

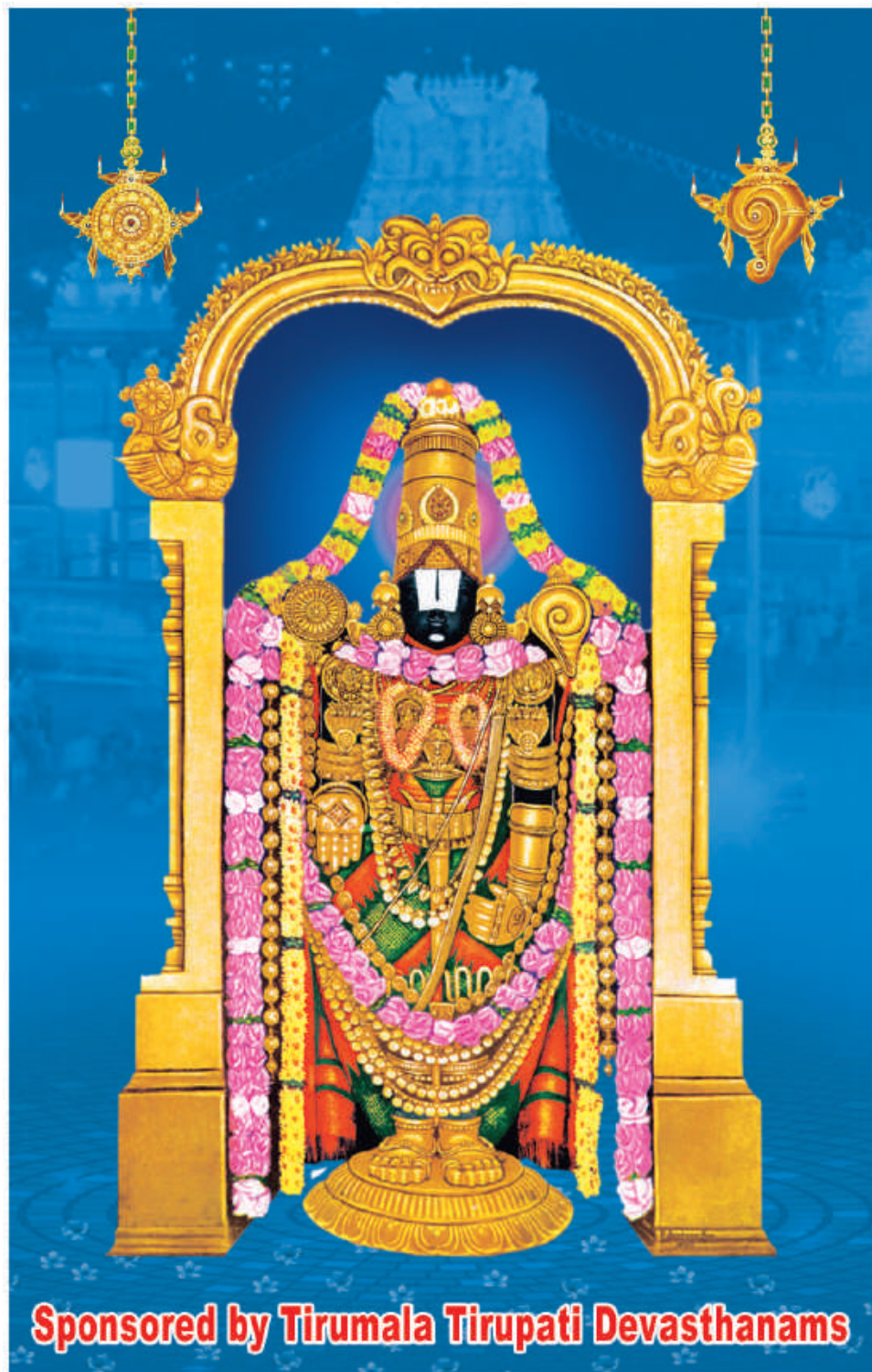


LAKSHA YUVAGALA GITARCHANA



VISWA HINDU PARISHAT

With the sponsorship of Spiritual, Cultural,
Social & Educational Institutions.



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**MESSAGE OF HIS EXCELLENCY RAMNATH KOVIND
THE PRESIDENT OF INDIA.**

Verse: **yadā yadā hi dharmasya glānir bhavati bhārata |
abhyutthānam adharmasya tadātmānaṁ sṛjāmyaham || 4 : 7 ||**

Verse: **paritrāṇāya sādḥunām vināśāya ca duṣkṛtām |
dharmasaṁsthāpanārthāya sambhavāmi yuge yuge || 4 : 8 ||**

His Excellency Ramnath Kovind, the President of India, in his message, on the occasion of the massive '**Laksha Yuvagala Gitarchana**' (LYG) programme, as part of Gita jayanthi to be held at Hyderabad on 14th December, 2021. exhorted youth to be determined for creating a society, drawing inspiration from the teachings of Gita by lord Sri Krishna to Arjuna that he would manifest on earth to re-establish the moralist society, as and when unrighteousness rises and righteousness decreases.



MANGALASASANAMS OF SRI SRI SRI TRIDANDI SRIMANNARAYANA RAMANUJA CHINNAJEEYAR SWAMIJI

**Verse: asthāna sneha kārūṇya dharmādharma dhiyākulam I
pārtham prapanna muddiśya śāstrāvatarāṇam kṛtam II**

Substance : Bhagavan Sri Krishna teaches this scripture of Gita to Arjuna who mistakes righteousness for unrighteousness and vice versa and develops misplaced attachment with people who do not deserve it by remembering his relationship and showing compassion towards them at a wrong place and a wrong hour.

Great seer Yamunacharya explained the secret of why and how Bhagavadgita did emerge. Today there are plenty of educational opportunities, jobs and money in the society. But there is no clarity on one's duty. Earnings have gone up and luxuries too have risen. Some people are earning and some others are spending. But man is unable to put full confidence and control over his own actions.

School and college students have no clarity on what they want to achieve or their aim of life. It is sad that there are no inspiring items in their educational system that propel them to proper action.

The loss that comes from failure in one's own duty will be less when compared to the loss arising from mistaking wrong duty for right one, is much more, because it harms both the doer and the society.

Kauravas did many atrocities and caused troubles to the subjects. Pandavas who were good rulers did not get power. Though Arjuna had the might to crush Kauravas, he hesitated to do so out of undue love for his relations that almost led him to consider withdrawing the war.



He thought that it was unjust to fight with relations and Gurus. At that time Arjuna lost the good sense that those who committed heinous crimes should not be pitied and punished severely.

Most people today are living in a delusive environment where right is going for wrong and wrong is going for right.

Bhagavadgita considered as the epitome of scriptures and its utility is not confined to the time when the message was delivered, but also to all times and climes in the universe.

Meanwhile, I am happy to know that the 40 verses of Gita were selected for the upcoming '**Laksha Yuvagala Gitarchana**' (LYG) which are like a garland to give inspiration to the youth.

Hoping that the event would be beneficial not only to the society but also to our country.

My countless Mangalasanams to the organizers of the event and the participating youth.





Verse: sarvo'panishado gāvo dogdha gopāla nandanah |
pārtho'vatsah sudhīrbho'kta dugdham gītāmṛtaṁ mahat ||

Substance: The Son of the cowherd clan has extracted the Nectar of Gitaic milk from the Upanishads resembling cows and disseminated the celestial beverage among the entire intellectuals making calf-like Partha as the medium.

Bhagavadgita Jnana Yajnah

Youth force in the age group between 15–40 years having perfect knowledge of the Eternal truth and consider our Culture and traditions as upper-most are vital to the progress of India. Great personages have selected 40 impactful verses from Bagavadgita for the purpose of collective reading by the youth for creating inspiration among them. The verses are aimed at dispelling psychological ills besides improving will power and training in the culture that help them tread the path of progress.

Text of the verses was prepared in an innovative '**Five-way method**' namely (the related picture, word division, word to word meaning, substance and exclusive meaning) for better grasp of the participants. The text books will be made available to them by Viswa Hindu Parishad. (VHP) Those who do not receive the copies for any reason, may download the text from www.gitarchana.com

Appeal

We request your contribution/donation to organize 'Laksha Yuvagala Gitarchana' programme. We appeal to you to send your munificent donations to the following Bank account or Phone pay / Google pay number.

Bank name : Bank of Baroda

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SCAN AND PAY



VERSES TO BE READ IN UNISON BY THE YOUTH

Atha Dhyanam...Om

śuklām baradhraṃ viṣṇuṃ śaśivarnaṃ caturbhujam |
prasanna vadanam dhyāyet sarva vighnopa śāntaye ||

vasudeva sutaṃ devaṃ kaṃsa cānūra mardanaṃ |
devakī paramānandaṃ kṛṣṇaṃ vande jagadguruṃ ||

narāyanaṃ namaskṛtya naraṃ cāiva nara'ttamaṃ |
devīm sarasvatīm vyāsam tato jayamudīrayet ||

Atha śrīmad Bagavadgītā...Om

śrībhagavān uvāca

1. klaibyaṃ mā sma gamaḥ pārtha naitattvayyupapadyate |
kṣudraṃ hṛdayadaurbalyaṃ tyaktvottiṣṭha parantapa || 2:3 ||
2. jātasya hi dhruvo mṛtyur dhruvaṃ janma mṛtasya ca |
tasmād aparihārye'rthe na tvaṃ śocitum arhasi || 2:27 ||
3. karmaṇyevādhikāras te mā phaleṣu kadācana |
mā karmaphalahetur bhūr mā te saṅgo'stvakarmaṇi || 2.47||

4. duḥkheṣvanudvignamanāḥ sukheṣu vigataspr̥haḥ |
vītarāgabhayakrodhaḥ sthitadhīr munir ucyate || 2:56 ||
5. dhyāyato viṣayān puṁsaḥ saṅgas teṣūpajāyate |
saṅgāt sañjāyate kāmaḥ kāmāt krodho'bhijāyate || 2: 62 ||
6. krodhād bhavati sammohaḥ sammohāt smṛtivibhramaḥ |
smṛtibhramśād buddhināśo buddhināśāt praṇaśyati || 2:63 ||
7. yad yad ācarati śreṣṭhas tattad evetaro janaḥ |
sa yat pramāṇam kurute lokas tad anuvartate || 3: 21 ||
8. śreyān svadharmo viguṇaḥ paradharmāt svanuṣṭhitāt |
svadharme nidhanaṁ śreyaḥ paradharmo bhayāvahaḥ || 3:35 ||
9. yadā yadā hi dharmasya glānir bhavati bhārata |
abhyutthānam adharmasya tadātmānaṁ sṛjāmyaham || 4: 7 ||
10. paritrāṇāya sādḥūnām vināśāya ca duṣkṛtām |
dharmasaṁsthāpanārthāya sambhavāmi yuge yuge || 4 : 8 ||
11. brahmārpaṇam brahma havir brahmāgnau brahmaṇā hutam |
brahmaiva tena gantavyam brahmakarmasamādhinā || 4: 24 ||
12. jñānena tu tad ajñānam yeṣāṁ nāśitam ātmanaḥ |
teṣāṁ ādityavaj jñānam prakāśayati tat param || 5:16 ||
13. uddhared ātmanātmānaṁ nātmānam avasādayet |
ātmaiva hyātmano bandhur ātmaiva ripur ātmanaḥ || 6:5 ||
14. yuktāhāravihārasya yuktaceṣṭasya karmasu |
yuktasvapnāvabodhasya yogo bhavati duḥkhaḥ || 6:17 ||
15. asaṁśayam mahābāho mano durnigraham calam |
abhyāsenā tu kaunteya vairāgyeṇa ca gṛhyate || 6:35 ||
16. pārtha naiveha nāmutra vināśas tasya vidyate |
na hi kalyāṇakṛt kaścid durgatiṁ tāta gacchati || 6:40 ||
17. manuṣyāṇām sahasreṣu kaścid yatati siddhaye |
yatatām api siddhānām kaścin mām vetti tattvataḥ || 7:3 ||

