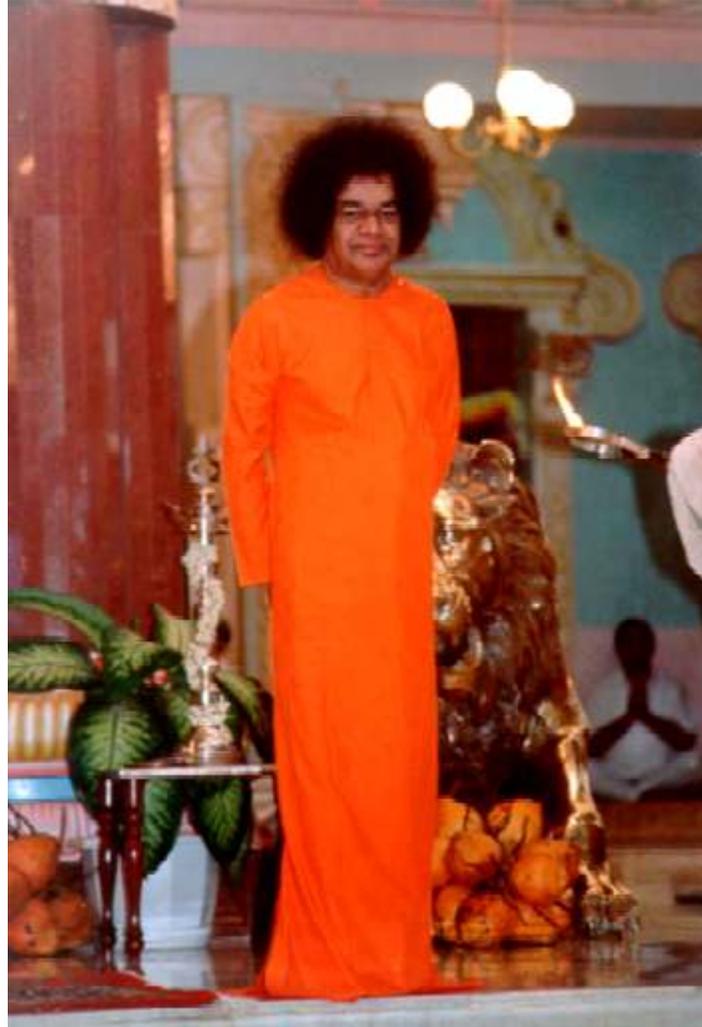


Om Sri Sai Ram

**"BHAGAWAN ON THE BHAGAVAD GITA"
'The Song of the Lord'**

**Sri Sathya Sai Baba answers 100 questions on the Gita.
Based on the Divine Discourses of Bhagawan Sri Sathya Sai Baba**





1. In which sacred text is the Gita incorporated?

The Gita is incorporated in the sacred scripture of the Mahabharatha, Bhishma-Parva, Ch. 23-40.

2. What is the special name given to each chapter in the Gita?

Each chapter is called "YOGA".

3. How many chapters are there in the Gita?

There are eighteen chapters in the Gita.

4. Mention them.

Arjuna Vishâdha Yoga, Sankhya Yoga, Karma Yoga, Jnana Yoga, Karma Sanyasa Yoga, Atma Samyamana Yoga, Vijnana Yoga, Akshara Parabrahmah Yoga, Raja Vidhya Raja Guhya Yoga, Vibhuthi Yoga, Vishwaroop Yoga, Bhakti Yoga, Kshetra Kshetrajna Vibhâga Yoga, Gunathraya Vibhâga Yoga, Purushothama Prâphti Yoga, Dhaivâsura Sampadvibhâga Yoga, Shraddhâtharaya Vibhâga Yoga, Moksha Sanyasa Yoga.

5. How many Slokas (verses) are there in the Gita?

There are 700 slokas in the Gita.

6. What is the concluding commentary of each chapter?

The concluding commentary of every chapter is as:

'iti srimadbhagavadgîtâsu, upanishith su, Brahmâ vidyâyâm, yoga sâsthre, Sri Krishna Arjuna samvadhe...'

'In the Bhagavad Gita, which is the text about the conversation between Lord Krishna and Arjuna, the philosophy of pure consciousness and the absolute truth of yoga is propogated'

7. Where and when was the Gita taught?

The Gita was taught on the eve of the Kurukshetra battle, in the middle of the two armies of the Kauravas and the Pandavas.

8. Why was the Gita taught?

The Gita was taught to transform Arjuna who had suddenly become a Dhîna (weak) into a Dhîra, a heroic warrior.

