is in search for pleasure. But without internal peace in the mind there is no any possibility for external peace in the environment. So how can we feel pleasure without peace in the mind ?

The holy Gita is “the ocean of peace” (calm mind calm gut) and in this reference, I would like to quote words of former U.S.A. president Mr. George Washington that “we should prepared for war, to preserve peace”. The holy Gita is beyond all boundaries of castes, religions, color and countries. Few days ago, I have listened the news from the BBC London that mostly European are suffering from depression and dementia than the heart diseases, cancer, and spending trillions of dollars and Indian are also, it is the best remedy for such diseases.

There are so many applied aspects, by which the human race can get over their spiritual confusions and diseases as dementia, insomnia, anxieties, phobia, depression, all types of suicidal attempts, negative emotions and psychosomatic disorders; only by always remembering holy words “Om Krishna Namah” as a call to God, and as result, the person can improve their poor recalling power, thus the person can regain their memory.

“In Greek, Sound Psyche, Sound Corpus” meaning (sound mind sound body).

The body is conventional servant of the mind. Who have command over their mind through the cognition can commend over their body, only by always remembering commanding words “Om Krishna Namah”. So, how can we command over the mind; it has been well explained in details by God.

The body is a temple of God. God is within us, and observing all; so, whoever, destroy this body, due to ignorance is a criminal in court of justice and a sinner in court of Nature; because we are not proprietor of the body. Since the ignorance is not plea in defense.

I, have been used, the mono letter ‘O in the beginning of a verse. The letter is a sign of a sound vibration, the ‘O is described in circle, as universal sound vibration. There is neither, any terminal of a circle, nor the end, it is the beginning less, and the endless as the universe. The shape of a microscopic cell is spherical, and the shape of planets in macrocosmic universal system, also spherical; Thus, the mono letter ‘O is a transcendental universal vibration, by which; we can synchronize our consciousness with God Krishna.

The holy Gita enshrine perpetual principles of this eternal universe, which remain unchanged, in this rapid changing world. Hence, it is ever relevant, and evergreen in all aspects.

It is highly scientific translation, based on the cognitive approach, to link-up, and attain God.

Green tree and blue sky,  
Rosy flowers with butterfly,  
There must someone creator,  
Who manifest through the Nature.

Love is creator,  
Love is theme,  
Love is God,  
Love is Supreme.

- Poet Gagan

**Girdhari Gagan**

Date: 7<sup>th</sup> July, 2015

**M.A. Public Administration**

**22 Tilak Nagar, Gita Bhawan,**

**Bharatpur, (Rajasthan) India**

**Mob. 00 + 9414357758.**

**The International Institute of the Cognition Yoga and Research Center**

**22, Tilak Nagar, Bharatpur (Raj.) India Mob.: 00 + 9414357758**

**Objective - To link-up with God, through the Cognition Yoga.**

**Special features:-**

- i. The Cognition (Rational Power):- Process to obtained the knowledge through the experience, books, the mind and senses etc. (Toolbox)
- ii. The Precognition:- An advance stage of the cognition, the knowledge of an event before it happen.
- iii. A sound knowledge of the human Anatomy, Physiology, Neurology and the psychology;
- iv. Spiritual enlightenment of the seeker and link-up with the Supreme through pure mind and thoughts.
- v. Respiration; Purification of the blood in lungs as bio-electronic process or  $O^2$  and  $CO^2$  exchange as well as  $H^+$  ion or acid balance.
- vi. The (id, ego and super ego), innate desires, I, and the cognition, as apparatus of the psyche.
- vii. The Birth; Fusion of the soul with the matter in the womb of mother.
- viii. Emotions (meaning, same feeling):- Negative as destructive; Positive as constructive; Regulation of the emotions by the amygdale gland through the cognition.
- ix. Important glands and organs of the brain; the cerebrum, cerebellum, hypothalamus, amygdale, hippocampus, pituitary and the pineal.
- x. The conscious:- A perpetual invisible spiritual force which regulates the material world with faculties of willing, feeling and thinking.
- xi. Character:- Expected behavior of a person within set norms of a society; to adjust natural needs viz. eating, mating, nesting and defending.
- xii. Eternality of the soul and the matter.

- xiii. The will power:- A choice to act, or not.
- xiv. Krishna as Lord of the Yoga.
- xv. Memory: The hippocampus gland is core of the memory; Types of the memory; recent memory, and past memory; Four phases of the memory (I) Attention (II) Registration (III) Retention or storage (IV) Recalling.
- xvi. Depression: Suppression of feeling or hypopituitarism.
- xvii. Management of depression:- Be expressive, transcendental meditation, deep respiration and faith in God, active life style group activities with optimistic nature and gardening.
- xviii. Stress:- Hyperpituitarism, or over activities of internal organs or inability of a person to fight against challenges of the environment.
- xix. Stress Management:- Through deep respiration, balance sleep and balance diet, transcendental meditation to calm down the mind laughing Yoga with faith in God and light music.
- xx. Obsession (Irresistible desire) or OCD; OCD thought and OCD action.  
Cause:- Unlimited desires, greed, emotional imbalance and intellect protest.  
Management:- To command over the mind through the cognition, greedless nature, and only always remembering God by the commanding word, Om Krishna Namah.
- xxi. Illusion:- When a servant think as a lord of property.  
Cause:- Misconceptions, ignorance and confused thoughts.  
Management:- To surrender the ego before God Krishna.
- xxii. Hallucination:- Meaning, false perception and misinterpretation of a perception viz. (optic, auditory and tactile hallucination).  
Management:- Proper scientific knowledge.

xxiii. Dementia:- Gradual degeneration of mental faculties after they have been fully developed may occurred at any period of life.

Symptom: - Feeble memory or lost disorientation, improper judgment.

Types: - Primary, secondary, simple and organic dementia.

Management:- Vitamin 'C' presence of the mind and always remembering God through subconsciously as well as continuous gazing upon the image of lord Krishna to get over disorientation, and light music.

### **:: Scientific aspect of the cognition yoga ::**

The Yoga is described as synchronization of the body, mind and the soul with God through the pure cognition in step wise manners:-

- (I) Purification of the body by deep respiration, or pure O<sub>2</sub> input & CO<sub>2</sub> output as well as balance diet. (II) Purification of the mind through non-perverted cognition by deleting negative thoughts painful memories, and feeding of positive thoughts and emotions. (III) To meditate upon the command center, or frontal cortex of the cerebrum, upon the image of God Krishna with remembering commending words "Hare Krishna" repeatedly to get over disorientation and unwanted thoughts, thus, calm down the mind, and improvement in poor recalling. (IV) Feeling of bliss through transcendental meditation, and improved retention power and memory. (V) Link-up the conscious with God. (VI) A longer healthy life span with perfect spiritual enlightenment to attain the eternal abode of God Krishna.

[www.cognitionyoga.com](http://www.cognitionyoga.com)

It is all rights reserved:- To print or published any part of this book without prior permission of the writer, will be subjected for criminal prosecution at Bharatpur.

## **!! Chapter-I !!**

**About: Gathering of both armies in the field of war;**

**Introduction of warriors; Emotional breakdown of Arjuna.**

### **King Dharatrastra dialogue with Sanjay the minister.**

O, Sanjay; In the religious field of Kurukshastra. What did my sons and the sons of Pandu. Those who were gathered there with desiring for war ? I-I

### **Sanjay the minister Addressed to King**

O, King; At that time the king Druyodhan who was observing the strategy of Pandavas told (Dronacharya) the principal of marshal arts. I-II

O, Principal; Kindly, observed this encircled; great army the sons of Pandu, that is planned by your wise pupil, Dhrastradhuman the son of Pandu. I-III

In this great army; there are great archers like Bheem, and Arjuna, and other brothers warriors equal to, Virat and the great charioteer Dhurpad. I-IV

Dharastkatu, Chakitan, and powerful (the King of Kashi) Kuntibhoj as well as the Shabya, these are all great charioteers. I-V

There are also great fighter; Udhamanu, mighty Utomoja (the son of Subhadra-Abhimanu) and five sons of Druopti, these are also great charioteer. I-VI

O, Principal; The main fighters who are in your favor, please understand them for your kind knowledge. I would like to glance you who are captions in my army. I-VII



Please now, you glance upon the principal Dronacharya, and great grandfather, Bheeshama, Karan and war winner, Kirpacharya, and similarly, the son of Bhurisharba, I-VIII

Other great warriors who have lost expectation of their life, for my sake, these are all well armed and wise in the field of war. I-IX

Sir, our army which is protected by Bheeshama is unconquerable, from all around, and their army which is protected by Bheema is very easy to win over. I-X

So, you should take the position and stand on your assigned points, to protect Bheeshama, from all around, without any doubts. I-XI

Then the eldest in Koravas; popular great grandfather Bheeshama, blew his conch, like roar of the lion, and created joy in the heart of Dhruodhana. I-XII

Thereafter, conches, large drums, drums, mardanga and other instrument orchestrated, at a time, and generated great loud in the field of war. I-XIII

Thereafter riding on the super excellent chariot of white horses, Lord Krishna and Arjuna also blew his divine conchs, respectively. I-XIV

God Krishna blew; the Panchjanya and Dhanjaya blew the Devdutta, and great fighter Bheemsen blew his conch Pondru. I-XV

The son of Kunti, Yudhisthar blew Annantvijay, Nakul and Sahdev blew, the Sughosh, and Manipuspak conches, respectively. I-XVI

Excellent archer, king of Kashi, and great charioteer, Shikhandi, Dhrasdhuman king Virat and unconquerable Satyaki. I-XVII

The king Drupad, and five sons of Droupiti as well as, the son of Subhadra and Abhimanu, also blew his conches. I-XVIII

Thus, that great loud of the conches and large drums, generated big bang across the sky, and the earth, as well as fear in the heart of the sons of Kunti. I-XIX

O King; thereafter, flag with the (Hanuman) symbol of the power; Arjuna after observing the sons of king Dharatratstra. Those were standing in front of him, pick-up his bow and told (Harishikesh) the controller of senses that O, infallible, please, stand my chariot between both armies. I-XX, XXI

Until, I shall not observed the warriors, those are standing in front of me, with desiring for war, and in this business of war with whom I shall fight? I-XXII

I would like to watch these kings, those are gathering here for the welfare of Dharatrastra, whose cognition has perverted. I-XXVIII

**Then Sanjay the minister addressed to king**

O King; Thus, Rishikasha (Krishna) stop his super excellent chariot, between both armies and before Beesham, Dronacharya and another great kings and told that. O Parth, you observe, these perverted Coravas those are assemble here for war. I-XXIV-XXV

Thereafter the son of mother Pratha; look at those were standing in front of him as, uncles, great grandfathers, sons, grand children and friends, father-in-laws, as well as well-wishers. I-XXVI

Thus, after to observe their all relatives before him, the son of Kunti became very emotional, and lamented, told God. I-XXVII

O My God; I'm after observing these all my relatives, who have wish for war with me; but, my organs are trembling and my mouth is drying, my body also trembling with raised hairs. I-XXVIII-XXIX

My bow is falling down from my hands, my skin is burning, and my mind also confused, Hence I'm unable to stand. I-XXX

O Kashava; I'm feeling all symptoms are against me and I am not feeling my welfare, after to kill my relatives in war. I-XXXI

O Krishna; I don't have any desire for victory, and feels any pleasure after to enjoy wealth of the kingdom. I-XXXII

O (Govind) Controller of the senses; So, what does it means to enjoy wealth of the state, what does it means to enjoyment, and what does it means of life

O My God; To whom we have desire, to enjoy, this state and wealth, these are all gathered here to renounce their desire for life and wealth.

I-XXXIII

My principal, elder uncles, younger uncles, sons, grandfather, maternal-uncle, father-in-law, grand children, brother-in-laws and other relatives are standing before me. I-XXXIV

Although, I can kill them for the sake of gain this entire universe, then why I would like to kill them, only for the sake of the earth? I-XXXV

O (Janardan) The Supreme among the people; Even, after killed these all sons of Dharatrastra, and how shall we happy, after killed these terrorists? We shall be sinner. I-XXXVI

O My God (Krishna); we don't deserve to kill our cousins brothers, so how shall be happy after killed our family members? I-XXXVII

Though, because of greed, their cognition has become perverted, and distorting the family hierarchy, by these hybrid killers, then by stoppage of the oblation to their forefathers. Hence, their forefathers will be brought down in the hell.

I-XXXVIII-XXXIX

O My God, by elimination of perpetual family hierarchy, the family traditions will be lost, forever; hence, sins will be spread in all over the family institution. I-XL

O Krishna, when sin increases, then, females of the family has become contaminated, and O, Vashanay because, of contamination of the females, the hybrid born in the family. I-IXL

O My God; He hybrid dynasty killer sent their dynasty to the hell; hence, by depletion of the oblation their forefathers, also degraded in the heaven.

I-VIIIL

Because of hybrid genetic factors and faults, their perpetual dynasty norms and cast norms lost forever. I-VIIIL

O Janardan; The persons whose perpetual dynasty hierarchy have been lost forever, such, persons resides in the hell, for the endless periods, we have been listened it. I-VIL

Oh It is great sorrow; we are all intelligent, notwithstanding, ready to do great sin, for the sake of greed and killing their relatives, to enjoy wealth of the state. I-VL

O My God; Even, armed sons of Dharatrastra killed me, as unarmed in the field of war, such death will be better for the welfare of my life. I-IVL

**Then, Sanjay the minister addressed to King**

O King, in the field of the war, Arjuna who was under grief and sorrow, eschewed their arch and arrows, and sit down beyond the chariot. I-IIIL

**Thus, the end of First Chapter, the scripture of the Yoga the Holy Gita “Cognition Yoga” through the spiritual knowledge.**

**Purport:- An action done in self-defense is not crime.**

## **!! Chapter-II !!**

**About; The faculties of the soul; Knowledge Yoga; Action Yoga;  
Characteristics of a person with well-established cognition.**

### **Sanjay addressed to King**

O King; Arjuna who was depressed, perplexed, eyes with full of tears and sorrow.

II-I

### **Thereafter God, Krishna consoled to Arjuna**

O My dear; In such adverse time, how do you come under the influence of the ignorance? Because, it is neither good for the great persons, nor it will provided you the heaven, nor fame.

II-II

So, O Pure minded; don't be an impotent at this adverse circumstances, because, it's not due for you. O (Parmtap) great seer, you eschew little weakness of your heart, you stand-up and ready for war.

II-III

### **Arjuna addressed to God**

O My God; How, shall I fight against my great grandfather Bheeshama and Dronacharya (the principal trainer of Koravas and Pandavas,) by arrows in this field of war? Because, I have been worshiped both.

II-IV

So, it would be better for me, to survive on bagging, than to kill these great persons and the principal, because, if I'm kill these people, then only I shall enjoy the blood stained wealth. II-V

O My God; we doesn't know that what is better for us? Whether fight, or not, and we also doesn't know whether, we shall win or killed, or they will win us? Even, We don't want to live after killed, these sons of Dhartrastra who are standing against in front of us for war. II-VI

My consciousness is also deceived by cowardice nature, so what is better for the welfare of my life; kindly, properly preach me I am your pupil, so kindly, impart me true knowledge, I have surrendered unconditionally, before you. II-VII

O My God; Even, if I may be the wealthiest person on the earth and king of the heaven, even then, I doesn't perceive any way, that could get over, the grief which is drying my senses. II-VIII

### **Sanjay addressed, to king**

O King; Arjuna, who was the winner of sleep, and commander of his body, addressed to Krishna. King of the Kings, Who dwell's in the heart of all livings, thus, told the commander-in-chief. (Govinda) Controller of the senses and the body, that now I wouldn't fight in this war, and became silenced after addressed very clearly to God. II-IX

O King of the Bharat dynasty; Then, (Rshikash) curly haired with sober smile, consoled to Arjuna. II-X

O My dear; You are mourning, for whom, you shouldn't and speaking as seer, but, in fact, those who have been died, or not die, the seer never, lament for them. II-XI

It is not fact, Whether, I was not presented at any time, or these kings were not presented, or we shall not present in the future? II-XII

O My dear; Like, the human body passed in three stages viz. childhood, young, and old age, similarly, the spirit soul with the subtle body transmigrate into another new type of the body after death, so in this matter, the person with patience, never succumb under the influence of emotions. II-XIII

O (Kontay) The son of mother Kunti; The winter, or summer, pain, or pleasure, and objects of the senses, these, are all transient. So O, Bharat, you tolerate these all. II-XIV

O Supreme among the people; because, the person who is stoic, doesn't perplex by objects of the senses, and by pain, or pleasure, such person deserve to liberate from this material world. II-XV

O My dear friend; There is no dominance of falsehood, and there is no dearth of truth; Thus, both have been perceived elementally, by seers, or who perceive one in all. II-XVI

I'm all pervaded and imperishable, you well-understand it, and nobody deserved to destroy me. II-XVII



You listen carefully, I'm imperishable and eternal, but all bodies are perishable. O, dear, you belong from the Bharat dynasty; so, you ready to fight for war. II-XVIII

O My dear; Those who, think that the soul is killer, and another think that it has died, both misunderstood, because, in fact, the soul neither kill's, nor killed by anybody. II-XIX

The soul, neither born at any time, nor the matters are born at any time, It is neither created, nor recreated, nor died, because, it is unborn, perpetual, and forever. Even, after death, the body has been decomposed, but the soul never decomposes. II-XX

O (Prathaputra) The son of Pratha; The person who has acknowledge that the soul is imperishable, perpetual, unborn, and non-corrosive, so how such person killed, or kill's? II-XXI

O My dear inseparable soul; Like, a person changed their old clothes, similarly, the soul has left, their old body after death and gets another new body. II-XXII

The soul, neither chopped through any weapons, nor the fire can burn, nor the water wash away, nor the air can dry it. II-XXIII

Because, the soul is undivided, unburnable, and un-washable and beyond all doubts, it existed eternal, daily, omnipresent, inertial, well established, and perpetual. II-XXIV

The soul is describe as imponderable and pure, so, you after well know, you shouldn't mourn anyway, because, you doesn't deserve to mourn.

