

GITA SAAR

(Saar means ‘the essential message of Sanatan Dharma by Srimad Bhagwad Gita)

1. The soul within, traverses through childhood, youth, old age, then to eventual death, and thereafter it passes into another body, the patient and firm men knowing this, do not get attached to worldly matters
2. Those, who remains undisturbed, and maintains equipoise in pleasure and pain, such patient men steadily receive the nectar of liberation.
3. The cosmos is Brahman, it has its own law. We are its constituent as means alone, including the doer, and the deed. Dharma is the choice of actions, and rightful duties that under this law leads to a sustainable mankind and nature kind.
4. Dharma lies in intents primarily, in procedure secondarily. Saam, daam, Dand bhed all are valid if intended to prevail Dharma.
5. Pleasure and pain, gain and loss, victory and defeat – know them as one and the same; hence, get engaged to your Dharma. This is Budhiyoga (the higher state of intelligence) concluded from Sankhya.
6. (Desire led anticipatory) Actions are considered lower to Buddhi-yoga (selfless action led by wisdom). Take shelter of intelligence, fruits are expected by parsimonious.
7. Equanimity in grief and happiness, lacking all interests (personal), free from pleasures, fear and anger; such a patient man is called ‘*Muni*’.
8. He who is free from attachment everywhere, indifferent to achievements, equable with good and bad, neither rejoicing nor in hatred - His wisdom is fixed rightly.
9. When a man thinks of the sense objects, addiction to such thoughts arises; from where active desire is born; failing which anger arises. From anger comes delusion; from delusion the loss of memory; from loss of memory the destruction of discrimination (or loss of conscience); which leads to disgrace and the downfall.
10. Neither by the non-performance of duties one gets freedom from Karma (bounden duties), nor by resorting to Sanyas (renunciation) does one attain Siddhi. Verily, one can never remain action-less even for a moment. Nature born qualities binds everyone to act indeed.
11. Enact your bounden duties regularly as action is superior to inaction, failing which the very journey of souls through bodies is not served.

12. Grand actions lies in Yagya,(benevolent Projects); others are bounden duties in the world. Altruistic actions (Pramarth led Purusharth) lead to bliss-full salvation.
13. Detached, incessantly one should continue his works, thus performing action without attachment man attains Elysium, purifying 'purushah' within.
14. Action alone proves one's worth, like king Janak etc. who continued to work for the common masses, thus enabled to see (doable or not), and act with nobility. Those demonstrating such bbehaviours (Projects of Altruism) are respected greater than gods by the common people, and such men become the great example for the rest of the world to follow.
15. Those restraining actions of sense gratification, but not able to control thoughts thereof, is a hypocrite, as said.
16. Better is to employ best of one's skills as bounden duty, rather than to assume another's duties (for *which one is not so perfect and skilled*).
17. Senses are strong; superior to the senses is the mind; superior to the mind is the intellect; and one who is superior even to the intellect is that *Param-Brahma, Purusha within*. Ruled by desire, one's wisdom gets veiled.

Whenever Dharma (righteousness) declines and Adharma (Impiety) prevails; to protect the good, to destroy the wicked, and to re-establish righteousness, I am born era to era.

18. Four colours (personalities) of people are created by me are segmented by their qualities and actions.
19. By yoga, who renounces ownership (of his actions), by knowledge who rants asunder all doubts, self content introspecting within, fruits of actions can never bind him.
20. Renunciation and the Yoga of action both lead to the highest bliss; but of the two, the Yoga of (self-less) action is superior to the renunciation. 'They are distinct, is not said by Pundits of sankhya. They are same and bear similar fruits.
21. Where Sankhya (gyan yoga) leads to, Yoga of action leads too. He sees who sees the Sankhya and the Yoga of actions, as one and the same.
22. By body, by mind, by intellect with purity of senses, Yogis engage in actions detached and selflessly, thus purify their souls– free from ego, a symptom of material ownership. (Nurturing Purusha within)
23. Educated and demure look equally on Brahmin, cows, elephants, dogs, dog eaters (i.e. *chaandaal*) and learned Paundits.

24. Cheering not on obtaining the likes, nor inflamed on encountering dislikes, such firm-minded, phlegmatic and self controlled knower of Brahma dwells in Brahma itself.
25. Disengaging from all sense objects and sounds, focusing at the center of two eyes, above the eyebrows, inhaling, holding and exhaling slowly through the nostrils, controlling senses, mind and thoughts, thus *Munis* attain '*Moksha*' (by Dhyān yoga). Eventually, one triumphs desire, fear and anger, such men are freed forever.
26. Independent to fruits of action, those performing bounden duties are the true *Sanyasi* and a true *Yogi*, not those indolent not creating fire (of Yagya, the Projects of benevolence).
27. What you know as Sanyas (renunciation), know this as Pre-requisite to Yoga, O Pandava ! Without submitting to Sanyas, one can't be a Yogi.
28. Introspect and raise (spiritual stature) of one's souls, do not let it fall low, and earn disgrace. One's Manah, (the inner voice of spirit) could be one's brother as well as enemy both.
29. One who eats little cannot practice Yoga, nor overeaters. Neither the one who sleeps and dreams a lot, nor the one over-awake.
30. The one who eats, walks and relaxes properly, exerts normally in all duties and maintains regular sleeps can practice yoga (successfully), thus dispelling all worldly suffering. (Health is wealth and the joy in all actions).
31. Like a lamp in a windless place stays un-flickering, so is the mind of Yogi as he maintains his meditation. When mind cease to meander, controlled by yoga, internalizing his own self one perceives his own true self, the Consciousness within, the Purusha within. Such knowledge of severance from Grief's is known as Yoga (Dhyān yoga). One should practice with determination and no fickle.
32. He, who sees me in all beings, and sees in me all the beings, such men of Yoga see everyone alike. He, who sees me everywhere and sees in me everything, I am never imperceptible to him nor is he invisible to me.
33. Neither in this world nor in the next, destruction falls upon the benevolent altruists, never do they meet terrible ends.
34. Of thousands Men, hardly anyone achieves '*Siddhi*' (The accomplished). And of those hardly anyone finally attains true knowledge of substances (material and spiritual worlds).

