

# Inane Interpolations

चातुर्वर्ण्यं मया सृष्टं गुणकर्मविभागशः ।  
तस्य कर्तारमपि मां विद्ध्यकर्तारमव्ययम् ॥  
मां हि पार्थ व्यपाश्रित्य येऽपि स्युः पापयोनयः ।  
स्त्रियो वैश्यास्तथा शूद्रास्तेऽपि यान्ति परां गतिम् ॥

māya sṛiṣṭam guṇa-karma vibhāgaśah |  
mām hi pārtha vyapā śhritya ye 'pi syuh pāpa-yonayah |  
striyo vaiśhyās tathā śhūdrās-te 'pi yānti parām gatim ||

*in*

# Bhagvad-Gita

(An Invocation for their Revocation)

BS Murthy



# Inane Interpolations In Bhagvad-Gita (An Invocation for their Revocation)

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***Dedicated to the slighted castes, whose forebear, Krishna, bestowed the invaluable Gita upon the mankind that in due course was fouled by the vested priestly interests.***

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## Author's Note

When it comes to my tryst with *Bhagvad-Gita*, I may say that one thing led to the other, but with a difference – I can share the details with the public in this invocation for the revocation of its inane interpolations from it.

When I was around twelve, my paternal grandfather encouraged me to read the Gita even as he discouraged my mother from venturing into it, voicing the then prevailing view that if women were to imbibe its philosophy, then that could undermine their emotive self in the family fold. Given the lower levels of child awareness in those village days, comparatively speaking that is, as I could neither share Arjuna's concerns nor grasp Krishna's response, my first brush with the Gita ended before the end of its second chapter.

However, over two score years later, as it happened, it was a human tragedy that occasioned my fortuitous reengagement with the Gita, eventually that was, as, in the wake of the 2002 Godhra-Gujarat riots, the Op-eds in the print and the debates in the idiot box exhibited the vacuity of the Indian intelligentsia. As that laid the seeds of my *Puppets of Faith: Theory of Communal Strife* that sought to explore the role, if any, the religions play in fomenting communal discord, and if so, in which way, which in turn compelled me to seek out the Gita that is after perusing the Semitic scriptures. When I could see that apart from sharing the highway of devotion to the God with the Torah, the Bible, and the Quran for salvation, the Gita showed a subway of devotion to Duty leading up to moksha, I found it fascinating as by disposition I am not faith-inclined for it is not a handmaiden of reason.

It's thus, after the completion of that critical appraisal of the *Islamic faith, Indian polity 'n more*, for which I transcreated some selected Sanskrit *slokas* of the Gita into English verses that I set out to go the whole hog for its wholesome fare. Though *Glaring Shadow* was in wait to come into the light for by then I had done the novelling of *Benign Flame, Jewel-less Crown* and *Crossing the Mirage*, yet this epic pulled me onto its translative course. However, when I checked out of its third post, its route diversion from the set course that I came across perplexed me no end, but nevertheless as I persevered, to my utter dismay, its sectarian pattern became increasingly apparent. Then as it dawned on me that the epic is not to be taken at its face value and it is worth subjecting it to some form of scrutiny, so I looked around for precedents for guidance, but found none save Sir Edwin Arnold's dismissal of *slokas* 23 thru 28 of its eighth chapter for they imply that "if one dies when the moon is on the ascent he would be heaven bound and, to hell if it's other way round", as the ranting of some *vedānti*.

It's thus, I ploughed my lonely furrow in the Gita's contaminated field and in the end could manage, needless to say with great effort, to ferret out 110 inane embedments, some of which have long been the impediments to the spiritual and social amity of the Hindu polity. So, I could visualize a social purpose in going public with my discoveries through *Bhagvad-Gita: Treatise of Self-help*, and thanks to Michael S. Hart, it first appeared in the public domain as free eBook at *Project Gutenberg Self-Publishing Press* only to make its way into umpteen literary websites thereafter. It's no less heartening that Mike Stickles has accorded the pride of place to my work among the Gita's translations at the *Great Books and Classics* site, and what is more, slowly but steadily it has been gaining ground in the web world, that too to some acclaim.

Though not resting on its laurels for I was engaged in creating seven more books in varied genres, including the translation of *Sundara Kānda*, of Ramayana, the foremost poetic composition in the world of letters, as *Hanuman's Odyssey*, in English verses, and lo, its author, Sage Valmiki, was a Shudra that the 'in vogue' Gita belittles! Whatever, I

left the Gita at that, but not before supplementing its eBook with a demonstrative audio rendition, also in the public domain. However, owing to its philosophical imprint that got etched in my mind, all along, I have been able to fend for myself through the lows of life without seeking His succor and support.

