

OM SHREE SATNAM SAKHI



Gita Jayanti: 28 NOVEMBER 2009

(The anniversary of the day **Lord Krishna** gave his immortal message to Arjuna on the battlefield of Kurukshetra)

“READ EACH AND EVERY WORD I HAVE SAID...CONTEMPLATE ON IT...IMPLEMENT IT...TRULY LIBERATE YOUR SELF FROM THE VISCOUS CYCLE OF BIRTH AND DEATH....COME UNITE WITH THE LORD...”

DAILY 2 CHAPTERS PRESENTED TO YOU FROM THE SHRIMAD BHAGWAD GITA

Chapter Nine

The Yoga of the Kingly Science and Kingly Secret

The Holy Lord said:

To you who argue not shall I declare this most secret knowledge
Which, when joined with realization, shall free you from impurity. 1

Royal knowledge, royal secret, this the supreme purifier,
Readily learned by the righteous, easy to practice, eternal. 2

Those without faith in this dharma, return, without attaining Me,
To the path of birth in this world-The realm of death, O Arjuna. 3

All this world is pervaded by me in My unmanifest form:
All beings do dwell within Me, but I do not dwell within them. 4

Nor do beings dwell within Me-Behold this, My Divine Yoga!
Bringing forth and supporting them, My Self yet does not dwell in them. 5

As mighty winds move ev'rywhere, yet always dwell in the ether,
Know, Arjuna, that even so do all beings dwell within Me. 6

At the end of a kalpa, all beings merge in My Prakriti:
At dawn of another kalpa, I Myself send them forth again. 7

Animating My Prakriti, I project again and again
This whole multitude of beings, helpless under Prakriti's sway. 8

And yet these acts do not bind Me, sitting as one indifferent
And fully unattached to them: This is the truth, Dhananjaya. 9

Because of My proximity, Prakriti produces all this,
The moving and the unmoving; The world revolves because of this. 10

Unaware of My higher state as the Great Lord of all beings,
The deluded disregard Me dwelling within a human form. 11

Of vain hopes, vain deeds, vain knowledge, without sense-truly they abide
In the delusive nature of the rakshasas and asuras. 12

But those great souls that abide in their divine nature, Arjuna,
Worship Me single-mindedly, as their eternal Origin. 13

Glorifying Me always and striving ever with firm resolve,
Bowling to Me in devotion, always steadfast, they worship Me. 14

And others, sacrificing by the sacrifice of pure knowledge,
Worship Me, the All-Formed, as one, as distinct, and as manifold. 15

I am the rite, the sacrifice, the offering, the offered things,
I am the mantra and the ghee, the fire, and act of oblation. 16

Father and Mother of this world, Sustainer, Grandfather, the Known,
Purifier, the Pranava, the Rig, Sama, Yajur Vedas. 17

Goal, Supporter, the Lord, Witness, Abode, Refuge, Friend, Origin,
Dissolution, and Substratum, Storehouse, Seed Imperishable. 18

As the sun I give heat and I withhold and send forth rain; I am
Both immortality and death; Being and non-being am I! 19

The knowers of the three Vedas worship Me by sacrifice, by drinking Soma, and thus made
pure from sin pray for passage to heaven; Gain worlds and enjoy pleasures of the Devas. 20

Having enjoyed the heaven-world, with merit exhausted, they re-enter the mortal world.
Thus, keeping the injunctions of the Vedas, filled with desires, they constantly come and
go. 21

Those who direct their thoughts to Me, worshipping Me with steadfast mind,
For them I secure what they lack and preserve that which they possess. 22

Even those who with faith worship other gods, also worship Me,
Though with a mistaken approach this is the truth, Son of Kunti. 23

Truly I am the Enjoyer, and Lord of all sacrifices;
But because they do not know Me they return, subject to rebirth. 24

To the gods go their devotees; To fathers go their devotees;
To spirits go their devotees; And to Me go My devotees. 25

Whoe'er with devotion offers a leaf, flower, fruit, or water,
That I accept-the devout gift offered by the pure-minded one. 26

Whate'er you do, whate'er you eat, Whate'er you sacrifice or give,
Whate'er austerity you do, do that as offering to Me. 27

Thus shall you be freed from the bonds of actions-both good and evil;
Steadfast in renunciation and freed, you shall come unto Me. 28

I am the same to all beings: To me none is disliked or dear.
But those worshipping Me, devout, are in Me, and I am in them. 29

If even an evildoer worships me single-heartedly,
He should be considered righteous, truly having rightly resolved. 30

Quickly he becomes virtuous and goes to everlasting peace.
O Son of Kunti, understand: My devotee is never lost. 31

Women, Vaishyas, also Shudras, even those born of evil wombs,
All those who take refuge in Me also go to the Supreme Goal. 32

How much more, then, holy Brahmins and devoted royal sages!
Having obtained this transient and joyless world, then worship Me. 33

With mind fixed on Me, devoted, worshipping, bowing down to Me,
Thus made steadfast, with Me as your supreme aim-you shall come to Me. 34

Om Tat Sat

Thus in the Upanishads of the glorious Bhagavad Gita, the science of the Eternal, the scripture of Yoga, the dialogue between Sri Krishna and Arjuna, ends the ninth discourse entitled: The Yoga of the Kingly Science and Kingly Secret.