II-XXV

Even, if you think that this is ever born, and ever die, Hence, O, great armor you shouldn't mourn about it.

II-XXVI

Because, according to this notion, anybody who has born, certainly die, and anybody who has been died, certainly born again, anyway in this indispensable situation, you shouldn't mourn.

II-XXVII

O My dear Bharat; All livings were non-manifested, before their birth and will be disappear, after their death, only we are manifest in between, so in such circumstances, you shouldn't grief.

II-XXVIII

Among so many great persons, one of them, perceive the soul as wonderful, similarly another great person, perceive as amazing, also another deserve, describe persons as elemental, some persons listen wonderfully, and astonished and rare person, even after to listened, doesn't understand it.

II-XXIX

O Dear friend; the soul is immortal in all livings, or bodies, hence, you shouldn't mourn for all bodies.

II-XXX

Even, as moral duty of a worrier, you shouldn't perplex. There is no any other duty for the worrier. Except, fight for their welfare.

II-XXXI

O (Parth) The son of mother Pratha, This spontaneous, open door of the haven is only for lucky warriors.

II-XXXII

If you, wouldn't fight in this religious war, consequently, you will lost, your religious duties, and popularity; hence, you will attain sin. II-XXXIII

Otherwise, everybody will defame you, for longer period and defamation is more than death, for a well-famed person. II-XXXIV

O (Maharathi) Great charioteer; those who have been honored you previously, will dishonor you and think that you, had been flight from war, because of fear. II-XXXV

In spite of your competency your opponent will humiliate you by words of contempt, and there will be no more grief than that. II-XXXVI

If, you will win, in this war, then you will enjoy this earth, and if you lose, then you will attain the heaven. So, O, (Kontay) the son of mother Kunti, you stand up with firm determination and ready for war. II-XXXVII

O My dear friend; Be equal during pleasure, or pain, and be equal in lost, or gain and be equal in defeat or victory, so you ready for war. If you will fight in such way, then, you will not receive sin. II-XXXVIII

O My dear friend; Above knowledge, I have imparted to you, regarding, to link-up with Me, through the spiritual knowledge; Now, I shall impart you intelligence, regarding the action Yoga to link-up with Me through actions, by which you will liberate from "reaction of action" forever. II-XIL

There is no virtual elimination of the creation, and, there is no side effect of actions; instead of a little effort of it, can protect from great fear of birth and death. II-XL

O (Kurunandan) The son of King Kuru; There is only one intelligence for determination by the person who has well established in action Yoga, but, those who are not well establish; such, thoughtless and discretion-less people have deceptive cognition. II-IXL

O (Parth) The son of Prtha; Those who are extremely attach with the sense gratification, preach decorative words, attach with the material knowledge, and thinks, nothing is supreme than the haven; such kind of discretion-less person narrate, false language and acquiring wealth, for their sense gratification, hence, they born again, and doesn't have firm determined cognition in God.

II-VIIIL-VIIL-VIL

O Pure minded; The books of material knowledge (Vedas) only provide knowledge, about study of the three modes of the material Nature. So, you act beyond the influence of these three-modes of the Nature, beyond all doubts, and well establish in the truth without any worry about your remains, with self-controlled cognition. II-VL

O My inseparable soul; Like, a person obtained a reservoir filled all around, and left a little pond; similarly a self-realized person have little interest, in the knowledge of the material Nature. II-IVL

O My dear; only you, have the rights to act, but never have the rights in their results; so, you never attach with their results, and act without any attachment. II-IIIIL

O (Dhanjay), Winner of wealthier; you well establish with Me, and act without any attachment, whether the mission work is complete, or not, and be stoic;

Yoga is describe as synchronization of the body, mind and the soul with God Krishna through pure cognition. II-III

O My dear soul, the action done with expectation are meager, than action done without any expectation, with pure cognitive approach, well established with Me, So, you act through surrendered cognition unto me; Those who act's with expectation of their results, are miser. II-IL

O Dear, the person with well stabilized cognition has renounced their good deeds and bad deeds, in this world. So, you stabilize your cognation with Me. "Perfection in actions called the Yoga". II-L

Because, through the cognitive approach, seers have been renounced, fruits, of their actions, by which they liberate from this world, and never born again. They have been associated with me, in my eternal abode. II-LI

O My incomparable fighter; whenever, your cognition will cross the mud of attachment, then you will detach from listened and non-listen words for sense, gratification, forever. II-LII

Whenever, your cognition will well-established with me, after to listened various mythic, and ethics then, you will link-up with me, in other words, you will find me, forever. II-LIII

### **Arjuna prayed to God**

O My God, what are characteristics of a person with precognition, or who is equipoise? How does he speaks, sits and how does behave? II-LIV

### **The Supreme God explained**

O Parth; whenever, a person eschewed their all desires from their mind, and satisfied themselves, then, such person have well stabilize cognition. II-LV

The person, whose mind is not disturb during sorrow, or pleasure, and eschewed, their all passions, fear, and anger, Such, person have well stabilized precognition. II-LVI

The person who doesn't attach with any things, and, neither feel's pleased, nor displeased after to gain, auspicious or inauspicious things, Such person's precognition become well established within him. II-LVII

O My dear; Like, a tortuous withdraw their internal organs within; similarly, whenever, a person, withdraw their senses from objects of the senses, their precognition, become well established, within him. II-LVIII

O My dear friend; Even person doesn't enjoy objects of the senses, through the body, but, doesn't refrain from their mind; The seer after to have dialogue with God, refrain from attachment. II-LIX

O (Kontay) The son of mother Kunti; Because of affection, the senses, which have innate instinct, to deceive the mind of a person, even practicing to control over their senses. II-LX

So, you always command over your senses, and always dependent on Me, who have control over their senses, the precognition has become well stabilized within him. II-LXI

The person who remember objects of the senses, subconsciously, becomes attached with them, Hence, by the affection create desire to achieve the objects, thus, any hurdle in the way to desires, generate anger. II-LXII

Anger generate confusion in the mind, confusion create disturbance in the memory, and by virtue of confused memory, the person lost their cognition and after lost of the cognition, the person has lost their position. II-LXIII

But, the person who have command over their mind, senses, and the body without envy and affection, such person fell's bliss within, even enjoying the objects of the senses. II-LXIV

The person, by that internal bliss get over all miseries of their life, and their cognition immediately, become well stabilized in God. II-LXV

O My dear soul; The person who doesn't command over their mind, through the cognition, become emotionless, and without any feeling, Such person doesn't attain peace, so, without peace of the mind, there is no feeling of pleasure.

II-LXVI

Like, a strong wind snatched away a boat in the river; similarly, the mind of a person attached with any one of the sense, that sense deceive, the precognition of the person. II-LXVII

So, O My dear Mahabaho (the person of long arms); the person who has withdraw their senses, from objects of the senses, their precognition has become well established. II-LXVIII

The night in which all livings are sleep, the yogi wake-up, and when all livings are wake-up the seer perceive that day as the night. II-LXIX

O My dear friend; Like, various rivers merged within the ocean without any disturbance; similarly, all materials for sense gratification merged within the mind of a Yogi, without any disturbance, and soon has become (compos mentis) still minded, but, not the person who is lusty. II-LXX

The person, who has eschewed their all desires, non-sentimental, egoless and act's without any emotional attachment, achieve peace of the mind. II-LXXI

O (Parth) The son of Prtha; Such, position is of a person, who has attain God, and after to achieved it, the stoic never confuse emotionally, and in the end, through their well-stabilized cognition, soon attains God. II-LXXII

**Thus, the end of the Second Chapter of the scripture of the Yoga, the Holy Gita, “Cognition Yoga” through well established cognition.**

**Thou know thyself.**

‘Socrate’ (Greek Philosopher)



## **!! Chapter-III !!**

**About:- The action yoga; Action without attachment; Various types of sacrifices; Control over sex through the cognition.**

### **Arjuna asked to God (Krishna)**

O My Lord; If you consider the knowledge is better than actions, then why do you implicate me in hard work? III-I

O My God, why are you confusing, my cognition by mix dialogues? So, kindly preach me which one is better, for my welfare. III-II

### **The Supreme God addressed to Arjuna**

O Sinless, There are two types of the creed on this planate, previously explained by me, to link-up with me through the knowledge and to link-up with me, through actions. III-III

O My dear, the person, neither link-up with me, without commencing actions nor to refrain from their actions to attain the perfection. III-IV

O My dear; In fact, nobody refrain from the actions, even for a moment. Everybody is bound to act under compulsion of inborn qualities of their nature. III-V

One who refrain from their senses of action (e.g. feet, tongue, hands and genital) but remember their objects by the mind, such, stupid sense enjoyer called as imposter. III-VI

But O Arjuna who has controlled their senses through the mind and act's through their senses of action, without attachment is greater. III-VII

O My dear soul, you act according to order of the scripture, because, action is better than inaction, and journey of your body, will also not reach your destination of life without the actions. III-VIII

O My dear friend; Action other than sacrifice, bound the people in this world, So, O (Kontay) son of mother Kunti; you work for the sake of God, and behave equal with all, without any attachment. III-IX

At the dawn of creation the progenitor (Brahma) told the people that through this sacrifice you expend your generation and this sacrifice will provide you desired things for your enjoyment. III-X

Through the sacrifice you pleased, the sub-gods, and they will pleased you, and by this co-existence you will attain, God. III-XI

The sub-gods pleased by the sacrifice will certainly provide you desired things for your enjoyment without any request, but, anyone who enjoyed the things without offer them certainly a thief. III-XII

Saints who enjoyed the foods and things after offer to sub-god and God (Krishna) exonerate from their sins, but, those who enjoy without offer to God. They only eat sin. III-XIII

O My dear; All creatures are born from grain and the grain produced by rain, and the rain generate by the sacrifice, and the sacrifice done through action and

action originate from the creator, which originated from the progenitor; Hence, omnipresent creator always well established in the sacrifice. III-XIV-XV

O (Parth) The son of Partha: The person who doesn't act's according to pre-established norms of the nature, and living only for their sense gratification. Such person never lives longer. III-XVI

But, the person who feels pleasure within their soul, saturated within and self satisfied, for such person, there is no any duty. III-XVII

There is no any meaning for him to do, or not to do, any way in this world, and never depend upon anybody. III-XVIII

So, my dear; you act, continuously without any attachment, and behave with all equally. Because, the person who, act's without any attachment, certainly achieve God. III-XIX

The king Janak, and other seers attained, the perfection through their actions without any attachment, to set-up an example for public. You deserve for that. III-XX

O My dear the great person as behaves; in same manner other people imitate him, and whatever, example set-up, public follow, him as it is. III-XXI

O (Partha) The son of mother Prtha; There is no any duty for me, within three planetary systems, and nothing is imposable to achieve for me, which I haven't. III-XXII

O Beloved; If I doesn't work carefully, it would be a great mistake on my part, because people follow me, in all aspects. III-XXIII

So, If, I don't act carefully, then all people will be careless, and I shall be a factor of irrational races as well as annihilator of these people. III-XXIV

Like ordinary people acts with attachment in their actions, similarly an intelligent act's without any attachment in their action, to set-up an example for ordinary public. III-XXV

The genius shouldn't create any confusion in the cognition of the ordinary people; those who are working with attachment, but, should act as per order of the scripture, and behave without any discrimination. III-XXVI

Actually, all action in the nature have been done, by pre-established norms, and their related qualities of matters, But egoistic person thinks that I am doing. III-XXVII

O Great fighter; But, the intelligent, who have elemental knowledge about "as qualities as action" law, and, know that all are acting reciprocally; never fond with them. III-XXVIII

The people those are stupefied by "as quality as action" law of the Nature, shouldn't disturb the person, who have not perfect knowledge about it. III-XXIX

O My beloved you offer to your all deeds with the spirit of renunciation without any expectation, me, and fight without any confusion and anxieties. Be ready for war. III-XXX

The person, who always follow my opinion, without any fault finding vision, and have creed in Me, will liberate, from all reactions of their deeds. III-XXXI

But, those who blame me, and don't follow my opinion, they are stupid, and stupefied with all manners, by their perverted cognition. III-XXXII

Everybody dose effort according to their instinct the seer also try accordingly, so, how does a person claimed about their doer ship. III-XXXIII

The senses and their objects both are attached with each other. So, wise shouldn't come under the influence of them. Because these are all hurdle in their way to the spiritual attainment. III-XXXIV

Even, if there are some demerits in their prescribed duties as per, but these are far better than to follow others duties, even with merits. Death is far better while performing own duties; But to follow others way is fear full. III-XXXV

### **Arjuna asked to God**

O God Vishnu; Why the person does sin against their will, and by which compulsion, he inspired, and why to do so, as planning? III-XXXVI

### **The Supreme God addressed to Arjuna**

O My dear; It is lust, which is manifest in the form of anger, inspired by the mode of passion, it is very distractive, great sinner and never satisfy, it is like a foe in your way to the spiritual attainment. You well understand it.