Now, eighteen years later, fortuitously yet again, my childhood artist friend, E. Rohini Kumar, who saw my *Bhagvad-Gita: Treatise of Self-help*, sans 110 inane interpolations, that carried only the rest of its 'original' verses, as an unfinished work, goaded me to place those inanities in the public domain for a reasoned review with a rational outlook. However, it is his hunch that the 'overdue' work, might lead the denied castes as well as the favoured folks for an objective approach to Gita 'as it is' which could dispel the misgivings of the former and the delusions of the latter that clinched the issue. Thus, serving the sore social need of bridging the Hindu emotional gulf with an abridged Gita that restores its original form owes to him for having conceptualized this *Inane Interpolations in Bhagvad-Gita - An Invocation for their Revocation* for which he conceived the cover as well, like he did for my earlier books, and now that women too have a free rein on this masterpiece, it is hoped that the propositions herein could be well-received, if not readily, maybe in times to come



**BS Murthy**

### ***Gita's Double Jeopardy***

Bhagvad-Gita, often referred to as the Gita, comprises eighteen chapters, which, in all, contain seven hundred *slokas* (verses) that is not counting the unnumbered opening number of its thirteenth chapter. Though it has gained



prominence on its own steam, in fact it is a part of the epochal Mahabharata, which, with over 100,000 *slokas*, is the longest tome in the world of letters. Moreover, this epic, probably compiled around the third century BCE, whose authorship is attributed to Vyāsa, is regarded by the Hindus as the *panchama veda* (the fifth Veda) and the Gita, its divine part, is celebrated by the world as an unrivalled philosophical work.

Yet it is a safe bet to aver that while most (mainly Hindus) might have heard about it, hardly any would have read it (much less appraised it) though it contains no more than seven-hundred verses, excluding the above cited unnumbered one! Not only that, possibly, this classic could be the only epic in the world that is admired without application of mind and debunked with reasonable misgivings as it, *as it is*, sanctions the inimical caste structure in the Hindu polity that is as opposed to the Torah, the Bible, and the Quran, which seek to inculcate emotional unity amongst their respective adherents!

Whatever, on one hand, William von Humboldt, the philosopher of yore, eulogized it as "the most beautiful, perhaps the only true philosophical song existing in any known tongue .... perhaps the deepest and the loftiest thing the world has to show", and on the other, Vijay Mankar, the Ambedkarite of the day, debunks it as a rotten work deserving to be thrown into a dustbin for "it advocates inequality of man based on caste, stigmatizes women as an inferior kind, and legitimizes violence." Equally significantly, neither Humboldt was alone in lifting it to the skies for he had the illustrious company of many a Western thinker such as Arthur Schopenhauer, Albert

Einstein, Aldous Huxley, Henry David Thoreau, Ralph Waldo Emerson, only to name a few, nor Mankar lacked company to castigate it as a book of bigotry, for Ambedkar the Dalit intellectual colossus, who piloted the Indian Constitution, was unsparing about it.

It is possible that the Western intellectuals, who could have internalized the Semitic religious notion of the Lord God's alleged partiality towards his chosen peoples, might have seen nothing perverse in Krishna's creation of the caste inequity in the Hindu social fold sanctified in the Gita thus:

**Ch4, V13**

*chātur-varṇyaṁ mayā sṛṣṭaṁ guṇa-karma-vibhāgaśhaḥ  
tasya kartāram api mām viddhyakartāram avyayam*

*It is I who engineered the division of men into four varna (castes) based on their guna (innate nature) and karma (earthly duties) but yet although I am the creator of this system, know me to be the non-doer and eternal,*

Or, maybe, they would have simply concerned themselves with its fascinating philosophical postulations, bypassing its alleged espousal of the caste inequities in an alien polity the nuances of which they were unfamiliar with.

However, in contrast, the improbability of their progenitor Krishna, the architect of the Gita, relegating his own ilk to the social margins failed to dawn upon the Shudras that it supposedly slights, even to this day! Thus, their intellectuals, instead of seeking to reclaim their priceless heritage, albeit after ridding its interpolative garbage, tend to rubbish it a la throwing the baby with the bathwater.

Well, if only they apply their mind, bearing Krishna's advice to Arjuna in mind,

**Ch18, V63**

That thee heard of this wisdom  
For task on hand now apply mind

*iti te jñānam ākhyātaṁ guhyād guhyataraṁ mayā  
vimṛśhyaitad aśheṣheṇa yathecchasi tathā kuru,*

then, it would be apparent to them that their ancestral work was infested with umpteen interpolations that sanctify their social inferiority and further the Brahmanical religious interests, which together muddy its pristine philosophy besides affecting the sequential conformity and structural economy.

However, to be able to discern the Gita in proper perspective, and to be able to visualize its fouling interpolations, one must appreciate its context in the epic of Mahabharata that is at the threshold of the battle royale between the estranged cousins, Pandavas 'n Kauravas, when Arjuna, the spearhead of the former, suffers from qualms about the prospect of slaying his kith and kin for power and pelf.

In this urge to usher in Gita's votaries, as well as the sideliners, into its ancient granary so as to enable them to segregate its grain from the interpolative chaff, the quotes in verses are excerpted from the author's eBook, *Bhagvad-Gita: Treatise of Self-help*, which, as already stated, is in the public domain, and the interpolations (in boxes) are obtained from other sources, however, in both cases with the Sanskrit *slokas* of the in vogue text.

**Ch1, V28**

Thus spoke Arjuna:  
Disturb kinsfolk here gathered  
Feel I parched, it nauseates too.

*dr̥ṣṭvemaṁ sva-janaṁ kṛṣṇa yuyutsuṁ samupasthitam  
sīdanti mama gātrāṇi mukhaṁ cha pariśhushyati*

**Ch1, V37**

See I no gain by their end  
Why then kill our kith 'n kin?