18. bahūnām janmanām ante jñānavān mām prapadyate |
vāsudevaḥ sarvam iti sa mahātmā sudurlabhaḥ || 7:19 ||
19. antakāle ca mām eva smaran muktivā kalevaram |
yaḥ prayāti sa madbhāvaṁ yāti nāstyatra saṁśayaḥ || 8:5 ||
20. ābrahmabhuvanālokāḥ punarāvartino' rjuna |
mām upetya tu kaunteya punarjanma na vidyate || 8 : 16 ||
21. ananyāś cintayanto mām ye janāḥ paryupāsate |
teṣāṁ nityābhiyuktānām yogakṣemaṁ vahāmyaham || 9:22 ||
22. patraṁ puṣpaṁ phalaṁ toyaṁ yo me bhaktyā prayacchati |
tad ahaṁ bhaktyupahṛtam aśnāmi prayatātmanaḥ || 9:26 ||
23. aham ātmā guḍākeśa sarvabhūtāśayasthitaḥ |
aham ādiś ca madhyaṁ ca bhūtānām anta eva ca || 10:20 ||
24. yad yad vibhūtimat sattvaṁ śrīmad ūrjitam eva vā |
tat tad evāvagaccha tvaṁ mama tejoṁ'śasambhavam || 10:41 ||
25. bhaktyā tvananyayā śakya aham evaṁvidho' rjuna |
jñātuṁ draṣṭuṁ ca tattvena praveṣṭuṁ ca parantapa || 11:54 ||
26. matkarmakṛṇ matparamo madbhaktaḥ saṅgavarjitaḥ |
nirvairaḥ sarvabhūteṣu yaḥ sa mām eti pāṇḍava || 11:55 ||
27. adveṣṭā sarvabhūtānām maitraḥ karuṇa eva ca |
nirmamo nirahaṅkāraḥ samaduḥkhasukhaḥ kṣamī || 12:13 ||
28. santuṣṭaḥ satataṁ yogī yatātmā dṛḍhaniścayaḥ |
mayyarpitamanobuddhir yo madbhaktaḥ sa me priyaḥ || 12:14 ||
29. sarvataḥpāṇipādaṁ tat sarvato'kṣīsiromukham |
sarvataḥśrutimal loke sarvam āvṛtya tiṣṭhati || 13:13 ||
30. samaṁ paśyan hi sarvatra samavasthitam īśvaram |
na hinastyātmanātmānaṁ tato yāti parāṁ gatim || 13:28 ||
31. mānāpamānayos tulyas tulyo mitrāripakṣayoḥ |
sarvārambhaparitāgī guṇātītaḥ sa ucyate || 14:25 ||

32. śarīraṃ yad avāpnoti yac cāpyutkrāmatīśvaraḥ |
grhītvaitāni saṃyāti vāyur gandhān ivāśayāt || 15:8 ||
33. ahaṃ vaiśvānaro bhūtvā prāṇinām deham āśritaḥ |
prāṇāpānasamāyuktaḥ pacāmyannaṃ caturvidham || 15:14 ||
34. trividhaṃ narakasyedaṃ dvāraṃ nāśanam ātmanaḥ |
kāmaḥ krodhas tathā lobhas tasmād etat trayam tyajet || 16:21 ||
35. tasmācchāstraṃ pramāṇam te kāryākāryavyavasthitau |
jñātvā śāstravidhānoktaṃ karma kartum ihārhasi || 16:24 ||
36. anudvegakaraṃ vākyaṃ satyaṃ priyahitaṃ ca yat |
svādhyāyābhyasanaṃ caiva vāṇmayaṃ tapa ucyate || 17: 15 ||
37. yajñadānatapaḥkarma na tyājyaṃ kāryam eva tat |
yajño dānaṃ tapaś caiva pāvanāni maṇiṣiṇām || 18:5 ||
38. yataḥ pravṛttir bhūtānām yena sarvam idaṃ tatam |
svakarmaṇā tam abhyarcya siddhiṃ vindati mānavaḥ || 18:46 ||
39. sarvadharmān parityajya mām ekaṃ śaraṇaṃ vraja |
ahaṃ tvā sarvapāpebhyo mokṣayiṣyāmi mā śucaḥ || 18:66 ||

sañjaya uvāca

40. yatra yogeśvaraḥ kṛṣṇo yatra pārtho dhanurdharaḥ |
tatra śrīr vijayo bhūtir dhruvā nītir matir mama || 18:78 ||

Om asatomaā sadgamayaa

Tamasomaā jyotirgamayaa

Mrityormaa amritangamayaa

Om Santih Santih Santih

Sarvam Srikrishnaarpanamastu

Om Tat Sat.

For more Bhagavadgita images visit:
www.bhagavadgitabhavachitrasudha.com

**Verse : śuklām baradhraṁ viṣṇuṁ śaśivarnaṁ caturbhujam I
prasanna vadanam dhyāyet sarva vighnopa śāntaye II**

Meaning of words: śuklām = pure white, ambaram = clothing, dhraṁ = wearing, viṣṇuṁ = pervading the entire universe, śaśivarnaṁ = effulgent like the moon, caturbhujam = having four shoulders, prasanna vadanam = with a pleasing face, sarva vighnopa śāntaye = for removal of all the obstacles, dhyāyet = meditating.

Substance: I meditate upon Vinayaka who wears pure white clothes, pervading the entire universe, effulgent like the moon, having four hands, cheerful face.., to remove all my obstacles.

**Verse : vasudeva sutam devam kamsa canura mardanam I
devaki paramanandam kṣṇam vande jagadguruṁ II**

Meaning of words: vasudeva sutam = son of Vasudeva, kamsa canura mardanam = slayer of Kamsa and Chanoora, Devaki paramanandam = giver of happiness to mother Devaki, Jagadguruṁ = Guru to the whole world, devam = God, vande = I am saluting.

Substance: I am saluting to such a Supreme Self Sri Krishna who is the Son of Vasudeva, the slayer of Kamsa and Chanoora, giver of great happiness to Devaki and the teacher of the world.

**Verse : narayanam namaskṛtya namam caiva nara'ttamaṁ I
devim saraswatim vyasam tato jayamudirayet II**

Meaning of words: Narayanam = Srimannarayana who is the God of Gods, namam caiva = who is the resident of the minds of human beings, nara'ttamaṁ = the Supreme Self Sri Krishna, who is the best of persons, Devim Saraswatim = to the Goddess Saraswathi, Vyasam = to the godly Vyasa, namaskṛtya = saluting, thatho = after, jayamudirayet = Sri Mahabharata must be studied or narrated.

Substance: The Mahabharata must be studied or narrated after formally saluting to Narayana who is the resident of the minds of human beings, the supreme Self Sri Krishna who is the Best of Persons, Goddess Saraswati and Godly Vyasa.

The 700-verse Gita is the teaching of the Spiritual knowledge of DUTIFULNESS to Arjuna by the Supreme Lord Krishna as found in the Bhishmaparva which is the 6th of the total 18 cantos of the epic Mahabharata.

Bhagavad Gita is the Spiritual Consciousness of India.



śrībhagavān uvāca

Verse: klaibyaṁ mā sma gamaḥ pārtha naitattvayyupapadyate ।

① kṣudraṁ hṛdayadaurbalyaṁ tyaktvottiṣṭha parantapa ॥ 2:3 ॥

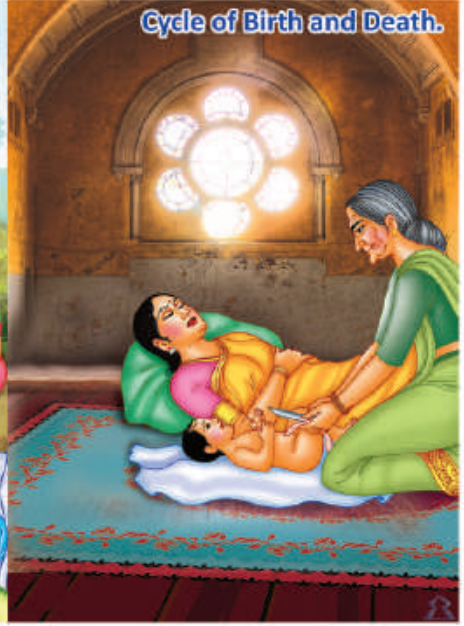
Division of words: klaibyaṁ mā sma gamaḥ pārtha na etat tvayi upapadyate
kṣudraṁ hṛdaya daurbalyaṁ tyaktvā uttiṣṭha parantapa

Meaning of words: klaibyaṁ = impotence; mā = do not; sma = take to; gamaḥ = go in; pārtha = O son of Prtha; na = never; etat = like this; tvayi = unto you; upapadyate = is befitting; kṣudraṁ = trifle; hṛdaya = heart; daurbalyaṁ = weakness; tyaktvā = giving up; uttiṣṭha = get up; parantapa = O scorcher of the foes.

Substance: O Arjuna! Do not get discouraged. It is unbecoming of a hero like you. O scorcher of enemies! Get rid of this mean faintheartedness and get ready to fight the battle.

Exclusive meaning: Those who perform Spiritual activities become fainthearted if they turn psychologically weak. Bhagavan exhorts the spiritually strong and the dexterous persons not to allow timidity to overpower their minds.

It was the lion roar of Swami Vivekanada who addressed the people of America and England as “**Dear brothers and sisters**” and inspired them with the words. You shall soon give up the mean quality of faintheartedness and become dutyminded. The lion roar of Gita inspired stalwarts of freedom struggle like Aurobindo Ghosh, Tilak, Tagore, Mahatma Gandhi and so on.



Verse: jātasya hi dhruvo mṛtyur dhruvaṁ janma mṛtasya ca ।

② tasmād aparihārye'rthe na tvaṁ śocitum arhasi ॥ 2:27 ॥

Division of words: jātasya hi dhruvaḥ mṛtyuḥ dhruvaṁ janma mṛtasya ca
tasmād aparihārye arthe na tvaṁ śocitum arhasi

Meaning of words: jātasya = one who has taken his birth; hi = certainly; dhruvaḥ = a fact; mṛtyuḥ = death; dhruvaṁ = it is also a fact; janma = birth; mṛtasya = of the dead; ca = also; tasmāt = therefore; aparihārye = for that which is unavoidable; arthe = in the matter of; na = do not; tvaṁ = you; śocitum = to lament; arhasi = deserve.

