

**Song Divine - Unique & Unparalleled (Bhagwat Gita)**

A profound and intense Intellectual of the West has suggested to ponder over, especially, on 61 verses, selected from the dialogue between **Divinity** - (Division-free or Choice-less Awareness), symbolized by **Krishna**, and Divisive Consciousness - (conditioned mind), symbolized by **Arjuna**, in order to wake up in the dimension of the virtue of veracity.

In this message, let us consider **21** of them.

1. Verse 2, Chapter II

**Krishna spoke:**

Where does this nervousness come from, Arjuna, at this time of crisis? It is not befitting a noble man. It does not bring any honour.

**Implications:**

Mind is the enemy of perception of 'what is'; always escaping into the fantasy of 'what should be'! Stop this nonsense! Arjuna is being inspired to be in 'Is'-ness of Life — not remain stuck up in the tricks and traps of 'I'-ness of the conditioned mind.

2. Verse 13, Chapter II

**Krishna spoke:**

Body and mind experience childhood, and youth, and old age and then die; but the embodied one — Life — connected in that body — never dies. It is received by another body, being born at that moment. Wise humans are, therefore, not saddened by this process.

**Implications:**

Body is the gross mind and mind is the subtle body. Both are matter. But Life connected at Fontanelle (*Brahma-randhra*) or center of the Brain, never dies. This Life is Love, Divine.

3. Verse 16, Chapter II

**Krishna spoke:**

What does not exist cannot come to existence. What does exist cannot cease to exist. Rare are the ones, who perceive the dimension wherein there is the dissolution of perceiver and the perceived leaving behind only the sacred movement of direct perceptions of the Un-nameable!

**Implications:**

This is beyond implication and explanation!!!

4. Verse 17, Chapter II

**Krishna spoke:**

Universal Intelligence, all pervading is Imperishable . None can perish this Imperishable. **Know this.**

**Implications:**

Again, beyond explanations and implications.

5. Verse 48, Chapter II

**Krishna spoke:**

Let actions be performed in the state of yoga, that is, without getting involved in attachments or aversions, likes or dislikes, or speculations about success or failures. Yoga is indeed the Energy of Equanimity.

(Very clear. No explanations required.)

6. Verse 54, Chapter II

**Arjuna spoke:**

Keshav (Krishna), how do you describe someone who is stable in this wisdom and equanimity ?  
How would such a person speak, how would he sit, how would he go about in this world ?

7. Verse 56, Chapter II

**Krishna, Divinity spoke:**

When bad fortune no longer disturbs his mind, and good fortune no longer excites him, then you could call this person a sage, stable in wisdom, in whom longing and fear and anger have vanished.

8. Verse 58, Chapter II

**Krishna, Divinity spoke:**

When one withdraws his/her senses from all sensuous things, like a tortoise that draws its legs into its shell, then his/her wisdom is stable.

9. Verse 59, Chapter II

**Krishna, Divinity spoke:**

When one does fasting, sensory fascinations for objects get withdrawn by and by. And one may perhaps then have a glimpse of the **Otherness-Unnameable** before death. (Jainism in India)

10. Verse 62, Chapter II

**Krishna, Divinity spoke:**

When a man is fascinated by a sensual object, attachment to it develops in him, and this attachment produces desire. And thereafter anger and other psychological consequences surface, leading to loss of equanimity and calmness.

11. Verse 63, Chapter II

**Krishna further elaborated:**

From lack of awareness of 'what is', and loss of insight, One then dies along with all the illusions of 'I'-ness in different forms.

12. Verse 66, Chapter II

**Krishna then said again:**

A man without insight, without order or discipline, has no effective energy. Without this energy of comprehension and understanding, he has no peace. And without peace how can he be happy ?

13. Verse 70, Chapter II

**Krishna now smiled:**

Just as the waters/streams that enter the ocean do not raise its level, nor do they disturb its depths; so too, the peace of a person in the Energy of Equanimity remains undisturbed into whom desires may pour. The person who is driven by desire does not know such peace.

14. Verse 19, Chapter III

**Krishna spoke:**

Continue to do any action that you are obliged to do, but always without attachment or aversion. By continuing to act without attachment, a man/woman attains the highest good.

15. Verse 20, Chapter III

**Krishna continues:**

Janaka and other ancient kings attained complete success and perfection by means of action alone. You too must act, Arjuna, while pursuing the protection of the world.

16. Verse 27, Chapter III

**Krishna spoke:**

Actions are performed by a man/woman, as promoted and inspired by his/her inherent natural traits-tendencies (Gunas); although he/she thinks, for his/her ego-gratification, that he/she is the doer!

17. Verse 2, Chapter IV

**Krishna spoke:**

I taught Yoga (Art of Awareness) to royal seers, which was handed down from one to the other, but by passage of time, Arjuna, it all got lost.

18. Verse 20, Chapter IV

**Krishna spoke:**

Renouncing expectations or ego-trips or anxieties for the outcome of one's actions, one excels in the performance of his duties with complete inaction of the ego. And *this* is the highest form of action!!

**Implication:**

And contentment then prevails.

19. Verse 42, Chapter IV

**Krishna smiles:**

With the sword of direct knowing and perceptions by and for yourself, sever the doubt that rests in your myth mind, emanating from the ignorance ('I'-ness).

Stand up, then, stand upon YOGA !!!

20. Verse 4, Chapter V

**Krishna spoke:**

It is infantile to declare that Saamkhya Philosophy (Swadhyay teachings of Kriya Yoga Initiation program) and Yoga discipline (Kriya practice) are different schools. The learned do not say this. One who is established completely in either process, will find the benefit of both.

21. Verse 18, Chapter V

**Krishna spoke:**

An humble, learned man looks upon a brahmin just as he looks upon a cow or an elephant or a dog or even an untouchable dog-eater.

**Jai Song Divine**