III-XXXVII

O My dear; Like, the fire enveloped by the smoke and mirror covered by the dust and fetus surrounded by the placenta. Similarly the knowledge has over shadowed by the lust. III-XXXVIII

O (Kontay) The son of mother Kunti; The lust over shadow the intelligence and it is always act as foe of the intelligent, and never satisfied, as fire in the form of sex. III-XXXIX

O My dear inseparable soul, the senses, mind, and the cognition, are hideout of the sex, and by emotional attachment, it is over shadow the knowledge, thus, deceive the spirit soul. III-XL

So, O (Bharatsharastra), Supreme among the Bharat dynasty; First of all you command over his mind and the senses, by strong will-power, then kill, this sinner, which destroy the knowledge and science. III-IXL

O My dear the senses are stronger than the body, and the mind is stronger than the senses, and the cognition is stronger than the mind and above all the soul is the strongest. III-VIIIL

O Great yogi, thus, you know that the soul is superior to the cognition, and the strongest. So, you command over the mind through the cognition and kill your invincible foe, which manifest in the form of lust. III-VIIL

**Thus, the end of the Third Chapter of the scripture of the Yoga, the**

**Holy Gita, “COGNITION YOGA”**

**Through the action yoga.**

**Those who will not command themselves will be  
commanded.**

## **!! Chapter-IV !!**

**About- Incarnation of God Krishna; Principles of reborn; Types of the sacrifice; Superiority of the spiritual knowledge over the material knowledge.**

### **God (Krishna) Explained to Arjuna**

O My beloved; I had been explained this yoga to the sun God (Bibeshabeta) thereafter he imparted this knowledge to Bebasawanm Manu, and Manu imparted to his son king Ekshanku. IV-I

O (Parantap) Great stoic; the seer acquired this knowledge through traditions, but thereafter it had been lost for longer time from this earth planet. IV-II

O My dear; you are my devotee, and dear friend, So, I have explained this primitive yoga to you, It is the top secrete and super excellent. IV-III

### **Arjuna addressed to God Kashav**

O My God; Thou, are born just year ago, but the sun was born before you, So, how can I understand that thou had imparted this knowledge to the sun at the dawn of evolution? IV-IV

### **The Supreme God addressed to Arjuna**

O Pure minded; we both were born, so many times previously. O, great stoic, I am know them all well before you, but, you doesn't know. IV-V

Although, I am unborn perpetual, imperishable and God of all livings, despite of all, I have command over my Nature. I'm appeared through my illusory Nature. IV-VI

O Bharat; Whenever, moral values of societies degraded and feel guilt, then I'm appear in the human form for the sake of, to reestablish the moral values. IV-VII

I'm appeared in the human form to liberate holy people, I have been appeared again and again, in the Eras, and reestablished the social values again. IV-VIII  
O (Arjuna) Pure minded; whoever, knows that my incarnation and activities, are transcendental, and elemental, such, person after their death, never born again and attains Me. IV-IX

Those who have been freed from affections, fear, anger and their conscious has become well stabilized with me, also depend on me. Who have been purified through the knowledge, such, people have been attains my spiritual form. IV-X  
Whoever, as, remember me, I'm also remember them with same spirit, because everybody follow my way, in all manners. IV-XI

O My soul; People warship various sub-gods, on this human planet, for desired things and they attains perfection very soon through their actions. IV-XII

O My dear friend; I have created four colors of the races, the people acts according to, "as their quality, as their action" law, although, I am the creator of all, but actually, I dose nothing, I am indestructible, you know it. IV-XIII



O My inseparable soul, the action doesn't bind me, because I doesn't have any attachment, with their results. So, like this, anybody who does so, also doesn't bound-up by their actions. IV-XIV

O Unconquerable Bharat, the seer also did same previously, after to ponder in their mind. So, you also do same as your ancestors did. IV-XV

O Incomparable fighter, what is action and what is inaction, even the intelligent also confuse to determine, about it; now I shall well explain you, all about the actions, by which you will freed from inauspicious actions. IV-XVI

O My dear, the types of action should know and types of forbidden action should also know, as well as types of reaction, because, depth of actions is very deep. IV-XVII

The person who perceive, action as inaction and inaction as action, such person is the genius among humans, a true yogi and dose all actions. IV-XVIII

The person who's all actions begins without any desire and promise, their actions have been burned by the fire of knowledge and the intelligent remark him as the seer. IV-XIX

The person with precognition has renounced the attachment with their objects, rewarded, as result of their actions, always satisfied, and independent. Such, person dose all, but actually does nothing. IV-XX

O My dear, the person who have command over their body and the mind, refrain from their passion, and work's without any expectation in return;

although such person only work's for subsistence, doesn't attains any sin,  
by virtue of their actions. IV-XXI

The person who is satisfied with whatever, have been gained; freed from all  
doubts, and envy less, remain equipoise in perfection, or imperfection; Such  
person never bound by their actions, although, dose all. IV-XXII

Whoever, has been freed from attachment, their consciousness become well  
established in the knowledge, and only works for the sacrifice, such kind of  
person's all reactions merged within themselves. IV-XXIII

O My dear, the person who has offer things in the sacrifice are oblation, as  
God, and the holy fire is also God. Such person consciousness has become  
well stabilized in God, their destination is God, and attains the same place.

IV-XXIV

O Bharat; Another seer worship the sub-gods by the sacrifice of things, other  
by remembering them, someone perceive the holy fire as a form of God, and  
other dose oblation of themselves. IV-XXV

Many other people sacrifice, by commanding over their senses through the  
cognition by the fire of austerity, and so many other sacrifice words and  
objects of the senses, in the fire of senses. IV-XXVI

O My beloved; Some people sacrifice by controlling functions of their senses,  
and by controlling functions of their life breath and other sacrifice by the fire  
of commanding themselves, through the fire of Yoga, lit by the lamp of  
knowledge. IV-XXVII

O Holy minded, another people sacrifice by oblation of materials, some other through stoical way, so many, sacrifice by the knowledge of themselves, and other by practiced with firm determination. IV-XXVIII

O My dear; Some people sacrifice by inspiration and expiration of the life air (O-CO<sub>2</sub>) reciprocally, and, by holding their life air, with dependence on the life air, another people sacrifice by controlled diet and burning of their life air within themselves. These are all have the knowledge of the sacrifices, and become purify, through the oblation to Krishna. IV-XXIX-XXX

O (Kurushartha) Superior among the Korav dynasty; the person who eats the remnant of sacrificed things, attains the Supreme. But, the person who doesn't sacrifice, can't be happy in this world, so, how can it possible, that he will be happy in the spiritual world after their death? IV-XXXI

There are various types of the sacrifice which have been well explained in the voice of scriptures in detail, these are all perform by actions of the mind and the body, after to know it, you will liberate forever. IV-XXXII

O (Paramtap) Great stoic, the sacrifice of the knowledge is superior than, the sacrifice of the material things, because, all types of the sacrifice culminate in the knowledge. IV-XXXIII

O My dear friend; you gain that knowledge from a self-realized person by honor him, then, politely by questioning and answering with him. They will preach the elemental knowledge to you. IV-XXXIV

O Invincible fighter; Thus, you will not confuse emotionally after to know that knowledge. First of all you will perceive all livings within themselves; thereafter you will perceive them within me. IV-XXXV

O My dear; Even, if you are the top sinner among all sinners, even then, you will exonerate from all sins, through the boat of knowledge. IV-XXXVI

O My dear; like, intensified fire engulfed every thing; similarly, the fire of knowledge engulfed all reactions of their actions. IV-XXXVII

O My dear pure minded; there is nothing holy in this world than the knowledge. A self-realized person spontaneously perceived that knowledge within themselves. IV-XXXVIII

O My beloved, the person who have creed and patience as well as command over their senses, Such person achieve the knowledge, and soon after through that knowledge, attains, the transcendental peace. IV-XXXIX

The person, who is creedless; discretion less, and doubtful by the nature, such person definitely deviate from their way to the life, so, any person of doubtful nature, neither feels happiness in this world, nor feels happiness on other planets. IV-XL

The person who has offered all fruits of their deeds to Me, and cleared their all doubts through the knowledge. O, (Dhanjaya) winner of wealthier, the person who have self-confidence, their actions can't bound, him. IV-IXL

So, O (Bharat) Jewel of the Bharat dynasty, you stabilize your cognition in the Yoga and clear yours all doubts, which had been created by improper knowledge, or ignorance. So, you chopped off your doubts through the sword of knowledge, and ready for war. IV-VIII

**Thus, the end of the Fourth Chapter of scripture of the Yoga, the Holy Gita, “COGNITION YOGA” through the knowledge and the action Yoga.**

**There is no sin, except stupidity.**

## **!! Chapter-V !!**

**About- The transcendental meditation with devotion; Characteristics of the action yoga; Comparison of the action yoga with the knowledge yoga.**

### **Arjuna addressed to God (Krishna)**

O My God, that so often thou explained about refrain from the actions, is better than action, and often thou preached to me about the action yoga is better than, So, which one is better for the welfare of my life. V-I

### **God addressed to Arjuna**

O My dear; the libration through refrain from the actions, and libration through the actions, both are good for the welfare of a person. But, libration through the action is far better than inaction. V-II

O (Arjuna) Pure minded; you remember that the person who neither hate, nor expect from anybody is a true yogi. O (Mahabaho) great armor, the person who is doubtless, easily liberates from this world with pleasure. V-III

O My dear; The person of little wit consider, that link-up with the Supreme through refrain from the actions, and other seer think that link-up with the Supreme through the actions but, not learned person. Any person well established with any one way, achieve same results. V-IV

The place achieve by the mystic yogi the same place also achieve by the action yogi, the person who perceive that both are placed on the same. In fact, perceive true, and achieve same. V-V

O Pure minded, It is not possible by anybody to refrain from their all actions from their mind, But the sage can link-up very soon with the Supreme, through their actions. V-VI

O My dear; The person who has link-up with the Supreme whose mind is pure and have command over their mind and the senses, although does for others without any attachment, does, but in fact, does nothing and doesn't bound by their actions. V-VII

O Great fighter; Whoever, perceive me, elementally, and have faith with me, should perceive, while walking, sleeping, speaking, or breathing, talking, or giving, opening, or closing their eyes that my all senses are working reciprocally, and I am doing nothing with them. V-VIII+IX

O My dear; The person who has offered to me, all fruits of their actions, and acts without any attachment with anything, or the body, Such person never bound by their actions, like a leaf of the lotus remain unattached with the water. V-X

The yogi who act's for me, through their body, mind, cognition senses; and act's without any attachment only to purge their soul. V-XI

The person who has link-up with God; and renounced all fruits of their deeds, attains the eternal place, but who don't attach with (Krishna) but attached with their wishes, bound-up by virtue of their deeds.

V-XII

O My dear; The person, who act's with the spirit of renunciation, and have command over their mind, such person is happy in city of the nine, gates; of the body he does but in fact, does nothing in this world.

V-XIII

God, neither creates duties, nor deeds, nor coincident with their results of the people. In fact, everybody is acting as per their innate instinct.

V-XIV

God, neither accepts sin, nor charity of any person, actually ignorance over shadowed the knowledge, thus, all livings are confuse emotionally.

V-XV

But, whose misconceptions, have been cleared by the elemental knowledge of God, that knowledge illuminate the Supreme as the sun. V-XVI

O My dear; the persons whose cognition, soul, and creed have been well stabilized with me, and their sins had destroyed, by the elemental knowledge, they never born again.

V-XVII

The learned person, never discriminate between the scholar or polite person or between, an elephant, or dog, or meat eater, the seer perceive equally, God in all.

V-XVIII



The person whose mind has become well-stabilized and equipoise; such person win over this entire world during their life, because the Supreme God is innocent, such person has become well established in the Supreme, with all aspect.

V-XIX

Whoever, doesn't pleased after to gain wanted objects and doesn't displeased after to gain unwanted, their cognition has well stabilized, Such, person is intelligent, well known God, and well stabilized in God.

V-XX

O My dear, whoever, doesn't attach with external objects of their senses, feel's bliss within themselves. Such, self-realized person perceive perpetual bliss within themselves.

V-XXI

O My dear; all types of sense enjoyment generate through objects of the senses. The enjoyer feel's as supreme pleasure, whenever comes to contact with them; But, actually these are all main cause of distress. So, O; the son of mother Kunti; The genius person never, addict with them.

V-XXII

O My dear, whoever is stoic, and tolerate compulsion of anger and sex, before their death, such 'yogi' has link-up with Me, and feels happiness forever.

V-XXIII

O My dear, the person who feels's pleasure within the soul roam within the soul, and realizes effulgence within the soul. Such, yogi has become one with the calm God.

V-XXIV

The people who have been purged from their sins and their all doubts have been cleared through the knowledge, and working for the welfare of all livings. Those, who have command over their mind, such people attain peaceful God.

V-XXV

O My dear, the people who act's without any attachment, and had been freed from passions and anger and had well command over their mind. Such people have link-up (dialogue) with God, They perceive all pervaded God.

V-XXVI

The person who doesn't think about external objects of the senses, gaze, between the command center of both eyes, equalized their breath (inspiration and expiration of the life air), have command over their senses, mind and, the cognition (through strong will power) act's for their salvations, and has been freed from, desires, fear and anger. Such person freed forever. V-XXVII+VIII

O My dear; the person who have acknowledge that I am the enjoyer of all, sacrifices, celibacies, and lord of sub-gods, of all planate, and merciful for all livings. Such person gain eternal peace.

V-XXIX

**Thus, the end of the Fifth Chapter of the scripture of the Yoga, the Holy Gita, "COGNITION YOGA" through the renunciation of the actions.**

**Tomorrow, God will not ask to you, what did you think? God will not asked to you, what did you preached? God will ask to you, what did you do?**

## **!! Chapter-VI !!**

**About; The characteristic of the person who has achieved the yoga;  
Culmination of the person with perverted cognition; Command over the  
mind through the cognition.**

### **God (Krishna) addressed to Arjuna**

O My dear (Arjuna); The person who act's without expectation of any reward in return, such person is yogi and stoic, but not the person who is inactive, or renounced the food cooked on the fire. VI-I

O (Pandava) The son of Pandu; you should know the renunciation, so called the yoga, or link-up with the Supreme, because without renunciation of the vow, nobody can be a stoic, or yogi. VI-II

O My dear; the person who wish to attain the yoga, should act without any expectations and after well established in the yoga, must renounce all desires, for their welfare. VI-III

Whenever, a person doesn't act for sense gratification, but act's without attachment, and renounced their all determination. It is said that such person has well established in the Yoga. VI-IV

The person should liberate their soul from birth and death, and doesn't degrade their soul, because a person is friend of one-self and foe of one-self. VI-V

O My dear friend; The soul act's as foe for who haven't command over their mind, and act's as friend who have command over their senses, mind and the cognition through the consciousness. VI-VI

O My dear friend, God has become well establish within the person whose mind has become calm during the summer, or the winter, pain or pleasure, and honor, or dishonor. VI-VII

Whose, soul has been purified, and saturated, by the spiritual and material knowledge, and command over their senses perceive equal between the stone, or the gold. It is said, such person has link-up, with God. VI-VIII

O Dear friend; whoever, behave equally between foe, or with well wisher, or friend, or neutral, or mediator, or an envious, and with brother as well as with sinner or hermit, such person is super excellent. VI-IX

The yogi should; gaze continuous upon God Krishna with their body, mind and the soul in a seclude place, without any expectation, or possession. VI-X

O My inseparable soul; The seeker of the yoga should placed their seat on a clean platform, covered by the grass, deer skin and plain clothes, respectively, which should neither very high, nor very low. VI-XI

Thereafter, the person should practiced to command over activities of their mind and the senses, by strong will power, and gaze continuously their mind upon God at one point, for purification of their body, mind, and internal subtle senses. VI-XII

O My beloved; Thereafter the seeker should straight-up their nose, head, navel and the body in a alignment, and gaze upon their tip of the nose, without any deviation toward other objects of the senses. VI-XIII

The seeker of yoga should fearless command over, their body, well established in the vow of celibacy, with austerity of the mind, fixed their consciousness with me, and dependent on Me. VI-XIV

O My dear; Thus, the commander of their mind (yogi) should gaze continuous upon me. Such, person obtains peace and librates from this world, ultimately attains my (spiritual sky) eternal abode. VI-XV

O Pure minded, the person, who eats' too or less than require, and sleeps too, or less than require, it is not possible for such person, to link-up with Me, or to attain the Yoga. VI-XVI

The perfection in yoga is only possible for those who eat balance diet, have controlled sex, and try to act within their capacity, with proper dreaming, as well as, pure consciousness, such persons get over their all miseries of this world. VI-XVII

O Unconquerable fighter, whoever, have well-command over their mind and well-stabilized within God, and refrain from all desires, at that time link-up with the Supreme. VI-XVIII

O My dear friend, you must remember that like a wick of the lamp doesn't deviate in vacuum. Similarly, a yogi's consciousness never deviated from their position, during transcendental meditation upon Me. (God Krishna). VI-XIX

Whenever, their consciousness has become still, by transcendental meditation upon me. Then, the yogi has become satisfied and perceived God within the soul.

VI-XX

O My dear; the yogi perceive, transcendental bliss through fair cognition, and thereafter yogi doesn't deviate from their position, and has become one with me. VI-XXI

The yogi considers that there is no more benefit, than to link-up with God. Thereafter doesn't perplex even under greater difficulties.

VI-XXII

One should know which is unaffected by incident, or coincident of this world "termed yoga." Must, practice with zeal and firm determination, without any perverted consciousness. VI-XXIII

O My inseparable soul, the yogi should must renounced their desires, which are originating from wishes and command over their senses through the mind.

VI-XXIV

Thereafter, the seeker of the yoga, step by step, with patience, should command their mind through the cognition and, establish the mind within them-selves thereafter; Yogi shouldn't contemplate anything, except God.

VI-XXV

O My dear; the mind which is very diversify, and coercive by their nature, should withdraw from, with it is wander, and subdue under their soul.

VI-XXVI

The persons whose mind has become calm, exonerate from their sins, and become silence. Such type of the yogi has become one with God, (Sri Krishna) and perceived transcendental bliss, within their soul. VI-XXVII

O My dear friend, such sinless yogi, always in touch through their soul with the Supreme God, and perceive perpetual, transcendental bliss. VI-XXVIII

O My soul; the yogi perceive that all beings are situated themselves, and all beings are situated in the Supreme soul, such well established soul in the yoga, everywhere perceive equally. VI-XXIX

Whoever, perceives me, as omnipresent and as a whole, I never disappear for them, and they also never disappear for me. VI-XXX

Whoever, always remember me, as omniscient, and I am situated one in all, such, yogi behaves well in all aspects, and despite of all, act's for me. VI-XXXI

O Pure minded; whoever, perceive equally in other souls as their own soul, remain stoic during pleasure, or pain. In my opinion, such yogi (stoic), is the greatest among all. VI-XXXII

### **Arjuna addressed to God**

O (Madhusudan) Killer of demon; Madhu and Kativ; You just explained, about the equipoise Yoga.