Substance: Death is certain to the person taking birth. So the origin of birth is death. Therefore it is improper for you to grieve over the inevitable death.

Exclusive meaning: Actually the Self has no birth or death. But, this verse is intended for the ordinary people. None can escape death. It is definite that every person meeting with death is sure to get rebirth based on the quality of his actions. However, there is no rebirth to the one who attains self-knowledge. It is lord's view that 'birth-death cycle' entangles persons as long as they do not obtain Self-knowledge.



Verse: karmaṇyevādhikāras te mā phaleṣu kadācana |

3

mā karmaphalahetur bhūr mā te saṅgo'stvakarmaṇi || 2.47||

Division of words: karmaṇi eva adhikāraḥ te mā phaleṣu kadācana

mā karma-phala hetuḥ bhūḥ mā te saṅgaḥ astu akarmaṇi

Meaning of words: karmaṇi = in prescribed duties; eva = certainly; adhikāraḥ = right; te = of you; mā = never; phaleṣu = in the fruits; kadācana = at any time; mā = never; karma-phala = in the result of the work; = hetuḥ = cause; bhūḥ = become; mā = never; te = of you; saṅgaḥ = attachment; astu = there should be; akarmaṇi = in not doing prescribed duties.

Substance: Arjuna! You are free to perform dutiful action. (shall not avoid them). Your motive should not be the result of action. But It does not mean that you resort to inaction. In short, you must perform actions without expecting results thereof.

Exclusive meaning: Man performs actions to fulfill his desires but that leads to rebirth. Self-knowledge arises from actions done without expectation because they keep the conscience pure. (An old man planting a mango sapling knowing fully well that he will not survive by the time it grows into a tree and produce fruits, but he does it just for the sake of future generation. This is an example of 'desireless action' as shown in the picture.)



Verse: duḥkheṣvanudvignamanāḥ sukheṣu vigataspr̥haḥ |

4

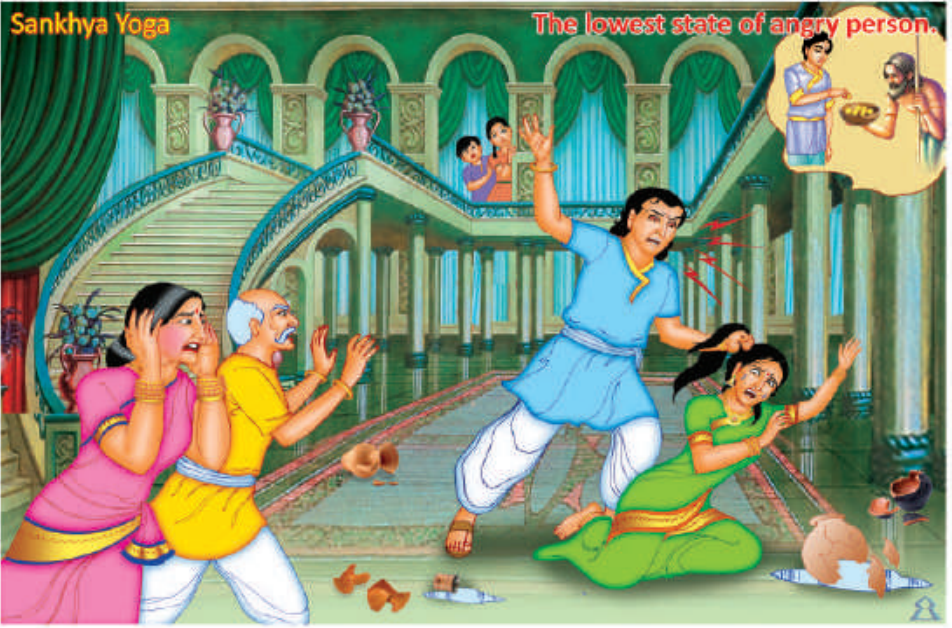
vītarāgabhayakrodhaḥ sthitadhīr munir ucyate || 2:56 ||

Division of words: duḥkheṣu anudvigna-manāḥ sukheṣu vigata-spr̥haḥ
vīta rāga bhaya krodhaḥ sthita-dhīḥ muniḥ ucyate

Meaning of words: duḥkheṣu = in the threefold miseries; anudvigna-manāḥ = without being agitated in mind; sukheṣu = in happiness; vigata-spr̥haḥ = without being too interested; vīta = free from; rāga = attachment; bhaya = fear; krodhaḥ = and anger; sthita-dhīḥ = one who is steady; muniḥ = a sage; ucyate = is called.

Substance: A hermit who is not sorrowful in times of difficulties and disinterested in comforts, more inclined to sensuous things and who has no fear or anger is said to be a **'steadyminded'** (firm knowledgeable) person.

Exclusive meaning: The main problem being faced by the spiritual practitioner is with the headstrong senses. Keeping sensuous objects prompted by desires, under control is called **'talent'**. Controlling the senses and internalizing them is the main feature of the steady-minded person. One must become disinterested in times of comforts in order to prevent desires from multiplying, just as flame is produced when ghee is put in the fire. He must put an end to passion, fear and anger. A hermit who fixes his mind in the self without elation in times of comforts and deflation in times of inauspicious events is said to be **'steadyminded'**.



Verse: krodhād bhavati sammohaḥ sammohāt smṛtīvibhramaḥ |

⑥ smṛtibhramśād buddhināśo buddhināśāt praṇaśyati || 2:63 ||

Division of words: krodhāt bhavati sammohaḥ sammohāt smṛti vibhramaḥ
smṛti-bhramśāt buddhi-nāśaḥ buddhi-nāśāt praṇaśyati

Meaning of words: krodhāt = from anger; bhavati = takes place; sammohaḥ = perfect illusion; sammohāt = from illusion; smṛti = of memory; vibhramaḥ = bewilderment; smṛti-bhramśāt = after confusion of memory; buddhi-nāśaḥ = loss of intelligence; buddhi-nāśāt = and from loss of intelligence; praṇaśyati = one falls down.

Substance: Anger leads to senselessness and loss of wisdom (lack of knowledge of good and bad) which results in failure of memory. It ruins the very man.

Exclusive meaning: A person whose memory fails due to anger enters a state where a person cannot decide 'what is duty' and 'what is non duty'. In this state of mind he becomes ineligible to attain the four types (Dharma, Artha, Kama and Moksha) of attainable things in human life. This happens because the individual resorts to harshness, loss of activity, violence, counter-violence and ignorance and so on. Eyes becoming red, faster breaths and nervousness indicate anger. So one must be very careful about it when notices the symptoms.

Karma Yoga

Common people follow the actions of the great people.



Verse: yad yad ācarati śreṣṭhas tattad evetaro janaḥ ।

7

sa yat pramāṇaṁ kurute lokas tad anuvartate ॥ 3: 21 ॥

Division of words: yat yat ācarati śreṣṭhaḥ tat tat eve itaraḥ janaḥ
saḥ yat pramāṇaṁ kurute lokaḥ tat anuvartate

Meaning of words: yat = whatever; yat = and whatever; ācarati = does he act; śreṣṭhaḥ = respectable leader; tat = that; tat = and that alone; eva = certainly; itaraḥ = common; janaḥ = person; saḥ = he; yat = whichever; pramāṇaṁ = standards; kurute = does perform; lokaḥ = all the world; tat = that; anuvartate = follow in the footsteps.

Substance: People follow the actions of the exemplary men whether it is a worldly action or Vedic ritual. People accept it as a standard and follow suit.

Exclusive meaning: The will power and the conduct of great persons will be far different from those of the common people. People in the world simply follow the actions of knowledgeable and great people. In fact the best men need not engage themselves in actions for their own sake. But they do so in order to lead others in their path. Universal welfare alone will be their singlemost objective of life.



Verse: śreyān svadharmo viguṇaḥ paradharmāt svanuṣṭhitāt |

8

svadharme nidhanaṁ śreyaḥ paradharmo bhayaāvahaḥ || 3:35 ||

Division of words: śreyān sva-dharmaḥ viguṇaḥ para-dharmāt svanuṣṭhitāt
sva-dharme nidhanaṁ śreyaḥ para-dharmaḥ bhaya-avahaḥ

Meaning of words: śreyān = far better; sva-dharmaḥ = one's prescribed duties; viguṇaḥ = even faulty; para-dharmāt = then duties mentioned for others; svanuṣṭhitāt = then perfectly done; sva-dharme = in one's prescribed duties; nidhanaṁ = destruction; śreyaḥ = better; para-dharmaḥ = duties prescribed for others; bhaya-avahaḥ = dangerous.

Substance: Actions based on one's own nature, though defective, are worth continuing even at the cost of one's life which is auspicious. Resorting to actions prompted by others' natures, though well-intentioned are insecure. Such actions are beset with fear and sin and lead to hell.

Exclusive meaning: Depending on the qualities men have been allotted dutiful actions. The Vedic and ancient traditions are common to all. The general principles of truthfulness, devotion towards God, service to parents, restraint of senses, non-violence, non-stealing, kindness, charity, forgiveness are the original duties of all. Theft, adultery, falsehood, violence, hypocrisy etc. are unhuman, so none should engage in such acts. (Emperor **Shibi** was ready for supreme sacrifice to uphold Swadharma which is his original duty. Sage **Vishwamitra** stooped from his **Swadharma** and resorted to **Paradharm** by involving in sensual pleasure as shown in the above picture.)



