

Shrimad Bhagvatgita as a dialogue:

1) Oh! Madhava I cannot keep my body & my mind steady. How can we be so happy by hurting our own people?

A. Oh! Arjuna, why do you have dejection during this crisis?

2) Please accept me as your disciple & clear my doubts & confusion

A. Your grievance is in-appropriate. Wise ones do not grieve over neither the living nor the dead.

3) What are the characteristics of a “Stitha Prajna’s”?

A. A person of steady wisdom, having renounced all the desires of the mind is contented in the self.

4) If knowledge is better than action, why act?

A. The two fold path was given by ‘me’ are the path of knowledge to the discerning & the path of action to the active.

5) What makes a person commit sinful deeds, as if by compulsion?

A. The desire & anger resulting from 'Rajoguna' are all-consuming & all-sinful. They are the enemies.

6) How could You have taught your ancestors?

A. Many are the births taken by me & you. I know them all, but you know not.

7) Which is better? Renunciation of action or Yoga of action?

A. Renunciation & performance of action both lead to freedom. Of the two, performance of action is superior than its renunciation.

8) How to control mind, which is restless... fickle...

A. Mind is indeed restless & difficult to control, but can be controlled by conscious repetitive effort & dispassion at the same time.

9) What is the fate of one who has fallen from Yoga, in spite of faith?

A. A Yogi is never destroyed, neither in this world nor in the next. A doer of good does not tread the path of grief.

10) What is BRAMHAN, ADHYATMA, KARMA, ADHIBUTA, ADHIDAIVA, ADI YAGNA? How to know you at the time of death?

A. The imperishable is BRAMHAN. The subjective self in individual is his nature (*Adhyatma*). The creative force is KARMA, which is the cause of existence & manifestation of all beings.

***ADHIBHUTA* pertains to perishable nature & *ADHIDAIVA* is the *Purusha*. *ADHI YAGNA* is myself abiding in all beings.**

One who remembers ME at the time of his or her death, will attain MY bhava (my awareness) without doubt.

11) In how many forms & aspects of yours can I dwell upon?

A. I shall tell you my divine glories which are prominent. However, there is no end to the details of my manifestations. I am the self seated in heart of all beings also, I am the beginning, the middle & the end of all beings.

12) If you find me fit, please reveal to me your imperishable form

A. I will give you divine eyes. Oh Partha! Behold my hundreds & thousands of divine forms of different colors & shapes.

13) Adoration to you. What is your nature & activities?

A. I am the mighty world-destroying time, now engaged in wiping out the world. Even without you, the warriors assembled here shall not live.

14) Please resume to your Normal Form from Universal Form

A) Being pleased with you, I have revealed to you (through my power of Yoga. My cosmic form which is luminous, universal & endless. This cosmic form has not been seen by anyone other than you.