O My God; I don't understand it, due to diversify nature of my mind, and my mind is not stabilized with you. VI-XXXIII

O My master; Because, the nature of my mind is very diversify, coercive, and very strong, so, I think, it is very difficult to command over it, as to control over strong wind. VI-XXXIV

### **God addressed to Arjuna**

O (Mahabaho) Great armor; There is no doubt about it that mind is highly

coercive, and diversify by their nature. O, (Kontay) The son of mother Kunti;  
But, it can be control by regular practice, and detachment. VI-XXXV

O My dear; In my opinion, it is very difficult for a person to attain the Yoga or  
like-up with Me, who doesn't command over their mind. But, it is very easier  
for a seeker who have, command over their mind, through regular practice, and  
with proper gadgets. VI-XXXVI

### **Arjuna asked God**

O My dear God; The seeker of yoga who have creed, but austerity less,  
because of it, their mind has deviated, O, Krishna, then what is their  
culmination, and where he will be go after their death? VI-XXXVII

O Kashava (curly haired); Does corrupt person may not destroy from, either sides  
as cloud dissipated in the sky? VI-XXXVIII

O My beloved, only you deserve to clear my all doubts in detail, because I think  
there is no another, except you, who could clear my all doubts? VI-XXXIX

O My dear Parth; Such, person neither destroy in this world, nor on other planets,  
because. O my friend, anybody who act's for their welfare, never degrades any  
way. VI-XL

O My dear; the corrupt yogi transmigrate to the planets of charitable people  
and after to enjoyed there for longer period, born again in a spiritual family.  
VI-IXL

O My dear; Otherwise, reborn in a yogi dynasty. But, such kind of birth is very  
rare in this world. VI-IIIIVL



Thus, the seeker there regained coincidentally the impressions upon their cognition during previous birth's subtle body. O, (Kurananandan) The son of King Kuru, then by virtue of, he practice again better, to attain the Supreme God (Krishna). VI-IIVL

Although, the seeker of the yoga under grip of their senses, attract towards God, by their previous birth impressions upon their cognition and curious yogi also surmount the word God. VI-VIL

The seeker of the Yoga, after so many births has become well purged, and by virtue of that attain God. VI-VL

O Pure minded (Arjuna), the yogi is far better than, seers, and people those who are attach with their results, also greater than the intelligent. So, O, My dear, you try to become Yogi. VI-VIL

O My dear soul; In my opinion, among all yogis, one who have creed, and always remember me, through subconsciously has become link-up with me, and I'm consider him the greatest among the yogis. VI-IIIL

**Thus the end of the Sixth Chapter of the scripture of the Yoga, the Holy Gita, "COGNITION YOGA" through command over the senses and the mind through self austerity.**

**The Supreme commander is within us .**

## **!! Chapter-VII !!**

**About- God as omnipresent and cause of all causes; Other divine forms of the Supreme; The material and spiritual knowledge.**

### **God addressed to Arjuna**

O (Parth) The son of mother Prtha, listen carefully; You always attach your mind with me, dependent on me and link-up with me, through the Yoga, by which you will understand me. as a whole, without any doubts. VII-I

O My dear friend; Now, I shall explain you the knowledge, with science, as a whole, after, to know that nothing will remain to know, in this world. VII-II

O My dear; Out of thousand people, rare person try to attain Me, and among them the rarest perfect person understand Me elementally. VII-III

O Unconquerable friend; listen carefully, that the earth, water, air, space and the fire including the mind, ego and the cognition, these are eight divisions of my inertial material Nature. VII-IV

O Great armed; Beyond this inertial material Nature, there is another form the spiritual, or the conscious Nature, through that I am retaining all creatures, and this entire cosmos; you well understand it. VII-V

O My dear; you listen carefully, that all creatures of this cosmos are, combination of both energies (material energies, and spiritual energy), I am originator and doomsday doer of this cosmos. VII-VI

O (Dhanjay) The winner of wealthier; Listen again, There is nothing another thing except Me. This whole universe is interwoven within Me, as flowers are interwoven in the garland. VII-VII

O (Kontya) The son of mother Kunti; I am juice in the water, rays of the light in the moon, and the sun, and the primitive mono letter. O, in books of scripture and vibration of the word in the sky also velour in the man. VII-VIII

O My dear; I am holy smell in the earth, and glow in the fire; I am life of all creatures and penance of the sages. VII-IX

O Great archer; you know that I am perpetual seed of all creatures, and cognition of the intelligent, and glow of holy men. VII-X

O (Bhartsharastha) Supreme among the Bharat dynasty; I am might of the mightiest, without any passion, and attachment, and I'm sex as power of procreation in all creatures. VII-XI

O My dear friend; Listen carefully again, the mode of truthfulness, the mode of passion, the mode of ignorance, and emotions of all creatures also originated from Me. But actually, I am not within them and they are not within me. VII-XII

O My dear; the creatures of this entire world are acting under the influence of these three modes of the Nature, The people who are emotional doesn't know me, as the Supreme inconsumable, God of this universe. VII-XIII

O My inseparable soul; It is very difficult, to understand my illusory material nature, with their qualities. But, the people, those who are only always remember me, such people surmount it, and librates from this illusory Nature. VII-XIV

O My beloved, the people whose action are evil, and with the spirit of ill will Such, degraded people never remember me, their cognition have been deceived by the illusory material nature. VII-XV

O Superior among the Bharat; dynasty, There are four types of the people, whose deeds are auspicious, viz. the patient, rich, seeker and the genius. VII-XVI

O My dearest; among them, the genius, only always worship Me, with devotion, is far excellent, because, the genius love to Me and, I love him too. VII-XVII

O My dear, although these are all very kind, but in my opinion, the genius is as my soul. He well stabilized soul has link-up with me. VII-XVIII

O My dear friend listen carefully; After the end of so many births, the genius remember Me, as (Vasudava); who is situated within all creatures, and as a whole, but such kind of great soul rare of the rarest in this world. VII-XIX

O My dear; the person whom knowledge has deceived by wishes, they remember other sub-gods other than me, and act's according to norms based on misconceptions. VII-XX

O dear, whoever, devotee worships to whichever, sub-god with their creed, I'm established their creed, upon that particular sub-god. VII-XXI

O My dear friend; Whoever worships and remember that particular sub-god, with creed, by virtue of, they definitely gain desired things, and goods as per the constitution established by me. VII-XXII

O Dear friend; But ultimately, those who have little knowledge, their results are in vain; the rule is this, that sub-gods worshiper attain the sub-gods, but my devotee attain me. VII-XXIII

O My dear; the people, who are discretion less, perceive me, as a person; They doesn't know me, as imperishable, and my transcendental Nature. VII-XXIV

O My dear; Listen carefully, I'm never appear for all, because, I'm conceal through my illusory material Nature; But, stupid doesn't know me; as unborn and imperishable. VII-XXV

O My dear pure minded; Listen again my, holy words; I have acknowledged about the past, present and future of all livings. But, creedless people never understand me. VII-XXVI

O Superior among the Bharat dynasty, the duality, and affection which are originate by desires and envy; so, all creatures are acting under the influence of emotional confusion and misconceptions. VII-XXVII

O My dear friend; But, the people whose sins have been exonerated by charity and good deeds, freed from duality, and emotional confusions, such, people remember me, with firm determination. VII-XXVIII

O My dear; those who are come under my shelter, and try to liberate from old age, and death. Such, people have perfect knowledge about God, and the entire spirituality, as well as all actions and the whole. VII-XXIX

O My dear friend; the people who know me, the Supreme administrator of this entire universe and sub-gods, and the Supreme enjoyer of all sacrifices; Such, people have well established consciousness with me, at the time of their death.

VII-XXX

**Thus, the end of the Seventh Chapter of the scripture of the Yoga, the Holy Gita, “COGNITION YOGA” through the Spiritual Knowledge and science.**

**WITHOUT THE COGNITION DEVOTIONS IS BLIND  
(GAGAN)**

## **!! Chapter-VIII !!**

**About- Definition of the spirituality; The creator and action; The devotional Yoga; Rebirth and libration as per cosmic planetary system after death.**

### **Arjuna asked to God (Krishna)**

O (Purshottma) the Supreme among people; kindly explain to me that who is the creator, what is the spirituality, what is action, and what are subordinate matters? VIII-I

O (Madhusudan) Killer of demon; Madhu, who is the enjoyer of all sacrifices, how he is within this body, and how does a person with well stabilized conscious, understand you, at the time of their death? VIII-II

### **God (Krishna) explained to Arjuna**

O My dear friend; God is infallible, and the chief progenitor, the innate instinct is spirituality, and to renounced results of their actions, termed as the deeds.

VIII-III

O My great archer; All matters are corrosive, and act's under my subordination; I am the chief progenitor of all sub-gods. O Superior among the human; I am situated within your body in the form of (Vashawanar) the sub-god of digestion, and the Supreme enjoyer of all sacrifices. VIII-IV

O My beloved; whoever, person remember me, at the time of their death, and left their gross body, such, person certainly attains my form. There is no doubt about it. VIII-V

O (Kontay) The son of mother Kunti, the rule is that, whoever, at the time of their death, whoever, to remember attain the same after their death; because, he always remembered that and think about that. VIII-VI

So, O My dear; wherever you are, only always remember me, and fight; You offer me your mind and the cognition, then, you will certainly attain me.

VIII-VII

O (Parth) the son of Prtha; The person through practice with a well stabilized consciousness, without any deviation, concentrate their mind upon me, and remember me subconsciously, such, person will certainly attains the Supreme divine person. VIII-VIII

O My dear; whoever remember me subconsciously as poet, the beginning less, the controller of all, smaller than the smallest, the maintainer and retainer of all creatures; inconceivable, and glow of the sun, also beyond the darkness.

VIII-IX

O My dear friend; You listen carefully; Whoever at the time of their death well established their attention between their eyes brows (command center) by strong will power of Yoga, then command over their soul, and remember Me, through deep calm mind; Such person certainly attains God.

VIII-X

O My inseparable soul, the expert of the (Vedas) book of the material knowledge termed him, as imperishable, and person with the spirit of detachment, merged within him, through the practice, some person also



practice celibacy, to attain the Supreme. Now, I shall concisely explain to you that way. VIII-XI

O Dear soul; First of all you command over your all gates of the senses, by your strong will power, sit with attention and establish your mind in the heart, then establish your spirit soul in the middle fore-head, and gaze upon me. VIII-XII

O My dear soul; thereafter the devotee pronounce the mono letter. ‘O the creator god, and by means of that remember me subconsciously, then left their subtle body to attain God. VIII-XIII

O (Parth) The son of mother Prtha; The person whose conscious is only attach with me, and only always continuous remember me. I am easily available for him. VIII-XIV

O My dear; the great souls those who have been achieved Supreme perfection, they never reborn in this temporary treasure of miseries after to attain me. VIII-XV

O Arjuna; Up to the planets of sub-gods, all souls return again, and reborn, But, O, (Kontay) the son of mother Kunti, after to attain my spiritual planet they never born again. VIII-XVI

O My dear; The one day of the progenitor god is equal to one thousand eras, and one night is equal to one thousand eras, and those who have this knowledge, actually, knows meaning of the time. VIII-XVII

O My dear; All, creatures have been manifested at the dawn of the progenitor god, and again at night merged within the same, termed as non-manifest.

VIII-XVIII

O My dear Parth; These same creatures and matters are re-manifested, at the dawn of the progenitor god, and at night again merged within the same, under command of the Nature.

VIII-XIX

O My dear friend; yet, there is another spiritual world, that is indescribable and eternal, and never perish, even after destruction of all creatures.

VIII-XX

O My dear, that is imperishable and indescribable, and the supreme attainment, the people never come back from, after to attain that is my eternal abode.

VIII-XXI

O My dear Parth; God by which all livings and matters are pervaded, can be obtain only through the devotion, without any attachment with another.

VIII-XXII

O (Bharatsharbha) Superior among the Bharat dynasty; Now I shall explain you, the way by which seer never reborn after their death, and another way by which people reborn after their death.

VIII-XXIII

O My dear; The way by which on the day with the light of fire, as well as waxing period of the moon and six months inclination, of northern hemisphere of the earth, toward the sun, the people who have acknowledge about the supreme passed away through this way, attain the Supreme.

VIII-XXIV

O My dear; Another way by which gloomy black night, with descending period of the moon, as well as six months inclination of southern hemi-sphere of the earth, toward the sun, the people after to enjoyed results of their good deeds in the haven, born again on the earth. VIII-XXV

O Great seer, these waxing, and descending cycle of the moon is perpetual phenomenon of this world. The people passed away through former way, never reborn, but latter way, return back to the earth and born again. VIII-XXVI

O Holy soul; The (Yogi) transcendentalist never, attach with anything, after to acknowledge these both ways. So, O my dear, you only always remember me. VIII-XXVII

O Pure minded; whatever, is achieved through study of books of the material knowledge or the Vedas, or through charity, or through austerities, or through sacrifices, the transcendentalist, surmount these all, and after to acknowledge this way, soon attains the eternal abode of God. VIII-XXVIII

**Thus, the end of the Eighth Chapter of the scripture of the Yoga, the Holy Gita, “COGNITION YOGA” through the word God.**

**In the beginning was word, was word and God was with the words. The holy Bible**

## **!! Chapter-IX !!**

**About- Origin of the universe “The evolution; Perpetuation of family institution, through power of procreation, or sex; protection of the devotee.**

### **God explained to Arjuna**

O My dear; Now, I shall explain you the top most knowledge including science, because you are not faultfinder, and through this knowledge, you will liberate from inauspicious acts. IX-I

O Dear pal; It is the king of all knowledge’s secret of the top secretes, pure and super excellent; It provide immediate result, as natural duty, very easy to perform, pleasurable and perpetual. IX-II

O Great stoic; the people who doesn’t have creed, in this spiritual way of the life, they never achieve me, and reborn in the world of death. IX-III

O My dear; this entire cosmos have been manifested from me, and these are all situated within me, but actually, I am not attach with them. IX-IV

O My beloved; although, these are all creatures situated within me, but you behold, my illusory opulence nature; even though, I am the creator and foster of all, but in fact, myself is not attach with them. IX-V

O My friend; Like, the great air always flowing everywhere in the sky; similarly, these are all creatures well situated within me. IX-VI

O (Kontay) The son of mother Kunti; All creatures act's, according to my Nature, I created these all at the dawn of the era and these all merged within, at the end of the era. IX-VII

O My dear friend; I have command over my material Nature, and created all livings, again and again; according to their instinct; hence, they are bound to act, under strong norms of the Nature. IX-VIII

O (Dhanjay) the winner of wealthier; Because, I'm act's without any attachment, as neutral with them, so, actions doesn't bound me. IX-IX

O (Kontay) The son of mother Kunti; The Nature act's under my superintendence, hence, these entire creatures and matters are revolving. IX-X

O My dear, the stupid person misconceives me, as a man in the human body. They misinterpret my transcendental nature. I am the Supreme Lord of this entire universe. IX-XI

O Great stoic, their actions are futile, without any hope, and have little knowledge also confuse minded. Such, people adopted distractive and illusory nature. IX-XII

O (Parth) The son of Prtha; the great souls, are always creative, and foster by their Nature. They only remember me, as the chief indestructible progenitor of this entire creation. IX-XIII

O My dear; the devotees with firm determination continuous chant my name, glorified and obeisance me, again and again; and worship me. They only always gazed upon me, with the spiritual love. IX-XIV

O Pure minded, some people worship me, through contemplation of the knowledge, another worshiped Me, through the sacrifices, someone worship me, by various ways as the whole universe. IX-XV

O My dear soul; I'm the ritual, I'm the sacrifice, I'm the oblation, I'm the medicine, I'm the divine vibration, I'm the butter, I'm the fire, and offering in the sacrifice. IX-XVI

O My dear; I'm the father, mother, and grandfather, and the ruler of this universe, I'm also holy mono letter 'O, in the scripture (Rig Veda) knowledge of the actions, (Yajur Veda) knowledge of the medicines, (Sam Veda) literature of the sacrifice and (Arth Veda) the scripture of the material nature. IX-XVII

O My dear; I'm the last destination, I'm the foster, mother, witness, home, asylum and kind hearted; I'm the originator, doomsday doer, place, keeper, and perpetual seed of all. IX-XVIII

O Pure minded; I am the sun that vaporizes and condense, the water through reverse osmosis process, termed rain. I'm the nectar and death also true or false. IX-XIX

O My Dear; As per provisions of the four (Vedas) scriptures of the material knowledge, drinkers of (Some Rasa) the divine beverage, become freed from their all sins, they worship Me, and wish for the haven, Such, people as the result of their good deeds, enjoy the divine things in the kingdom of sub-gods. IX-XX

O My Pal, they enjoy their huge haven, and after to indebted their charities come back again on the planet of death. They acts as per injunctions of books of the material knowledge, and gained desired things for their sense enjoyment, such lusty people born and die, again and again. IX-XXI

O My dear friend; Those who are only always remember and worship Me, who have been link-up with Me, I'm protect them, and fulfilled their needs.