9. Why was Arjuna overwhelmed by despondency though he had come prepared to fight?

Arjuna surveyed at a glance the entire Kaurava army. Beholding the grandfather Bhishma who had brought him up, his guru Dronacharya, who had trained him as an ace archer, his friends and relatives, he was overwhelmed by pity. He became weak; the weapons fell down from his hand. He cried: "Oh! Krishna, how can I fight and kill those with whom I should have been living in happiness and harmony. Of what avail would be the victory at the expense of so many lives? Is it not true according to Shruti that after a war there will be corruption and injustice? Especially it is said that women may be led astray from the path of virtue. When women become immoral, the generation would be immoral. I cannot fight even if I were to win the Lordship of all the three worlds. I am in a dilemma. Please steer me across the state of indecisiveness and instruct me what I should do?"

10. How did Lord Krishna dispel Arjuna's delusion?

In order to dispel Arjuna's delusion that he was the killer and his kinsmen were going to be killed, Krishna taught the Gita – that teaches the knowledge of Atma. Lord Krishna says that there is none who kills, none who will be killed. It is the body that perishes and the Atma is imperishable. Above all death is the final end of man. "Jâtasya maranam druvam". Death is not in the hands of any one but God. So it is foolish to entertain such thoughts. The duty of a Kshatriya is to fight.

11. What is the central message of the Gita?

The central message of the Gita is that every one should regard performance of 'Sva-dharma' is of utmost importance. It is indicated in the first word of the first verse of the opening chapter and the last word of the last verse in the concluding chapter. Mama: mine, Dharma: Duty.

12. What is 'Sva-dharma' and what is 'Para-dharma'?

'Sva-dharma' is Atma-dharma; 'Para-dharma' is the dharma related to the body.

13. Why did Lord Krishna impart knowledge of Atma only to Arjuna and not either to Bhishma or Yudhisthira?

Lord Krishna taught the Gita only to Arjuna and not either to Bhishma or Yudhisthira for the following reasons: Bhishma knew that justice was on the side of the Pandavas and had even made a public proclamation of this. But he took to the side of the Kauravas and led the army. There was no harmony between his thought, word and deed. Harmony of thought, word and deed is the greatest virtue, and its absence is hypocrisy.

As for Dharmaraja (Yudhisthira) he had only 'pascha-tâpa' and not 'purva-tâpa' (futile regret of the past concern for the future). Dharmaraja was subject to common human failing of repentance rather than prior consideration though he was a noble soul. He lacked foresight and was guilty of remorse for his past mistakes.

Arjuna alone was fit to receive the knowledge of the spirit because he had Purva-tâpa, a wise concern for the welfare of the people. In the midst of the battlefield even when he had come prepared for the war, he thought of the future "what would happen after the war"? He at once asked for the advice of Krishna and acted accordingly.

Moreover, he had the following qualifications necessary for a spiritual aspirant: Surrender, desirelessness, dispassion and detachment as revealed in his words: "I do not care even for the Lordship of all the three worlds".

14. Krishna addresses Arjuna during the course of the dialogue by many names. Mention them.

They are: Prthâ, Kaunteya, Kurunandana, Gudakesa, Anasûya, Vijaya, Parantapa, Dhananjaya.

15. Give the meaning of each name.

They are:

Arjuna: One who is pure and unsullied

Prthâ: One who is the son of Prithvi the earth, that is, one who is the representative of mankind. (Prthâ: Queen Kunthi, mother of Arjuna)

Kaunteya: One who can listen with rapt attention to the divine teaching.

Gudakesa: One who punishes the enemies

Kurunandana: One who delights in work (action).

Anasûya: One who is free from jealousy.

Parantapa: One who strikes fear in the hearts of his enemies.

Vijaya: One who is ever victorious.

Dhananjaya: One who has earned the merit to receive the wealth of spiritual wisdom.

16. What light throws these names on the personality of Arjuna?

They show several virtues that Arjuna possessed and necessary for a disciple who is ready to receive knowledge from the Guru.

17. What is the meaning of yoga?

Yoga means union with God, pathway to union with God as well.

18. How is 'yoga' defined in the Gita?

"karmasu kausalam yoga": Doing the allotted work well to the utmost capacity is Yoga.

"cittavritti niroda yoga": Control of inner and outer senses and stilling the mind is Yoga.

"samatvam yoga muchyate": Maintaining equanimity under all circumstances is Yoga.

19. What are the principal Yogas in the Gita?

Karma Yoga, Bhakti Yoga, Jnana Yoga and Raja Yoga: Work, Worship, Wisdom and Yoga of Mind Control.

20. What is Karma Yoga?

Karma Yoga means: Performing one's duties and action without interest in the fruits of action. Performing actions with a spirit of dedication and devotion to God.