*tasmān nārhā vayan̄ hantum̄ dhārtarāṣṭrān sa-bāndhavān  
sva-janam̄ hi katham̄ hatvā sukhinaḥ syāma mād̄hava*

**Ch1, V38**

Blinded by greed, bent on deceit  
Fail they foresee, war ruins the race.

*yady apy ete na paśhyanti lobhopahata-chetasah  
kula-kṣhaya-kṛitam̄ doṣham̄ mitra-drohe cha pātakam.*

**C1, V39**

Wiser for the woes of wars  
Why not Lord we rescind now.

*katham̄ na jñeyam̄ asmābhiḥ pāpād̄ asmān̄ nivartitum  
kula-kṣhaya-kṛitam̄ doṣham̄ prapaśhyadbhir janārdana*

**Ch 2, V4**

Adore as I, how dare I  
Make Bhishma 'n Dron target?

*katham̄ bhīṣhmam̄ aham̄ sankhye droṇam̄ cha madhusūdana  
iṣhubhiḥ pratyotsyāmi pūjārhāvāri-sūdana*

**Ch2, V5**

Better I go with begging bowl  
Than earn disgrace slaying them,  
Would the scepter ever glitter  
In the bloodstained hands of mine?

*gurūnahatvā hi mahānubhāvān  
śhreyo bhoktum̄ bhaikṣhyamāpīha loke  
hatvārtha-kāmām̄stu gurūnihaiva  
bhujñīya bhogān rudhira-pradigdhan̄*

**Ch2, V6**

Those us oppose  
We hate hurting,  
What use war  
Who victors are?

*na chaitadvidmaḥ kataranno garīyo  
yadvā jayema yadi vā no jayeyuḥ  
yāneva hatvā na jijīviṣhāmas  
te 'vasthitāḥ pramukhe dhārtarāṣṭrāḥ*

**Ch2, V7**

About my duty I'm in doubt  
Tell me kindly what is right.

*kārṇaṇya-doṣhopahata-svabhāvaḥ  
prichchhāmi tvām̄ dharmā-sammūḍha-chetāḥ  
yach-chhreyaḥ syānniśchitam̄ brūhi tanme  
śhiṣhyaste 'ham̄ śhādhi mām̄ tvām̄ prapannam*

Besides, Arjuna was also concerned about,

**Ch1, V40**

Die aged en masse dharma's votaries  
Won't that let go youth ours haywire?

*kula-kṣhaye praṇaśhyanti kula-dharmāḥ sanātanāḥ  
dharme naṣṭe kulam kṛitsnam adharmo 'bhibhavaty uta*

**Ch1, v41**

Sex ratio adverse that war ensues  
Turns women soft on caste barriers.

*adharmābhibhavāt kṛiṣṇa praduṣhyanti kula-striyaḥ  
striṣhu duṣṭāsu vārṣṇeya jāyate varṇa-saṅkara*

**Ch1, V42**

Fallen women all go to hell  
What is more their bastards rob  
Posthumous rites of forebearers.

*saṅkaro narakāyaiva kula-ghnānām kulasya cha  
patanti pitaro hy eṣhām luṭṭa-piṇḍodaka-kriyāḥ*

**Ch1, V43**

Liaisons low of women wanton  
Set our race on ruinous course.

*doṣhair etaiḥ kula-ghnanam varṇa-saṅkara-karakaiḥ  
utsadyante jati-dharmāḥ kula-dharmash cha shashvataḥ*

and this is understandable for Arjuna, who was a Kshatriya, seated next only to the Brahmins on the Hindu High Caste-table

So, Lord Vishnu, the Creator, in his avatar as Krishna (lo as Shudra), donning the role of Arjuna's charioteer, set out to motivate the doubting tom to fight the just war on hand, beginning with a taunt that is –

**Ch2, V11**

Averring as knowing  
Worried over trivia!  
Reckon never wise  
Dead and alive both

*śhrī bhagavān uvācha  
aśhochyān-anvaśhochas-tvaṁ prajñā-vādānśh cha bhāṣhase  
gatāsūn-agatāsūnśh-cha nānuśhochanti paṇḍitāḥ*

**Ch2, V12**

You and Me  
As well these,  
Have had past  
Future as well.

*na tvevāham jātu nāsam na tvaṁ neme janādhipāḥ  
na chaiva na bhaviṣhyāmaḥ sarve vayamataḥ param*

**Ch2, V13**

Wise all realize  
Embodies selfsame spirit in one  
From birth to death, in every birth.

*dehino 'smin yathā dehe kaumāram yauvanam jarā  
tathā dehāntara-prāptir dhīras tatra na muhyati*

**Ch2, V18**

Perish all bodies, Spirit not therein  
Know this truth, and take up arms.

*antavanta ime dehā nityasyoktāḥ śharīriṇaḥ  
anāśhino 'prameyasya tasmād yudhyasva bhārata*

**Ch2, V19**

With no slayer, nor one slain  
Whoso feels that he might kill  
It's in delusion that he harps.

*ya enam veti hantāram yaśh chainam manyate hatam  
ubhau tau na vijānīto nāyam hanti na hanyate.*

**Ch2, V20**

Unbound being ever unborn  
Ageless since it's endless too  
Goes on Spirit, beyond life-span.