Verse: yadā yadā hi dharmasya glānir bhavati bhārata |

9

abhyutthānam adharmasya tadātmānaṁ sṛjāmyaham || 4: 7 ||

Division of words: yadā yadā hi dharmasya glāniḥ bhavati bhārata
abhyutthānam adharmasya tada atmānaṁ sṛjāmi aham

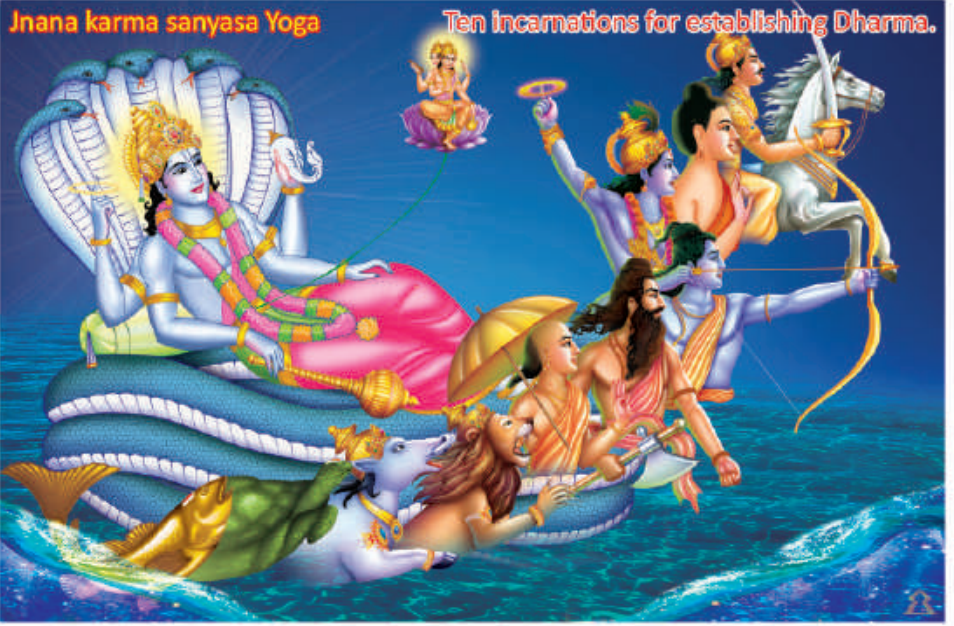
Meaning of words: yadā = whenever; yadā = whenever; hi = certainly; dharmasya = of religion; glāniḥ = discrepancies; bhavati = manifested, becomes; bhārata = O descendant of Bharata; abhyutthānam = predominance; adharmasya = of irreligion; tada = at that time; atmānaṁ = self; sṛjāmi = manifest; aham = I.

Substance: O scion of the Bharata race! I manifest out of the power of my illusion whenever Dharma (righteousness) is repressed and adharma (unrighteousness) dominates causing a hurdle to the progress and welfare of the beings.

Exclusive meaning: The maxim “**Dharmo Rakshati Rakshitaha**” conveys that if the righteousness is protected, it would protect everyone. God is manifesting just by His will whenever righteousness is crushed and unrighteousness becomes the order of the day. When God Himself is taking the responsibility of upholding dharma then why, we as his own images, perform our dutiful actions as prescribed by God in the form of dharma. We must take care not to allow even a single bad thought to enter our minds.

Jnana karma sanyasa Yoga

Ten incarnations for establishing Dharma.



Verse: paritrāṇāya sādḥūnām vināśāya ca duṣkṛtām ।

10

dharmasamsthāpanārthāya sambhavāmi yuge yuge ॥ 4 : 8 ॥

Division of words: paritrāṇāya sādḥūnām vināśāya ca duṣkṛtām

dharmasamsthāpana-arthāya sambhavāmi yuge yuge

Meaning of words: paritrāṇāya = for the deliverance; sādḥūnām = of the devotees; vināśāya = for the annihilation; ca = also; duṣkṛtām = of the miscreants; dharmasamsthāpana-arthāya = to re-establish; sambhavāmi = I do appear; yuge = millennium; yuge = after millennium.

Substance: “I incarnate in every aeon (yuga) to protect the virtuous and to punish the wicked to restore Dharma (righteousness) in the world”, says Sri Bhagavan.

Exclusive meaning: The Supreme lord who is all powerful, the upholder of all and the Complete Brahman is capable of taking care of his devotees. The sagely persons who always stick to ‘**righteous conduct are assuredly protected by God at all times**’. Assisted by His illusion, God manifests in every aeon (yuga) to destroy the cruel forces and protect the virtuous persons. God’s manifestations are infinite. In Bhagavatam, there was mention of 21 incarnations of God. But His incarnations according to the knowers of Philosophy (tattva) are ten only (**Dasavatarams**).



Verse: brahmārpaṇaṁ brahma havir brahmāgnau brahmaṇā hutam ।

11

brahmaiva tena gantavyaṁ brahmakarmasamādhinā ॥ 4: 24 ॥

Division of words: brahma arpaṇaṁ brahma haviḥ brahma agnau brahmaṇā hutam
brahma eva tena gantavyaṁ brahma karma samādhinā

Meaning of words: brahma = spiritual in nature; arpaṇaṁ = contribution; brahma = the supreme; haviḥ = butter; brahma = spiritual; agnau = in the fire of consummation; brahmaṇā = by the spirit soul; hutam = offered; brahma = spiritual kingdom; eva = certainly; tena = by him; gantavyaṁ = to be reached; brahma = spiritual; karma = activities; samādhinā = by complete absorption.

Substance: The ETERNAL all the tools and materials, The ETERNAL the clarified butter put as the oblation, the ETERNAL, the fire, by the ETERNAL, unto the ETERNAL, verily shall he go, who in his result-oriented action meditates entirely upon the ETERNAL.

Exclusive meaning: The main purpose of the oblation is to visualize all the tools like the ladle, the ghee container, the ghee, the holy grass and allied materials used and offered in the sacrificial fire to be the aspects of the ETERNAL. All the actions of the performer are also considered ETERNAL. Thus the all-pervasiveness of the ETERNAL is being explained.



Verse: jñānena tu tad ajñānaṁ yeṣāṁ nāśitam ātmanaḥ ।

12

teṣāṁ ādityavat jñānaṁ prakāśayati tat param ॥ 5:16 ॥

Division of words: jñānena tu tat ajñānaṁ yeṣāṁ nāśitam ātmanaḥ
teṣāṁ ādityavat jñānaṁ prakāśayati tat param

Meaning of words: jñānena = by knowledge; tu = but; tat = that; ajñānaṁ = nescience; yeṣāṁ = of those; nāśitam = is destroyed; ātmanaḥ = of the living entity; teṣāṁ = of their; ādityavat = like the rising sun; jñānaṁ = knowledge; prakāśayati = discloses; tat param = in krishna consciousness

Substance: Those who attain the Knowledge of the natures of the Self and the Creation can get rid of their ignorance caused by the lust. True knowledge dawns upon them by itself just as the shining Sun emerges from the clouds shattered by the wind.

Exclusive meaning: The Spiritual practitioner will be able to know the natures of the Creation and the Supreme lord after his ignorance is dispelled by inquiry into the Supreme lord, meditation on him and so on. All this happens just as the clouds are shattered by the swift wind making all things appear clearly.



Verse: uddhared ātmanātmānaṁ nātmānam avasādayet |

13 ātmaiva hyātmano bandhur ātmaiva ripur ātmanaḥ || 6:5 ||

Division of words: uddharet ātmana atmānaṁ na ātmānam avasādayet

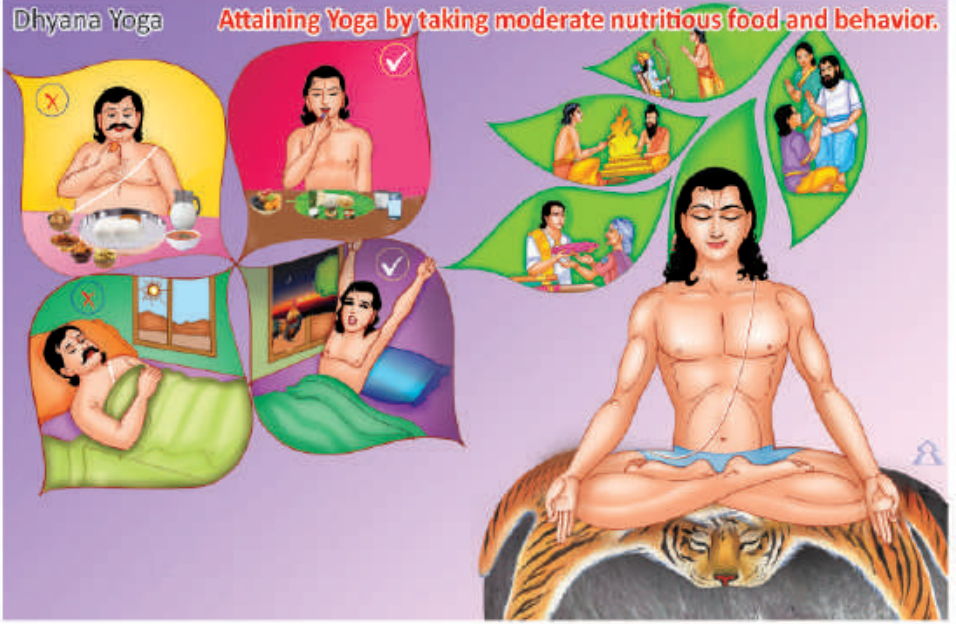
ātma eva hi ātmanaḥ bandhuḥ ātmā eva ripuḥ ātmanaḥ

Meaning of words: uddharet = one must deliver; ātmanā = by the mind; ātmānaṁ = the conditioned soul; na = never; ātmānam = the conditioned soul; avasādayet = put into degradation; ātmā = mind; eva = certainly; hi = indeed; ātmanaḥ = of the conditioned soul; bandhuḥ = friend; ātmā = mind; eva = certainly; ripuḥ = enemy; ātmanaḥ = of the conditioned soul.

Substance: Man must elevate his mind which normally gets entangled in sense objects. Thus he needs to develop disinterest in sensory pleasures step by step. Pure mind alone is the trusted friend. Beware of mind bent on senses because it is the deadliest enemy.

Exclusive meaning: Sense organs like the eye, nose, ear etc are superior to the gross body. Mind is higher than the sense organs, decisive intellect is better than the wayward mind. The Soul excels the intellect.

There are the combined powers of the **'Knowledge and the activity'** in the Soul. The Eternal lord's message is that the man must wake up his **'Soul force'** and make friendship with it. Then he must gradually elevate it and become **'sagely'**.



Verse: yuktāhāravihārasya yukta ceṣṭasya karmasu I

14 yukta svapnāvabodhasya yoga bhavati duḥkhaḥ II 6:17 II

Division of words: yuktā āhāra vihārasya yukta ceṣṭasya karmasu
yukta svapna-avabodhasya yogaḥ bhavati duḥkhaḥ

Meaning of words: yuktā = regulated; āhāra = eating; vihārasya = recreation; yukta = regulated; ceṣṭasya = of one who works for maintenance; karmasu = in discharging duties; yukta = regulated; svapna-avabodhasya = regulated sleep and wakefulness yogaḥ = practice of yoga; bhavati = becomes; duḥkha-hā = diminishing pains.