21. How does Swami explain Karma, Vikarma and Akarma?

Swami explains Karma, Vikarma and Akarma as follows: Suppose there is a Jyothi (a flame); the steady flame is Karma, when the flame flickers due to certain external factors, it is Vikarma; the light that we get from the flame is Akarma. Akarma is complete detachment from activity. It is the characteristic of Atma

22. Explain the meaning of the verse:

[BG: 2:47]
karmany evâdhikâras te
mâ phalesu kadâcana
mâ karma-phala-hetur bhûr
mâ te sango 'stv akarmani

It should be remembered that the Lord has said that it does not mean the doer has no right for the fruit, the doer has a right for the fruit but he should not selfishly desire the fruit. The expression 'mâ phalesu' the results deed yields, should be taken into account.

"You certainly have the right to do your duty but not the claim over the fruits whenever; never see yourself as the cause of the results as you should never let attachment accompany a religious duty".

23. What is Bhakti Yoga?

Bhakti Yoga means the path of attaining union with the Lord through intense love of God. It is not loving God for any selfish benefit but it is single-minded devotion to God and total surrender to God.

24. How many types of Bhakti are there?

There are four types of Bhakti: Artha, Arthârthi, Jijnaasu and Jnani. An Artha prays to God intensely when he is in dire distress. He pleads for relief from difficulties and sufferings. God grants relief and blesses him with worldly happiness. An Arthârthi prays for money, power, position and prosperity. God grants his wishes too. A Jijnaasu prays to God to enlighten him with self-knowledge. His aim is to unravel the mystery of existence. God fulfills his longing by sending a Guru to enlighten him. A Jnani is one who sees in every one and in every thing divinity.

25. Give examples of each.

Draupadi is an example of Artha Bhakti. Prahlada and Sakku Bai (a famous Krishna devotee) are other examples of this Bhakti; Dhruva, Sudama and Arjuna are Arthârthi's; Uddhava is an excellent example of Jijnaasu; Suka Maharishi is an example of Jnani.

26. What are the qualities that a true devotee should have?

A true devotee should have the following qualities: He should hate none including all other living beings. He should be friendly, compassionate, without ego, and should remain equal minded in joy and sorrow. He should be self controlled, enduring, and ever content. The path of realizing God by the experience of seeing unity in this world of duality and multiplicity (diversity). This knowledge can be acquired by serving a genuine Guru.

27. What is Jnana yoga?

Jnana yoga is the path of self-enquiry with such questions as: Who am I? From where have I come? Where will I go? It begins with negating everything else (This is not, This is not) and ends in an intuitive experience of the Atmic reality.

28. How many types of Jnana are there?

There are two types of knowledge: Secular and Spiritual.

29. How can one earn Jnana?

Jnana can be earned only by Shraddha and intense faith in one's self. Shraddha means: earnestness, perseverance and determination.

30. What is Raja Yoga?

Raja Yoga is concerned with the occult or hidden spiritual experience and inner mysteries of the human soul.

31. King Janaka, Sant Namdev, Sant Jnanadev, are realized souls. What was the yoga they practiced?

King Janaka is the exponent and practitioner of Karma Yoga, Namdev of Bhakti Yoga, and Jnanadev of Jnana Yoga.

For sure even kings like Janaka [father of Sita, the wife of Rama] and others attained to perfection through this work and also in consideration of what the world needs you should act.

32. How does Swami explain the inter-relationship between Karma, Jnana and Bhakti Marga?

Karma is like a flower, Bhakti is the raw fruit and Jnana is the ripened fruit, one leading to the other.

33. What is it that prevents a spiritual aspirant from taking to these paths?

It is the mind that is ever in agitation that is responsible.

34. What is mind?

It is a bundle of thoughts and desires.

35. Why should mind be controlled?

Mind is responsible for both man's bondage and liberation. So it should be controlled.

36. How can mind be controlled?

The mind can be controlled only by being a master of the senses and not be a servant of them. It should obey the dictates of the Buddhi or intellect.

37. What are the other components of the mind?

The other components of the mind are Buddhi, Chittha and Ahankâr. The mind is the seat of ever-wavering thoughts. It is called the 'Buddhi' when it discriminates (intellect); the 'Chittha' is that mind which stores impressions of experiences of the past and past lives. 'Ahankâr' is the ego-mind.

38. What are the impurities that affect the mind?

The impurities that affect the mind are Mala, Âvarana and Vikshepa.

39. What is Mala?

'Mala' is the dirt and dust that soils the mind in the form of the imprints of the offences committed in this life and the previous lives. It is treasured in the Chittha or storehouse of memory. As a consequence the mind cannot reflect the Atmic effulgence.