IX-XXII

O (Kontay) The son of mother Kunti, although some other people are worship with creed, to another sub-gods other than me, but, actually they worship Me, but, their creed and worship are not with due procedure. IX-XXIII

O My soul; In fact, only I'm the Supreme enjoyer of all sacrifices, and lord of the lords, they don't know me, elementally; so they born, and die again.

IX-XXIV

O My dear, the sub-god worshiper attains the sub-god, forefather worshiper attains the forefathers and who worship me, will attain me, like's attains the like.

IX-XXV

O My pal; the devotees who offer leaves, flowers, fruits, and the water with devotion to me, I receive and enjoy, that all from the striving soul. IX-XXVI

O (Kontay) The son of mother Kunti; whatever, you dose, whatever you eat whatever, you sacrifice and, whatever, penance does, that all offer to me.

IX-XXVII

O My soul; Thus, through this yoga of renunciation, you will liberate from

Auspicious and inauspicious results of your actions, and ultimately you will attain me. IX-XXVIII

O My dear; I'm perceive equal in all without any discrimination, I'm neither love, nor, hate with anybody, But, those who only always remember me, with love, they are visualize for Me, and; I'm also visualize for them. IX-XXIX

O My dear inseparable soul; even if the top sinner only always remember Me, with devotion, he should consider as holy man, and has well stabilize cognition in Me, with firm determination. IX-XXX

O My dear (Kontay) the son of mother Kunti; He soon become a holy soul and achieve perpetual peace, O Pure minded, you will understand this fact, that my devotee never perish. IX-XXXI

O My beloved; whoever came under my, shelter, even, they are sinner, women, prostitute, and sweepers. These are also achieved God. IX-XXXII

O My great seer; so, why not a charitable, or intelligent person, and a transcendental devotee will also attain the same. So, you in this temporary pleasure of the world; you, only always remember me. IX-XXXIII

O My dear friend; You attach your mind with me, you become my devotee and worship me, obeisance me, depend on me, and stabilize thyself with me, Thus, you will attain me. IX-XXXIV

**Thus, the end of the Ninth Chapter of the scripture of the Yoga, the Holy Gita, "COGNITION YOGA" through the top secret knowledge of the supreme secret.**



## **!! Chapter-X !!**

### **About- God as lord of gods; Various divine forms of the supreme; Types of the emotions.**

#### **God (Krishna) addressed to Arjuna**

O Great armor; you listen my great words again, which I shall explain to you,  
as a well wisher for your welfare, because you love to me. X-I

O My dear; neither sub-gods, nor great seers, understand my origin, because  
I'm the beginning of the great seers, sub-gods and all. X-II

O Beloved; whoever knows me, as unborn and the Supreme God of the  
universe. Such person is genius among men, and exonerate from their all sins.  
X-III

O My dear, listen carefully, the affection, cognition, knowledge, compassion  
forgiveness, truthfulness, control over the senses, command over the mind,  
pleasure, or pain, emotion, or non-emotion and fear or fearlessness. X-IV

The non-violence, equality, satisfaction, austerity, charity, fame, or defame, these  
are various emotions of creatures, or different, originate from me. X-V

O My dear; There were seven great seers, and before them fourteen primordial  
forefathers of all human races, these were originated through spiritual sprout of  
my transcendental pleasure, whose generation are multiplying in the world.

X-VI

O My dear friend; whoever, knows my diversify qualities and perceive me, as elementally; such person has well stabilized cognition with non-deviated devotional 'Yoga'. There is no doubt, about it. X-VII

O My dear; I am originator of all, and everybody try to act according to my nature, the genius after to understand it, only always remember me. X-VIII

O My dear; my devotee attach their conscious with me, sacrifice their life for me, and reciprocally, understand me, daily discuss me, and my devotee enjoy with me. X-IX

O My dear friend, those who are continuously remember me, with love, I provide them (Budhi Yoga) the cognitive approach to link-up with Me. X-X

O My soul; I have graced upon them, and dispelled their darkness, which originated by the ignorance. I'm Illuminate their soul, through the lamp of knowledge. X-XI

### **Arjuna prayed to God (Krishna)**

O, My God; only thou are the Supreme creator; The Supreme abode, holy person and God. Only, thou are perpetual person, unborn, chief progenitor and pervaded all. It has been told by you, and also told by all seers as well as the divine person Narda, Asita with (Ved Vayas) the interpreter of the Vedas also narrated. X-XII, XIII

O, Kashava; whatever, thou preach to me, is absolutely true, O my God, neither sub-gods, nor demons understand your transcendental effulgence Nature. X-XIV

O God of creatures; O God of the sub-gods, O proprietor of this universe, O conscious of livings. O Purshottam (the Super excellent person), only thou know thy self. X-XV

O My God; so, only thou are capable to explain your various divine, forms of Effulgence through them, thou are all pervasive on the planets of this universe.

X-XVI

O God; How, can I perceived you, as always conceive by yogis; O my God, by which way; I may ponder you, kindly preach to me? X-XVII

O (Janardan); The Supreme among the people; kindly explain to me, again yours divine special forms in detail, because, I doesn't feel's saturate my consciousness after to listened your holy words as the nectar. X-XVIII

### **God explained again**

O Superior among the king Kuru dynasty; Now, I shall explain you my chief special divine forms, because there are no any the end of my expended celestial transcendental divine forms. X-XIX

O (Gudakash); Curl haired, I am the soul situated in all livings; I am the beginning, middle, and the end of all creatures. X-XX

O My dear; I am Vishnu among the twelve sons of the mother Aditi, I am the sun, I am the light among rays; I am the force of mighty, I am the wind, also the moon among satellites. X-XXI

O My dear you, now listen carefully; among all books of the knowledge; I am the (Sam Veda) scripture of the sacrifice, and I am (Vasu), among all sub-

gods; I am the mind among the senses, and I am the consciousness in all livings. X-XXII

O My dear; I'm (Shankar) the sub-gods of rage; I'm (Kuver) the sub-god of wealth; I'm (Suwha) the goddess in the holy fire; I'm the (Sumaru) among all mountains. X-XXIII

O My dear; You know Me, (Vrahaspati) the chief priest among priests, I'm (Skandh) the chief marshal in the warriors, and; I'm the Ocean among rivers. X-XXIV

O My inseparable friend; I'm Bhargu, among great seers; I'm the mono latter, O among words, I am (Jap Yagya) the mode of remembrance (Always remember to God through the mind) and I'm the Himalya mountain among all inertial objects. X-XXV

O My dear; I am the Banyan tree among all trees; I am divine sage the Narad among all great sages; I am Chitreratha among the musicians and dancers, and I'm Kapil sage among the sages. X-XXVI

O My dear; I'm (Uchsharva) the horse, among horses; which had been born with the nectar; I'm (Eravat) among elephants, and I'm king among people. X-XXVII

O My inseparable soul; I'm the Vajra among weapons; I'm Kamdhanu among cows; I'm (Kandrap) the god of sex, and power of procreation in the livings, and I'm Vasuki the king of snakes among snakes. X-XXVIII

O My dear friend; I'm the supreme serpent among serpents races; I'm (Varun) the chief controller of aquatics; I'm (Arayma) the great forefather of forefathers and; I'm (Yama) the chief controller of death, among rulers.

X-XXIX

O My dear; I'm (Preahalada) the son of demon Hirnacashyapa (king of demons) among demons. I'm the Time to calculations; I'm the Lion, the king of beasts and the eagle among birds.

X-XXX

O My eternal soul; I'm air among purifiers, I'm Rama among all weapon holders; I'm the crocodile among all aquatics also; I am the holy Ganga river among rivers.

X-XXXI

O Pure minded; I'm the beginning, and the end of all, I am the spiritual knowledge among all knowledge; and debate among debaters to find the fact.

X-XXXII

O My dear friend; I'm the 'Om' among words and the rhythm among vibrations; I'm the Chief Administrator of this universes as death of the death and foster of all livings as well as observing all around.

X-XXXIII

O My dear soul; I'm death of all originators, future of all creatures; I'm (Kirti) the goddess of fame; (Shri) the goddess of fortune, (Vak) the goddess of speech, (Smerti) the goddess of memory; (Megha) the goddess of intelligence, (Dharti) the goddess of retention power, and (Kshma) the goddess of forgiveness among females.

X-XVIL

O Dear; I'm Brehtsam (the song to appease god) among songs, and Gayatri the wife of progenitor god, and the verse among poems; I'm Magha month (the period from Christmas to next 3 days) among months, and I'm the spring season among seasons. X-XXXV

O My dear inseparable soul; you listen carefully; I'm the gambler, among deceivers, and the glow of holy men. I'm the victory, the business, and the truth of true perceivers. X-XXXVI

O My dear; I'm Vasudava among the Vrasu dynasty, and among Pandavas, I'm Dhanjaya (the winner of wealthier) I'm Vayasa (interpreter of the Vedas) among seers, also Usana poet, among poets. X-XIIII

O Dear; I'm punishment of punishers, and policy of winners. I'm silence in secrete, and the knowledge of learned persons. X-XIIII

O Pure minded; I'm the seed of all livings, and whatever is in this material world, or in the spiritual world, there is nothing except Me. X-XII

O Great stoic; There are no the end of my special divine forms; I have been just explained to you, concisely. There are no the end of my expansion, I'm limitless, and without any center. X-XL

O My dear; whatever, you are perceive, as special form, true, or false, or transcendental, or energetic, are only projection of one part of my transcendental opulence. X-IXL

O Pure minded; what is your purpose to know more? I have retained this entire universe, through, only one part of my transcendental spiritual energy, and situated within all. X-VIII

**Thus, the end of the Tenth Chapter of scripture of the Yoga, the Holy  
Gita, “COGNITION YOGA” through  
Divine forms of God.**

**O My god give me, life without any fraud,**

**O My great, you open to me, your Nature’s secrets. - Gagan**

**O My dear give me, life without any fear,**

## **!! Chapter-XI !!**

**About- Prayer by Arjuna; Projection of the Vishnu form to Arjuna;**

**Projection of universal form by the Supreme.**

### **Arjuna addressed to God**

O My God; Thou has graced upon me, and preached the Supreme secrets, termed, the spiritual knowledge, thus, after to listened your holy words, my emotional confusion had dispelled. XI-I

O Lotus eyed; I had been listened origin and annihilation of all creatures in detail, I also listened, your incomparable glory. XI-II

O God of the Gods; Whatever, thou have been preached to me, I'm consider that all absolutely true; O (Purshottam) Supreme among the people, now, I am willing to behold, yours divine transcendental opulence forms. XI-III

O My lord; If you are consider me, that I'm deserve to behold your divine transcendental spiritual form, O (Yogeshwara) God of the yogis, then, thou project to me your all perpetual divine forms. XI-IV

### **God (Krishna) addressed to Arjuna**

O Parth; Now, you behold my hundred and thousand, various types of forms and different spectrums of colors, also other strictures in divine forms. XI-V

O Bharat; Now, you behold, the twelve-sons of queen Aadite, eight Vasus (god of home,) eleven Rudra, both princes Ashawani (the trainer of horses)



and the forty nine Maruti (air men) also, so many other wonderful divine forms which you had never seen before. XI-VI

O (Gudakash) The winner of sleep; Now, you behold my body, in which entire cosmos, materials and spiritual creatures are gather at one place, and whatever, you wants to see. XI-VII

But, O My dear; you are not able to behold Me, through your natural eyes, therefore, I shall bestow you, the divine eyes; through that you behold my inconceivable mystical powers. XI-VIII

**Then the minister addressed to king**

O King; Thereafter lord of the yogis Hari (destroyer of sins) projected their Supreme transcendental opulent forms to Partha. XI-IX

O King; There were so many mouths, eyes various wonderful objects, various divine ornaments and jewels as well as various divine weapons, and armors holding in his hands. XI-X

O King, Then, Arjuna behold God; wearing divine garlands, clothes, divine fragrances layered by pastes; wonderful unseen objects, as well as the endless mouth of the universe; God in divine form. XI-XI

O King; Even, thousand sun generate the lights at a time in the sky, even though that was not equal to rays of the light of God. XI-XII

O King; Listen, attentively, At that time Arjuna gazed, upon that the whole divided world was placed within one body of, God of gods, lord Krishna.

XI-XIII

O King; Thereafter Dhannjay (the winner of wealthier) astonished with raised hairs, bowed his head with folding hands, and told to Lord of the gods. XI-XIV

### **Arjuna prayer to God**

O My God; I am beholding all sub-gods, and the groups of innumerable creatures the progenitor (Brhama) sitting on the lotus seat, the destroyer god, as well as seers within your divine body. XI-XV

O Lord of the universe; I'm beholding your innumerable arms, mouths, eyes, all around you, without any center. O supreme form of the universe. I'm neither perceived yours any terminal, nor middle, nor the beginning. XI-XVI

O Vishnu (Special atom); I am beholding you, with the crown on your head, the couch and club in the left arms, the tulip wheel in the right arm's, index finger, and the lotus flower in the right arms also the endless beams of lights, all around you, as well as highly intensified flames of the fire, like rays of the sun, which are unperceivable, and inconceivable all around you. XI-XVII

O My God; In my opinion, only thou are the supreme letter to know, only thou are the supreme shelter of this world, only thou are the perpetual protector of religion and only thou are perpetual supreme person of the universe.

XI-XVIII

O My God; I'm perceiving you without the beginning, middle and the end, also the endless source of powers as well as the endless arms; yours, eyes are looking as the sun and the moon; yours mouth is as intense flames of the fire,

I'm also perceiving that entire world is burning all around, by yours glow.

XI-XIX

O Great soul; only thou are pervading between the haven and the earth, in all directions. O My God, Three planets are highly perplexing, after beholding your, mouth as of the dragon.

XI-XX

O My God; the groups of sub-gods are merging within you, and some seers are singing and glorifying you, because of fear, with their folding hands. The groups of seers are pronouncing, omen, and people are praying to you, with excellent poems and psalms.

XI-XXI

O My God; The (Rudra) eleven Marshals, (Aaditya) twelve incomparable warriors, (Vasava) eight rulers of the planets and groups of the seers, (Visvdeva) god of the universe, (Ashawani) god of health, (Marutgana) groups of air men, the groups of forefathers; (Gandhrva) the musicians and dancers in the haven, and devils, ghosts as well as the groups of mystic people; These are all astonishing after beholding you.

XI-XXII

O Large armed; Thou, have so many eyes, mouths, so many hands, thighs and feet, so many bellies, also so many sharp molars, Hence, after beholding your mammoth form, the people, as well as I'm perplexing with them.

XI-XXIII

O Vishnu (Special atom); Because, thou are touching the sky with huge spectrum of the lights, including different colors, as well as wide mouth with

burning large eyes. So, after to perceived this, I'm not feeling peace and patience in my subconscious. XI-XXIV

O My God; I'm after to observed, your sharp teeth, and mouths, like doomsday fire, I'm neither finding my way, nor feeling pleasure. So, O lord of Gods, kindly pleased upon me. XI-XXV

O My God; I'm observing these all sons of king Dharatrastra, with the groups of kings including great grandfather Bheeshama; the principal Dronacharya, surrogate Karan, and other the chief warriors in our favor, these are with high speed, merging within yours mammoth mouth; So, many great warriors with their powdered heads are also attached between your teeth. XI-XXVI+VII

O God of the universe; Like, so many streams of rivers flow to merge within the ocean; similarly, these are all groups of warriors merging, within your intensely burning mouths. XI-XXVIII

O Lord of the lords; Like, the groups of moths, attract towards intensified flames of the fire, with high speed for their death; similarly, these are all people entering in your mouths with high speed for their death. XI-XXIX

O Infallible; Thou, are licking your burning mouths all around, pleased, the whole world; O (Vishnu) Special atom, your glow of intense light is heating entire cosmos. XI-XXX

O Omnipresent God; kindly explain to me, who are you in this mammoth draconic form? O Lord of the gods, I'm obeisance to you, kindly pleased upon

me, O chief progenitor, I'm wants to know you elementally, because I don't know your original instinct. XI-XXXI

**Then, God explained to Arjuna**

O My dear; I'm lord of death, at this time, and I'm come here to destroy these warriors. These warriors in your opposition will not survive, even, if you wouldn't kill them. XI-XXXII

O My inseparable soul; so, you get up, and gain fame, you, win over your enemies, and enjoy wealth of the state; these are already killed by me. O (Sabyesachi) left handed archer; only you perceive symbolic, himself.

