

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)

There are just 9 days for the pious occasion of Gita Jayanti to arrive.

A few of us have already read the Holy Scripture, for some it may be an opportunity to learn it's teachings now. With any reason the coming 9 days is a call of the Lord to us all, he says, once again in your life I give you the opportunity to read the Holy Song of Life said by Me...

"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 ME...."

PREM PRAKASHI's LETS DO IT!!! DHAN GURU TEOONRAM

MESSAGE OF OUR MASTERS

The Knowledge of the Ultimate Forgoes All Sorrows

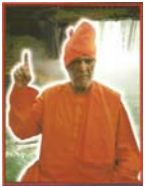


-Satguru Swami Sarvanand Ji Maharaj.

Some are affected by the disease of desires, some by avarice (greed), some are affected by attachment, some by jealousy, some by pride, all humans are sick, how will they be cured?

There is no other alternative; the knowledge of the ultimate truth (Gita) will cure them. By reading the Gita realisation of the soul will be achieved and in this way all the sorrows will vanish and ultimate bliss will be attained.

The World's Most Precious Inheritance - Shree Mad Bhagwad Gita -Satguru Swami Shantiprakash Ji Maharaj.



Bhagwad Gita is not only India's valuable inheritance, but the whole world's valuable scripture. Lord Krishna through Arjuna preached the whole human race and granted us eternal knowledge. Gita is an illuminated pillar. We should make our lives worthy by understanding the teachings of the Gita and obtaining self-realisation.

Understand the Gita



-Satguru Swami Haridasram Ji Maharaj

Have chick-pea (a poor meal) but read and understand the Shree Mad Bhagwad Gita.

DAILY 2 CHAPTERS PRESENTED TO YOU FROM THE SHRIMAD BHAGWAD GITA...STARTING TODAY

Chapter One

The Yoga of the Despondency of Arjuna

Dhritarashtra said:

Assembled there on dharma's field-Kurukshetra-desiring war,
What did my sons and the Pandus? Do tell me now, O Sanjaya. 1

Sanjaya said:

There then the King Duryodhana, seeing the Pandav forces ranged-
Ready for battle-did approach His teacher, Drona, and did say: 2

"Behold, O Teacher! here arrayed this great army of Pandu's sons,
Assembled by Drupada's son, who is thine own gifted pupil. 3

"Here are heroes, mighty archers, Bhima and Arjuna's equals,
The great warriors Yuyudhana, Virata and Drupada, too. 4

"Drishtaketu, Chekitana, and the valiant king of Kashi,
Purujit and Kuntibhoja and Shaibya-all the best of men. 5

"And courageous Yudhamanyu and valorous Uttamaujas-
Shubhadra's and Draupadi's sons-All who are mighty car warriors 6

"Hear, too, O best of the twice-born, Those distinguished among ourselves.
The leaders of my army here: These now I recount unto you. 7

"Yourself and Bhishma and Karna and Kripa, victorious in war;
Ashwattama, Vikarna, and Somadatta's son: all are mine. 8

"Also many other heroes, who now risk their lives for my sake,
Discharging various weapons, all very skilled in waging war. 9

"Impossible to count is this Army defended by Bhishma,
But that army led by Bhima is very easy to number. 10

"Stationed in your proper places, whatever be your positions,
Do you now all give your support and protection unto Bhishma." 11

That powerful, oldest Kuru, Bhishma, the grandsire, blew his conch
And sounded loud a lion-roar, that he might cheer Duryodhana. 12

Following Bhishma, suddenly conches, kettledrums, cymbals, drums
And trumpets were sounded aloud, so the uproar was tremendous. 13