Chapter Ten

The Yoga of Divine glories

The Holy Lord said:

Now hear from Me the supreme word which I speak to you, Mighty-Armed,
For you are beloved to Me. I speak desiring your welfare. 1

Neither the multitude of gods or great seers know My origin.
In truth I am the source of the Gods, as well as of the great seers. 2

He who knows Me as birthless and beginningless, the world's Great Lord-
He alone among mortals is undeluded and freed from sins. 3

Reason, knowledge, non-delusion, forbearance, truth, restraint of sense,
Calmness, happiness, misery, birth, death, fear, also fearlessness, 4

Non-injury, and contentment, austerity, benevolence,
Both good repute and ill repute-All these arise from Me alone. 5

The ancient Seven Great Rishis and Four Manus, with pow'rs like Me,
Were born of My mind, and from them are all the creatures in this world. 6

He who knows all these manifold manifestations of My pow'r
And glory, becomes established in yoga-there can be no doubt. 7

I am the origin of all, and from Me ev'rything evolves-
Thinking thus, the wise worship Me with consciousness all filled with love. 8

With minds and lives intent on Me, enlightening one another,
And speaking of Me constantly, they are content and do rejoice. 9

To them, the constantly steadfast, worshipping Me with affection,
I bestow the buddhi-yoga by which they shall come unto Me. 10

Out of compassion for them, I, abiding in their hearts, destroy
The darkness born of ignorance by the shining lamp of knowledge. 11

Arjuna said:

Supreme Brahman, Supreme Abode, Supreme Purifier, Divine,

Eternal Person, the First God, the Birthless and All-pervading- 12

Thus all the sages declare You: Narad', Asita Devala,
And Vyasa-and now do You, too, yourself declare it unto me. 13

I regard all this that You say to me as true, O Keshava.
In truth, neither gods nor demons know of Your manifestation. 14

For You know Yourself by Yourself, O You, the Supreme Purusha:
Source of beings, Lord of beings, God of gods, Ruler of the world. 15

You should now describe completely your divine manifestations
By which, pervading all these worlds, you do abide within all things. 16

How may I know You, O Yogi, always meditating on You?
In what aspects of Your Being are You to be thought of by me? 17

Explain to me in more detail your pow'rs and manifestations.
I am never satiated in hearing Your amrit-like words. 18

The Holy Lord said:
Listen! I shall tell you of My Divine Self-manifestations;
But only the chief ones, because there is no end to My expanse. 19

I am the Self abiding in the heart of all beings; I am
The beginning, the middle, and also the end of all beings. 20

I am Vishnu⁶⁸ of Adityas; the Sun among luminaries;
I am Marichi of Maruts; Among the stars I am the Moon. 21

Of Vedas, the Sama Veda; I am Indra among the gods;
Of the senses I am the mind; Intelligence in all beings. 22

Among the Rudras, Shankara; Kuber of yakshas, rakshasas;
Of Vasus⁷⁷ I am Pavaka; and of mountains Meru am I. 23

And of priests, O son of Pritha, know Me the chief, Brihaspati;
Of generals I am Skanda; among the waters, the ocean. 24

Of great Rishis I am Bhrigu; of words, the one-syllabled OM;
Of Yajñas, the Japa Yajña; of immovables: Himalayas. 25

Of trees I am the Ashwattha; of Deva-rishis, Narada; Of Gandharvas, Chitraratha; Among siddhas, Sage Kapila.	26
Among horses, Uchchaishravas who was born of the Amrita; Of elephants, Airavata; and among men I am the king.	27
Among weapons, the Thunderbolt; among cows I am Kamadhuk; The cause of offspring, Kandarpa; of serpents I am Vasuki.	28
Of Nagas I am Ananta; of water beings, Varuna; Of pitris I am Aryaman; of controllers I am Yama.	29
Of demons I am Prahlada; among measurers I am Time; Among beasts I am the lion; among birds I am Garuda.	30
Of purifiers I am Wind; among warriors I am Rama; Of fishes I am the dolphin; of rivers I am the Ganges.	31
Of manifestations I am beginning, middle, and the end; Of knowledge, knowledge of the Self; of disputants I am logic.	32
Among letters, the letter A; of compounds I am the dual; I am inexhaustible Time; I the Sustainer, the All-formed.	33
I am all-destroying death and origin of all that shall be. I am fame, prosperity, speech, mem'ry, wisdom, courage, patience.	34
Of chants I am Brihatsaman; of meters I am Gayatri; Of months I am Margashirsha; of seasons, the season of flow'rs.	35
The gambling of the fraudulent, the splendor of the splendorous; I am victory and effort; I am sattwa of the sattwic.	36
Among Vrishnis, Vasudeva; of Pandavas, Dhananjaya; Among sages I am Vyasa; among the rishis, Ushanas.	37
The sceptre of authorities, strategy of the ambitious, Of secret things I am silence; the knowledge of knowers am I.	38
Whate'er the seed of all beings, that also am I, Anjuna. No thing, moving or unmoving, can e'er exist apart from Me.	39

Arjuna, there is no end of my divine manifestations.
What I have spoken unto you is but an example of them. 40

Whatever is glorious or prosperous or yet powerful,
Understand that springs from but a fraction of My radiant Pow'r. 41

Of what value is it for you to know all this, O Arjuna?
I ever support this whole world by just one portion of Myself. 42

Om Tat Sat

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Eternal, the scripture of Yoga, the dialogue between Sri Krishna and
Arjuna, ends the tenth discourse entitled: The Yoga of Divine Glories.**

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