*na jāyate mriyate vā kadāchin  
nāyam bhūtvā bhavitā vā na bhūyaḥ  
ajo nityaḥ śhāśhvato 'yam purāṇo  
na hanyate hanyamāne śharīre*

**Ch2, V21**

Spirit as entity hath no birth  
How can thou kill what's not born!

*vedāvināśhinam nityam ya enam ajam avyayam  
katham sa puruṣhaḥ pārtha kam ghātayati hanti kam*

**Ch2, V22**

Change as men fade if clothes  
So doth Spirit as frames are worn

*vāsānsi jīrṇāni yathā vihāya  
navāni grīhṇāti naro 'parāṇi  
tathā śharīrāṇi vihāya jīrṇānya  
nyāni sanyāti navāni dehī.*

**Ch2, V26**

Prima facie if thou feel  
Subject Spirit is to rebirths  
Why grieve over end of frame?

*atha chainam nitya-jātam nityam vā manyase mṛitam  
tathāpi tvam mahā-bāho naivam śhochitum arhasi.*

**Ch2, V27**

Dies as one  
For like rebirth,  
Why feel sad  
Of what's cyclic

*jaatasya hi dhruvoo mṛityu dhruvam janma mritasya cha  
tasmaadaparihaaryerthe na tvam shoochitumarhasi.*

**Ch2, V30**

Dies not Spirit as die beings  
What for man then tends to grieve!

*dehī nityam avadhyo 'yam dehe sarvasya bhārata  
tasmāt sarvāṇi bhūtāni na tvam śhochitum arhasi*

**Ch 2 V31**

Being a warrior dharma thine  
That thee fight with all thy might.

*swa-dharmam api chāvekṣhya na vikampitum arhasi  
dharmyāddhi yuddhāch chhreyo 'nyat kṣhatriyasya na vidyate.*



At that, had Arjuna picked up the *Gāndiva*, his divine bow, and said “here we go,” perhaps the Gita would have ended then and there, but as he remained unmoved Krishna had continued –

**Ch2, V38**

Shed thy sentiment, guilt unhinge  
Eye not gain as wage thou war.

*sukha-duḥkhe same kṛtvā lābhālābhau jayājayau  
tato yuddhāya yujyasva naivam pāpam avāpsyasi*

**Ch2, V39**

It's this knowledge that liberates  
And helps thee act, with no restraint.

*eṣhā te 'bhihitā sānkhye  
buddhir yoge tvimām śhrīṇu  
buddhyā yukto yayā pārtha  
karma-bandham prahāsyasi*

Obviously privy to the Vedic ritualistic regimen, the bedrock of the Hindu religiosity that comes in the way of man's liberation, Krishna affirmed in the same vein:

**Ch2, V42**

Unwise use all enticing  
Flowery language to further  
Rituals Vedic in their scores  
Not the knowledge of Vedas.

*yāmimām puṣpitām vācham pravadanty-avipaśhchitah  
veda-vāda-ratāḥ pārtha nānyad astīti vādinah*

**Ch2, V43**

Eyeing heaven with mind mundane  
Go for ceremonies such in hope  
Of having best of both the worlds.

*kāmātmānaḥ swarga-parā janma-karma-phala-pradām  
kriyā-viśheṣha-bahulām bhogaiśhwarya-gatiṁ prati.*

**Ch2, V44**

Pursue if thou wants with zeal  
Instincts then would spin thy mind.

*bhogaiśwarya-prasaktānām tayāpahṛita-chetasām  
vyavasāyātmikā buddhiḥ samādhou na vidhīyate.*

**Ch2, V53**

Stands as firm mind thy clear  
Steer thou clear of path rituals.

*śhruti-vipratipannā te yadā sthāsyati niśhchalā  
samādhāv-achalā buddhis tadā yogam avāpsyasi.*

It was then that Arjuna broke his silence with the query –

**Ch2, V54**

How to spot the yogi true  
Were he there ever in the crowd?

*sthita-prajñasya kā bhāṣhā samādhi-sthasya keśhava  
sthita-dhīḥ kim prabhāṣheta kim āsīta vrajeta kim.*

Later, having heard Krishna's exposition of the virtues of self-restraint that was after having goaded him to wage the just war without suffering any qualms about killing his kith and kin, Arjuna, in confusion, quizzed Krishna again thus:

**Ch3, V1**

Capping wants, if betters action  
How come Thou then push for war!

*jyāyasī chet karmaṇas te matā buddhir janārdana  
 tat kim karmaṇi ghore mām niyojayasi keśhava and then said,*

**Ch 3, V2**

Find I hard to grasp all this  
Thou be forthright, what is right.

*vyāmiśhreṇeva vākyena buddhirṁ mohayasīva me  
 tad ekam vada niśhchitya yena śhreyo 'ham āpnuyām*

The discourse between Krishna and Arjuna that follows is a treatise of self-help containing the cumulative wisdom enshrined in the *Upanishads*, *Brahma sutras* and *Yoga sastra*, however marred in the latter-period by 110 inane interpolations.

Be that as it may, did Krishna share 'higher caste' Arjuna's 'lower' caste concerns?  
Seemingly not since he averred that –

**Ch9, V6**

Skies in rooted wind as spreads  
Dwell in Me though disperse all.

