

# Mysticism in *Bhagavadgita*



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# *Bhagavadgita- a text of mysticism*



- Mysticism is communion with God, association with the Supreme or having divine vision.
- *Bhagavadgita*- text of mysticism or God realisation
- It is told directly by Lord Krishna to his friend and devotee Arjuana.
- Gita is *mokshashastra*- literally a guide for liberation.
- Harmony of different paths- action, knowledge, devotion

# Mystic



- Gita calls the mystic as yogi
- Yuj- to join, to associate
- Gita's idea of yogi -- "*yukta*" means associated.
- Associated with God either by means *karman*, *jnana* or *bhakti* is called as yogi
- Yogi, *sthitaprajna*- liberated souls - *jivanmukta*
- Gita describes characteristics of mystics and the way to realize God
- Aurobindo calls such a person as "divine worker".

# Steadfast in wisdom



- *Sthitaprajna* means *sthita yasya prajna*
- **Whose intellect is steady-**
  - intellect is called as *baushakhatmika*
  - When there is only one object then it can be poised or steady.
- **Whose intellect is established in God-**
  - intellect is established in Supreme reality
  - the personal will get transferred to “divine will”.

# *Karmayogi*



- Such a person act by “divine will” and becomes “*nimitta*”
- body, mind and intellect are surrendered to God in such a way that there cannot be any intention for any *karman*.
- He is free from love, hate, aversion, attachment, jealousy etc negative or positive feelings.
- The *karman* is performed for the sake of *karmans*.
- It is just *svadharma* or *vihita dharma*.
- It is not the *karman* which is liked but it is the *karman* which is supposed to be done. This *karman* is not binding.
- By doing such *karmans*, one remains free like that of louts leaf.

# Brahmayogi



- Gita has totally transformed the concept of *yajna*.
- The meaning of *yajna* is 'giving', 'offering', 'austerities'
- Different types of sacrifices are defined by Gita are- Dravya-yajna, Tapo-yajna, Yoga-yajna, Svadhyaya-yajna, jnana-yajna
- Concept of *yajna* is here metaphorical
- Brahmajajna is where the offering of Brahman is given in the fire of Brahman by Brahman for the deity Brahman.
- Everything becomes one for Brahmajogi
- Fruit is getting merged into Brahman

○ ब्रह्मैव तेन गन्तव्यं ब्रह्मकर्मसमाधिना ॥ ४.२४

# *Jnanayogi- Knowledge of Atman*



- Understanding the temporary nature of material body
- Discrimination between the soul and body
- Just as body passes from child to youth and old age similarly Atman passes to another body
- Body is destructible whereas soul is eternal
- One who considers Atman as killed or the killer is ignorant
- नायं हन्ति न हन्यते । २.१९
- Death and birth are inevitable
- The result of bodily thinking is pain, suffering and delusion
- Thinking from the *atman* point of view gives bliss.

# *Jnanayogi- Knowledge of supreme Reality*



- Knowing the supreme reality in true sense
- Lord Krishna clearly says that – people observe me as human being subjected to birth and death.
- God can be both Saguna as well as Nirguna. God is all-pervading in nature.
- God resides in all beings. “Vasudevah sarvamiti” is the vision of such a yogi who realizes the true nature of god.
- सर्वस्य चाहं हृदि सन्निविष्टो....{concept of Indwelling God}
- अहं वैश्वानरो भूत्वा प्राणिनां देहमाश्रितः । १५.१४



# Jnanayogi- Knowledge of equality



- Equality towards animal, friend, enemy, hateful, neutral is same
  - शुनि चैव श्वपाके च पण्डिताः समदर्शिनः । ५.१८
- Equal towards friends, enemies, neutral, hateful, righteous and unrighteous
- Equal towards clay, stone or gold
  - ज्ञानविज्ञानतृप्तात्मा कूटस्थो विजितेन्द्रियः ।
  - युक्त इत्युच्यते योगी समलोष्टाश्मकाञ्चनः ॥६.९