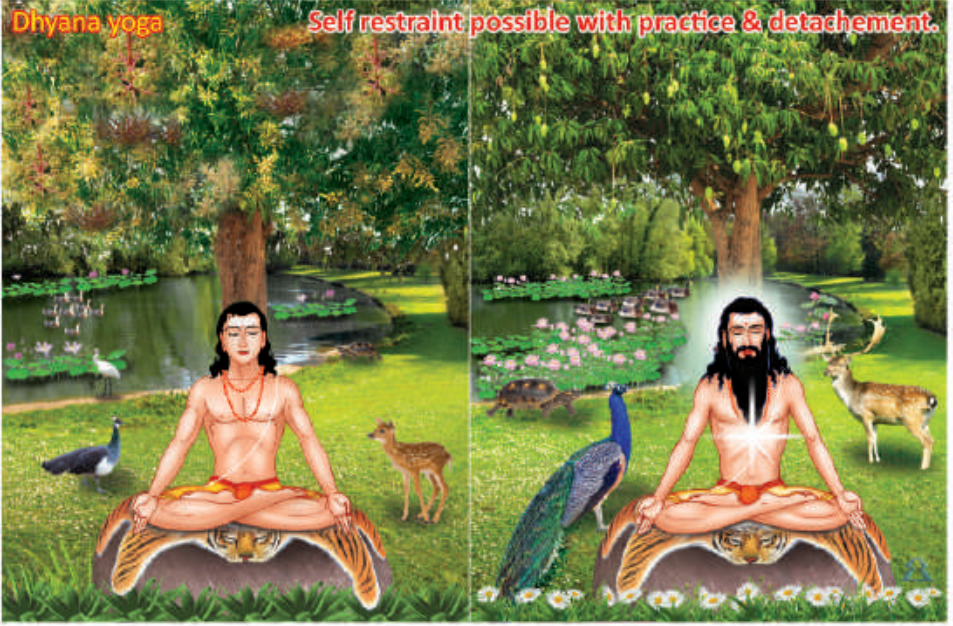
Substance: Moderate food, good conduct, engaging in actions within one's capacity, maintaining sleep and wakefulness properly helps in attaining "Yoga of Meditation" by a Spiritual practitioner.

Exclusive meaning: Yoga of meditation which removes all sorrows, is out of question to a person who indulges in overeating, does not eat at all, ever sleepy, wakeful all the time and overworks. So a meditative yogi must follow the code of conduct prescribed by the Eternal Lord.

The practitioner must eat food filling half of his stomach, and cover one fourth of it with water and leave the remaining portion for movement of air which facilitates meditation.

Dhyana yoga

Self restraint possible with practice & detachment.



Verse: asaṁśayaṁ mahābāho mano durnigrahaṁ calaṁ ।

15 abhyāseṇa tu kaunteya vairāgyeṇa ca gṛhyate ॥ 6:35 ॥

Division of words: asaṁśayaṁ mahā-bāho manaḥ durnigrahaṁ calaṁ
abhyāseṇa tu kaunteya vairāgyeṇa ca gṛhyate

Meaning of words: asaṁśayaṁ = undoubtedly; mahā-bāho = O mighty-armed one; manaḥ = the mind; durnigrahaṁ = difficult to curb; calaṁ = flickering; abhyāseṇa = by practice; tu = but; kaunteya = O sun of kuntī; vairāgyeṇa = by detachment; ca = also; gṛhyate = can be so controlled.

Substance: O mighty armed one! Mind, is originally fickle and difficult to control. It is undoubtedly hard to control. However, by constant practice and by detachment with worldly things mind can be conditioned.

Exclusive meaning: On being questioned by Arjuna about the fickle nature of the mind and trying to control it, it is like attempting to tie the wind, Bhagavan preaches him thus.

Arjuna! Mind, in fact, is fast, fickle and uncontrollable. Undoubtedly it is difficult to control the mind. However, it is possible to control the mind with constant practice and detachment. Constant practice to fix the mind in the Self and developing detachment in the worldly things by getting disinterested in them are the two tools to achieve control of mind, says the lord.

Dhyana yoga

No lower states to a person abandoning Yoga.



Verse: pārtha naiveha nāmutra vināśas tasya vidyate |

16

na hi kalyāṇakṛt kaścīd durgatiṃ tāta gacchati || 6:40 ||

Division of words: pārtha na eva iha na amutra vināśaḥ tasya vidyate
na hi kalyāṇa-kṛt kaścīd durgatiṃ tāta gacchati

Meaning of words: pārtha = O son of prtha; na eva = never is it so; iha = in this material world; nā = never; amutra = in the next life; vināśaḥ = destruction tasya = his; vidyate = exists; na = never; hi = certainly; kalyāṇa-kṛt = one who is engaged in auspicious activities; kaścīd = anyone; durgatiṃ = degradation; tāta = O father!; gacchati = goes.

Substance: There is no ruination to a person who gets deviated from yoga, either in this world or the other world. O father! Why because he who is engaged in Self-elevation, will never get negative results.

Exclusive meaning: On being questioned by Arjuna about the state of a person who enters yoga, continues it for some time and discontinues it later for some reason, the lord replies that those who engage themselves in good deeds for the sake of others there is no mean state for them in this or other worlds.



Verse: manuṣyāṅāṁ sahasreṣu kaścīd yatati siddhaye ।

17

yatatām api siddhānām kaścīn mām vetti tattvataḥ ॥ 7:3 ॥

Division of words: manuṣyāṅāṁ sahasreṣu kaścīd yatati siddhaye

yatatām api siddhānām kaścīn mām vetti tattvataḥ

Meaning of words: manuṣyāṅāṁ = of men; sahasreṣu = out of many thousands; kaścīd = someone; yatati = endeavours; siddhaye = for perfection; yatatām = of those so endeavouring; api = indeed; siddhānām = of those who have achieved perfection; kaścīd = someone; mām = Me; vetti = does know; tattvataḥ = in fact.

Substance: There will be only one person among thousands who strives for the attainment of Siddhi. Among such thousands of Siddhas, there will be only one who strives to achieve salvation.

Exclusive meaning: Only one person among thousands is able to know the ultimate philosophy. It does not mean that other spiritual practitioners are good for nothing. Among different paths of yoga the path of knowledge is critical. Those who achieve the Supreme lord by this path are very rare.

Jnan - Vijnan Yoga

person who knows that everything is pervaded by Vasudeva is rare.



Verse: bahūnām janmanām ante jñānavān mām prapadyate ।
18 vāsudevaḥ sarvam iti sa mahātmā sudurlabhaḥ ॥ 7:19 ॥

Division of words: bahūnām janmanām ante jñānavān mām prapadyate
vāsudevaḥ sarvam iti saḥ mahātmā sudurlabhaḥ

Meaning of words: bahūnām = many; janmanām = repeated births; ante = after; jñānavān = he possessing knowledge; mām = unto Me; prapadyate = surrenders; vāsudevaḥ = Sri Krishna (cause of all causes); sarvam = all; iti = thus; saḥ = such mahātmā = great soul; sudurlabhaḥ = very rare.

Substance: One who, after many births, knows the philosophy of the Supreme lord and knows directly that the entire universe is Vasudeva alone. Such one is rarely seen in this world.

Exclusive meaning: The Verse beginning with the line “Bahunam janma namante jnanavan” does not mean that it takes several births to get knowledge for attaining salvation. It conveys that man attains salvation at the very moment he attains knowledge. Those who get knowledge in this birth only, Bhagavan praises them with the epithet ‘Mahatma’. We being ordinary people, we must strive hard to achieve the status by developing a broad mind that ‘the entire universe is the manifestation of the Singular Self.’



Verse: antakāle ca mām eva smaran muktvā kalevaram |

19 yaḥ prayāti sa madbhāvaṁ yāti nāstyatra saṁśayaḥ || 8:5 ||

Division of words: anta-kāle ca mām eva smaran muktvā kalevaram
yaḥ prayāti saḥ mad-bhāvaṁ yāti na asti atra saṁśayaḥ

Meaning of words: anta-kāle = at the end of life; ca = also; mām = unto Me; eva = certainly; smaran = remembering; muktvā = quitting; kalevaram = the body; yaḥ = he who; prayāti = goes; saḥ = he; mad-bhāvaṁ = my nature; yāti = achieves; nā = not; asti = there is; atra = here; saṁśayaḥ =doubt.

Substance: O Kaunteya! (Son of Kunti). The man, who, at the time of his last breath (death) remembers Me as the Supreme person and lord Vishnu and leaves his mortal frame (body) , undoubtedly merges in Me.

Exclusive meaning: Even a worst sinner, who remembers my name at the fag end of one's life, will be liberated from the worldly bonds. The thought of God will not come to mind automatically. Only those who are constantly in divine contemplation, remember God at the last moments of one's life. A contemplative person will easily cross the sea of the dangerous world of sorrows and obtains liberation. The lord clarifies that no one need doubt this. (Ajameela's episode of Srimad Bhagavata is shown as example in the picture).

akshra brahma Yoga.

Rebirth-Salvation.



Verse: ābrahmabhuvanāḷlokāḥ punarāvartino'rjuna I

20

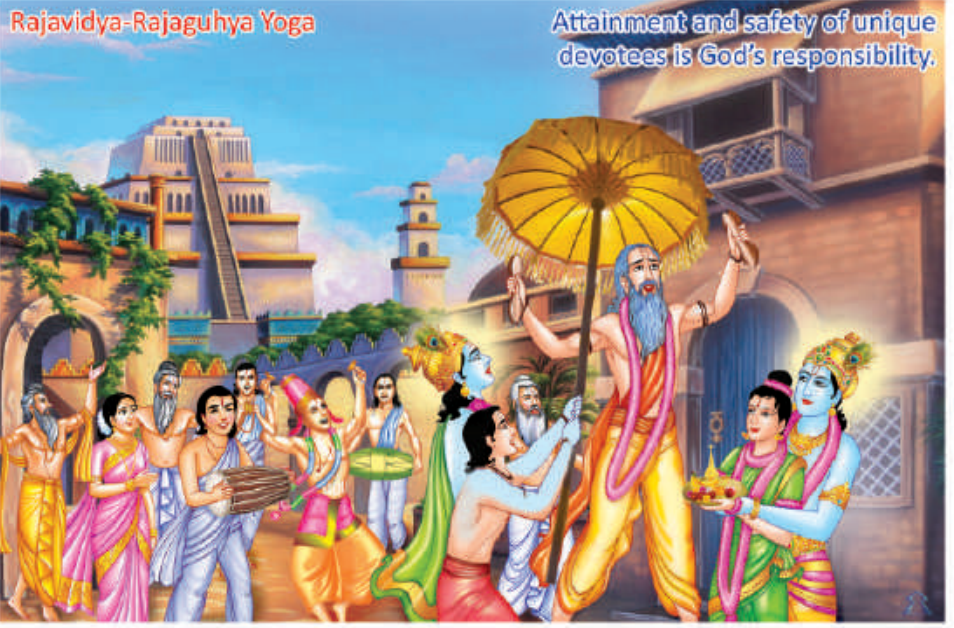
māmupetya tu kaunteya punarjanma na vidyate II 8 : 16 II

Division of words: ābrahma bhuvanāt lokāḥ punaḥ āvartinaḥ arjuna
mām upetya tu kaunteya punaḥ-janma na vidyate

Meaning of words: ābrahma = up to the brahmaloka planet; bhuvanāt = from the planetary systems; lokāḥ = planets; punaḥ = again; āvartinaḥ = returning arjuna = O arjuna; mām = unto Me; upetya = arriving; tu = but; kaunteya = O son of kunti; punaḥ-janma = rebirth; na = never; vidyate = takes place.

Substance: O Kaunteya! All the worlds starting from Bhuloka to BrahmaloKa are repetitive in nature. Those who reach the upper worlds have to take birth on the earth again. (All those worlds are finite. And the Supreme lord is infinite. But, know that there is no rebirth to him who attains Me).