40. What is Âvarana?

'Âvarana' is that which conceals reality and makes man identify with the body.

41. What is Vikshepa?

'Vikshepa' is constant wavering of the mind and the projection of the unreal as the real. It is like one mistaking a rope for a serpent in the twilight or dawn.

42. How can these impurities be removed?

'Mala' can be got rid of by Nishkâma Karma. Hence it is said: 'Chitthasya Suddhaye Karmah'. Âvarana' can be got rid of by wisdom, 'Vikshepa' by Bhakti or devotion.

43. What is it that is responsible for these impurities?

The three gunas or the attributes that are inherent in Nature (Prakriti).

44. What are Gunas?

The Tamas, the Rajas and Satva qualities are responsible for the impurities.

45. Describe the characteristics of these Gunas.

The characteristics of these gunas are:

Tamasic is characterized by intellectual inertia, wavering mind, indecisiveness, non-discriminating and heedlessness. The Rajasic is characterized by passion, anger, jealousy, greed and restlessness. The Satwic is full of wisdom, is calm and serene but experiences happiness. Wisdom belongs to Satva-guna, activity to Rajo-guna and delusion to Tamo-guna.

46. What is the basis for these Gunas?

The food that we eat is the basis for these gunas.

47. How many types of food are there?

There are three types of food: Tamasic, Rajasic and Satwic. The Tamasic food is stale, tasteless, putrid. The Rajasic food is bitter, sour, saline, excessively hot, pungent and burning. The Satwic food is savory, oleaginous and substantial, confers energy, health, strength, joy and cheer.

48. What exactly is food according to Swami?

Food according to Swami is not just what we take by mouth alone. All that we take in through all the sense organs is food. Hence,

We should not see evil but see only good.
We should not hear evil but hear only good.
We should not speak evil but speak only good.
We should not think evil but think only good.
We should not do evil but do only good.

49. What should we do to purify the food?

We have to say prayer and offer the food to God before eating.

50. What are the impurities related to food?

The purity of food materials - how it was bought, whether by fair or foul means. The purity of the cooking utensils. The purity of the person who cooks.

51. Who digests the food that we eat?

The digestive fire by name Vaishvânara digests the food.

52. What are the types of food that He digests?

Food that is eaten by mastication (chewing), by sucking in, by devouring and by licking.

53. How can we get rid of these Guna's?

We can get rid of these just as a thorn in the foot can be easily removed by a thorn - by subduing the Tamasic by Rajasic and the Rajasic by the Satwic and ultimately transcend the three Gunas.

54. What are the three gates to hell?

Anger, greed and desire are the three gateways to hell.

55. How do they affect man?

"kâmam karma nâshanam". Desire will make one take to improper actions.

"krodham jnâna nâshanam". Anger will destroy wisdom.

"lobham bhakti nasanam". Greed will destroy devotion.

56. How does the Gita illustrate that 'desire leads to despair'?

Brooding over sense objects attachments is born; from attachment comes desire, from desire sprouts anger, from anger proceeds delusion, from delusion results confused memory and ruin of reason. Due to the ruin of reason he perishes.

In the verse: [BG: 2-62]

"dhyâyato visayân pumsah
sangas tesûpujâyate
sangât sanjâyate kâmah
kâmât krodho 'bhijâyate"

Facing sense-objects a person develops attachment for those objects. From that attachment desire develops and from that desire anger [the drift of passion] arises.

and in the verse: [BG: 2-63]

"krodhâd bhavati sammohah
sammohât smrt-vibhramah
smrti-bhramsâd buddhi-nâso
buddhi-nâsât pranasyati"

From anger [losing one's order] one gets illusioned and from illusion the memory gets bewildered. With the memory disturbed one loses one's intelligence and from that loss of intelligence one falls down.

57. What are the three stages that make an aspirant merge in God?

Jnâthum - knowing about God; Dhrashtum- seeing God face to face, and Praveshtum - merging in God.

58. What is the illustration given by Swami to explain these stages?

We first hear the news that sweet mangoes are available in the market. This is the stage of 'Jnâthum'. Fetching the mangoes and feeling happy of the possession is 'Dhrashtum'. Tasting and enjoying the fruits is 'Praveshtum'

59. Which is more fruitful, the worship of God with name and form or the worship of God without form and name?

Both the types of worship is important but as long as a devotee is body conscious and does Sadhana through the body-, mind-, intellect-complex, he has to take to the worship of God with name and form.

60. What does the Gîtâ say about Avatâric mission?

Avatharana means descent, Avatharana is the descent of God for the ascent of mankind.

The Lord says: "Whenever there is a decline in the practice of Dharma and Adharma prevails, I incarnate. I incarnate to protect the virtuous and punish the wicked".