# A State of equilibrium and equipoise



सर्वभूतस्थमात्मानं सर्वभूतानि चात्मनि ।  
ईक्षते योगयुक्तात्मा सर्वत्र समदर्शनः ॥ ६.२९

- All being in self and self in all beings is called as yogi
- One who sees all beings in God and God in all beings, never gets separated from Him
- Yogi who worships God as residing in all beings is established in God
- One who sees everything as Self is the Highest yogi

आत्मौपम्येन सर्वत्र समं पश्यति सोऽर्जुन ।  
सुखं वा यदि वा दुःखं स योगी परमो मतः ॥ ६.३२

# *Meditates on Self*



- *Sadhaka* contemplates on God without any other thought.
- Sitting in comfortable posture on clean place (*sthira sukhamasanam*).
- closing all external contacts and one has to fix the gaze on middle point of the eyebrows equalizing outgoing and incoming breath (*pranapanou samau krtva*).
- Yogi keeps the mind steady, focussed on Atman, in solitude with the mind and body controlled, free from desire and greed

योगी युञ्जीत सततं आत्मानं रहसि स्थितः । ६.१०

# Right conduct



- Yoga is not possible for one who eats too much or too less and also to one who sleeps too much or too less.
- *Yuktahara* (right diet), *yuktavihara* (right behaviour), *yuktasvapana* (right amount of sleep) and *yuktavabodha* (right amount of wakefulness) is necessary to destroy sorrows by Yoga (*yogo bhavati dukkhaha*).
- One attains the state of “yogi” through *asana*, *pranayanam*, *Pratyahara*, *dharana*, *dhnyana* and *Samadhi*.

# Priya bhakta



- *Jnani bhakta* is called as the Highest yogi in twelfth *adhyaya*
- Worshipping God consistently without any interruption with utmost faith
- Entered into God by their mind (*mayyyavesya mano ye mam*)
- They dedicate all *karmans* to God without anything else in mind (*ananyenaiva yogena*).

मय्यावेश्य मनो ये मां नित्ययुक्ता पर्युपासते ।  
श्रद्धया परयोपेतास्ते मे युक्ततमा मताः ॥ १२.२

# Characteristics of dearest devotee



- *Adveshta sarvabhutanam* – not hating any being
- *Maitra*- friend of all
- *Karunah*- compassionate
- *Nirmamo*- without the sense of attachment
- *Nirahamkara*-without ego
- *Samadukhasukhah*- equal to sorrow and happiness
- *Kshami*- has forgiving nature
- *Santushtah satatam*- contented forever
- *Yatatma*- with controlled mind and senses
- *Drdhanishchayah*-firm minded
- *Mayyarpitamanobuddhih*- mind and intellect is given to God
- *Yasmannodvijate loko*- he is not agitated by anyone or anyone else doesn't get agitated by Him.

## Dearest devotee ---ctnd



- *Harshamarsha-bhayodvagairmuktah*- He is away from *harsha* (elevated state of happiness), *amarsha* (jealousy), *bhiti* (fear), *udvega* (extreme dejected state of mind).
- *Anapekṣa* (free from expectations),
- *Shuchi* (pure)
- *Udasinah* (neutral)
- *Gatavyatha* (free from sufferings)
- *Sarvarambhaparityagi* (forsaken all beginnings)

यस्य सर्वे समारम्भाः कामसङ्कल्पवर्जिताः ।

ज्ञानाग्निदग्धकर्माणं तमाहुः पण्डितं बुधाः ॥ ४.१९

## Dearest devotee - cntd



- *Na Hrshyati na dveshti na shocati, na kankshati*- He is the one who never gets elevated by happiness, neither suffers nor expects.
- *Shubhashubhaparityagi*- He has abandoned all good and bad *karmans*.
- *Samah shatrau ca mitre ca*- equal to enemy and friend etc
- *Sangavivarjitah*- without any attachment
- *Tulyanindastutih*- equal to hateful speech and praise
- *Mauni*- quiet
- *Sanutushto yena kenacit*- contended in anything
- *Aniktetah*- without any residence
- *Sthiramatih*- steady intellect