XI-XXXIII

O Great archer; You kill (Dronachrya) the principal of marshal arts, (Bheeshma) the great grandfather, (Jaydhratha) cousin brother of lord Krishna. (Karan) surrogate brother of Arjuna, as well as so many other fighters and warriors, these have been already killed by me, don't afraid, you will definitely win over your enemies, So, you ready for war. XI-XXXIV

**Sanjay addressed to King**

O King; Thereafter to listened preaching of lord (Kashava) crowned, and perplexed Arjuna, inclined with his folding palms, told God (Krishna) with fear in murmur voice. XI-XXXV

O (Harshikash) Curl haired; It is very right that people of this cosmos are chanting your name rejoicing, and feeling good. The demons are afraid and

Fleeing in all directions, and the groups of seers also obeisance before you.

XI-XXXVI

O Great soul; Thou are originator of the progenitor and above all. So, why they wouldn't like obeisance to you? O, Abode of the universe, whatever, is true, or false, only thou are beyond the influence of all, only thou are imperishable. XI-XXXVII

O Prime God; Only thou are perpetual person, only thou are the supreme shelter of this cosmos, also the seeker as well as the object of knowledge also the supreme eternal abode for all. O the endless form, this universe, is unto filled by you. XI-XXXVIII

O My liberator; Thou are the wind, death, fire, water, moon, chief progenitor and the father of progenitor, so, I obeisance to you again and again. XI-XII

O Infinite source of power; I have obeisance in front of you, as well as from the back. O Omni soul, I, also obeisance all around to you, because, O invincible fighter, thou are all pervasive, so, thou are Omni form. XI-XL

O My God; I did treat you as a common friend; I couldn't understood your glories as you also told me. O Kirshan, O Yadav, O My dear friend, I did treated you as a common friend, because, I couldn't understood your excellence, whatever I did taunted in love, or willfully, or adamantly to you.

XI-IXL

O Infallible; I did misbehaved with you for amusement; I did also humiliated to you, while working, sleeping, sitting or eating before friends. O Inconceivable, Kindly, you apologize me, for that all. XI-VIIIL

O Lord of the universe; Thou are the father of entire material and spiritual world, thou are greater than spiritual preceptor and, only thou are the Supreme person to worship. O Incomparable; There is no another in this entire world, who may par with you. XI-VIIL

O My lord; So, I have surrendered, my body under your feet, O adorn able, I'm pray to you, kindly pleased upon me, O My lord, as father forgive his son, as a friend apologize their friends, as lover pardon their dear one; Similarly, thou are able to tolerate my mistakes. XI-VIL

O Lord of the lords; I'm feeling very glad after seen, which, I had been never seen before. Hence, my mind is under fear, and perplexing. O Abode of the universe, kindly, pleased, upon me, and discloses your actual form. In fact who are you? XI-VL

O My God; I'm wants to see, your Vishnu form with the crown on your head, the club and conch, in the left hands, as well as the tulip wheel and lotus flower in your right hands. O universal form, O thousand armor; Please, you transform into the four handed form. XI-IVL

**Then, God graced upon Arjuna**

O Pure minded; I bestowed upon you, and shown, my supreme, glowing infinite cosmic form, as well as combined effect of my spiritual and material powers, which were never seen before, by anybody, except you.

XI-IIIL

O (Kuruprveer) Extra ordinary brave in the Korav dynasty; It is impossible in the human world, to perceive my universal form, neither through the knowledge, nor through the sacrifice, nor through charity, nor through severe austerities, nor through activities, except you. XI-III

O My dear friend; You shouldn't perplexed, after seen my this horrible, form, So, you have love in your mind for Me, Be, fearless, now you behold, my previous form again. XI-IV

### **Then the minister addressed to king**

O King, you listen again; Thus (Vashudav) the abode of the universe projected his four-handed, form to Arjuna and the Supreme soul Krishna consoled to afraid Arjuna in polite way. XI-V

### **Arjuna addressed to God**

O Supreme among the people; I have after to behold your meek human form, my conscious become still, and now I have regained my natural instinct. XI-VI

### **God addressed to Arjuna**

O My dear; my four handed form is very rare to see which you had been seen, even, sub-gods are also always wish to behold this form. XI-VII

O My dear; It is not possible to perceive my Vishnu form through books of the knowledge, or through donation, or through the sacrifice, or through penance, which you just had seen. XI-VIII



O Great mystic; It is only possible to perceive my Vishnu form, through devotion to me, It is also possible to know me, elementally, and merge within me. XI-LIV

O Pandava; Whoever, is my devotee, only work for me, fully dependent on me, devoted to me, act's without any attachment, with anybody, and behave without the spirit of revenge with all livings; Such, person certainly attains me.

XI-LV

**Thus, The end of the Eleventh Chapter of the scripture of the Yoga, the Holy Gita, “COGNITION YOGA” through the universal forms.**

**Philosophy, Greek Word Philo-Sophia**

**Meaning- Love + Knowledge**

**Love is life, Love is great,**

**Love is creators, we loved secret,**

**Love make's crazy, Love makes fool,**

**World is hot, Love does cool,**

**Love is feeling, Love is emotion,**

**Opposite of hate, Love is devotion,**

**Love is beauty, Love is nature,**

**Everybody love's, irrespective of creatures,**

**Love is energy, Love gives motion,**

**We feel's God, in the Supreme emotion.**

## **!! Chapter-XII !!**

**About- Distinction between describe and non-describe God; Devotee and their culmination; God's, love to various types of devotees.**

### **Arjuna asked to God**

O My God; The devotee those who are always remember and meditate upon you, and other those are worship you as describe and other non-describe God, among them which one is the best master of the yoga. XII-I

### **God, explained**

O My dear friend; those who have charged their mind with me, and always remember me, with supreme creed; I'm consider them as the best devotee.

XII-II

O My dear friend; Those who have command over their mind remember Me as inconceivable, ever green, eternal, static, non-manifest, imperishable and indulged in the welfare of all livings also behave with all, without any discrimination, certainly attain me. XII-III+IV

But, O My dear; There are so many difficulties in their way, those who are attach with non-manifest consciousness. Because, non-describe position is attain through hard procedure by the persons with body consciousness. XII-V

O dear; there are other devotees; who dependent on me, and offered their all deeds to me, only meditate upon me, without non-deviated consciousness.

XII-VI

O (Parth) The son of mother Prtha; Listen carefully I'm liberate such devotees, very soon from the ocean of death, those who attach their consciousness with me.

XII-VII

O My dear inseparable soul; you associate your mind with me, and attach your cognition with me. There after you will associate with me; there is no any doubt about it.

XII-VIII

O (Dhanjay) The winner of wealthier; if, you are not able to stabilize your mind with me, then try to attain me, through practice of the Yoga.

XII-IX

O My dear friend; Even, if you are not able to practice the Yoga, then you act for me, thus, you will also attain the perfection.

XII-X

O Great fighter; Even, If you are unable to do so, then you act with self confident, under my asylum, and renounce all fruits of your deeds to me.

XII-XI

O My best friend; Because, pre-knowledge is better than error, and trial, and to practice meditation upon me, is far better than the knowledge, but, to renounce all fruits of their deeds to me is the best, Because, soon after renunciation, you will attain eternal peace.

XII-XII

O My soul; my devotee is always envy less, act's friendly, with full of compassion, non-sentimental, egoless, stoic during pain, or pleasure and pardoner to all livings.

XII-XIII

O My dear; whoever, is satisfied, continuous meditate upon me, and have command over their body, and the mind, with firm determination in me. also offered their mind and cognition to me; Such devotee is dear to me.

XII-XIV

O My dear; The person by whom nobody feel distress and don't feel distress by others, who has been freed from pleasure, or displeasure, fearless, and envy less, also non-sentimental. Such devotee is dear to me. XII-XV

O My dear friend, whoever had freed from all wishes, purified their mind and the body, act's as neutral, and forget their painful memories, also renounced their collections, and act's without expectation of any reward in return; Such, devotee is dear to me. XII-XVI

O My dear soul; whoever, neither rejoice, nor hate nor mourn, nor expect from anybody, and renounced their auspicious and inauspicious fruits of deeds. Such, devoted devotee is very dear to me. XII-XVII

O Great warrior; Whoever, perceive equal between foe, or friend, honor or dishonored, feels equal in warm, or cold and equal during pleasure, or pain, detached from everything, or person in this world. Such, devotee is beloved to me. XII-XVIII

O My dear inseparable part; The person whose mind is well balanced whenever, criticize, or glorify, remain silence, satisfied anyhow, and with the spirit of detachment with their home, Such, devotee, with well stabilized consciousness, is very much dear to me. XII-XIX

O My beloved; those who are fully dependant on Me, have faith with Me, and enjoy aforesaid, nectar without expectation of any reward in return; Such devotees are the dearest to me. XII-XX

**Thus, The end of the Twelve Chapters of the scripture of the Yoga, the  
Holy Gita, “COGNITION YOGA” through  
Unconditional devotion.**

**The universe and the body are property of God, only holy prayer is  
mine. - Gagan**

## **!! Chapter-XIII !!**

**About- The human body as field; Description of Omnipresent God;**

**Faculty of the spirit soul, Qualities of the material nature;**

**Synchronization of the spirit soul with the material nature.**

### **God addressed to Arjuna**

O (Knotay) The son of mother Kunti; this body is termed, as the field, and who has acknowledged about it, called, specialist of the body. XIII-I

O Great fighter of Bharat dynasty; I'm the expert of all bodies, you know it. O my dear, in opinion; the knowledge about the bodies, or fields is actual knowledge. XIII-II

O My friend; what is this body, whatever their impurities including, 'cause and effect' of the body? You listen that concisely by me. XIII-III

O Dear; It has been also sung by seers in various forms of songs and well explained in different forms of hymens in verses of the evolution. XIII-IV

O My beloved; Listen carefully, there are five chief elements, the earth, water, air, space and the fire, also the cognition, non-described as well as the ten senses, five-sensory and five-motor, or senses of perception and action, including objects of the five-senses. XIII-V

O My dear friend; There are also other psychological components, viz. the subtle body, conscious, desires, pain and pleasure, including the retention

power, the negative and positive emotions; Thus, this body has been described consciously. XIII-VI

O Invincible fighter; The spirit soul should behave without superiority complex, egoless, non-violent, forgiveness, pure minded, soft spoken, and serve their spiritual masters with creed and devotion, with well stabilized subconscious, as well as command over their mind, senses and the body.

XIII-VII

O My dear friend; My devotee should act with the spirit of detachment, by no means of the senses gratification, as well as egoless, and never think about the birth, disease and death, in their mind, again and again as negative emotion.

XIII-VIII

O My inseparable soul; The devotee should act with the spirit of detachment, with their son, wife, or the home etc., and behave without any affection; Always keep calm their mind, even, after to gain, desired, or undesired things.

XIII-IX

O My dear; the devotee should act with the spirit of devotion with non-perverted, transcendental devotion, only to me. My devotee should live in a seclude place, and be disassociated themselves from the people who are attach with the material senses gratification, or lusty.

XIII-X

O My beloved; the devotee should always well established in the spiritual knowledge and perceive me, as Omnipresent and elemental. It is true knowledge, other than perceive false.

XIII-XI

O My dear; Now, I shall explain to you, the super excellent knowledge, after to acknowledge that the devotee feel's as nectar, The Supreme creator is the beginning less; neither true nor false, it is said. XIII-XII

O My dear; He have hands, feet, eyes, head and mouth, He is listening to everybody, over shadowed every bodies and all pervasive. XIII-XIII

O My dear; he is perceiver of qualities of the senses, but actually, he doesn't have the senses, and detach from them, also beyond the influence of material nature; despite of all, he is the enjoyer of qualities, and foster of all livings. XIII-XIV

O My dear friend; He is situated eternally, internally, and externally within all livings, and non-livings; Because of the smallest, so, undiscovered, he is the nearest and the farthest. XIII-XV

O My dear; he is undivided, but seems as divided in all creatures. He is subject matter of the knowledge, and as the special atom (Vishnu) he is foster, destroyer, and creator of all. XIII-XVI

O Invincible fighter; Listen carefully, He is florescent of the fluorescence, so, very far from the darkness, it is said. He is the knowledge, subject matter of the knowledge, can be perceive through the knowledge, and well situated in the heart of all livings. XIII-XVII

O, my inseparable soul; Thus, the body, the knowledge and the subject matter of the knowledge have been explained, concisely to you; my devotee after to know it scientifically, attain my form. XIII-XVIII



O Great soul; the spirit soul and the material Nature, both are eternal, and impurities, with qualities of the materials, originated, through the Nature.

XIII-XIX

O My dear, the senses and object of the senses are originated through the Nature, The spirit soul, enjoy pain and pleasure, through the mind. XIII-XX

O Great fighter; the spirit soul enjoy three modes of the Nature; this is main cause of reborn in the womb of particular instinct of the creature; Which mode of the Nature, the spirit soul had been enjoyed in their previous birth.

XIII-XXI

O My dear friend; God is situated in this body as co-perceiver, advisor, foster, and enjoyer. He is resident of this body and beyond the influence of the material Nature.

XIII-XXII

O My dearest; the person who acknowledge this spirit soul within the body, including qualities of the material Nature, although, always active socially, but never born again.

XIII-XXIII

O My inseparable soul; there are so many people perceive the supreme soul through the meditation, another perceive through the spiritual knowledge, and other people realize it by their actions, without expectation of any reward in return, as action Yoga.

XIII-XXIV

O My friend, listen carefully again; the people who have low level of the consciousness, don't understand it properly, they listen it from other realized

soul, and they worship Me. The listeners also crossed this ocean of death; there is no any doubt about it. XIII-XXV

O Fearless fighter; whatever, things are created in this entire world, whether macro to micro, or incidentally, only are combination of the spirit soul and the material body. You well understand it. XIII-XXVI

O Unconquerable fighter; God is situated equally within all, and who perceive this perishable world as imperishable. In fact, perceive true. XIII-XXVII

O Great archer; whoever, perceive God is situated everywhere equally in all, and doesn't kill themselves, such, person achieved the supreme goal of their life. XIII-XXVIII

O My dear friend; whoever, perceive that all actions are doing through the Nature and the soul dose nothing, in fact, perceive true. XIII-XXIX

O My beloved; whoever, perceive that different natures of the livings are originate from one, and everything is expending from him, at instant, attain the Supreme. XIII-XXX

O (Kontay) The son of mother Kunti; Because of the beginning-less and beyond the influence of this material world, this indestructible supreme soul although, situated in the body, but actually, does nothing, and remain detach from the body. XIII-XXXI

O Unconquerable fighter; Like, all pervaded micro-space doesn't attach with the body; similarly the soul situated, everywhere in the body, but never attach with the material body. XIII-XXXII

O My inseparable soul; like the only one sun illuminate's the entire cosmos; similarly, only one soul illuminate's this entire body. XIII-XXXIII

O My dear friend; whoever, acknowledged a clear distinction between the body and expert of the body, and libration from the material Nature, through the vision of wisdom; such person, attains God. XIII-XXXIV

**Thus, the end of the Thirteenth Chapter of the scripture of the Yoga,  
the Holy Gita, "COGNITION YOGA" through the body and the  
vision of wisdom.**

## **!! Chapter-XIV !!**

**About; Three modes of the material Nature; future of material with the  
sprite soul, through, power of procreation or sex; Characteristics of a  
person beyond the influence of three modes of the Nature.**

### **The (Sri Krishna) God addressed to Arjuna**

O My dear friend; Now, I shall explain, the super excellent knowledge to you,  
after to know that, all, seers have been attains the supreme perfection.      XIV-I

O Pure minded, whoever took shelter under my ideology, such person at the  
dawn of the creation, never born again in this material world, and never  
perplex even at the doomsday.      XIV-II

O Great fighter; the womb of all creatures is my supreme place of creation,  
and I'm conceive the fetus in the womb, through this procedure (fusion of  
material with the spirit soul) all creatures are born.      XIV-III

O My soul; Whichever, types of the forms conceived in all the wombs; The  
womb of the mother Nature is the supreme retainer and creator, and as father,  
I'm donate the seed in her womb.      XIV-IV

O Great fighter; the truthfulness, passion, and the ignorance, these modes are  
originated from the Nature. These qualities of the Nature; bound the eternal  
spirit soul within the material bodies.      XIV-V

O My dear friend; among them the mode of truthfulness is pure, sinless and  
without contamination; It generate the enlightenment, and by virtue of attach

with the knowledge and pleasure, also bound eternal spirit soul with proud of the knowledge. XIV-VI

O My dear; the mode of passion originate from desires and attachment. So, it is bound the boundless eternal spirit soul, with the actions and their results, with expectation of reward in return. XIV-VII

O My dear Bharat; the mode of ignorance, originate from the emotional confusion and misconceptions; Hence, it is bound the boundless blissful spirit soul, with over sleep as well as laziness. XIV-VIII