35. Prakriti (Material world) and Purusha (Metaphysical world), are the source of origin of all beings and creations around. Brahman is the Omni upholder of all the worlds, source of all creation and apocalyptic destroyer thereof. This is denoted in monosyllable Om (AUM).
36. Four Dush-kritinas (evil doers) do not cede unto me are Stupid, mean, ignorant, and Devilish – they are in Tamas.
37. Four types of Su-kritinas venerate me (by their deeds) Hey Arjuna! – Sensitive, Distressed, Inquisitive truth seekers, prosperity seekers, and the erudite.



There is a constant struggle between the good and evil within all of us, the Purusha within (the soul) is nurtured as we choose to do, which in turn finds its new compatible adobe in next birth.

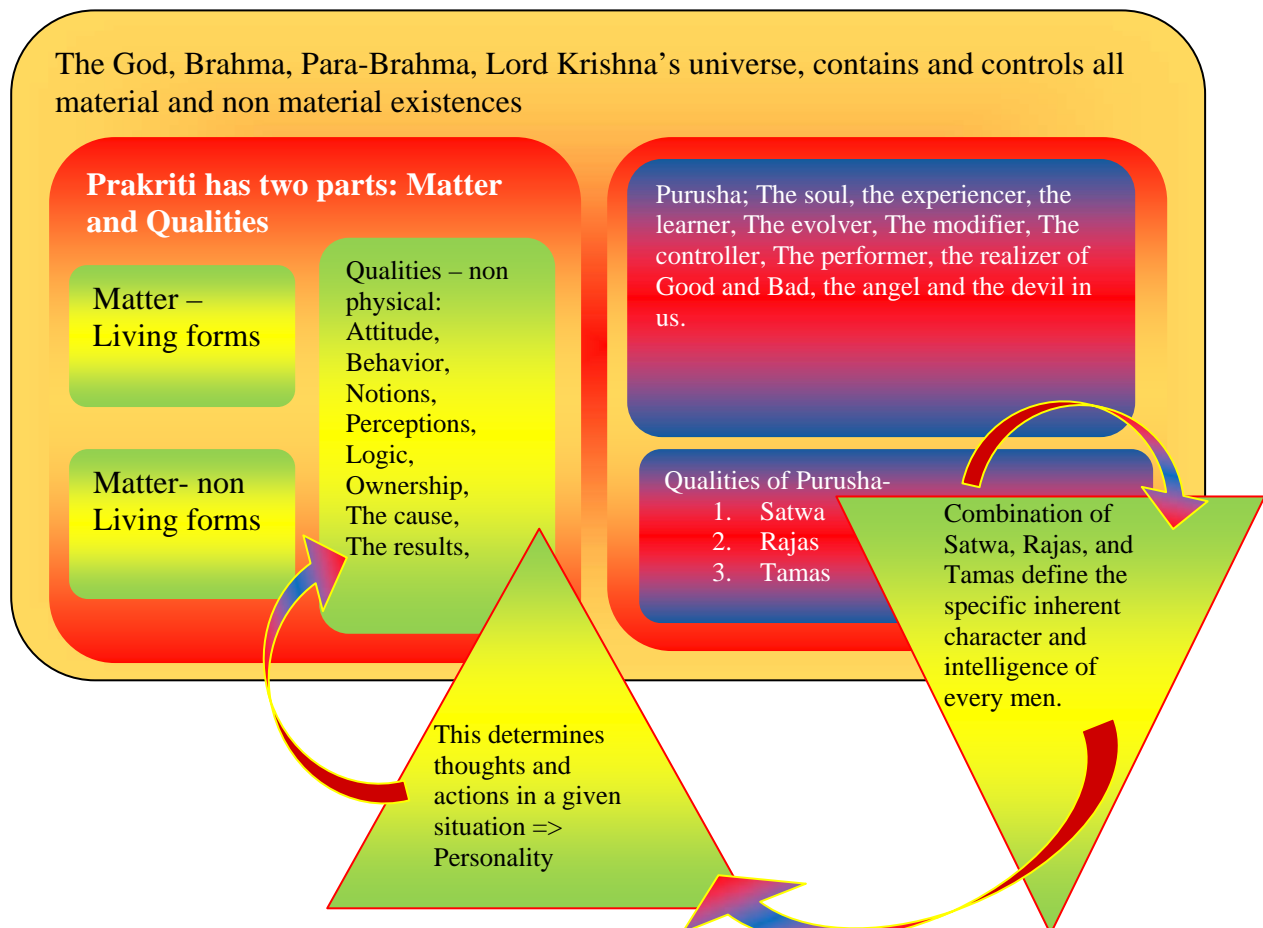


38. Imperishable is Brahman's supreme quality. Knowledge of the self is Spirituality (realizing the Supreme Brahman within). Creations of beings, forms and their qualities in the universe are the best of actions.
39. Whosoever, remembering his likes or dislikes, leaves the body, he for sure conceives a form pertinent to his thoughts.
40. The most ancient, smaller than the smallest atom one can imagine, beholder of all (material objects) though inconceivably formless, effulgent and colorful like best of

Adityans (suns), beyond the dark (rife with all kinds of knowledge) spreading transcendently far and infinitely. – Indicates Big bang theory.

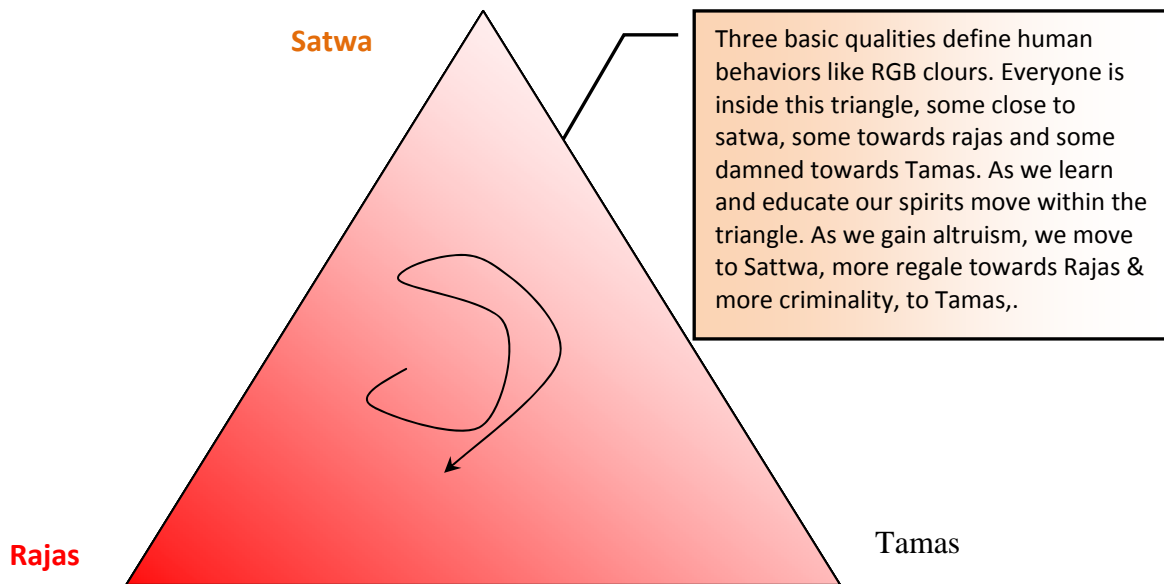
41. Those who, fixing all their devotion unto me, incessantly and regularly worshipping me, casting supreme faith in me, they are considered best among (bhakti)Yogis.
42. Fix your mind on me only, Invest all your intellect to understand me (Gyan Yoga), Thereafter you shall live in me, after knowing me there wouldn't be any doubts.