# *Jnani bhakta*



- *Arta, Jijnasu, Artharthi and Jnani.*
- *Arta* is the one who worships god for getting freed from the sorrows of material world.
- *Jijnasu* is desirous to gain the knowledge of the God.
- *Artharthi* is the one who desires for some material benefit.
- **Jnani** is the one who knows the principle “*vasudevaha sarvamiti*”
- such a devotee comes to the god after the *sadhana* of many births. God clearly says that such a devotee loves the God and he is also dear to God (*sa ca me priyah*).

बहूनां जन्मनामन्ते ज्ञानवान्मां प्रपद्यते ।७.१९

# Sraddha



- Devotion is based on faith (*sraddha*)
- One obtains the same thing on which one has faith
- Whatever deity one desires to worship, I (God) make that faith strong.  
(तस्य तस्याचलां श्रद्धां तामेव विदधाम्यहम् । ७.२१)
- Those who have faith on different gods, pitrs, yakshas or pretas they worship those with devotion and they attain them.
- Those who keep faith on Supreme God also go to the supreme God.

# Smarana



- Meditation is uninterrupted remembrance of God.
- Yogi who always remembers God -*nityayukta*, for him is the God attainable very easily.
- When one remembers God at the end moment, go to the God.
- Lord Krishna advises Arjuna that remember Me at all the time and then fight. If you are doing so then you will definitely come to Me.

अनन्यचेताः सततं यो मां स्मरति नित्यशः ।  
तस्याहं सुलभः पार्थ नित्ययुक्तस्य योगिनः ॥ ८.१४

# Ekantika bhakti



- Exclusive devotion is considered very important aspect. Those who are devoted to God exclusive is protect by Him.

अनन्यश्चिन्तयन्तो मां ये जनाः पर्युपासते ।

तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम् ॥ ९.२२

- God Krishna asks Arjuna to abandon all *dharmas* and surrender to Me but that I will make you free from all sins
- Surrender—grace of god—peace- eternal place

तमेव शरणं गच्छ सर्वभावेन भारत ।

तत्प्रसादात्परां शान्तिं स्थानं प्राप्स्यसि शाश्वतम् ॥ १८.६२

# Surrender



- Extreme surrender is the part of devotion.
- Whosoever offers leaf, flower, fruit, water with love offered by pure minded with devotion is accepted by Lord.
- Whatever you do, eat, offer, give or do as penance that everything should be offerd to Me. (*tatkurushva madarpanam*).
- All devotees are in Me and I'm in all devotees says the Lord in Gita.

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# State of bliss



- One who is ever connected with self and ever associated with God attains the final beatitude

युञ्जन्नेवं सदात्मानं योगी नियतमानसः ।

शान्तिं निर्वाणपरमां मत्संस्थामधिगच्छति ॥ ६.१५

- When mind which is fully controlled is established in Self then one gets totally detached from desires, this is the state of (*Yukta*) yogi.
- Like the unwavering flame of the lamp where there is no wind
- Mind ceases due to yoga and one is established in self

यत्रोपरमते चित्तं निरुद्धं योगसेवया ।

यत्र चैवात्मनात्मानं पश्यन्नात्मनि तुष्यति ॥ ६.२०

# Highest Beatitude



- After attaining the Highest bliss which is beyond senses, one never deviates from the state of yoga
  - सुखमात्यन्तिकं यत्तद्बुद्धिग्राह्यमतीन्द्रियम् ।
  - वेत्ति यत्र न चैवायं स्थितश्चलति तत्त्वतः ॥ ६.२१
- After obtaining the same, no other joy is superior and even one is not moved by sorrow

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