*yathākāśha-sthito nityam vāyuḥ sarvatra-go mahān  
 tathā sarvāṇi bhūtāni mat-sthānītyupadhāraya*

But the interpolator(s) thought differently,

**Ch9, V32**

*mām hi pārtha vyapāśhritya ye 'pi syuḥ pāpa-yonayaḥ  
 striyo vaiśhyās tathā śhūdrās te 'pi yānti parām gatim*

*Surely, O Paartha, even those who are born of sinful origin – women, traders, and also  
 Shudras (labourers), they attain the supreme state by taking refuge in me*

Had Arjuna heard Krishna aver the above that dented his concept of *kula-striyaḥ* (high caste women) aired in *Ch1,V41* (quoted before), he would have been truly flabbergasted, and might have even dismissed him (Krishna) from service, for at that stage, the latter hadn't shown his *Vishvarupa* (the Universal Form) to him as in *Ch10*.

Then, what about Arjuna's concern for the posthumous rites of forebears?

**Ch15, V8**

Wind as carries scent of flowers  
While leaving them as is where,  
In like fashion Spirit from frames  
Moves its awareness to rebirths,

*śharīram yad avāpnoti yach chāpy utkrāmatīśhvaraḥ  
 grihītvaitāni sanyāti vāyur gandhān ivāśhayāt.*

So, seemingly Krishna inferred the futility of the Vedic rituals for the dead, the bread and butter of the priestly class of Brahmins?

But then, notwithstanding their meager numbers, as the Brahmins acquired an unrivalled domination over the rest, they even came to believe that they had the power to control the gods as expostulated in the *Nārāyana Upanishad!*

*daiva dēnam jagat sarvam  
 mantrā dēnantu daivatam,  
 tan mantram brāhmanādēnam  
 brāhmano mama dēvata.*

It's on god that hinges all  
Mantras rein in that godhood  
Controlled are those by Brahmans  
Making them our own angels.

Not just that, going by the *purānās*, not only the Brahmin sages and saints through *yagnās* 'n *yāgās* ordained the gods to fulfill theirs as well as their clients' wishes but also were wont to curse them when offended.

Needless to say, the Gita's pristine text, besides being at odds with their religious practices and social prejudices had the potential to undermine their temporal power and social preeminence for all time to come, and so they set out to dispose that Krishna proposed.

### ***Provocation for Interpolation***

It is believed that the gods themselves made the Brahmin seers of yore privy to the Vedas, the primordial rhythms of creation, and as the communion took place in Sanskrit, it is called *devabhasha*, the language of the gods.

It is another matter though that in the latter-day *Brihadaranyaka Upanishad*, the Brahmins themselves postulated that "... since he (man) created gods who are better than he: and also because, being mortal, he created immortals, it is his higher creation. Whoever knows this, comes to be in this, his higher creation."

Be that as it may, if one were to read the *Purusha Sukta* (10.7.90.1-16) of the *Rig Veda*, the foremost of the four Vedas, it would be apparent that v11- v13 are clever Brahmanical interpolations though a clear give away. Given v13's alleged creation of the Brahmins from the creator's face, it can be inferred that this *śloka*, and its two facilitators, were inserted into the said *sukta* by them, the self-proclaimed guardians of the divine revelations. So as to grasp this Brahmin mischief, the relevant original hymns would come in handy.

#### **V10**

*tasmad yajnat sarvahutaha  
richassamani jijignire  
chandhagamsi jijignire tasmad  
yajus tasmad ajayata*

*From that yajna (or sacrifice) wherein the Cosmic Being was Himself the oblation, were born the riks (the mantras of the Rig-veda) and the samans (the mantras of the Sama-veda). From that (yajna) the metres (like Gayatri) were born. From that (yajna again) the yujas (the Yajur-veda) was born.*

#### **V14**

*chandrama manaso jataha  
chakshoh suryo ajayata  
mukhad indrash chagnishcha  
pranadvayur ajayata*

*From His mind was born the moon. From His two eyes was born the sun. From His mouth were born Indra and Agni. From His breath was born the air.*

#### **V15**

*nabhya asidanta riksham  
shirshno dyauh samavartata  
padhyam bhumirdishash shrotrat  
tada lokagamm akalpayan*

*From (His) navel was produced the antariksha (the space between the earth and the heavens). Dyuloka (or heaven) came into existence from His head. The bhumi (th earth) evolved out of His feet, and deek (or spacial directions) from His ears. Similarly (the demigods) produced the worlds (too).*

#### **V16**

vedahametam purusham mahantam  
adityavarnam tamasastu pare  
sarvani rupani vichitya dhiraha  
namani kritva abhivadan yadaste

*"I know (through intuitive experience) this great Purusha (the Supreme Being), the wise one, who, having created the various forms and the nomenclatures (for those forms), deals with them by those names, and who is beyond darkness and is brilliant like the sun."*

Thus, in this creative process, all are seen as arising out of the same original reality, the *Purusha*, which suggest human oneness, and that wouldn't have gone down well with the Brahmins, the self-proclaimed god's own angels. So, they set out to rectify the 'wrong' through the three following interpolations thus:

#### **V11**

*tasmadashva ajayata  
ye ke cobhaya dataha  
gavo ha jijignire tasmad  
tasmad jnata ajavayaha*

*From that were born the horses, as also animals (like donkeys and mules) which have two rows of teeth. From that were born the cattle. From that (again) were born goats and sheep.*

#### **V12**

*yatpurusham vyadadhuhu  
kadhita vyakalpayan  
mukham kimasya kau bahu  
kavuru padavuchayate*

*(Now some questions are raised by the sages:) When the gods decided to (mentally) sacrifice the Viratpurusha (and produce further creation), in how many ways did they do it? What became of his face or mouth? What became of his two arms? What became of His two thighs? What were (the products of) the two feet called?*

#### **V13**

*brahmanosya mukhamasit  
bahu rajanyah kritaha  
uru tadasya yadvaisyaha  
padhyagam shudro ajayata*

*From His face (or the mouth) came the brahmanas. From His two arms came the rajanya (the kshatriyas). From His two thighs came the vaishyas. From His two feet came the shudras.*

So, His face (head) produced what– Heaven or Brahmins?

Who were born out of His belly (navel)? – Antariksha or Vaisyas?

What evolved from his feet – Earth or Shudras?

Often the *Purusha Sukta* with these contradictions gets chanted (and heard) without anyone raising an eyebrow for none knows Sanskrit and that's about the Hindu spiritual tragedy. Hence, it is obvious that V11 gave a mundane twist to the divine creation to facilitate the motivated question in V12 for the facilitation of the self-aggrandizing answer in V13. So, one can take his pick and move on as the Kshatriyas

keep the Creator's hands all for themselves! But the Brahmins couldn't have left it at that as there was also the Bhagvad-Gita to contend with; so, they applied their interpolative hands to handle it. As would be apparent from the following dissection of the Gita 'as it is', similar *sukta* tactics were adopted to make it call their mundane bidding. But then, what was the provocation for the Brahmins to dabble with this philosophical discourse as well with their interpolative verses?

To start with, Krishna averred, as already noted,

**Ch9, V6**

Skies in rooted wind as spreads  
Dwell in Me though disperse all.

*yathākāśha-sthito nityam vāyuh sarvatra-go mahān  
tathā sarvāṇi bhūtāni mat-sthānītyupadhārayaand,*

**Ch6, V31**

Me who sees in all beings  
He's the one that dwells in Me.

*sarva-bhūta-sthitaṁ yo mām bhajatyekatvam āsthitaḥ  
sarvathā vartamāno 'pi sa yogī mayi vartate*

and these are counter to the Brahmanical innovation in the *Purusha Sukta* that they were specially produced from the creator's face, which, if allowed to propagate, would undermine the false narrative of their preeminent birth.

Secondly, it was Krishna's stance that,

**Ch 2, V42**

Unwise use all enticing  
Flowery language to further  
Rituals Vedic in their scores  
Not the knowledge of Vedas.

*yāmimām puṣhpitām vācharṁ pravadanty-avipaśhchitaḥ  
veda-vāda-ratāḥ pārtha nānyad astīti vādinaḥ,*

This is but an unambiguous deprecation of the Vedic rituals that accord the Brahmins their temporal power in the religious place that afforded them an undisputed social preeminence, which if gained ground could have hurt them where it hurts the most.

Hence, at some stage, they fiddled with the Gita the way they did with the *Purusha Sukta*, so to say, as shabbily at that, but surprisingly managed to get away with it for all time to come, so it seems, of course, aided in no small measure by the raise in the scriptural belief and the fall of the Sanskrit usage. But the hard rub, as is already seen, was the attribution of the false caste narrative to Krishna with its debilitating lower caste duties.

**Ch4, V13**

*chātur-varṇyam mayā sṛṣṭam guṇa-karma-vibhāgaśhaḥ  
tasya kartāram api mām vidhyakartāram avyayam*

*It is I who engineered the division of men into four varna (castes) based on their guna (innate nature) and karma (earthly duties) but yet although I am the creator of this system, know me to be the non-doer and eternal,*

So, this, as noted before, is akin to that advanced by the Brahmins in the *Purusha Sukata*:

**V13**

*brahmanosya mukhamasit  
bahu rajanyah kritaha  
uru tadasya yadvaishyaha  
padhyagam shudro ajayata*

*From His face (or the mouth) came the brahmanas. From His two arms came the rajanya (the kshatriyas). From His two thighs came the vaishyas. From His two feet came the shudras.*

Not only that, the Brahmins, through their interpolations in the Gita, sought to cement the caste walls by detailing the caste duties as well, cynically at that with -

**Ch 3, V35**

*śhreyān swa-dharmo viguṇaḥ para-dharmāt sv-anuṣṭhitāt  
swa-dharme nidhanaṁ śhreyaḥ para-dharmo bhayāvahaḥ*

*It is far better to perform one's natural prescribed duty, though tinged with faults, than to perform another's prescribed duty, though perfectly. In fact, it is preferable to die in the discharge of one's duty, than to follow the path of another, which is fraught with danger.*

**Ch18, V45**

*śhreyān swa-dharmo viguṇaḥ para-dharmāt sv-anuṣṭhitāt  
svabhāva-niyataṁ karma kurvan nāpnoti kilbiṣham*

*It is better to do one's own dharma, even though imperfectly, than to do another's dharma, even though perfectly. By doing one's innate duties, a person does not incur sin.*

Also should be seen in this interpolative course are the yoga classes, superstitious suppositions, tasteless assertions, and such that abound in the Gita 'as it is', absurdities all, seen in the context of it having been conceived to dispel Arjuna's reservations in joining the battle of Kurukshetra.