43. If you are unable to fix your mind steadily on Me and understand (in Gyan yoga), then practice it (Dhyan Yoga), doing so would enable you to reach unto me (reach me means 'understanding true expression of God').
44. If not able to practice as well, then devote all your action to me (in Karma Yoga). As you devote all actions to me (detached in Karma Yoga), you shall attain perfection in performance.
45. If you aren't able to do even this, then, taking refuge in Me and my works, renounce the fruits of all your actions and desires, establish yourself in me with selfless ego (Sanyas Yog).
46. Better indeed is Gyan Yoga (knowledge) than practicing Devotion (as in Bhakti Yoga and karma yoa); yet the Meditation (Dhyan Yoga) is considered superior to understanding knowledge; Still better than Dhyan is the self-less action (Karma Yoga) having left the fruits of actions.
47. Free from jealousy, who is friendly and compassionate to all, who is free from ownerships (Attachment) and free of egoism, even in pleasure and pain, always clement , ever content, incessant in meditation (in search of Knowledge), firm and determined, whose minds and intellects are dedicated to me, such of my devotees, are dear to Me.
48. Equitable to foes and friends, equable in honor and dishonor, insensitive to cold and heat, pleasure and pain, ever self-controlled and free from all kinds of obsessions (sensuous pleasures); Unperturbed to condemnation and praise, ever quiet and content, homeless (whose home is the entire humanity, not bound to family slone), steadies his mind in devotion to me—such men are dear to Me.
49. Universal existences reside inside Para-Brahma, the God, as personified by Lord Krishna himself. There are two type of existences: Prakriti , the material world & Purusha, the Metaphysical world.