[BG: 4-7]

yadâ yadâ hi dharmasya
glânir bhavati bhârata
abhyutthânâdharmasya
tadâtmânâmsrjâmy aham

Whenever and wherever it is sure that one weakens in righteousness and a predominance of injustice does manifest, o descendant of Bharata, at that time I do manifest Myself.

61. What is the message of the Vibhuthi Yoga?

The Vibhuthi Yoga exemplifies how divinity is immanent in the creation.

62. What is the purpose of the Vishwaroop Samdharshana Yoga?

The Vishwaroop Samdharshana Yoga projects the entire cosmos in the form of the Lord. God is not exhausted in His creation.

63. What are the qualities of a Stitha Pragna?

A Stitha Pragna is one who has complete control over his senses, has steady mind, unaffected by the world of pluralities, he is ever established in God. He is equal minded and ever alert. He is free and is always at peace and joy.

64. How can the despondency of Arjuna be called a Yoga?

The despondency of Arjuna was not an ordinary type of despondency characterized by lack of courage and fear. Arjuna's despondency was beneficial. It tested his sincerity and steadfastness. It induced him to seek unquestioning refuge in the Lord. Hence Arjuna's Vishâdha or despondency is given a dignified name - Yoga.

65. How does Lord Krishna explain the efficacy of the caste system?

Lord Krishna says that He Himself has created the caste system according to people's natural attributes and aptitudes. It is based on Guna and Karma. The four castes, the brâhmana, the Kshatriya, the Vaishya and the sûdra are like the four limbs of the human body. It is said that the brâhmana's are born from the head of the Lord, the Kshatriyas from the shoulders, the Vaishyas from the thighs and the Sudras from the feet. Just as each limb is important and has a function of its own, but interdependent, so too all these castes are equally important. Further by virtue of the Gunas they possess, they can transcend the castes.

66. What does the Gita say about speech habit?

The words spoken must be true, must be devoid of passion and should not hurt others even if it be true.

67. What is the meaning of the terms Sadhu, Samadhi, Moksha and Pandit as given by Swami?

A 'Sadhu' is not just a monk or a sanyasi who wears an ochre robe. A 'Sadhu' is one who has Satva Guna, who practices Sathya (Truth) and Dharma (compassion). One who fosters Satva Guna in society and spreads sacred values of life.

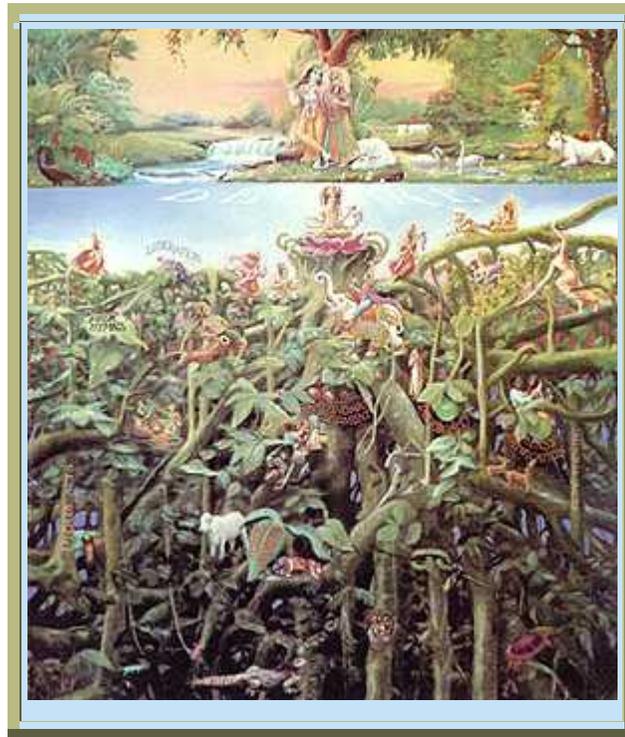
'Samadhi' is made of two syllables: Sama and dhi. Sama means equal and dhi means buddhi; so it means equal mindedness.

'Moksha' is Moha-kshaya.

'Pandit' is one who has equal vision - Samadarsan.

68. What is the significance of Dhaivâsura Sampadvibhâga Yoga?

Dhaivâsura Sampadvibhâga Yoga describes the virtues that one should cultivate and the vices that one should discard.