Then Madhava and Pandava in the great chariot standing

That was yoked with the white horses sounded forth their divine conches.	14
Sri Krishna blew Panchajanya, Arjuna blew Devadatta, And Bhima of ferocious deeds, blew upon his great conch, Paundra.	15
King Yudhishtira, Kunti's son, blew on Anantavijaya, Nakula and Sahadeva: Sughosha, Manipushpaka.	16
The supreme bowman, Kashi's king and the great warrior Shikhandi, Dhristadyumna and Virata and invincible Satyaki.	17
O Lord of Earth! then Drupada, all the sons of Draupadi, and Subhadra's son, the mighty-armed, Each one blew upon his own conch.	18
Then throughout heaven and the earth resounded the terrific noise Which rent asunder all the hearts of those in Dhritarashtra's ranks.	19
Then seeing Dhritarashtra's ranks standing marshalled, about to fight, The monkey-ensigned ⁵ Pandava, was impelled to take up his bow	20
And speak unto Hrishikesha, O Lord of earth, these fateful words: <i>Arjuna said:</i> Achutya, place my chariot in the midst between the armies	21
So from that place I may observe those who are here prepared for war- Desiring to begin battle-and know with whom I have to fight.	22
For I desire to observe those who are assembled here for fight, Wishing to please Duryodhana, by taking his side in this war.	23
<i>Sanjaya said:</i> Commanded thus by Arjuna, O Bharata, then Krishna drove That grandest of all chariots between the two hosts, and there stopped.	24
Thus facing Bhishma, Drona, and the rulers of the whole vast earth, "Behold, O Partha," then He said, "All the Kurus assembled here!"	25
Then Pritha saw assembled there fathers, grandfathers, teachers, sons, Maternal uncles, brothers, and grandsons as well as friends of his.	26
The son of Kunti, seeing there in both the armies relatives, Fathers-in-law, and companions stood and contemplated them all.	27
Then filled with infinite pity and filled with despondence, he spoke: <i>Arjuna said:</i> Krishna, I see my own kinfolk desiring to fight approaching.	28
Through sorrow my limbs now fail me, my mouth is parched with grief and woe.	

My body now is shivering, my hair is standing up on end.	29
My bow is slipping from my hand, my skin is burning as with fire. Nor can I even stand upright, my mind is reeling and confused.	30
Inauspicious omens I mark, and not good fortune do I see, O Keshava, if I destroy my own kinsmen in this battle.	31
Nor do I desire victory-No, not kingship nor yet pleasures- Kingship, enjoyments surely mean nothing to us, O Govinda	32
Those for whose sake we should desire Kingship, enjoyments, and pleasures, Array before us in battle, abandoning life and riches.	33
Teachers, fathers, sons, grandfathers, maternal uncles, and grandsons, Fathers-in-law, brothers-in-law, and many other kinsmen, too.	34
Even if they wish to kill me, I never could wish to kill them- Not even to rule the three worlds, so how much less for rule of earth?	35
Indeed, what pleasure could be ours, from killing Dhritarashtra's sons? Sin only could take hold of us if we should slay these aggressors.	36
We are not justified to kill our kinsmen-Dhritarashtra's sons- How, having killed our own people, could we be happy, Madhava?	37
Their thoughts overpowered by greed, they see no wrong in destruction Of family or even in wreaking treachery upon friends.	38
Yet why should we, Janardana, who clearly see the evil caused By such destruction of our kin, not turn away from this fell sin?	39
On destruction of families, their rites of dharma then die out, From the destruction of dharma, adharma overwhelms them all.	40
Overpowered by adharma the family's women then are Corrupted, and from corruption the confusion of castes arise.	41
From caste confusion families and their destroyers fall to hell; Ancestors also fall without offerings of rice and water.	42
The family's destroyers' wrongs produce the confusion of caste, Then observance of caste duties and family laws are destroyed.	43

Have we not heard, repeatedly, that indefinite time in hell
Accrues to those whose fam'ly laws have been wiped out, Janardana? 44

Ah! Alas! we are now resolved to do great evil with our greed
For royal pleasures for whose sake we intend to kill our own kin. 45

If the sons of Dhritarashtra with weapons armed should now slay me
Though unarmed, yet that still would be a greater happiness for me. 46

Sanjaya said: In the midst of the battlefield, thus speaking, Arjun' cast away
His bow and arrows and sank down, His mind overcome with sorrow. 47

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 first discourse entitled: The Yoga of the Despondency of Arjuna

Chapter Two

Sankhya Yoga

Sanjaya said:

To him who was thus overcome by pity, and whose eyes were filled
With tears, downcast and despairing, Madhusudana spoke these words 1

The Holy Lord said:

Whence has come this faintheartedness of yours in the time of danger
Ignoble, not leading to heav'n, but to disgrace, O Arjuna? 2

At no time should you entertain such cowardice-unsuitable.
Abandon this faintheartedness and stand up, O Scorcher of Foes! 3

Arjuna said:

But how can I in battle fight with arrows, Madhusudana,
Against Bhishma and Drona, too, who are worthy of reverence? 4

Better that I eat the food of beggary instead of my slaying these great-souled gurus.
If I kill them my enjoyments in this world of wealth and desires will all be stained with blood. 5

Indeed, I cannot tell which will be better, that we should conquer them or they conquer us.
The sons of Dhritarashtra stand facing us-after whose slaying we would not wish to live. 6

Weakness and pity overcome my being, with mind in confusion I supplicate You,
O say decidedly what is my duty. I am Your disciple, do You direct me. 7

I see nothing that can remove this sorrow that dries up my senses, though I should attain
The unrivalled and prosperous dominion over the earth, and mast'ry over the gods. 8

Sanjaya said:

Having said this to Govinda, Arjuna, scorcher of his foes,
Then further said "I shall not fight," and fell into a silence deep. 9

To him who thus was despondent in the midst of the two armies,
O Bharata, as though smiling Hrishikesha then spoke these words: 10

The Holy Lord said:

You have been mourning for those who should not be mourned for, though you speak
Words of wisdom-for the wise grieve not for the living or the dead. 11

Truly there never was a time when I was not, nor you, nor these
Lords of men-nor in the future, a time when we shall cease to be. 12

As to the embodied childhood, Youth and old age arise in turn, So he gets another body-The wise are not confused by this.	13
Truly material contacts produce cold, heat, pleasure, and pain. Impermanent, they come and go, learn to endure them, Bharata.	14
He whom these things do not afflict, the same in pain or in pleasure, That wise one, O Leader of Men, is fit for immortality.	15
The unreal never comes to be, the real does never cease to be. The certainty of both of these is known to those who see the truth.	16
That by Which all is pervaded-Know That is indestructible. There is none with the power to destroy the Imperishable.	17
These bodies inhabited by the eternal embodied Self Are declared to come to an end therefore now fight, O Bharata.	18
He who thinks the Self is slayer and he who thinks the Self is slain- Neither of the two understands; The Self slays not, nor is it slain.	19
Neither is the Self slain, nor yet does it die, nor having been will it e'er come not to be, Birthless, eternal, perpetu'l, primeval, It is not slain whene'er the body is slain.	20
In what way can he who knows this-Indestructible, eternal, Birthless and imperishable-Slay or cause another to slay?	21
Even as a man casts off his worn-out clothes and then clothes himself in others which are new So the embodied casts off worn-out bodies and then enters into others which are new.	22
This self by weapons is cut not; this self by fire is burnt not; This self by water is wet not; and this self is by wind dried not.	23
This self cannot be cut, nor burnt, nor wetted, nor dried: 'tis changeless, All-pervading and unmoving, immovable, eternal self.	24
Unmanifest, unthinkable, this Self is called unchangeable. Therefore, knowing this to be such, you surely ought never to mourn.	25
And if you think this self to have constant birth and death-even then, O mighty-armed, you should not be impelled for this reason to grieve.	26
Of that which is born, death is sure, of that which is dead, birth is sure. Over the unavoidable, therefore you never should lament.	27
All beings are unmanifest in their beginning, Bharata,	

Manifest in their middle state, Unmanifest then in their end.	28
Someone perceives this self as being wondrous, another speaks of it as being wondrous, Another hears of it as being wondrous, and another, hearing, does not understand.	29
This indweller in all bodies is ever indestructible. Therefore you should not, Bharata, ever mourn for any creature.	30
And looking at your own dharma, you surely ought never waver, For there is nothing better than a righteous war for Kshatriyas.	31
Fortunate are those Kshatriyas, who thus are called, O Arjuna, To fight in a battle like this, that comes to them as heaven's gate.	32
But if you refuse to engage in righteous warfare, Arjuna, Then forfeiting your own dharma and honor you shall incur sin.	33
The world will also ever hold you as a craven reprobate. To the honored such disrepute is surely worse even than death.	34
The great car-warriors will believe you shrink back from battle through fear. And you will be lightly esteemed by those who have thought much of you.	35
Your enemies, then caviling at your great prowess, then will say Of you things not to be uttered. What could be greater pain than this?	36
By dying you attain heaven; Conquering, you enjoy the earth. Therefore, O son of Kunti, rise, in strength of heart resolved to fight.	37
Make pain and pleasure, gain and loss, victory and defeat the same, Then engage now in this battle. This way you shall incur no sin.	38
This buddhi yoga ¹⁵ by Sankhya is now declared to you-so heed! Joining this insight to your will, you shall be rid of karma's bonds.	39
In this no effort is wasted, nor are adverse results produced. E'en a little of this dharma protects you from the greatest fear.	40
There is a single, resolute understanding here, Arjuna. The thoughts of the irresolute are many-branched, truly endless.	41
They, the ignorant ones, proclaim their flow'ry speech, O Pritha's son, Delighting in the Veda's word, and saying: "There is nothing else."	42
Filled with desires, intent on heav'n, off'ring rebirth as actions' fruit, Addicted to so many rites, whose goal is enjoyment and pow'r.	43