50. The Prakriti, or Manifested forms (both matter and non matter). Prakriti is constituted by Material existences and behavioral qualities, which in turn draws outline of our day to day behavior and character. Our senses are in control of Prakriti, which helps up manage physical senses, pleasure and pains. Prakriti is re-born. Behaviors can be modified.
51. Purusha, the un-manifested, the soul, the realizer and learner of experiences and evolver. Purusha's qualities distinguishes between good and bad, doable and non doable, the intrinsic and humane, the guide within and the sounder of inner voice. The Purusha, directs our lives and helps determine major actions, deeds and goals life long. The Purusha never dies, but can be purified.
52. Prakriti, determines our attitude, behaviors, Logics, thoughts and actions.
53. Purusha within has intrigue consciousness that breeds intelligence and character. It helps in evaluating the good and bad and thus contributes to the thought process, modify it constantly, thus builds a Personality, A character and Intelligence within us. The IQ belongs to Purusha, the thinking soul within.



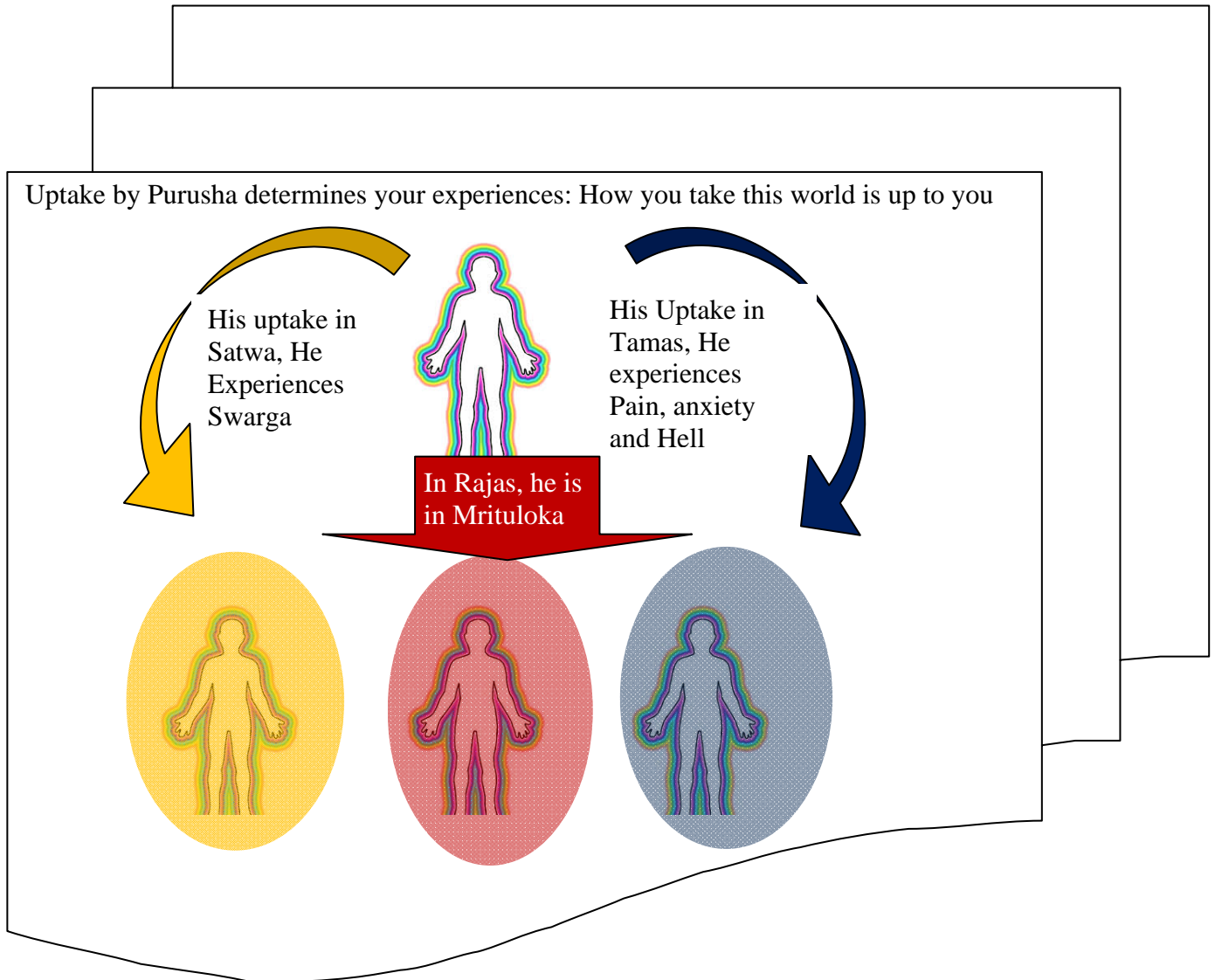
54. Politeness, Humility without arrogance, Nonviolence (by heart, mind, thoughts, and actions), Tolerance, Simplicity in behaviors, service to Guru, purity, stability, determination and self-control, Indifference to the sense objects (which magnetically lures), absence of egoism or pretentiousness, looking evenly to the births (Not castes and richness), death, old-age, diseases, and such pains and deficiencies, Without any obsessions and without attachment to the company of son, wife, home and the rest, and always even-minded on achieving the desired or unlikeable, In yog with me (absorbed in me or researching about me) dedicatedly and devotionally unto me, going place to place serving masses in need without getting emotionally passionate about them (without attaching to them), Constantly engaged in spiritual knowledge, discovering gen in science and philosophies – All these are declared as knowledge, anything other than this is ignorance.
55. Know thou that Prakriti, and Purusha, both are without a beginning (eternal); Know that their various forms and qualities are attributed to Prakriti, the Nature.
56. All the actions and deeds, their means, their doer and their purpose are due to the nature alone (as reactionary chain of events with cyclical cause and results), and the Purusha within is merely the means and the purpose to experience the pleasure and pains.
57. God resides in all beings equally, they see who see the imperishable soul within the perishable bodies, truly.
58. (Those who) see him everywhere, and see him dwelling inside all entities; they do not let their soul descent (into sins) and thus they definitely reach the ultimate goals (of Moksha).
59. (Those who) see that all actions are performed by Nature only and sees the physical doer as the means and not the owner of actions, he sees.
60. As the all-pervading *Ether*, despite being so small and invisible, doesn't get attached to matters, the same way, the souls pervade everywhere dwelling inside the Beings too does not stick to bodies.