69. Describe the Tree of Samsara.

The tree of Samsara is compared to the imperishable Asvattha tree (banyan/Peepal) with its roots above and branches below. The leaves are the Veda's. The branches spread above and below. They are nourished by the three gunas: sense objects are its buds, the roots stretch forth nourishing the tree. Iswara is the tap root of the tree sustaining from above. The roots stretch forth below in the world of men originating in action. Its form is

not perceived here - neither its end, nor its origin, nor its existence is visible. The phenomenon vanishes to one, attaining Brahma Jnana. But it continues to exist for all others, in ignorance. Non-attachment is the axe to cut down the tree of Samsara, seeking refuge in the eternal cosmic spirit.

70. What are the seven excellences (Sthree) of women as mentioned in the Vibhuthi Yoga?

The excellences in a woman are: Fame, fortune, speech, memory, intelligence, consistency and endurance.

71. How does Swami explain the eternal longing of man "I want peace" and how can one attain peace?

"I want peace": Remove the I, which is the Ego, remove also Want which is Desire and what remains is Peace.

72. Complete these quotations of Swami:

- Death is the dress of life.
- Death is sweeter than the blindness of ignorance.
- As you sow, so you reap.
- The slokas of the Gita will banish the soka in our hearts.
- Mind is the puppet of the food we take.

73. What is the significance of the following similies:

a. Goods wagon: Just as on the goods wagon the date of its return is written, so too man is sent into the world with his death date already fixed.

b. Fan with three blades: The three blades stand for the three Gunas. When these three Gunas (Satva (harmony), Rajas (passion) and Tamas (passivity)) are in union and when there is balance, the individual is happy, just as the fan gives good breeze when the three blades move in one direction only.

c. Match box: If we want to light fire, we need not strike all the matchsticks in the box, one or two would do. Similarly if we want to attain Jnana (wisdom, knowledge), we need not memorize all the verses in the Gita. It is enough if we learn one or two and practice them in daily life.

74. The following quotations of Swami throws light on certain teachings of the Gita-explain.

a. Less luggage more comfort make travel a pleasure:

It means, the less desires you have, the more comfortable will be your journey of life. Then the life will be full of joy.

b. Be in the world but let not the world enter you:

You may live in the world but should not allow the worldly tendencies to bind you. You must develop detachment (Vairagya).

c. Food - Head - God:

As the food so is the head. As the head so is the mind. As is the mind, so is the conduct. As is the conduct so is God's grace.

d. Man minus desire is God:

A man without desire can realize God.

e. What matters is renunciation in action and not renunciation of action:

This is the sum and substance of Karma yoga. One should not desist from doing work. One must do work without desire for the fruits.

75. What are the two verses that serve as two banks of the river of life?

"sraddhâvân labhathe Jnaanam": One who has steadfastness and sincerity can obtain wisdom.

"samsayâtâmâ vinasyati": One who doubts will come to ruin.

76. What is the significance of the verse:

[BG 9:26]

"patram puspam phalam toyam
yo me bhaktyâ prayacchati
tad aham bhakty-upahrtam
asnâmi prayatâtmanah"

This verse means that God will accept anything you offer with love and devotion, be it a leaf, a flower or water. But Swami says that body should be the leaf, the flower is the heart and the water is tears of joy. We have to offer only these three.

"Whoever offers Me a leaf, a flower, a fruit, and water with devotion, that offer brought from the heart by a soul of good habits I accept".

77. How can a lazy fellow interpret the verse:

[BG: 18-66]

sarva-dharmân parityajya
mâm ekam saranam vraja
aham tvâm sarva-pâpebhyo
moksaisyâmi mâ sucah

A lazy fellow who does not work will quote the verse and justify his laziness "Has not the Lord said: Give up all dharma and seek my refuge, I shall grant Moksha (liberation from the cycle of birth and dead)".

"Go, leave the variety of religions behind for surrendering to Me only; I will deliver you from all the consequences of sin, don't worry!"

78. Mention at least three verses that point out the immanent divinity.

[BG 7:10]

bîjam mâm sarva-bhûtânâm
[viddhi pârtha sanâtanam
buddhir buddhimatâm asmi
tejas tejasvinâm aham]

I am present as the seed in all the living beings. Know Me as the eternal seed of all beings.

[BG 15:7]

mamaivâmsô jîva-loke
jîva-bhûtah sanâtanah
[manah-sasthânîndriyâni
prakrti sthâni karsati]

An eternal portion of myself having become the Jiva.

[BG 18:61]

îsvarah sarva-bhûtânâm
[hrd-dese 'rjuna tisthati
bhrâmayan sarva-bhûtâni
yantrârûdhâni mâyayâ]

The Lord dwells in all beings.

79. What are the three types of Saranâgati (absolute self-surrender)

They are:

1. "tavaivâham" meaning 'I am Thine'.
2. "mamaiva tvam" meaning 'You are mine'.
3. "tvame vâham" meaning 'Thou art I'.