O My dear; the mode of truthfulness attach with pleasure, the mode of passion attach with the actions, and mode of ignorance over shadow the knowledge. XIV-IX

O My dear friend; The mode of truthfulness dominant and over shadow the mode of passion as well as the mode of ignorance, the mode of passion over shadow the mode of ignorance also the mode of truthfulness, the mode of ignorance over shadow the made of truthfulness and the mode of passion. XIV-X

O My inseparable part; Whenever, within all gates of the body, generate enlightenment as well as level of the consciousness increased at that time the mode of truthfulness has dominant; You, born in your mind. XIV-XI

O Incomparable fighter; Whenever, within this body generate, initiation of the actions, with expectations, unstable mind, desires to enjoy the objects of the senses, or lust, material senses gratification, and the passion, these are characteristics of a person who is under the mode of passion, you feed in your mind. XIV-XII

O Kind hearted; whenever, within this body generate ignorance, indolence, dereliction in performing their social duties, as well as purposeless action, and confusion; these are symptoms of a person who is under the influence of the mode of ignorance or darkness. XIV-XIII

O My dear friend; when a person has die under prominence of the mode of truthfulness, then transmigrate to the superior planets, reserved for the people of good deeds. XIV-XIV

O Unconquerable fighter; Whenever, a person has die under the mode of passion, reborn in the human body, and when a person has die under the mode of ignorance, hence, born again in lower grades of creatures e.g. plants, or animals etc. XIV-XV

O My dear friend; the result of the mode of truthfulness is knowledge, bliss and detachment, the result of the mode of passion is distress, and the result of the mode of ignorance is misconceptions and stupidity. XIV-XVI

O Great warrior; Listen carefully again, the mode of truthfulness generate enlightenment, the mode of passion generate greed, and the mode of ignorance generate, action without purpose, emotional confusion and misconceptions. XIV-XVII

O My dear; whenever, a person has died under prominence of the mode of truthfulness, hence, transmigrate to the higher planets. Whenever, any person has died under the prominence of the mode of passion, Hence, transmigrate to the middle sphere of the planets or on the earth, and whenever any person has died under the made of ignorance, hence, reborn in forms of animals, or plants, or insets. XIV-XVIII

O My beloved; Whenever, a perceiver, co-perceive that in fact, there is nothing except qualities and the actions of matters are acting reciprocally, then at instant has become beyond the influence of material Nature's laws, and acknowledge me, and attain my transcendental form. XIV-XIX

O Unconquerable friend; Whenever, this spirit soul has become beyond the influence of these three modes of the material Nature, which are main cause of born again in this material world, soon librates from birth, death, diseases and distress, hence, attains the nectar. XIV-XX

### **Arjuna asked to God**

O My lord; what are the characteristic of the person who is beyond the influent of three modes of the Nature? How does behaves and by which affects has become beyond the influence of these three modes of the Nature?

XIV-XXI

### **Characteristic of a person who is beyond the influence of three modes of the Nature.**

### **God Explained to Arjuna**

O Grate archer; Whoever, by virtue of the mode of truthfulness, the mode of passion and the mode of ignorance, neither feel's distress, nor wish again when detached from the objects of the senses. XIV-XXII

O Dear; Whenever, a person remain stoic, and doesn't perplex by virtue of material Nature, and think that the qualities of matters are acting reciprocally and never destabilize by adverse situations. XIV-XXIII

O My pure minded; whoever, is self dependant, stoic during pain, or pleasure perceive, equally, between pebbles, or the gold, have patience, behave alike between like, or dislike, and remain unperturbed, whenever, glorified, or criticize. XIV-XXIV

O Great seer, Whoever, feel's equal whenever, honored, or dishonored, and behave without any discrimination between friend, or foe, renounce their all desires and acts with the spirit of non-doer ship, Such, person is called, beyond the influence of the material Nature. XIV-XXV

O My dear soul; whoever, only always remember me, with the spirit of devotional, yoga (Link-up with the Supreme through dedication and devotion). Such, person at instant surmount these three modes of the Nature, and deserve to associate with me. XIV-XXVI

O Great stoic; I am imperishable, and only shelter for them as well as, the nectar of, eternal blissful religion joy, without any limit. XIV-XXVII

**Thus, The end of the Fourteenth Chapter of the scripture of the Yoga, the Holy Gita, “COGNITION YOGA” through the knowledge of the three modes of the material Nature.**

**Sex is sin, if doesn't serve to perpetuate, the human race.**



## **!! Chapter-XV !!**

**About; the material laws; Transmigration of the spirit soul from one to another body; Lord Krishna as God; The material sky as reflection of the spiritual sky.**

### **The (Sri Krishna) God addressed to Arjuna**

O My dear friend, listen my words attentively; the roots of this banyan tree are spreading upward and branches spreading downward (eternal abode of God is root cause of the universe) as well as the endless branches and the endless leaves are sensors, which have been projected throughout the universe. It is eternal and imperishable. Whoever, acknowledged it, he understand actual meaning of scriptures.

XV-I

O My eternal soul; the branches of this cosmic tree are born through their qualities, spreading downward and upward, and have tendency to attach with objects of the senses. These ascending and descending, roots are bounding the spirit soul, by strong chains of the ego, lust, and desires, on this human planet.

XV-II

O Great fighter; Actually, there is no any real form of it, which may be conceive; There is neither the beginning, nor the end, nor it is well established. So you cut down these strong shackles, as lust, affection and the ego, through the weapon of detachment.

XV-III

O My dear; There after seeker should in search of the supreme, after to attain that people never return to this material world. Thereafter seeker should

remember the primate chief progenitor, through him this primeval cosmic world is expending. XV-IV

O Unconquerable fighter; Whoever, is egoless, act's without any affection, win over their addictions, always remember and meditate upon Me, and freed from their wishes, feel equal during pain, or pleasure, and perceive without duality, Such, person attain the imperishable abode of God. XV-V

O My inseparable soul; My that abode can't illuminate, neither by the sun, nor the moon, nor by the fire. The people after to attain that, never return to the material world that is my eternal abode. XV-VI

O My dear friend; the spirit soul within this body is my inseparable part in this world. The soul and the matter both are eternal. The spirit soul attracts the mind as well as five senses, thus, synchronized with the material Nature. XV-VII

O My dear friend; Like, strong wind carries away, fragrance from the place of smell; Similarly, the spirit soul also adapted the mind as well as their all senses (subtle body) from the previous body and transmigrate in to another new body. XV-VIII

O Controller of the senses; The spirit soul enjoy objects of the senses, through the mind as well as the eyes, ears, nose, skin and the tongue, under command by the conscious. XV-IX

O My dear friend; The spirit soul, while transmigrating, from dead body to another body, either situated in the body, or enjoying the objects of their senses, or attached with the qualities of the matters. The stupid can't perceive it, only those who have the vision of knowledge can perceive it. XV-X

O Great visionary; the yogi, after well practiced, realized that soul is situated within. But, the people whose mind is not purify, never realize it. XV-XI

O My soul; the glow, of the sun and the glow of the moon and the fire are my glow, which illuminated this entire world. XV-XII

O Dear friend; I have retained all livings through penetrating my procreative power in the earth. I'm nourish, all medicinal plants in the juice form through the moon. XV-XIII

O My dear; I'm (Vashavaner) the digester of food, (a special atom which breakdown the poly into the mono) situated in all bodies I'm also digest four types of foods by balancing, inhalation and exhalation of the life air in both lungs. XV-XIV

O Great fighter; I'm situated in the heart of all livings, as sub-dweller, the memory, knowledge, and the rational power are originate from Me. I am the object of scriptures of the knowledge, ultimate the end of the knowledge, and master of all books of the knowledge. XV-XV

O My dear friend; There are two types of bodies, the subtle, and gross in this world. The gross bodies are, perishable and subtle bodies are imperishable. XV-XVI

XV-XVI

O Great archer; the supreme person who is quite different from these all, termed, as the Supreme Soul, penetrate himself in the three-divisions of the universe, retaining and steering all livings. XV-XVII

O Great soul; I am beyond the influence of this perishable Nature, and superior than that of imperishable, So, I am famous in this universe and books of the knowledge as the Supreme Person. XV-XVIII

O My dear Bharat; The person who is genius and know me as the Supreme person, such person is omniscient, remember and worship me with all aspects.

XV-XIX

O My sinless soul; I have been just explained the top secret knowledge of the scriptures to you. O Bharat; after well understand it, the person becomes obliged, and feel's glad, again and again. XV-XX

**Thus, The end of the Fifteenth Chapter of the scripture of the Yoga, the Holy Gita, “COGNITION YOGA” through the knowledge of the Supreme person.**

**Only manifested can describe, non-describe is void, non-describe ever the end in suicide. - Gagan.**

## **!! Chapter-XVI !!**

**About; The Characteristic of a person, who born with the spiritual wealth; The faith as per order of the scripture; Characteristic of a person who, born with the devil wealth.**

### **The (Sri Krishna) God, addressed to Arjuna**

O My dear friend; The person, with fearless, purity, well established cognition with Me, charity, command over their senses, sacrifice, study of the soul, penance and politeness. XVI-I

Non-violent; true behavior, anger less, still minded, merciful, meek, detached from the material senses gratification, even offered, feeling of shame against behavior of the scriptures, and society, and never wander without any cause. XVI-II

The glow, forgiveness, patience, purification of the mind as well as the body, behaves without the spirit of superiority. O my dear Bharat; these are characteristics of a person who has born with the spiritual wealth. XVI-III

O Parth; The person with ego, behave with superiority, lusty, angry, ruddy, imposter and stupidity, these are qualities of a person, who has born with the of devil's wealth. XVI-IV

O Commander of the mind; In my opinion, the spiritual wealth is for the means of libration of the spirit soul, from grip of the material Nature, and the

devils wealth is for bondage of the soul with the material Nature. So, my dear, you don't mourn, because you are born with the spiritual wealth. XVI-V

O My dear friend; There are two-types of persons in this world, the spiritual and the devil. The spiritual qualities have been explained in detail, and now you, listen the devils wealth by me. XVI-VI

O Unconquerable fighter; The people born with the spirit of devil or distractive nature, have improper knowledge about the actions without any expectation and in such people neither, libration nor purification, nor good conduct, nor truthfulness, found with them. XVI-VII

O My dear friend; such type of people claimed that there is no any God in this world. It is false established, there is nothing except reciprocal reaction of the materials, and think, sex as the supreme form of the pleasure. XVI-VIII

O Dear to Krishna; the devil spirit people conceive misconceptions, with perverted cognition, and have improper knowledge, their actions are cruel, and only born to destroy this world. XVI-IX

O Great fighter; they, are attach with unlimited wishes, which never satisfied, behave with arrogance, proud, and honor themselves. Such people conceive misconceptions based on emotional attachment, and wander in this world, with corrupt conduct. XVI-X

O Incomparable fighter; Such, destructive people are ever anxious till their death, and think that only enjoyment of sex and the sense gratification are the supreme pleasure, and convince themselves. XVI-XI

O my dear friend; they, are bound by the noose of expectations, based on sex and anger. Such, devils, collect wealth, through unjustified means for their sex, and enjoyment of the senses. XVI-XII

O Bharat; they think that I have gained profit, and I shall fulfilled my all desires. It is my money, and it will be multiply in many folds in future.

XVI-XIII

O my eternal soul; they, destructive nature people declare that he had been killed by me, and I shall also kill my other enemies. I'm God, I'm enjoyer, I'm perfect, I'm powerful, I'm invincible and the happiest. XVI-XIV

O Invincible fighter; the devils claimed, that there is nobody warrior than me, I shall donate, and rejoice. They bewildered, by false knowledge and confuse minded, trapped in the net of emotional attachment, they are fond of sex, sensuous, and objective. Hence, fall down in the putrefied hells.

XVI-XV+XVI

O My dear friend; the devil spirit people thinks that I am above all, and boast about their wealth and dignity. They sacrifice their material for the sake of their fame and name, with arrogance, and acts without any due procedures established by the scriptures. Such people are imposter. XVI-XVII

O Great soul; Such arrogant people, whose behavior is based on the false ego, boasting their might with sex and anger, also criticize others, in fact they criticize Me, because the part of my soul, who is also situated within others bodies, Such people are envy to Me. XVI-XVIII

O My fast friend; those are envious, jealous and their actions are cruel in the world, I put them in the wombs of devils, they 'born and die' again and again.

XVI-XIX

O Supreme among the human; they stupid persons born again and again in the wombs of degrade animals, or plants, or in the forms of insects; the evil spirit people never attain me.

XVI-XX

O Great fighter; There are three gates of the hell viz. lust, anger, and greed, which degraded the spirit soul, so, one should renounce these trio. XVI-XXI

O (Kontay) The son of mother Kunti; The person who has renounced these three gates of the hell and strives for their salvation. Such person achieved their spiritual destination.

XVI-XXII

O My dear friend; The person who act's by their free will, against the due procedure established by the scriptures, Such person neither achieve perfection, nor feel pleasure, nor great the end of their life.

XVI-XXIII

O My inseparable soul; so regarding this matter, what you should do, or not to do; only the scripture is evidence. Thus, you after well ponder in your mind you act as per order of the scripture within your capacity.

XVI-XXIV

**Thus, The end of the Sixteenth Chapter of the scripture of the Yoga, the Holy Gita, "COGNITION YOGA" through the knowledge of the spiritual wealth, and the devil's wealth.**



## **!! Chapter-XVII !!**

**About; types of the sacrifice, penance, donation and foods;  
divisions of the creed.**

### **Arjuna asked to God**

O My God; whoever worship with creed, to other sub-gods against order of scriptures, O Krishna, what is their integrity, whether the mode of truthfulness, or the mode of passion, or the mode of ignorance? XVII-I

O My dear; Now you, listen carefully, There are three types of the creed, originate from the basic instinct of a person, the truthfulness, the passion and the ignorance. XVII-II

O Bharat; the creed of people is based on their basic instinct. So whoever, is who, based on their creed. XVII-III

O My dear friend; The people with the mode of truthfulness are worship God (Krishna), the people with the mode of passion are worship sub-gods and another people with the mode of ignorance, worship ghosts and other spirits. XVII-IV

O My eternal friend; those who are practice hard penance, against the injunction of scriptures, with proud, ego, expectations, attachment and with force. XVII-V

O Great Bharat; I am situated in the sub-conscious of all bodies. The people who weaken this systemic bio-chemical composition of the body, as well as the consciousness, you certainly know them, as people of the devil instinct in the human form. XVII-VI

O Eternal soul; There are three kinds of foods, like by everybody and the, sacrifice, penance and charity. Now, you listen, their differences by me.

XVII-VII

O My dear friend; you listen me again, with love. The foods as juicy, oily and nutrient are like by their instinct, which increases the life span, cognition, power of the body as well as love and pleasure, like by the person with the mode of truthfulness.

XVII-VIII

O Suppressor of enemies; The food stuffs which are bitter, acidic and salty in test, and extremely hot, or cold, dried, inflamed, which create pain, anxieties and diseases in the body, Such kind of foods are like by the person with the mode of passion.

XVII-IX

O My dear; the food stuffs which cooked improperly, juiceless, putrefied, decomposed and remains, as well as impure. Such diet is feels tasty by the person under the influence of the mode of ignorance.

XVII-X

O Beloved; the sacrifice which has done with due procedure establish by the scriptures as duty, to conceive in the mind, without expectations of any reward in return, by the person, who is under the mode of truthfulness.

XVII-XI

O Supreme among the Bharat dynasty; The sacrifice which has done with arrogance, as well as with expectation of reward, in return, by the person who is under the mode of passion. You feed in your mind.

