

ŚRĪMADBHAGAVADGĪTĀ INTERPRETATION SUMMARY

Chapter 12: Bhakti-Yoga

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Interpreter: GĪTĀ VIŚĀRAD ŚRĪ DR. SANJAY MALPANI JI

YouTube Link: <https://youtu.be/HTLRrcu7EGI>

The Manifest and Unmanifest form of worship

The 12th chapter of the Bhagavadgītā is **Bhakti Yoga - Yoga of Devotion**.

The session began with the customary prayers and lighting the lamp and obeisance to all the Gurus from Adi Shankaracharya to Swami Govind Dev Giri ji Maharaj where the Gītā is flowing incessantly through all the Gurus.

The 12th Chapter of Bhagavad Gītā teaches us the path to attain the supreme soul.

If someone wants to understand the reason for bringing the 12th chapter in Level 1 as the first chapter to be learnt instead of Chapter One, there are some dimensions in it. Firstly it is a very favourable chapter, secondly its brief with only 20 verses and thirdly it is simple to recite and most importantly it is about Bhakti rasa the elixir of devotion to Paramātmā. It becomes naturally pleasant to learn and due to which the interest of sadhakas get kindled.

When anything comes out naturally it also gets absorbed easily. Gītā talks about several other paths of yoga a system of 'yoga śāstra'.

In Chapter 9 Bhagavān said:

इदं तु ते गुह्यतमं प्रवक्ष्याम्यनसूयवे ।

ज्ञानं विज्ञानसहितं यज्ज्ञात्वा मोक्षयसेऽशुभात् ॥ 1॥

The Supreme Divine said: O Arjun, because you are not envious of Me, I shall now impart to you this very confidential knowledge and wisdom, upon knowing which you will be released from the miseries of material existence

It speaks about jñāna or knowledge and also about vijñāna or the science of it. Every chapter speaks about one system of yoga which can be practised. The 12th Chapter is on 'Bhakti yoga', 3rd Chapter on 'Karma

yoga', 2nd Chapter on 'Sāṅkhyā yoga' ; the yoga of knowledge, 1st Chapter on 'Arjuna viṣāda yoga' and so on and each chapter is speaking about one type of yoga as a system up to the 18th Chapter.

The 2nd chapter is pertaining to knowledge; the Jñāna but in Gītā it is given another name as 'sāṅkhyā'. We recite puṣpikā- the last words after each chapter wherein 'yoga śāstra' is mentioned.

What could be the reason for so many 'yoga śāstra' to be mentioned?

An analogy can be given to explain this:

If one wants to climb Everest there are several ways to reach, either through Tibet or Nepal or India or from Manasarovar. It is important to know where one stands in that moment to know which route can be easy to take to reach the ultimate goal.

Bhagavān has given us wonderful work in Gītā and we have to thank Arjuna for asking that many questions for which Bhagavān gave answers and which has come to use for us also. Arjuna as a normal person asked questions and Bhagavān gave all replies.

A friend may call and ask whether a reference can be had of a oarsman as he has to cross the Ganges river to reach the other side. Before replying the person on the other end of the call will want to know where the friend is stationed at. Whether the one who wants to cross is standing on the Banks of Ganga at Rishikesh or Haridwar or at the Triveni sangam or Varanasi. Unless he has this information it will not be possible to refer to any oarsman.

In Bhakti yoga Bhagavān showed the paths that can be followed and the knowledge required to chose either the 'Bhakti yoga' the 'Karma yoga' or the 'Sāṅkhyā yoga . All these lead towards the same cliff top to reach the 'mokṣa' or deliverance and ultimately to reach the Paramātma. Gita shows us a system to attain success and be confident in our path.

When the bravest of the brave people, the mighty Arjuna put down his Gāṇḍīva, the Gītā brought to him the realisation and made him pick up the bow and arrow and fight. The Bhagavad Gītā which led Arjuna from delusion to awareness state is the only treatise for which the 'jayanti' or the birth anniversary is celebrated. All other vedas and upanishads are written sitting on the Himalayas mountains or on the banks of rivers and The Gītā is the only one written on a battlefield.

In our day to day lives there is some battle going on in our mind. It is not like the battles ended with Mahābhārata. As long as humans are there the war will happen. Sant Tukaram Maharaj had said that not just from external influences but our mind is engaged in war many times. Arjuna was in a dilemma and his mind was in a war whether to follow the dharma which he is meant to do as a kṣatriya or follow the dharma of taking care of his kith and kin.