80. What is the meaning of total surrender?

Total surrender means surrendering to the Lord with body, mind and heart - with a feeling "nothing is mine". Everything is Yours. Thy will shall prevail.

81. What is the key to gain spiritual wisdom?

The key is: sense control.

82. How does Lord Krishna describe Âtmâ?

Atma can not be cut by any weapon, cannot be burnt by fire, cannot be wetted by water and cannot be dried. It is immutable, all pervading, stable and firm.

[BG 2:23]

nainam chindanti sastrâni
nainam dahati pâvakah
na cainam kledayanty âpo
na sosayati mârutah

Never can this soul (Atma) be cut to pieces, be burnt by fire; nor can it drown in water or wither in the wind.

83. What is the meaning given by Swami to MAN?

MAN means Maya removed, Atma seen and Nirvana attained.

84. What is the foundation for the mansion of the Gita?

Arjuna Vishâdha Yoga or the Yoga of Arjuna's despondency is the foundation of the Gita.

85. How should one regard and revere the Gîtâ, the song and word of God?

The Gita is not a text to be worshipped with flowers, nor is it a text the verses of which should be committed to memory. It is the Song of the Lord, the Word of God, so the Word should be obeyed and put into practice.

86. "Dharmaksetre Kuruksetre" is the line with which the Gita starts: what is the meaning of these terms?

Dharmaksetre and Kuruksetre means: Man, when he is born as a child, his heart is pure and is a dharmaksetra; as he grows it becomes Kurukshetra, a battle ground. Kuru means to do. Hence by being good and doing good, Kurukshetra can be transformed into dharmaksetra.

87. Atma is described as free and independent, then what is the meaning of Âtma-samyamana Yoga?

In this context Atma means mind. So it stands for mind control (Dhyanam).

88. What is meditation?

Meditation is concentration on God to the exclusion of everything else. In meditation Dhyâta, one who meditates and Dhyanam the process of meditation, Dheya the object of meditation, all the three should merge. The person who meditates should become one with the object of meditation.

89. How can we say that the Gîtâ is the Universal Scripture?

The Gita is a text book on the conduct of life, what man should do to be happy and peaceful. It is a practical guide to the art and science of life in the secular world and spiritual world. Its message is for the entire mankind.

90. How could Arjuna rise to the occasion and fight?

Arjuna said "karisye vacanam tava" I shall act according to your word. He fought and won.

91. What is the symbolical significance of the Kuruksetre battle?

The two armies pitted against one another; the Pandava army and the Kaurava army stand for the eternal struggle between good and evil forces within man.

92. What is Akshara Parabrahma Yoga?

Akshara Parabrahma Yoga means attainment of yoga through the contemplation of AUM (Omkaara) the imperishable. Akshara means that which is imperishable.

93. Krishna says that He had first taught the Gita to the Sun god [Vivasvan] and the Sun god to the father of mankind [Vaisvata Manu] who in his turn spoke it to Iksvaku [founder of the dynasty where Rama descended in] as He is teaching it to Arjuna. What is the meaning?



[BG 4:1]

sri bhagavân uvâca
 imam vivasvate yogam
 proktavân aham avyayam
 vivasvân manave prâha
 manur iksvâkave 'bravît

It means: "Arjuna, I am unborn, I am infinite, I am omniscient and omnipresent. I have neither beginning nor an end". He is the eternal Sarathi (charioteer) of mankind.

94. How can ignorance or Ajnana be removed?

By using the sword of Jnana, by using the fire of Jnâna, Ajnana can be cut off and burnt.

95. What is the verse that says "nothing is greater than self-discipline"?

[BG 18:9]

kâryam ity eva yat karma
 niyatam kriyate 'rjuna
 sangam tyaktvâ phalam caiva
 sa tyâgah sâttviko matah

Without the observance of discipline, no good can be accrued.

Prescribed work then indeed done out of discipline, o Arjuna, and in association with giving up on the result - that renunciation is, in My view, of goodness.

96. What is the verse that says "you shall raise self by your own self"?

Let man raise himself by his own self; let him not debase himself. For he is himself his friend, himself his foe.

[BG 6:5]

uddhared âtmanâtmânam
nâtmânam avasâdayet
âtmaiva hy âtmano bandhur
âtmaiva ripur âtmanah

One must free oneself by mindfulness and never put oneself down, as surely that self-interest is indeed as well the friend of the soul as the self its enemy.

97. Who were the people other than Arjuna who heard the Gita?

Hanuman on the flagstaff, Sanjaya and Dhritrashtra.