Exclusive meaning: In the epic Bhagavata, it was stated that there are seven upper worlds namely **1.Bhuh,**(The earth) **2.Bhuvah,**(ancestors' world) **3.Svaha,**(Heaven) **4.Mahah,** (Eternal chief celestials world) **5.Janah,** (world of Sanaka, Sananda etc..) **6.Tapah,** (world of great sages in penance) **7.Satyah** (Brahma). This is the order of liberation. Those who worship Brahma with form with the desire of attaining salvation get knowledge and fulfill their desire. Those performing actions with the desire of enjoying luxuries, return from the worlds and take rebirth. Even Brahma's world is temporary. Eternal lord is the Truth. Those who attain Him have no rebirth.



Verse: *ananyāś cintayanto mām ye janāḥ paryupāsate |*

21

teṣāṁ nityābhiyuktānāṁ yogakṣemaṁ vahāmyaham || 9:22 ||

Division of words: *ananyāḥ cintayantaḥ mām ye janāḥ paryupāsate*

teṣāṁ nitya abhiyuktānāṁ yoga-kṣemaṁ vahāmi aham

Meaning of words: *ananyāḥ* = no other; *cintayantaḥ* = concentrating; *mām* = unto Me; *ye* = those who; *janāḥ* = persons; *paryupāsate* = properly worship; *teṣāṁ* = their; *nitya* = always; *abhiyuktānāṁ* = fixed in devotion; *yoga*= requirements; *kṣemaṁ* = protection; *vahāmi* = carry; *aham* = I.

Substance: I provide all the welfare and security to those who have no desires in their mind throughout their lives or do not want anything for themselves at the time of death and finally surrender to me.

Exclusive meaning: Those who have perfect knowledge do not want anything for themselves. The lord assures that He would bring all security to those who surrender to Him. One who attains the Supreme lord knows fully well that there is nothing other than God in the world. He does not make any individual effort. He takes care of all the needs of the devotees, makes them prosper and secure.



Verse: patraṁ puṣpaṁ phalaṁ toyam yo me bhaktyā prayacchati |
 22 tad ahaṁ bhaktyupahṛtam aśnāmi prayatātmanaḥ || 9:26 ||

Division of words: patraṁ puṣpaṁ phalaṁ toyam yaḥ me bhaktyā prayacchati
 tat ahaṁ bhakti-upahṛtam aśnāmi prayata-ātmanaḥ

Meaning of words: patraṁ = a leaf; puṣpaṁ = a flower; phalaṁ = a fruit; toyam = water; yaḥ = whoever; me = unto Me; bhaktyā = with devotion; prayacchati = offers; tat = that; ahaṁ = I; bhakti-upahṛtam = offered in devotion; aśnāmi = accept; prayata-ātmanaḥ = from one in pure consciousness.

Substance: I will be pleased to receive a leaf, a flower, a fruit or water from my devotee who offers them to Me with love and pure mind.

Exclusive meaning: God never sees the quantity or value of offerings such as leaf, fruit or water. He graces the devotees on the basis of how pure and desireless their offerings were made. To be eligible to receive the kindness of God 'desireless action' is essential. That means God's grace cannot be obtained merely by presenting precious gifts.

(Rukmini offered a basil triplet to lord Krishna while he was being weighted in a balance, Gajendra offered a lotus to lord Krishna when he was in danger, Sabari gave fruits to lord Rama, Rantideva offered water to an outcaste at the end of his-48 day fast, are the examples of ardent devotion towards God.)



Verse: aham ātmā guḍākeśa sarvabhūtāsāyasthitaḥ |

23

aham ādīś ca madhyaṁ ca bhūtānām anta eva ca || 10:20 ||

Division of words: aham ātmā guḍākeśa sarva-bhūta aśaya-sthitaḥ
aham ādīḥ ca madhyaṁ ca bhūtānām antaḥ eva ca

Meaning of words: aham = I; ātmā = the soul; guḍākeśa = (controller of sleep) O arjuna; sarva-bhūta = all living entities; aśaya-sthitaḥ = situated within; aham = I am; ādīḥ = the origin; ca = also; madhyaṁ = middle; ca = also; bhūtānām = all living entities; antaḥ = end; eva = certainly; ca = and.

Substance: “O Arjuna! (winner of slumber) I am the life force in all beings. Also I am the one who creates, maintains and dissolves. I am the originating cause of them”.

Exclusive meaning: The term ‘sarvabhoota asayasthitaḥ’ in the verse conveys that he as the Supreme power is pervading in the individual Souls causing birth growth and death. The Supreme lord is teaching the ‘individual knowledge of nonduality’. This verse preaches that the knowledged person must behave with equanimity towards all beings considering them to be the part of the Supreme Self, without showing any discrimination.



Verse: bhaktyā tvananyayā śakya aham evaṁvidho'rjuna |

25

jñātuṁ draṣṭuṁ ca tattvena praveṣṭuṁ ca parantapa || 11:54 ||

Division of words: bhaktyā tu ananyayā śakyaḥ aham evaṁ-vidhaḥ arjuna
jñātuṁ draṣṭuṁ tattvena praveṣṭuṁ ca parantapa

Meaning of words: bhaktyā = by devotional service; tu = but; ananyayā = without being mixed with fruitive activities or speculative knowledge; śakyaḥ = possible; aham = I; evaṁ-vidhaḥ = like this; arjuna = O arjuna; jñātuṁ = to know; draṣṭuṁ = to see; tattvena = in fact; praveṣṭuṁ = and to enter into; ca = also; parantapa = O Scorcher of foes!.

Substance: O Scorcher of foes! Devotion without a second thought alone enables a person to view this Four-shouldered form of Mine which you are seeing now together with acquisition of philosophical knowledge and singular state of mind.

Exclusive meaning: Even study of Vedas, rigorous penances, sacrifices and many other rituals cannot enable the vision of the Supreme Self if a person has no devotion. One can visualize the Supreme self and attain the philosophical knowledge and merger is possible with unique devotion alone. This is the 'complete nonduality.'

Viṣṇuroopa Sandarsana Yoga

Quintet of Spiritual Practice



Verse: matkarmakṛṇ matparamo madbhaktaḥ saṅgavarjitaḥ |

26

nirvairah sarvabhūteṣu yaḥ sa māmeti pāṇḍava || 11:55 ||

Division of words: mat-karma-kṛt mat-paramaḥ mat-bhaktaḥ saṅga-varjitaḥ
nirvairah sarva-bhūteṣu yaḥ saḥ mām eti pāṇḍava

Meaning of words: mat-karma-kṛt = engaged in doing My work; mat-paramaḥ = concerning Me, the supreme; mat-bhaktaḥ = engaged in my devotional service; saṅga-varjitaḥ = being freed from the worldly matters and mental speculation; nirvairah = without an enemy; sarva-bhūteṣu = to every living entity; yaḥ = one who; saḥ = the; mām = unto Me; eti = comes; pāṇḍava = O son of Paandu.

Substance: O Pandava! He who offers all his actions to Me, who has devotion in Me and keeps Me as his Supreme goal, disinterested in worldly things, without any adverse feeling towards any being, he is completely liberated and attains Me.

Exclusive meaning: The ‘Sadhanapanchakam’ (quintet of Spiritual practice) was recommended by the Supreme lord. **1.Matkarmakrit:** Offering of worldly, Vedic and dutiful actions to Me. **2.Matparamaha:** Considering attainment of the God alone as the Supreme goal and the Principal object of human life. **3.Madbhaktaha:** Singing my glories everywhere and every time because I am the universal Self. **4.Sangavarjitaha:** Becoming disinterested in external things. **5.Nirvairaha sarvabhuteshu:** Showing love and compassion to all beings. One who has all these qualities attains Me.

Bhakti Yoga



A devotee who is dear to the God.



Verse: adveṣṭā sarvabhūtānāṃ maitraḥ karuṇa eva ca |

27

nirmamaḥ nirahaṅkāraḥ samaduḥkhaḥ sukhaḥ kṣamī || 12:13 ||

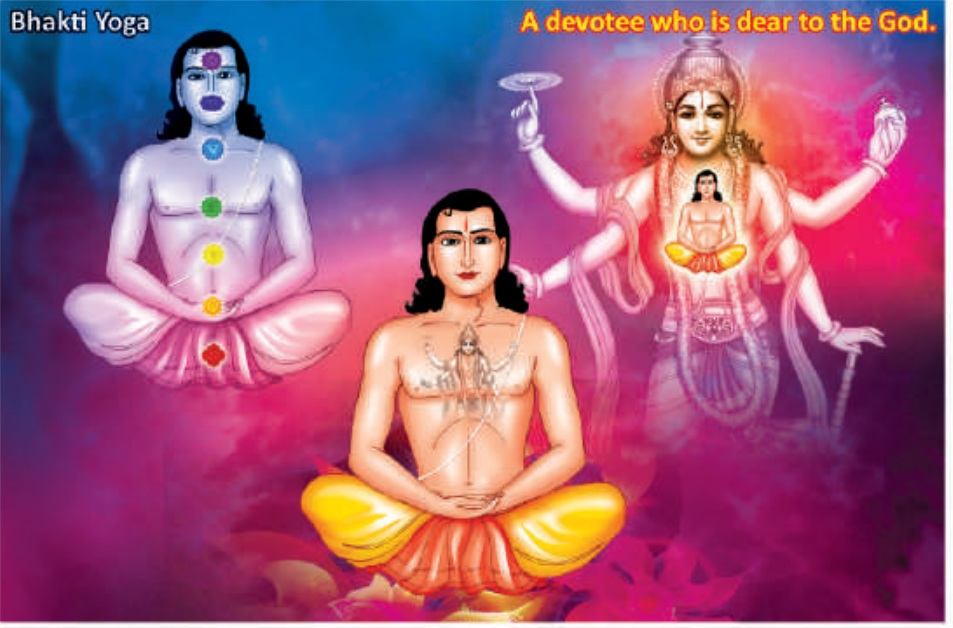
Division of words: adveṣṭā sarva-bhūtānāṃ maitraḥ karuṇaḥ eva ca

nirmamaḥ nirahaṅkāraḥ sama duḥkhaḥ sukhaḥ kṣamī

Meaning of words: adveṣṭā = not envious; sarva-bhūtānāṃ = for all living entities; maitraḥ = friendly; karuṇaḥ = kindly; eva = certainly; ca = also; nirmamaḥ = with no sense of proprietorship; nirahaṅkāraḥ = without false ego; sama = equally; duḥkhaḥ = in distress; sukhaḥ = and happiness; kṣamī = forgiving;

Substance: He who bears no ill-will to any being friendly and compassionate, to all showing no attachment or egoism, balanced in pleasure and pain and forgiving. (is my dear devotee.)

Exclusive meaning: All the qualities such as 'Adveshta sarvabhootanam' mentioned by the Supreme lord in the above verse are the 'sentinent qualities' of the Supreme Brahman. Those with the qualities are knowledgeable are 'my dear devotees', says the lord. (Srinadha was acclaimed great poet who possessed eternal qualities described in the 12th chapter of 'Bakhti Yoga' as shown in the above picture.)