He felt that all are his kith and kin, his brothers, Gurus, Pita and Pitamaha and especially the Guru who taught him to hold the bow and arrow and shoot was in front of him in the battle field.

With this feeling Arjuna said in 2nd Chapter:

गुरूनहत्वा हि महानुभावान्

श्रेयो भोक्तुं भैक्ष्यमपीह लोके ।

हत्वार्थकामांस्तु गुरुनिहैव

भुञ्जीय भोगान् रुधिरप्रदिग्धान् ॥ 5॥.

It would be better to live in this world by begging, than to enjoy life by killing these noble elders, who are my teachers. If we kill them, the wealth and pleasures we enjoy will be tainted with blood.

Arjuna said his hands will be bloodied if he kills them. Bhagavān reminded him that he is a kṣatriya, and he cannot let free the terrorist who snatched his kingdom and humiliated Draupadi and for a kṣatriya the required duty is to fight the wrongful people.

हतो वा प्राप्स्यसि स्वर्गं जित्वा वा भोक्ष्यसे महीम् ।

तस्मादुत्तिष्ठ कौन्तेय युद्धाय कृतनिश्चयः ॥ 37॥

If you fight, you will either be slain on the battlefield and go to the celestial abodes, or you will gain victory and enjoy the kingdom on earth. Therefore arise with determination, O son of Kunti, and be prepared to fight.

Bhagavān explained in 2nd Chapter that one has to in any way die and if the kṣatriyas die in battle they will go to heaven as they were only doing what was their designated Karma.

Gītā teaches bravery. It is for the youngsters to read and not just for elderly persons.

Born in an industrialist family with 5500 people working in the unit and the stressful life of marketing the products is a great responsibility. The speaker shared the experience of waking up every morning to go to work and the stress of speaking to people incessantly during the course of work made the anger within raise its head often.

It was a blessing to listen once to Swami Govind Dev Giri ji Maharaj at the age of 47 and heard the discourse on Bhagavad Gītā which made a lasting impression in the mind. In this state of mind when Swamiji asked how many would memorise the Gītā, the hand went up involuntarily and took the pledge to memorise. This commitment was blessed by Swamiji. Even in the daily busy schedule the task could be completed by using the time during walks and listening to recordings and so on. The positive effect was seen in reduced anger bouts and also in reversal of diabetes. It was a life changing experience that was shared.

The Gītā lets us win over life's challenges also and It brings a lot of happiness and peace.

12.1

arjuna uvāca
evam(m) satatayuktā ye, bhaktāstvām(m) paryupāsate,
ye cāpyakṣaRānavyaktam(n), teṣām(ñ) ke yogavittamāḥ. 12.1

Arjuna said : The devotees exclusively and constantly devoted to you in the manner stated just earlier, adore You as possessed of form and attributes, and those who adore as the supreme reality only the indestructible unmanifest Brahma (who is Truth, Knowledge and Bliss solidified) of these two types of worshippers who are the best knowers of Yoga?

The very first question by Arjuna in the beginning of this chapter gives a very tricky connotation. Arjuna wants to know which devotee is very close to Bhagavān.

- **satatayuktā-** one who is constantly engaged in HIS thoughts
- **paryupāsate-** one who worships all the time
- **cāpyakṣaRā avyaktam-** The indestructible and unmanifested

Which will be the best form of worship. Whether it is to the unmanifested if worshipped or the manifest form.

This is a question like asking which child is loved more by a mother, the elder or younger. A mother loves both equally. **Bhagavān also loves all his devotees equally.**

If a mother is asked to send one of her children away for some reason, the spontaneous reply would perhaps be to send the elder child as as he is grown up and can look after himself, whereas the younger one is too small to either to ask for food or sleep and is attached to the mother at that age and sleeps holding mothers hand. Hence the decision would be to leave the younger behind and take the elder. This does not mean that the elder is not loved but it means that he is capable.

12.2

śrībhagavān uvāca mayyāveśya mano ye mām(n), nityayuktā upāsate, śraddhayā parayopetāḥ(s), te me yuktatamā matāḥ. 12.2

Śrī Bhagavān said : I consider them to be the best Yogīs, who endowed with supreme faith, and ever united through meditation with Me, worship Me with their mind centred on Me.

- **nityayuktā upāsate-** constantly engaged in worship all the time
- **Parayopetāḥ-** where the devotee has complete faith.

A devotee who has his mind fixed on HIS form in which he perceive, either as the Sri Krishna with the Sudarshana chakra in his hand or as the one who is in the form of Gopala or Radhakrishna and any such form of 'saguna sakara' - manifest form

- **mayyāveśya mano-** Focussing the mind in HIM all the time
- **te me yuktatamā matāḥ-** Such a person is the best of all.