Next is the aspect of structural economy and one finds the similitude though of the benign content in many a *sloka* in the same or in a different context throughout the text. Obviously, some of them are interpolations but which were the originals and which are the imitations could be hard to find out for they smugly fit into the overall structure. Whatever, save lengthening the discourse, these do not belittle the same and fortunately, not even tire the reader / listener, thanks to the exemplary charm of Sanskrit, which, for the British philologist, Sir William Jones, 'is of wonderful structure, more perfect than Greek, more copious than Latin and more exquisitely refined than either.'

Boxed here in the 'in vogue' Gita's thirteen chapters are 110 verses of deviant character or digressive nature that can be taken as interpolations with reasonable certainty and so one may read the epic afresh by passing over them for a refreshing experience.

***Hindu Intellectual Apathy***

Given the social mores of yore with the Vedic chores at their core that the *purānic* period had ushered in, the spiritual absorption of Gita's inane interpolations in the *Aryavarta* of the bygone era is understandable, but what prevented its Hindu adherents in the medieval period, and prevents its Westernized votaries in the modern era, from seeing the wood for the trees?

Notwithstanding the advent of universal education that was once their exclusive domain, as the Brahmins continue to be Gita's torchbearers, and since they are brought up on the *Purusha Sukta's* false caste narrative, they tend to see nothing amiss in its caste aberrations. However, to be in sync with the times, they give politically correct hypocritical spin to its caste outrage of *chātur-varṇyam* by feigning as if the *varna* (caste) is not meant to be taken literally for what was implied is that it's one's *guna* (quality) and not one's birth (caste) that is the determinative factor in the social pecking order.

Well, well, then what was the Brahmin resistance about to the admit Vishwamitra, the redoubtable Kshatriya sage of yore, into their haloed fold despite their reverence to the Gāyatri mantra that he composed! So be it but why there has been no upward mobility even in these days of the eminent Shudras on the caste ladder, even that of Ambedkar the intellectual colossus?

Besides, not to speak of 'the now', in none of the *purānic* tales, was there ever an instance of a rogue Brahmin having been relegated to the Shudra substrata! So, the 'caste not by birth' innovation in circulation is nothing but insincere hogwash to mislead.

Since Sanskrit has long ceased to be in vogue, Hindus have come to rely on Gita's translations to have a grasp of it, as is the case with their other epics, if at all that is, and the translators, for the most part, either provide a holistic meaning, wherever possible, to its offensive verses, and when not conducive for an inoffensive spin, then they tone down the inanities, and who cares any way.

Thus, by not calling a spade a spade, they not only betray their intellectual dishonesty but also preclude a public debate about the inane interpolations altogether. If anything, when it comes to pushing these toxic insertions under the caste carpet, the spiritual leaders excel as professional preachers, which is of no avail as the slighted souls desist from walking over the same.

In Gita's myriad world, are the lazy ones content in just reciting

**Ch 2, V47**

*karmaṇy-evādhikāras te mā phaleṣhu kadāchana  
mā karma-phala-hetur bhūr mā te saṅgo 'stvakarmaṇi*

Hold as patent on thy work  
Reckon thou not on royalty  
With no way to ceasing work  
Never mind outcome but go on.

*Well, if only it were as simple.*

Though he too heard that, Arjuna didn't think so.

**Ch3, V36**

Thus spoke Arjuna:  
Why should one with right intent  
Stray ever on the wayward ways!

*arjuna uvācha  
atha kena prayukto 'yaṁ pāpam charati pūruṣhaḥ  
anichchhann api vārṣhṇeya balād iva niyojitaḥ*

**Ch3, V37**

Thus spoke the Lord:  
Well, it's passion, lust 'n wrath  
Drag that man on path painful.

*śhrī bhagavān uvācha  
kāma eṣha krodha eṣha rajo-guṇa-samudbhavaḥ  
mahāśhano mahā-pāpmā viddhyenam iha vairiṇam*

**Ch3, V38**

Flame 'n mirror as shrouded  
Without let by smoke 'n dust  
As well embryo in the womb  
Wisdom is by wants clouded.

*dhūmenāvriyate vahnir yathādarśho malena cha  
yatholbenāvṛito garbhas tathā tenedam āvṛitam*

Then again,

**Ch6, V33**

Thus spoke Arjuna:

Frail being man, fail I see

Yoga Thou espouse, lasting in practice.

*arjuna uvācha*

*yo 'yaṁ yogas tvayā proktaḥ sāmyena madhusūdana  
etasyāhaṁ na paśhyāmi chañchalatvāt sthitim sthirām*

**Ch6, V34**

Can one ever tame his mind

Like the wind that yields to none?

*chañchalam hi manaḥ kṛṣṇṇa pramāthi balavad dṛiḍham  
tasyāhaṁ nigrahaṁ manye vāyor iva su-duṣhkaram*

**Ch6, V35**

Thus spoke the Lord:

Calm 'n custom bring in ropes

Tough ask though to subdue mind.