61. *Satva (Virtuosity, Purity and Simplicity), Rajas (Royale and Passionate) and Tamas (Inertia, Darkness, Ignorance, devilish)* are the three *basic Gunas*, born of nature that binds the embodied (perishable) with the imperishable (soul) in all beings.
62. There illuminates, Sattwa, for its purity and stainlessness free from disgrace and sin thus bonded to happiness and knowledge.
63. Know that Rajas gives rise to passion, sensual pleasures, thirst (for Power and riches), thus attaches beings to their (fruit bearing) actions.
64. Know that Tamas is born of ignorance, enchanting all embodied beings it binds to insanity or madness, indolence, and slumber.
65. Sattwa offers one the happiness, Rajas binds to action, O Arjuna, while Tamas enshroud knowledge and control, leads to cynicism and sorrows eventually!
66. At times Rajas and Tamas is vanquished by Sattwa, O Barat vanshi!, while at other times, Rajas subjugates Sattwa and Tamas, while yet again Tamas trounce upon the other two.



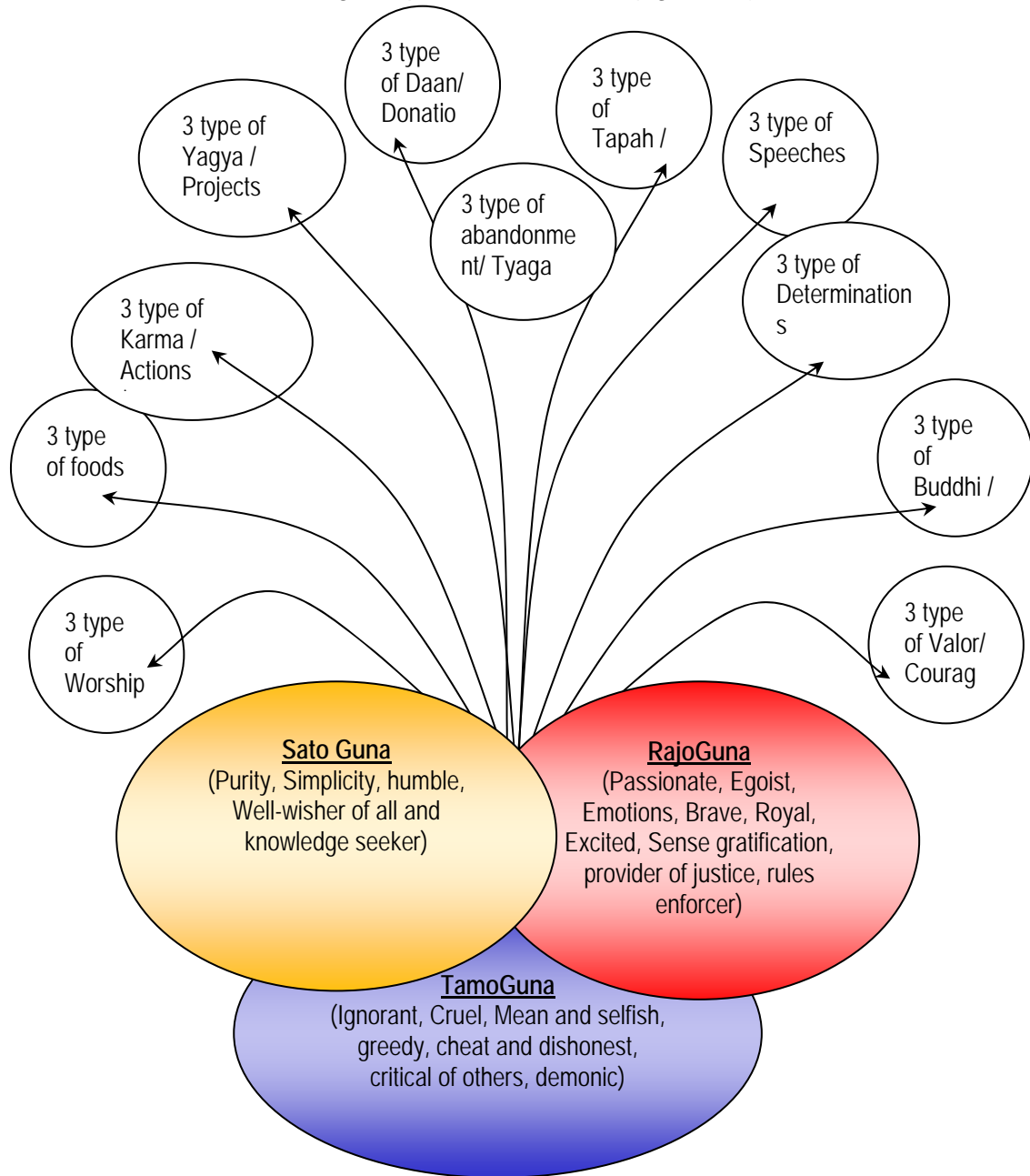
67. Greed, aggressiveness, uncontrollable actions (spontaneous stimus), undue longings results as Rajas grows predominantly.