Attached to pleasure and power their minds are drawn away by this
Speech, and to them is not granted the insight from meditation. 44

The Vedas deal with the gunas; Free yourself from them, and be free
From the pairs of opposites, and eternally fixed in the self 45

For the Brahmin who knows the self the Vedas are of no more use
Than a reservoir of water when there is a flood ev'rywhere. 46

Your right is to action alone, not to its fruits at any time.
Never should they move you to act, or be attached to inaction. 47

Then being steadfast in yoga, without attachment do actions
Heedless of success and failure-Evenness of mind is yoga. 48

Action's inferior by far to Yoga of Intelligence.¹⁸
Seek refuge in enlightenment, Abhor action done from desire. 49

Joined to enlightenment, cast off, in this world good and evil deeds;
Therefore to yoga yoke yourself! For skill in action is yoga. 50

Those whose minds are joined to wisdom, having abandoned action's fruit,
Are freed from bondage to rebirth and go to the place free from pain. 51

When your intelligence crosses beyond delusion's confusion,
Then you shall be indifferent to the heard and the to-be-heard. 52

When your intellect stands, fixed in deep meditation, unmoving,
Disregarding Vedic doctrine, you'll attain self-realization. 53

Arjuna said:
What, Krishna, is the description of the man of steady wisdom,
Steadfast in deep meditation-How does he speak, or sit, or walk? 54

The Holy Lord said:
When he completely casts away all the desires of the mind,
His self satisfied by the self, he is called "of steady wisdom." 55

Unshaken by adversity, and freed from desire for pleasures,
Free from passion, fear, and anger, steady in thought-such is a sage. 56

Without attachment on all sides, in the pleasant or unpleasant
Not rejoicing or disliking, his wisdom is seen to stand firm. 57

And when he withdraws completely the senses from the sense-objects,

As the tortoise draws in its limbs, his wisdom is established firm.	58
Sense-objects turn away from the abstinent, but the taste for them Remains, but that, too, turns away from him who has seen the Supreme.	59
Know this indeed, Son of Kunti: The turbulent senses carry Away forcibly the mind of E'en the striving man of wisdom.	60
Restraining all senses, he should sit disciplined, intent on Me; He whose senses are thus controlled-His wisdom stands steadfast and firm.	61
Dwelling on objects of senses engenders attachment to them; From attachment desire is born; and from desire ¹⁹ anger is born.	62
From anger 'rises delusion; from delusion, loss of mem'ry; From loss of mem'ry, destruction of intelligence: All is lost.	63
Desire and loathing banishing, moving amongst objects of sense, By self-restraint, the self-controlled thus attains to tranquility.	64
In tranquility all sorrows cease to arise for him, indeed; For the tranquil-minded at once the intellect becomes steady.	65
For the undisciplined there is no wisdom, no meditation, For him who does not meditate there is no peace or happiness.	66
When the mind is guided by the wandering senses, it carries Away the understanding, as the wind a ship on the waters.	67
The wisdom of him whose senses are withdrawn from objects of sense On all sides, O mighty-armed one, will be found firmly established.	68
The man of restraint is awake in what is night for all beings; That in which all beings awake is night for the wise one who sees.	69
As the ocean, becoming full, yet remains unmoving and still, He in whom all desires enter and yet remains, unmoved, has peace	70
He who abandons all desires attains peace, acts free from longing, Indifferent to possessions and free from all egotism	71
This is the divine state-having attained this, he's not deluded. Fixed in it at the time of death, he attains Brahmanirvana	72

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 second discourse entitled: Sankhya Yoga. OM SHREE SATNAM SAKHI