*śhrī bhagavān uvācha*

*asanśhayaṁ mahā-bāho mano durnigrahaṁ chalam  
abhyāsenā tu kaunteya vairāgyeṇa cha grihyate*

The Gita provides those ropes that the inane interpolations sap.

But yet in blissful ignorance, besides the one-sloka wonders are the silo-readers that pick a verse here and pluck another there from the interwoven text, of course from its translations, thereby gaining nothing in the process, save earning the membership of the Gita groups that now abound in the social media.

Even the earnest ones, who religiously go through the tome, come to naught for failing to apply their 'faith-filled' mind to its malcontent in it that begs for attention.

Besides these are the gullible seekers in their scores that take their self-styled guru's interpretative word of Krishna's word as the last word, and there is no dearth either of the supply-chain translators that churn out 'Arjuna asked this and Krishna said that' sort of stuff by recycling the imitative material in the book world. One may say that these are nearer to those Arjuna had in mind when he asked Krishna:

**Ch6, v37**

What if one

Throws up all

Lacks who zeal

Hath though faith?

*ayatih śhraddhayopeto yogāch chalita-mānasah  
aprāpya yoga-sansiddhim kān gatim kṛṣṇṇa gachchhati*

However, while the enterprising compartmentalize its interwoven philosophy of life into *Gita for This* and *Gita for That* kind of commercials for the marketplace, it is the gift of the gabs with their vacuous lectures that take the cake as *gita-chāryās*. Whatever it is, the Bard's words - reputation is an idle and most false imposition, oft got without merit and lost without deserving – ring true on Gita's universal stage, and if anything, the ostentation of many of these belies their tenuous grasp of its profound philosophy.

Needless to say, all these, who swear by the Gita, are no better off than those that unerringly keep away from it by mistakenly treating the inane interpolations as its innate philosophy. In what is an unparalleled irony, *Vyāsā's* progeny mindlessly shun the mischievously tampered masterpiece of his! So, as the grandstanding by the



thoughtless and the indignation of the mistaken constrain the Hindu polity on either bank of its interpolated waters, it is imperative for the left-castes to remove the rubbish from their ancestral stream that muddles the understanding of the right-backers no less.

But still the question remains; can any arrogate to himself the intellectuality to point fingers at the Gita 'as it is' that too after Adi Shankara the philosopher vouched for it in his *bhashya* and Aurobindo, Gandhi, Radhakrishnan et al endorsed it in their writings? Without any disregard for their immense intellect, the short answer is that 'one puts up with what one grows up with' and, so to say, they all dwelled on the 'right' bank in the times when caste was taken as a given. Why, don't we have the anecdote of Adi Shankara in which he asked an untouchable to move farther away from him, only to realize later it was none other than Lord Shiva in disguise as a dalit; that should be that.

Now it's over to the chapter-wise interpolative detail.

### **Chapter - 3: Karma Yoga**

The pundits and the plebeians alike aver that the philosophy of the Gita is the practice of disinterested action, that is apart from an unflinching devotion to the Supreme, and in that context, it may be noted that while postulating the same, Krishna, as was seen before, had been critical of the ritualistic aspects of and mundane expectations from the Vedic ceremonies (Ch2, v42 -v 46 'n v53). Given that the avowed philosophy of the Gita is to tend man on the path of duty without attachment, the about turn in this chapter, v9 - v16, to formulate the procedural aspects of the rituals and the divine backing they enjoy (not to be confused with *bhakti* that is devotion to god) cannot stand up to commonsense not to speak of logic and reason.

Thus, it is unthinkable that Krishna, having been unequivocal about the fallacy of the Vedic rituals, and the lack of wisdom in those that lay store by the ceremonies that promise rewards here and in hereafter, would have, in the same breath, advocated the following that turn the rational clock back in the ritualistic direction.

**V9**

*yajñārthāt karmaṇo 'nyatra loko 'yam karma-bandhanaḥ  
tad-arthaṁ karma kaunteya mukta-saṅgaḥ samāchara*

*Other than those actions performed for yajna, this world gets bound by action. Therefore, O Kaunteya, perform actions in that regard, without attachment. In so far as the spirit of the rituals is concerned, so far so good, but then comes*

**V10**

*saha-yajñāḥ prajāḥ sṛṣṭvā purovācha prajāpatiḥ  
anena prasaviṣhyadhvam eṣha vo 'stviṣṭa-kāma-dhuk*

*In ancient times, Prajaapati created humanity along with yajna. He said "through this (yajna) let everyone prosper, and may it become your fulfiller of wishes".*

However, if it was the Lord that so readily changed his mind in the above and the two succeeding verses, then it would lend credence to Allah's over and again abrogation of his own diktats in the Quran! But at the mundane level, it can be inferred that the interpolator was just mindless, and so are those that fail to discern this and other 'divine' contradictions that abound in the Gita in vogue.

**V11**

*devān bhāvayatānena te devā bhāvayantu vaḥ  
parasparam bhāvayantaḥ śhreyaḥ param avāpsyatha*

*You will make the deities prosper through this (yajna), and the deities will make you prosper. By mutually making each other prosperous, you will attain the highest good.*

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