68. Darkness, Inertia (or indolence), insanity (or fanaticism), and undue Attractions (or delusions) results, as Tamas takes control predominantly.
69. Sattwa one accumulates knowledge, greed from Rajas thoughts; madness, attachments and ignorance arise from Tamas thoughts.
70. He who is completely neutral, indifferent and remains unperturbed (knowing that) tri-gunas are the cause of actions (and not their doers, infact); He is well seated, unmoved (in all circumstances and in tremendous self control).
71. My progeny includes all the creations of the worlds and beings eternally; who continue struggling with six senses born of nature including mind (Manah)
72. Two kinds of Purusha (chetan and soul) are due to the perishable and the imperishable worlds.



73. (Signs of divinity are...) Fearlessness, purity of inner self (wetted in satwa), established in Gyan-Yoga (in knowledgeable in the science of True Brahmana), generous donor, Self composed and aplomb, engaged in Yagya (Karmas and projects directed to mankind) self study, and Tapah (Austerity and hard work) with Simplicity, and Humbleness ...
74. Non violence (not hurting others by heart, body, mind, speech, intent, and actions), Truthfulness (including Honesty), Absence of anger (calm and in control when untoward incidents happens), self-abnegation (to fruits of action and entitlements), peaceful, aversion to crooked fault finding (Non-critical of others), Compassion towards beings, lack of avarice, modesty, grace, absence of fickleness (firm determination)
75. Radiant, clement, patient, purified, free from envy and malice, Not loking for honor (unpretentious and without false pride)—these are the qualities of people born of divine disposition.
76. (Demonic signs...) Self-conceit, arrogance, (False) Prestige, anger and obdurate, ignorance, are the qualities born of demoniacal disposition. They ostentatiously and pompously perform actions and projects for the name sake without following scriptural procedures and intent.
77. Doable, and undoable: Having no knowledge of it, people with demonic tendencies neither care for Purity, nor for etiquette; nor do they ever recognize the truth.
78. Full of numerous worries till the end of their life, (owing to their unending desires and covetousness) they indulge in gratification of senses and pleasures, considering that as the aim (in life)
79. Tied with hundreds of ropes of hopes, having succumbed to desires and anger, they always crave for (more and more) sense gratification, pleasure, and wish to obtain prosperity by any unethical means.
80. (Demonic figures think ...) "These wealth and wishes owned by me today; and in future shall acquire more and more...."
81. I finished this enemy of mine, shall slay more rivals in future, I'm the God and I'll accomplish all my wishes, I'm perfect achiever, I have the power and all kinds of Happiness"...
82. "I am rich and surrounded by aristocratic, elites from noble families. Who else is equal to me, I will drive my projects and businesses, I will donate (in a condescending tone), I will rejoice every pleasure of life, thus deluded by ignorance

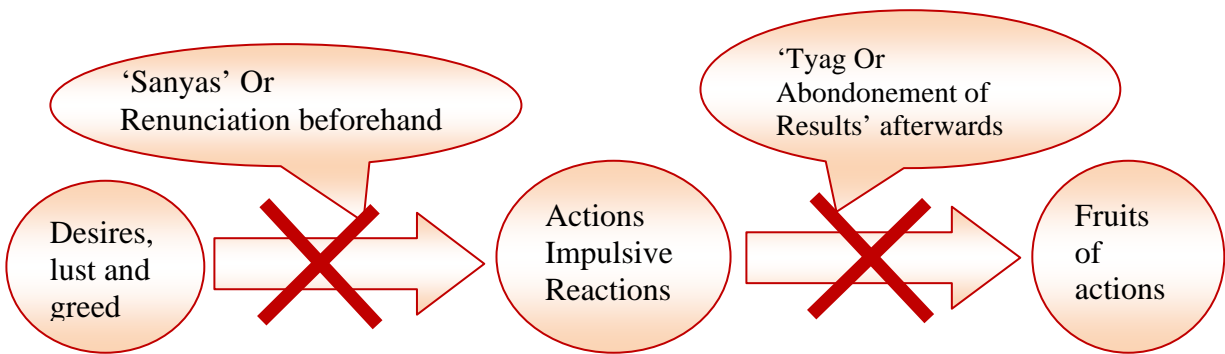
83. Three kind of the doors to the hell, which destroy the souls are: Lust, Anger and Greed, hence one must give up these three here (right now).