Verse: santuṣṭaḥ satataṁ yogī yataṭmā dṛḍhaniścayaḥ |

28

mayyarpitamano buddhir yo madbhaktaḥ sa me priyaḥ || 12:14 ||

Division of words: santuṣṭaḥ satataṁ yogī yata-ātmā dṛḍhaniścayaḥ

mayi arpita manaḥ buddhiḥ yaḥ mat-bhaktaḥ saḥ me priyaḥ

Meaning of words: santuṣṭaḥ = satisfied; satataṁ = at all times; yogī = engaged in devotion; yata-ātmā = endeavouring; dṛḍhaniścayaḥ = with determination; mayi = upon Me; arpita = engaged; manaḥ = mind; buddhiḥ = and intelligent; yaḥ = one who; mat-bhaktaḥ = My devotee; saḥ me priyaḥ = he is dear to Me.

Substance: Always content, harmonious, self controlled, resolute, with mind and Intellect dedicated to Me, he, My devotee, is dear to Me.

Exclusive meaning: Apart from the seven qualities quoted in the verse beginning with 'Adveshta sarvabhutanam', the formless God is said to possess thirty five qualities they mentioned in Bhaktiyoga (12th chapter). The yogis having all these qualities are the dearest to Me and attain immortality, says the Lord.



Verse: sarvataḥpāṇipādaṁ tat sarvato'kṣīsiromukham |

29

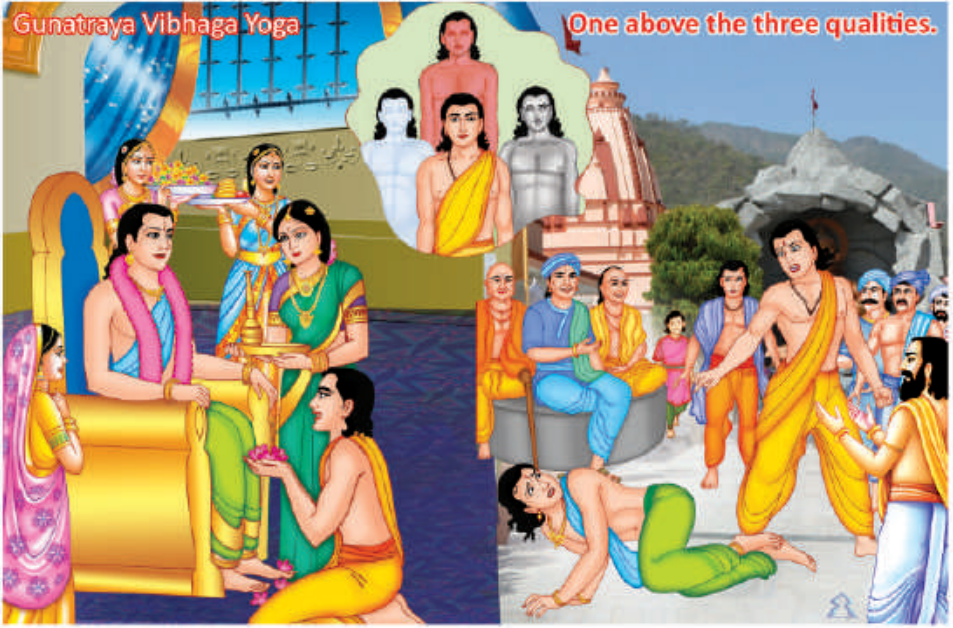
sarvataḥśrutimat loke sarvam āvṛtya tiṣṭhati || 13:13 ||

Division of words: sarvataḥ pāṇi pādaṁ tat sarvataḥ akṣi śiraḥ mukham
sarvataḥ śrutimat loke sarvam āvṛtya tiṣṭhati

Meaning of words: sarvataḥ = everywhere; pāṇi = hands; pādaṁ = legs; tat = that; sarvataḥ = everywhere; akṣi = eyes; śiraḥ = heads; mukham = faces; sarvataḥ = everywhere; śrutimat = having ears; loke = in the world; sarvam = everywhere; āvṛtya = covering; tiṣṭhati = exists.

Substance: The knowable Brahman is pervading everywhere with hands, feet, eyes, heads, faces and ears among the entire beings as also in the immobile category, thus all-pervasive.

Exclusive meaning: In fact, the attributeless Brahman described in the Vedas has no limbs. Yet the limbs such as hands, feet etc. are ascribed by the Supreme lord in order to emphasize His all-pervasive existence in the mobile and immobile beings and things. The central idea of the verse is to create the knowledge that the Supreme person is very much there in each and every molecule of the universe.



Verse: mānāpamānayos tulyas tulyo mitrāripakṣayoḥ |

31 sarvārambhah parityāgī guṇātītaḥ sa ucyate || 14:25||

Division of words: mānā pamānayoh tulyah tulyah mitra ari pakṣayoh
sarvā rambhah parityāgī guṇā-atītaḥ saḥ ucyate

Meaning of words: mānā = in honor; apamānayoh = and dishonor; tulyah = equally; tulyah = equally; mitra = friends; ari = and enemies; pakṣayoh = to the parties; sarva = all; ārambhah = endeavour; parityāgī = renouncer; guṇa-atītaḥ = transcendental to the material modes of the nature; saḥ = he; ucyate = is said to be.

Substance: He who remains the same in honor and dishonor, towards friends or enemies gives up all activities other than basic ones is called as a person who is beyond qualities (**Gunatita**).

Exclusive meaning: One who is above the three qualities (**Gunatita**) and stays in the state of the Supreme self and is unconcerned about anything else. He remains unperturbed.

(The spiritual aspirants are advised to understand that the pairs of opposites such as honour and dishonour, likes and dislikes, friends and foes, praise and censure are only for the worldly people.)

Purushottama Yoga Life that leaves a body carries with it six sensory organs.



Verse: śarīraṃ yad avāpnoti yac cāpyutkrāmatīśvaraḥ ।

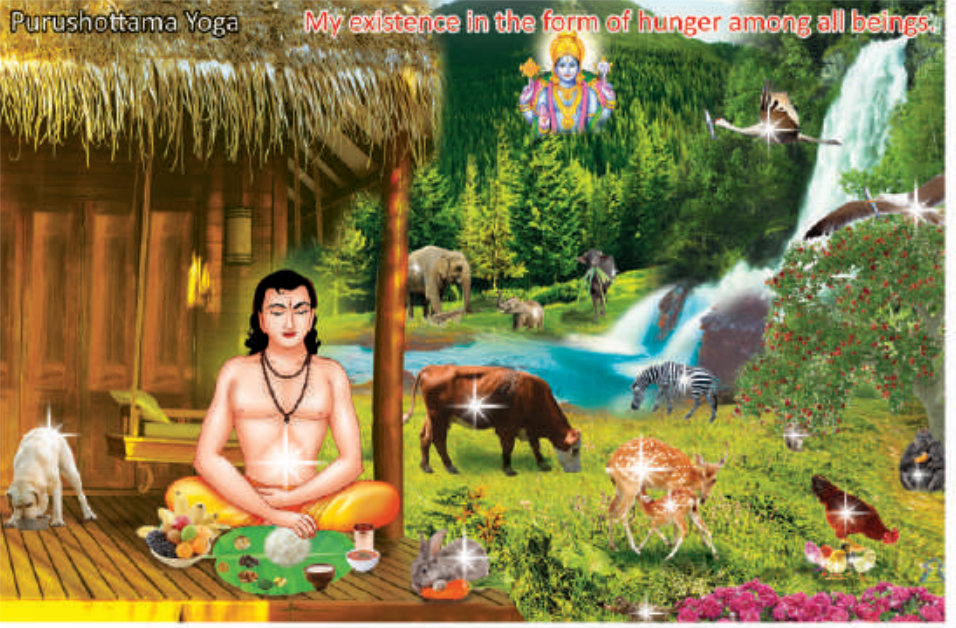
32 ḡrhitvaitāni saṃyāti vāyur gandhān ivāśayāt ॥ 15:8 ॥

Division of words: śarīraṃ yat avāpnoti yat ca api utkrāmatī śvaraḥ
ḡrhitva etāni saṃyāti vāyur gandhān iva āśayāt

Meaning of words: śarīraṃ = the body; yat = as; avāpnotī = gets; yat = that which; ca = also; api = virtually; utkrāmatī = give up; śvaraḥ = the lord of the body; ḡrhitva = taking; etāni = all these; saṃyāti = goes away; vāyur = air; gandhān = smell; iva = like; āśayāt = from the flower.

Substance: The soul carries with it the mind and senses after leaving the body and enters a new body just as the wind takes away the aromatic atoms (pollen) of the flower leaving the flower as it is.

Exclusive meaning: What happens to a man after death? No scripture except Gita gave the answer to this puzzling question. This verse of the ancient Indian science is the answer to the query. The soul carries with it the mind and the five senses i.e. six senses and enters a new body. The spiritual practitioners must know this truth that he is not the physical body and develop detachment.



Verse: ahaṁ vaiśvānaro bhūtvā prāṇināṁ deham āśritaḥ |

33

prāṇāpānasamāyuktaḥ pacāmyannaṁ caturvidham || 15:14 ||

Division of words: ahaṁ vaiśvānarḥ bhūtvā prāṇināṁ deham āśritaḥ
prāṇa apāna samāyuktaḥ pacāmi annaṁ catur-vidham

Meaning of words: ahaṁ = I; vaiśvānarḥ = by my plenary portion as the digesting fire; bhūtvā = becoming; prāṇināṁ = of all living entities; deham = body; āśritaḥ = situated; prāṇa = outgoing air; apāna = downgoing air; samāyuktaḥ = keep balance; pacāmi = digest; annaṁ = food stuff; catur-vidham = four kinds of.

Substance: I am the 'fire' namely Vaiswanara in the form of digestion with the life-breaths and assimilating the four kinds of swallowable, chewable, lickable and suckable foodstuff.

Exclusive meaning: The God is verily present in all the beings in the form of Gastric fire associated with the life-breaths. He generates hunger, takes food, digests in the gastric fire, assimilates it into the body and causes calls of nature. 1. Bread, rice, vegetables etc., are bitten with teeth and swallowed are **bhakshyams**; 2. milk, water, fruit juices etc drunk with the tongue are **bhojyams**; 3. sugarcane, grapes that are chewed and the fibre etc., are spit out are **choshyams**; 4. and the honey, jaggery etc., tasted directly by the tongue are **lehyams**. The four types of foodstuffs are digested by Him (**Vaiswanara**).