98. Did Krishna teach the Gita only to enlighten Arjuna?

Krishna Himself says: "Arjuna, you are just a pretext for the celestial song to emanate from Me". 'nimitta-mâtram bhava savyasâcin', Sage Vyasa with his poetic genius describes that the Gîtâmrita is like the milk drawn from the Upanishadic cows, having Arjuna as the calf by the cowherd Gopala for the benefit of men of purified intellect.

[BG 11:33]

tasmât tvam uttistha yaso labhasva
jitvâ satrûn bhunksva râjyam samrddham
mayaivaite nihâtâh pûrvam eva
nimitta-mâtram bhava savyasâcin

Therefore You must get up and gain fame conquering the enemies and enjoy the kingdom flourishing by Me; for sure all these were destined to be killed, be merely the instrument of that, o left-handed one.

99. Give the meaning of the last verse of the Gita.

The last verse means: Wherever there is Krishna, the 'Yogesvarah', one who works for the welfare of the world, one who embodies sacrifice with all divine attributes, where is Arjuna Dhanurdhara the wielder of the bow, there will be prosperity, glory and felicity.

[BG 18:78]

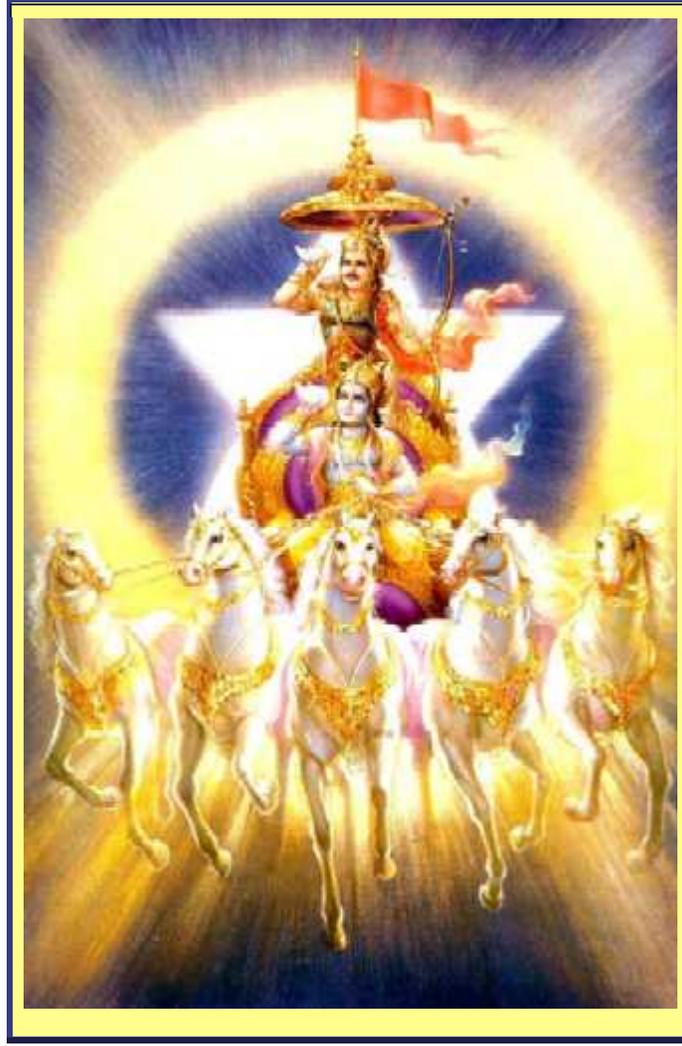
yatra yogesvarah krsno
yatra pârho dhanur-dharah
tatra srîr vijayo bhûtir
dhruvâ nîtir matir mama

I am convinced that wherever there is the Lord of Yoga Krishna and the son of Prthâ carrying the bow and arrows, that there opulence, victory, great power and morality are assured."

100. What is the famous quotation of Swami that portrays the greatness of the Gita?

Baba says:

Gita is the universal Mother.
Gita is the messenger of God.
Gita is the lifeboat to cross the ocean of life.
Gita is the staff and support for spiritual seekers.
Gita is a casket of sacred mantras.
Gita is a beautiful garden of flowers.
Gita is the royal road to liberation.
This is the word of Sai



Janedu

**Janedu Potta Nimpukona Chikkula Nonduchu
Koti Vidyalanu Punika Mira Nerchi
Paripurna Sukhammu Nonda Leka
Vi Manava Jathi Lokamuna Mraggaga Netiki
Sri Parathprunv Dhyanamu Cheyu Bhakthulaku
Darini Chuppaka Unne Manava Manava Manava**

Why do you suffer in this world of humans unable to satisfy the belly (measuring up to one span) with the help of umpteen (very many) number of skills. Will not the Supreme Lord show the way if you but besought his refuge O man?

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