XVII-XII

O My dear soul; the sacrifice which has done without due procedure, without oblation, without charity, hymens, and psalms, and without any remuneration

offer to the priest and creedless, also without respect, is called under the mode of ignorance. XVII-XIII

O My dear close friend; worship to God, priest, scholars, elders, mother, father and in-laws, also purity of the body, mind and the soul, as well as meekness in behavior, celibacy and non-violence; It is called the penance of the body, you born in your mind. XVII-XIV

O Incomparable fighter; Listen carefully again; the statement which is true, never displease anybody by harsh voice, or words, pleasurable and for the welfare of the person and study of the spiritual and good literature, such penance is called penance of the speech. XVII-XV

O Peerless fighter; Listen again; A blissful, and calm mind, silence, well command over their mind, and purification of thoughts, such, penance is called penance of the mind (psyche). XVII-XVI

O Superior among fighters; The people who perform these three kinds of the penance, to God, without expectation of any reward, in return, is called the penance of the truthfulness, you remember it. XVII-XVII

O My inseparable soul; the penance which is perform for their welcome, honor, and warship themselves with proud. Their results are uncertain and frail, under the mode of passion. It is pronounced. XVII-XVIII

O My dear friend; The penance which is perform adamantly, including pain to their body and the mind, also to hurt others, called under the mode of darkness, or improper knowledge. XVII-XIX

O My beloved; the, charity as duty, and donation which has done, without expectation in return, and to ponder the place, time and qualification of the receiver. Such donation is true donation. Remember it. XVII-XX

O My beloved soul; you, listen to me again; The donation which has done with the expectation of any reward in return to keep the obligation, in their mind and unwilling. Such donation is called under the mode of passion. You, remember it. XVII-XXI

O Supreme among fighters. Now you listen my holy words again; the donation which has done without any honor, and with humiliation, also at improper place, to non-deserve person. Such donation is called under the mode of darkness, or stupidity. XVII-XXII

O Dear friend; be attentive; Om, Tat, Sat these are three types of names of God. In the beginning of creation, the scriptures, and literatures also due procedures of the sacrifice, these were created through the phonetic vibration of these three synonymous worlds of the Supreme. XVII-XXIII

O My dear Partha; Listen Me, again; the seer always begins their procedure of the sacrifice, charity and penance, only after to pronounce, syllable the 'Om'. XVII-XXIV

O Great archer; The 'Tat' meaning 'God is all' with this spirit, the seer perform various types of the sacrifice, charity and penance, without expectation of any reward in return. XVII-XXV

O Great seer; In the true sense, or spiritual sense, or when proceeding for the actions. The word 'Sat' always use in good sense. XVII-XXVI

O Dear friend, the situation during the penance, sacrifice or charity, is also true. The work done for the sack of God is also true; It is pronounce.

XVII-XXVII

O Dear Parth; whatever are offer, or whatever penance perform, or austerity measures done, without any creed, all considered as false. Which is neither, beneficial in this world, nor after death?

XVII-XXVIII

**Thus, The end of the Seventeenth Chapter of the scripture of the Yoga, the Holy Gita, “COGNITION YOGA” through the knowledge of three divisions of the creed.**

**Therefore the concluded that a man is justified by faith without the deeds of law.**

**The Holy Bible**

## **!! Chapter-XVIII !!**

**About; Principles of renunciation; Culmination of the knowledge, Actions, and doer-ship; Action with devotion; Three grades of the cognition, retention, and pleasure.**

### **Arjuna prayed to God (Krishna)**

O (Mahabaho) Great armor; O curly haired, O killer of demon 'Kashi'. I want to understand elemental differences between detachment, and actual meaning of renunciation.

XVIII-I

### **God explained to Arjuna**

O My dear friend; Listen Me again; some intelligent persons consider that to refrain from all actions as renunciation, and other thinkers ponder that to renounce all rewards of their actions as actual renunciation.

XVIII-II

O My eternal soul; some learned people think that to refrain from all actions as real renunciation, by virtue of their side effects, and other scholars contemplate that the sacrifice, donations, penance and instinct actions shouldn't eschew.

XVIII-III

O Supreme in the Bharat dynasty; Now listen my determined views regarding detachment, O, lion among fighters; There are three kinds of the detachment; It is said.

XVIII-IV

O My dear pal; The sacrifice, charity, penance and instinct actions shouldn't be eschew, but perform, certainly as duty, because, the sacrifice, charity and penance, these purify the seers.

XVIII-V

O Great stoic; Now listen to Me with love; In my excellent opinion, all actions

Must perform without any attachment as duty, and without expectation any reward, in return. XVIII-VI

O Dear friend; The duty assigned by the Nature as instinct action should never eschew, So, anybody who is reluctant to do so, by virtue of ignorance, such person acts under the influence of the mode of darkness. XVIII-VII

O Incomparable fighter; the person who think that all actions are cause of pain, and it would be problem to the body and the mind, so, because of fear, reluctant to do; such person act's under the influence of the mode of passion, and never gain rewards of their renunciation. XVIII-VIII

O Pure minded fighter; in my opinion; whoever, act's their work as duty, and does their allotted work, without attachment and any reward in return; such work is done under the influence of the mode of truthfulness. XVIII-IX

O My dear friend; The person who neither hate from unskilled work, nor attach with skilled work; Such doubt less person is genius and a true Yogi, and act's under the influence of the mode of truthfulness. XVIII-X

O My dear; It is not possible by anybody-holder absolutely refrain from their actions. Actually, the person who has renounced all rewards of their deeds is a true Yogi. XVIII-XI

O My eternal soul; There are three types of the actions, wanted, unwanted and mixed; These are occur even after their death, but who act's with the spirit of renunciation, never receive any reward, or punishment by virtue of their actions. XVIII-XII

O my dearest; There are five main causes of all actions, you listen by Me. Which have been explained in the spiritual literatures, for the perfection in all the actions and their culmination? XVIII-XIII

O Unconquerable fighter; the body, spirit soul, all the senses (the senses of perception and the senses of actions) various efforts and fifth factor is God.

XVIII-XIV

O my dear friend; the person who begins any action, through their mind, body and speech, justified or against; only, these five-factors are main courses of that. XVIII-XV

O my beloved; Because of these reason, anybody who perceive, by virtue of their perverted cognition, that only the soul is acting; In fact, such perverted mind perceive false. XVIII-XVI

O Supreme among warriors; whoever, acts without the spirit of doer-ship, and their cognition is not attach with anything, or anybody in this world. Such person even, killed entire cosmos; but in fact, neither kill's; nor bound by their sins. XVIII-XVII

O Dear friend; the knowledge, object of the knowledge, and seeker of the knowledge, these are three motivator of all actions, the doer, all the senses, as well as act; these are collection of the actions. XVIII-XVIII

O Great archer, Now you listen carefully again; The knowledge, action and the actor, these are three differences of qualities between the knowledge, actions and the actor, which have been well explained in the spiritual scriptures. XVIII-XIX



O peer less; the knowledge through that person perceives that all livings are situated within the one eternal, and perceive the universe as undivided; In fact, such knowledge is true knowledge. XVIII-XX

O Supreme among the Bharat dynasty; the knowledge through that the person perceive as entire livings and matters are divided and diversify in the Nature; such knowledge is under the mode of passion, you born in your mind. XVIII-XXI

O My inseparable soul; But, the knowledge through that the person perceive that all actions are within the body as a whole, with attachment, and have little knowledge without any meaning, Such, knowledge, is under the mode of darkness, or ignorance; You remember it. XVIII-XXII

O My eternal soul; Listen to Me again; the action which has done, as pre-determine by the Nature, without any attachment, egoless, envy less and without expectation any reward in return; Such, act has done under the mode of truthfulness. XVIII-XXIII

O Dear friend; the action which has done by a person with expectation of any reward in return with ego and with hard work; such act is called, under the mode of passion. XVIII-XXIV

O Great archer; the action which has done without any contemplation, with violence, and destruction, and not to keep their strength in the mind; such act is called, under the mode of ignorance. XVIII-XXV

O My beloved; The person who is egoless, act's without any attachment, with the spirit of zeal and patience, remain as stoic in perfection, or imperfection

and without any negative emotions; Such person is called, a true doer, by their nature. XVIII-XXVI

O My inseparable soul; the person who is greedy, act's with expectation of an award in return, violent, attach, dirty, with negative emotions and lusty by their nature; such person is called, act's under the mode of passion. XVIII-XXVII

O Supreme among fighters; the person who is witless, illiterate, proudly, cunning, lazy, mourner, destroyer of livelihood of others, and act's with the snail pace; such person is called, under the mode of ignorance, or darkness.

XVIII-XXVIII

O Winner of weather; There are three secrets of the cognition and the retention power, according to their qualities. You listen that by me. XVIII-XXIX

O Great seer; The cognition by which a person have the knowledge of the actions without expectation of any reward, and what is renunciation, and what is right, or wrong, fear and courage, bondage and the libration? Such, cognition is called, true cognition. XVIII-XXX

O Supreme among fighters; the cognition through that a person perceive improperly, and perceive actions as inaction, without any facts, religion as irreligion; such person is perceive under the influence of the mode of passion.

XVIII-XXXI

O, My dear; the cognition through that a person think right as wrong, and over shadow by the ignorance, and always against by their nature. Such cognition is called under the mode of ignorance, or darkness. XVIII-XXXII

O Lover of Krishna; the retention power through the person retains the action of the mind, the life air, and their senses, without any perverted consciousness. Such, retention power is true, and hold's under the influence of the mode of truthfulness. XVIII-XXXIII

O My dear pure minded; the retention power through that a person retained the wealth, religion and sex with attachment, also act's with expectation of reward, in return. Such, retention power hold's under the influence of the mode of passion. XVIII-XXXIV

O Great seer; The retention power through that a ill-will person retained the dreams, fear, sorrow, anxieties, proud, and never renounce them; such cruel person is under influence of the mode of ignorance. XVIII-XXXV

O My dear; you listen my nectar words again; there are three types of pleasure. Pleasure, which is originate from the core of the soul and cognition and the end of all sorrows. Although, it is feel's as poisonous in the beginning, but, feel's as the nectar in the result, by virtue of practice of only always remembering me, Such pleasure is called, true pleasure. XVIII-XXXVI+VII

O My dear soul; Listen carefully; Pleasure which is generate through contact of the senses with their objects, feels like the nectar in the beginning, but in result feels like the toxin by virtue of the mode of passion; You well remember it. XVIII-XXXVIII

O Incomparable fighter; Pleasure which is during enjoyment, and after enjoyment stupefy the soul, generates through sleep, laziness, and pseudo

activities without any cause; Such, pleasure feel's under the influence of the mode of ignorance. XVIII-XIL

O My unconquerable worrier; There are nobody, either on this earth, or in the space, or the sub-gods, or in the haven, who may be beyond the influence of these three modes, originated from the Nature. XVIII-XL

O Great saint; the duties of scholars, fighter's businessmen and laborers are divided by qualities of their innate instinct. XVIII-IXL

O My dear; To control over their subconscious mind, and command over their senses, purity of the body and mind, forgiveness, softness in behavior, also have the best knowledge of science and scriptures as well as with the spirit of faith in God. These are inborn instinct actions of a scholar. XVIII-VIIL

O My eternal soul; you listen carefully again, the courage, glow, patience, diplomacy, never flight from the field of war, donation and feeling of superiority; these are inborn instinct of a warrior. XVIII-VIIL

O My beloved; farming, protection of cows, and business. These are inborn instinct action of a businessman, and to serve their superiors; it is inborn instinct action of a degrade labor. XVIII-VIL

O My dear friend; the person who perform their assigned duties as per their inborn instinct, attains the perfection. The procedure by which person attains the perfection, by performing their assigned duties, as per their innate instinct actions, ordered by the Nature; you listen by me. XVIII-VL

O Great seer; God is omnipresent, the cosmos and entire livings are expending from him. The person can achieve perfection by worship him by

performing their duties assigned by the Nature, as per their innate instinct.

XVIII-IVL

O My eternal soul; It is far better to perform their assigned duties, even inferior to superior duties of others; the person who perform their assigned duties as pre-established norms of the Nature, as innate action, never attain the sin.

XVIII-IIIL

O The son of mother Kunti; The innate actions, even with some side effects, never eschew; Because all actions are attach with some, side effects, like the fire covered by fumes.

XVIII-IIIL

O My dear soul; The person who act's with the cognition, without any attachment, have command over their mind and the senses, and remain beyond the influence of emotions; Such person attains the supreme perfection, through their actions without expectation of any award in return of their actions with the spirit of renunciation.

XVIII-IL

O dear to Krishna; The knowledge by which the person attains perfection and the Supreme God, and which is culmination of the knowledge; you listen, concisely by me.

XVIII-L

O My dear friend; You listen to me attentively; The person who seeks the perfection, should be with well purified cognition, as well as to command over their mind and the retention, and eschew their all words, and objects of the sense, gratification; living in a seclude place, meek, also have command over their speech, body and the mind, always meditate upon me, with the spirit of detachment, and refrain from their ego, might, proud wishes and anger remain

beyond the influence of all emotions, with calm mind: Such person deserve to become one, with Me. XVIII- LI+LII+LIII

O Eternal part of my soul; The cheerful person who has become one with the Supreme, neither mourn, nor expect from anybody, and behaves without any discrimination with all livings; Such person achieve, my transcendental devotion. XVIII-LIV

O Great stoic; my devotees perceive me that whatever are manifested, only I am as a whole. Thus, know me elementally, at instant merged within me. XVIII-LV

O Beloved; My devotees, who always does their all actions under my asylum, I'm bestow my grace upon them, thus, they attains the imperishable perpetual post. XVIII-LVI

O Great unconquerable fighter; You offer your all deeds for Me, with the spirit of renunciation, through the cognition Yoga, as well as dependence upon me. You continuous attach your consciousness with me. VIII-LVII

O My dear eternal part; thus, your consciousness will attach with Me, then, through my grace, you will cross all hurdles of your life. If you wouldn't listen, my words due to false ego, then you will perish. XVIII-LVIII

O My dear friend; If you consider that I wouldn't fight in the war, due to under the influence of false ego; then your determination is not correct; Because you will fight under the influence of pre-determined innate instinct as warrior. XVIII-LIX

O Unconquerable warrior; the war, which you are deciding not to fight under

Influence of the emotional confusion, you will be fight under the influence of your innate instinct, pre-determined by the Nature. XVIII-LX

O Pure minded; God is situated in the hearts of all livings, and traveling them through the illusory Nature; which is riding over the biochemical system of the body, termed as machine. XVIII-LXI

O Bharat; you go under shelter of God, with all aspects, thus, by grace of the Supreme, you will attain perpetual peace and position.

XVIII-LXII

O My dear; I had been Just disclosed the top secret knowledge to you; so after well ponder in your mind, as you like, do that. XVIII-LXIII

O Dear to Krishna; now, you listen my top secrets, supreme words again, which I shall explain to you for your welfare; because you are the dearest to me. XVIII-LXIV

O My dear friend; you attach your mind with me, become my devotee, worship to me, and obeisance to me; Thus, you will certainly attain me. I truly vow to you, because you are my beloved. XVIII-LXV

O My close friend; you renounce all religions and only come under my shelter; I will certainly exonerate you, from your all sins, you doesn't mourn.

XVIII-LXVI

O dear; you shouldn't disclose it to the person who is penance-less and never disclose it, who is not my devotee. These, statements shouldn't preach to the person who is not willing to listen, and criticize me. XVIII-LXVII

O Incomparable fighter; whoever, will preach this supreme secret to my devotees, certainly achieve my transcendental devotion and love, also attain me; There is no any doubt about it. XVIII-LXVIII

O My dear; There will no another beloved for me, among all the humans, who works for me, and there will be no another dearest for me, on this entire planet, in future. XVIII-LXIX

O My eternal soul; whoever, will be study this religious dialogues, both of us. In my opinion, I have worshiped by them, as sacrifice of their knowledge. XVIII-LXX

O My dear friend; Whoever have faith in me, without any fault finding nature, and will listen, carefully; certainly liberate from this planet, and transmigrate to other superior planets, reserve for the people of good deeds and who sacrifice their life for the welfare of others. XVIII-LXXI

O Parth; Do you listened my words with full attention and consciousness? O winner of wealthier; Does your emotional confusion has dispelled? Which had been created due to improper knowledge, or misinterpretation of the perception? XVIII-LXXII

### **Arjuna addressed to God**

O My God; Now, my emotional confusion had dispelled by your kind grace upon me, and I have regain my memory, O infallible; Now I have re-established on my position, and my all doubts have dispelled; Now, I will obey your order. XVIII-LXXIII



**(Sanjay) The minister addressed to King**

O King; Thus, myself after to listened, these wonderful dialogue between the great soul, Vasudava and Parth; I am feeling very glad, again and again.

XVIII-LXXIV

O King; I had been listened, and seen directly this top secrete Yoga, through my divine vision, bestowed upon me, by the great seer Vayasa (the interpreter), by lord of the yogis Shri Krishna.

XVIII-LXXV

O King; I'm after to remembering these wonderful dialogue between Kashava and Arjuna for the welfare of all; I am rejoicing, again and again.

XVIII-LXXVI

O King; I'm feeling pleasure after seen this very wonderful form of Hari (the soother of pain), and astonishing in my conscious again and again.

XVIII-LXXVII

O King, In my opinion; Wherever, lord of yogis God (Krishna) and great archer Partha, are in favor, there will the goddess of luck, victory, divine forms, and well established policy remain present.

XVIII-LXXVIII

**Thus, the end of the Eighteenth Chapter of the scripture of the Yoga,  
the Holy Gita, "COGNITION YOGA" The libration  
through renunciation.**

**There is neither the end of life, nor the universe it is eternal.  
(God was with you, God is with you and God will with you.)**

**\* THE END \***