Verse: trividhaṁ narakasyedaṁ dvāraṁ nāśanam ātmanaḥ ।

34

kāmaḥ krodhaḥ tathā lobhaḥ tasmād etat trayam tyajet ॥ 16:21 ॥

Division of words: tri-vidhaṁ narakasya idaṁ dvāraṁ nāśanam ātmanaḥ

kāmaḥ krodhaḥ tathā lobhaḥ tasmād etat trayam tyajet

Meaning of words: tri-vidhaṁ = three kinds of; narakasya = hellish; idaṁ = this; dvāraṁ = gate; nāśanam = destructive; ātmanaḥ = of the self; kāmaḥ = lust; krodhaḥ = anger; tathā = as well as; lobhaḥ = greed; tasmāt = therefore; etat = these; trayam = three; tyajet = must give up.

Substance: Lust, anger and greed are three gateways to hell, says the Lord. So man must give-up these qualities that lead to degradation of the soul.

Exclusive meaning: Lust (having desires), anger and greed are the demonic qualities that are self-destructive. If these qualities are avoided it will be an end to all demonic qualities. So human beings must follow the order of the Supreme lord by eschewing them and make efforts to cultivate divine qualities for attainment of higher worlds.



Verse: tasmācchāstram pramāṇam te kāryākāryavyavasthitau |

35

jñātvā śāstravidhānuktam karma kartum ihārhasi || 16:24 ||

Division of words: tasmāt śāstram pramāṇam te kārya akārya vyava-sthitau
jñātvā śāstra vidhāna uktam karma kartum iha arhasi

Meaning of words: tasmāt = therefore; śāstram = scriptures; pramāṇam = evidence; te = your; kārya = duty; akārya = forbidden activities; vyava-sthitau = in determining; jñātvā = knowing; śāstra = of scripture; vidhāna = regulations; uktam = as declared; karma = work; kartum = to do; iha arhasi = you should do it.

Substance: Scripture is the standard for “do’s” and “don’ts” (dutiful and undutiful actions). So learn well about the dutiful actions as prescribed by the scripture and follow them.

Exclusive meaning: Scripture is the rulebook to ascertain the righteous and unrighteous deeds. (Scripture includes Vedas, smritis, puranas, Ramayana and Mahabharata). Whatever action is allowed or prohibited by it is the standing orders for all. You must do what is ‘doable’ and avoid the ‘undoable’ because action is the basis of purity of mind, knowledge and salvation.



Verse: anudvegakaram vākyaṃ satyaṃ priyahitaṃ ca yat |

36

svādhyāyābhyasanam caiva vāñmayam tapa ucyate || 17:15 ||

Division of words: anudvega karam vākyaṃ satyaṃ priya hitam ca yat
svādhyāyā abhyasanam ca eva vāñmayam tapaḥ ucyate

Meaning of words: anudvega = not agitating; karam = producing; vākyaṃ = words; satyaṃ = truthfull; priya = dear; hitam = beneficial; ca = also; yat = which; svādhyāya = Vedic study; abhyasanam = practice; ca = also; eva = certainly; vāñmayam = of the voice; tapaḥ = austerity; ucyate = is said to be.

Substance: Unemotional, truthful, pleasant and beneficial conversation, practice of the study of the Scriptures are called the “**penance of speech**”.

Exclusive meaning: If the speech of a person is unemotional, truthful, pleasant and beneficial to the listeners it is called the “**speech penance**”. Absence of even one of the four qualities makes it unfit to be called so.

In Sundarakanda of Ramayana the words of Hanuman who was known to be a full-fledged scholar are worth being quoted here. On his return from Lanka after tracing Sita, he simply says “**Dristva deviti**” (I found Sita) to Rama and Lakshmana who were eagerly waiting for his message. The nectar-like (sensible) words of Hanuman made the divine brothers immensely happy.



Verse: yajñadānatapaḥkarma na tyājyaṁ kāryam eva tat |

37 yajño dānaṁ tapaś caiva pāvanāni manīṣiṇām || 18:5 ||

Division of words: yajña dāna tapaḥ karma na tyājyaṁ kāryam eva tat
yajñaḥ dānaṁ tapaś ca eva pāvanāni manīṣiṇām

Meaning of words: yajña = sacrifice; dāna = charity; tapaḥ = penance; karma = activities; na = never; tyājyaṁ = to be given up; kāryam = must be done; eva = certainly; tat = that; yajñaḥ = sacrifice; dānaṁ = charity; tapaḥ = penance; ca = also; eva = certainly; pāvanāni = purifying; manīṣiṇām = even for the great souls.

Substance: Arjuna! None must stop performing sacrifice, charity and penance. They must be continued. They offer purity of mind to the person who does them without desire for fruits.

Exclusive meaning: Sacrifice must not be understood as a fire ritual alone. One can develop the sacrificing nature by practicing the twelve-types sacrifices mentioned in the fourth chapter of Gita along with charity according to one's capacity. Penance which is absorption of mind in the achievement of one's goal makes people as knowledgeable and scientists. Unity of the (thought, word and deed) arises from performing sacrifice, penance and charity that lead to Self-realization. So these three actions must never be left.



Verse: yataḥ pravṛttiḥ bhūtānām yena sarvam idaṁ tatam |

38 svakarmanā tam abhyarcya siddhiṁ vindati mānavaḥ || 18:46 ||

Division of words: yataḥ pravṛttiḥ bhūtānām yena sarvam idaṁ tatam

svakarmanā tam abhyarcya siddhiṁ vindati mānavaḥ

Meaning of words: yataḥ = from whom; pravṛttiḥ = emanation; bhūtānām = of all living entities; yena = by whom; sarvam = all; idaṁ = this; tatam = is pervaded; svakarmanā = by his own duties; tam = Him; abhyarcya = by worshipping; siddhiṁ = perfection; vindati = achieves; mānavaḥ = a man.

Substance: He from whom beings emanate, by whom all this is pervaded, by worshipping Him in His own duty, a man attains salvation.

Exclusive meaning: The Supreme lord is explaining how to attain perfect knowledge by worshipping Him through engagement in one's own actions in line with His nature. Result-oriented action cannot lead to salvation. One must practice the technique of performing actions dedicating their fruits to the Supreme lord. The best way to worship God through performance of one's respective duties is the yoga of Salvation.



Verse: sarvadharmān parityajya mām ekaṁ śaraṇaṁ vraja |
 39 ahaṁ tvā sarvapāpebhyo mokṣayiṣyāmi mā śucaḥ || 18:66 ||

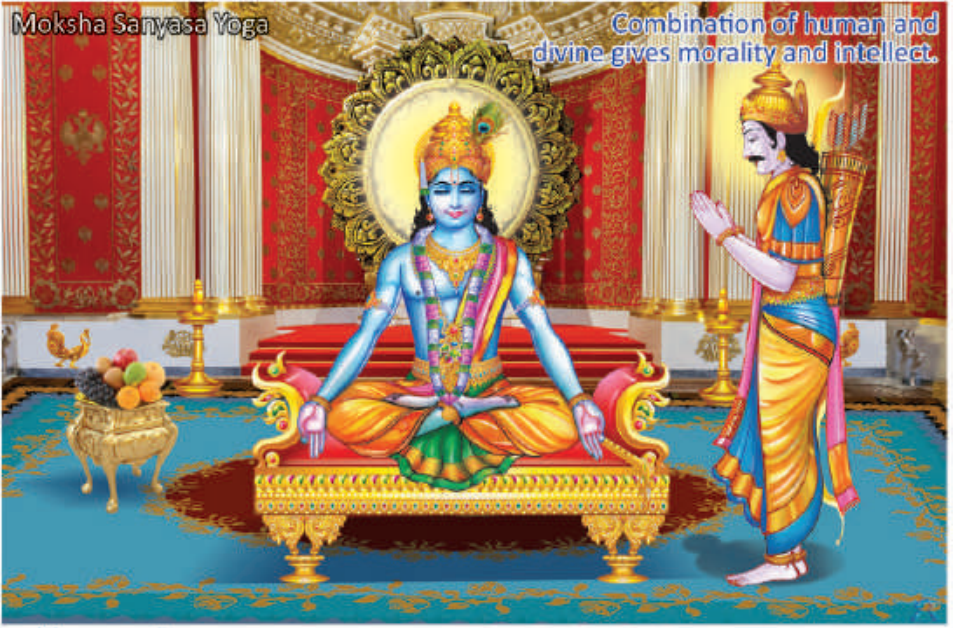
Division of words: sarva dharmān parityajya mām ekaṁ śaraṇaṁ vraja
 ahaṁ tvā sarva pāpebhyaḥ mokṣayiṣyāmi mā śucaḥ

Meaning of words: sarva-dharmān = all varieties of religion; parityajya = abandoning; mām = unto Me; ekaṁ = only; śaraṇaṁ = surrender; vraja = go; ahaṁ = I; tvā = you; sarva = all; pāpebhyaḥ = from sinful reactions; mokṣayiṣyāmi = will deliver; mā = do not; śucaḥ = worry.

Substance: Dedicate all your dutiful actions to Me, come to Me alone for shelter, don't worry, I will release you from all sins, assures the Supreme Lord.

Exclusive meaning: In His message, the Supreme lord taught the yogas of Sankhya, Karma, Bhakti, Jnana and Dhyana as ways of liberation from this mundane world. The preaching was not intended to Arjuna alone but to the entire mankind.

All these ways are worth following. If people are unable to follow them due to ignorance or illusion they need not worry. He preached an easiest way of devotion which is **“Surrender to the Supreme lord”** for removal of their entire heap of sins. Bhagavan made it clear that this is the royal secret and excellent way.



sañjaya uvāca

Verse: yatra yogeśvaraḥ kṛṣṇo yatra pārtho dhanurdharaḥ |

40 tatra śrīḥ vijayo bhūtir dhruvā nītir matir mama || 18:78 ||

Division of words: yatra yogeśvaraḥ kṛṣṇaḥ yatra pārthaḥ dhanur-dharaḥ
tatra śrīḥ vijayaḥ bhūtiḥ dhruvā nītiḥ matiḥ mama

Meaning of words: yatra = where; yogeśvaraḥ = the master of mysticism; kṛṣṇaḥ = Lord Krishna; yatra = where; pārthaḥ = the son of Prtha; dhanur-dharaḥ = the carrier of the bow and arrow; tatra = there; śrīḥ = opulence; vijayaḥ = victory; bhūtiḥ = exceptional power; dhruvā = certainly; nītiḥ = morality; matiḥ mama = is my opinion.

Sanjaya says:

Substance: Wherever Yoga lord Krishna, and the adept archer Partha, are present there prosperity, victory and happiness are assured.

Exclusive meaning: In the entire Bhagavadgita, the Supreme lord explains about the inter-connectedness of “the nature, the being and the Supreme Self” and the three philosophies are not different from the non dual and unique philosophy of the Supreme lord.

Sanjaya who was the eye-witness of the dialogue of Lord Krishna and Arjuna says that nothing is impossible with the union of divine and human powers. Allround success, prosperity and stable ethics, comfort and peace are certain.

This last verse of Gita is prescribed as ‘**Ekasloki Gita**’ (Uni-verse Gita) and chanted as ‘**Santhi mantra**’ (invocation of peace) by the Vedic scholars at the end of rituals.

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Read Bhagavadgita. Encourage its reading. Practice it in life.
Participate in the program without fail.