84. Three-fold is the faith of the embodied, according to their inherent nature—the Sattwic (virtuous, pure, simple and noble), the Rajasic (royal, passionate, caretaker), and the Tamasic (wicked, mean, selfish, indolent)
85. The Sattwic men venerate the Gods (Proprietors of goodness); the Rajasic worship Yakshas (the Fulfillers of desires) and Rakshasas (The Providers of Power); yet the others, i.e. Tamasic and deluded worship the Ghosts and spirits (The demons, provider of negative thoughts).

86. Those practicing terrific austerities not mentioned in scriptures, wetted in pride and egoism, compelled by their desires, lust and power...
87. Torturing their bodies and him dwelling within free from materialism, (i.e. the Chetan, Purusha, the Soul), Know them as demons, for sure.
88. Foods which promote Long life, Purity and Nobility, provides strength and resistance to disease, enhance joy and love for all, which has good nutrition, offered with love, nurtures and maintains heart, such food are dear to Sattwic people. (for example fruits and salads).
89. (The foods that are) Bitter, Acidic, salty, excessively spicy, hot, dry and roasted, are the foods loved by Rajasic. These tend to create pleasure and pain, dismay and disease.
90. Foods that are stale, tasteless, smelly, rotten and junked refuse, untouchable foods (referring to meats), are liked by the Tamasic.
91. Yagya (the projects of mankind or benevolence) performed without selfish desire (for benevolence), under guidance of scriptures, considering the need of the time, is Sattwic (i.e Pure).
92. Executed to gain fruits (selfish desires), the yagya thus performed (condescendingly) in pride and conceit, know that as Rajasic.
93. Veneration of the gods, Dwija,-the twice born, teachers and the wise erudite, practicing purity (of thoughts), nobility in attitudes (in character and behaviors, such as simplicity and humbleness),celibacy, nonviolence (by heart, mind, body and speech) —these are said the Satwic austerities of the body.
94. Speech that does not provoke yet is truthful, cheering and benevolent, practiced through self-studies (applying the language on one's own and getting the feel, thus modifying speech) such practice is austerity by speech.
95. Pleasing etiquettes, congenial demeanors, non-critical of others, quietly self-controlled (maintaining an aplomb during adverse situation), without malice to anyone — this is called austerity by the mind and thoughts.
96. Austerity practiced in faith, dedicated to divinity, through penance is also of three types. The altruistic austerity done for others without bearing selfish fruits, is seen as Satwic.
97. Fools accept tortures on themselves thus suffering pains with pernicious intentions to inflict ruins to others, calling it 'austerity' is declared to be Tamasic.

98. Alms worth giving, given without expectation of rewards and favors in return, at suitable place and time, given to the worthy beings (satwic) such donations are remembered as Satwic.



99. The gifts, given at wrong place, at wrong timings, to unworthy persons, without respect or with insult (with hate or condescendingly), is declared to be Tamasic (Bribes, unlawful share in the booty, kill money and Ransoms comes in this category).
100. Self abnegation of Desire-led-acts beforehand is Sanyas (Renunciation) as known to erudite singers. Disownment of the post-action fruits is said to be Tyaga (Abandonment).
101. Acts of Yagya (projects of mankind), charity and austerity should never be abandoned but must be performed; Yagya, donations and austerity purify even the wisest and greatest thinkers.
102. Renunciation of obligatory duties is not justifiable and it shouldn't be abandoned. Such reckless desertions if done out of affection or delusion, is declared to be Tamasic and breeds disrepute.
103. This work is doable and must be done, thinking so who perform their duties and fulfill their responsibilities, while pre-considerate to abandon any fruits thereof, such Tyag (abandonment) is opinionated as Satwic.
104. All beings are seen holding one and only, the indestructible, and eternal, divided yet undivided, such knowledge, know it as Satwic, for sure.
105. Differentiation exists, such knowledge that sees distinctions among forms, physical beings and their roles - know that as Rajasic.
106. Engaged in actions without any attachment, without lust, without envy and malice, without expectations of fruits thereof, such deeds are said to be satwic, for sure.
107. Actions done to quench desires, repeatedly enacted to maintain prestige and, done with extreme difficulties and efforts, such acts are said to be Rajasic.

108. Breach of contracts and agreements, with violence to inflict harms to others, inconsiderate to results (and reactions thereafter), rude enforcement, started with delusion or in want of something, such acts are said to be Tamasic.
109. Five factors, O mighty-armed Arjuna! Are fundamental causes to accomplish every act, let it be known from me, as concluded in the Sankhya philosophy (logical reasoning), proved and declared for all actions. These five factors are responsible for all Actions of Men, basically they are five levels of needs:
1. The seat / place of actions, the physical need of the body (the Physiological basic needs),
 2. The doer, Personal safety, preservation needs (protecting entity)
 3. The intent, purpose and means (Needs driven by social issues, attachments)
 4. Modes of self presentation and processes (Self esteem, Attitudes, ostentations, Ego).
 5. The Purusha, realizer within, the presiding deity or soul within (Self Actualization).

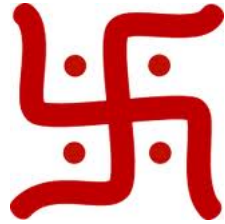


110. Free from attachments, without an ego, filled with heart bred pious intent and enthusiasm, indifferent to success and failure, such a doer is said to be the satwic.
111. Passionate, inebriated of the results of actions, desirous and greedy, violent, jealous and impure, wetted in pleasure and pain such doers are Rajasic, as known in the world.

112. Using illegitimate means, materialist, obdurate (single mindedly), ignoble, sycophant, expert in sullyng the good works, grouchy, lazy and sluggish is declared to be Tamasik doer.
113. The determination that is un-wavered and keeps under control the Mana (The fickle mind), the verve (or willpower), and sensuous inclinations, which is steadied by practicing Yoga, such determinations are satwic, O Partha!
114. Determination that invites frightening dreams, fear, dismay, grief, whine, delusion in vainglory, and rejects not the impure intellect is for sure, Tamasik.
115. That which affront appears to be poison results into nectar, later. Such pleasure & Happiness is declared to be Sattwic, fructified out of one's own intellect.
116. The pleasure from sense gratification that looks like nectar in the beginning, later ends up into the venom, is declared to be Rajasic.
117. That pleasure that binds one from beginning till end born of affection, egoism, sleep, indolence, and grief of others, such pleasure are said to be Tamasik.
118. On this earth or among the Gods in heaven too, there is no one free from the effects of three nature born Gunas (i.e. Satwa, Rajas, Tamas – all are the combination thereof).
119. Brahmanas, Kshatriya, Vaishyas, and Sudra, O Parantapa (Victorious on enemies), are differentiated by their actions (and jobs) owing to their inborn natural qualities.
120. Tranquility of Mind (Mentally alert, but not agitated), self-controlled, austerity, purity, tolerance, humility (and friendly), apt in knowledge (of humanities) and stuck to sciences (study of), are the natural qualities and duties of those engaged in actions of Brahma (they act understanding law of Brahma and its nature).
121. Valor, Grandeur, determination, dexterity in fight without fleeing from battlegrounds, generosity and ownership of their people (true leaders not looters), are the natural qualities and duties of Kshatriya.
122. (Inclination to general works, such as) Agriculture, cattle-rearing and trade are the natural qualities and duties of the Vaishya (merchant class); and hospitable service to others is the natural qualities and duties of Sudra.
123. Better is one's own duty (best suited to one's natural qualities) than the duty of others, even if imperfect. Those acquiring duties based on natural merits incur no sin.
124. Isswara, the God is sitting right inside of everybody's heart, O Arjuna, but it is the Maya, the illusion that is riding this machine (body), makes one wander bemused and misdirected.
125. Endowed with intelligence, purified (internally and externally, without malice and prejudices), firm in self-control and discipline, relinquishing all pleasures from

materialism and senses, passions and abhorrence, dwelling in solitude, eating little, having good control on one's speech, body and mind, engaged in meditation (researching), taking shelter in renunciation, having abandoned egoism, power, false pride and arrogance, lusts and desires, anger, leaving all ideas of ownership, in peace he is most suitable to be introduced to the Brahma, Such spirits having realized true knowledge of Brahma, attain bliss within, neither lament nor desire, looking equally at all beings, devoted unto me; they reach there (attain salvation).

126. "Om Tat-Sad" is the holy Mantra; the intricate knowledge about Supreme Brahma (the ultimate creator of Purusha and Prakriti) is remembered through these three words. Erudite who know Brahma (the Brahmana) have chanted it since aeon while reciting Vedas or performing yagyas.



ॐ तत् सत् ॐ



*The Brahmana, Brahma,
Or Parmatama (Supreme Soul)
Or The God*

Prakriti, the Nature

(Physical Entities, All creations, all living and non-living beings, and there natural Behaviours and Inclinations)

Sato Guna

(Simple Living High Thinking, Pure and Noble Character, Benevolent, Patient, Clement, Nonviolent, Detached, Self-controlled, Non Covetous, Altruist, Enlightened, Knows Brahma)

Rajo Guna

(Royal Living, Royal Character, Enjoy Sensual pleasure, High Thinking, Just, Benevolent, Duty bound, Attached, Men of Action, Welfare for Country, Easily Excited, Vigour & Valour as per duties)

Tamo Guna

(Ignorant, Low Intellect, Short tempered Easily Excited, Excessive Pleasure, Mean, Envious, Destructive, Selfish, Cheat, Indolent, Violent, Treacherous, Manipulator, Meat-fed)

Purusha, the Jiva

(Meta-Physical Entities, Consciousness, Chaitanya, Atman, Soul, Mind, Thinker, Realizers, Experiencer, Controller.

Dhyan Yoga
Achievement by
Meditation

Gyan Yoga
(They Know Brahma,
They're in the world
and not as well)

Sankhya Yoga (Logical
Reasoning /
Scientific Evidence)

Karma Yoga (Dutiful,
Selfless Actions, No
Ownership on Fruits)

Bhakti Yoga (Pure
Devotion, Blind Faith)

Increasing Intellects
Improving spiritualization Process