The only requirement stated by Bhagavan is to be in the fixated state of mind and worship HIM by thinking of HIM all the time.

In the mode of worshipping the 'nirguna nirakara' or the unmanifest form, the devotee will be aware of the path of worship. Where as the person who worships manifest form is a simple person who does not know the Veda or upanishad or any scriptures but whose mind thinks that the Bhagavān will lead him to cross the ocean of life. Such a devotee has the firm belief that HE is the oarsman and he will take him across in his boat.

Illustration: When Ramji was exiled from the kingdom , he alongwith Sitaji and Lakshmanji came to the forest and reached the banks of Ganga river. Kevat, who was the boatman was asked to take them across the river to the other side. However Kevat insisted that he wants to wash the feet of Sri Ramji before he could board the boat. He explained the need to do so by quoting the instance of Ahalya when the touch of Ramji's feet had turned a stone to Ahalya- a woman. Hence Kevat says that if Ramji's feet touched his Boat and it became a woman, he would not just lose his livelihood but will have another woman to take care and he has no means for it.

Ramji smiles and allows him to wash his feet fully aware of the thoughts running in the mind of Kevat. Kevat washes Ramji's feet and asks all his family members also to wash his feet and then allows them to sit in the boat. Both Sitaji and Lakshmanji are confused as they wonder how Ramji allowed Kevat to touch his feet as even during the wedding he had not allowed Sitaji's father to touch his feet as was the custom during marriage.

The boat started and Kevat started singing happily and the waves of the Ganga river were dancing up and down. Kevat was an ardent devotee with only Ramji in his mind.

नकोस नौके, परत फिरूं ग, नकोस गंगे, ऊर भरूं

श्रीरामांचे नाम गात या श्रीरामाला पार करूं

जय गंगे, जय भागिरथी

जय जय राम दाशरथी

ही दैवाची उलटी रेघ

माथ्यावरचा ढळवूं मेघ

भाग्य आपुलें अपुल्या हातें अपुल्यापासुन दूर करूं

श्री विष्णूचा हा अवतार

भव-सिंधूच्या करतो पार

तारक त्याला तारुन नेऊं, पदस्पर्शानें सर्व तारुं

जिकडे जातो राम नरेश

सुभग सुभग तो दक्षिण देश

ऐल अयोध्या पडे अहल्या, पैल उगवतिल कल्पतरू

कर्तव्याची धरुनी कांस

राम स्वीकरी हा वनवास

दासच त्याचे आपण, कां मग कर्तव्यासी परत सरूं ?

तिथि असो वा असोत राम

पैल लाविणे अपुलें काम

भलेंबुरें तें राम जाणता, आपण अपुलें काम करूं

गंगे तुज हा मंगल योग

भागिरथ आणि तुझा जलौघ

त्याचा वंशज नेसी तूंही-दक्षिण देशा अमर करूं

पावन गंगा, पावन राम

श्रीरामांचें पावन नाम

त्रिदोषनाशी प्रवास हा प्रभु, नाविक आम्ही नित्य स्मरूं

He feels he is blessed to have Ramji in his boat and prays that Ganga take them forward to reach the other shore and not push the boat backward by the strong waves. Ramji insists on paying the boatman for the services, but Kevat refuses. Ramji had come out of the palace without anything in his hand and completely renounced all the wealth. Sitaji understands his mind and offers her finger ring to Ramji to be paid to Kevat. Kevat starts crying and says he cannot receive anything from Ramji as to cross the Ganga is his job but his intention was to help and not to take payment for the effort.

Kevat expresses that he is feeling exhilarated that Ramji trusted and sat in the boat. All he wanted was the trust of Ramji to help him cross the ocean of life for which he will pray.

Similarly if anyone keeps taking his name all the time, he will take care of such devotees as if it is HIS duty. It is not that only the ones who worship HIM in the manifest form are good for him, but both paths are good. It all depends on where one is standing and is in which position in life which will decide on the path to be chosen. A person may be in west or east but both have to reach the same place from opposite directions to reach Bhagavān, be it the path of worshipping the manifest or un-manifest form. The path to reach the liberated state and merge with the Paramatma is only one and any path will take only to HIM.

12.3, 12.4

**ye tVākṣaRāmanirdeśyaṁ(m), avyaktaṁ(m) paryupāsate,
sarvatragamacintyaṁ(ñ) ca, kūṭasthamacalaṁ(n) dhruvam. 12.3
sanniyamyendriyagrāmaṁ(m), sarvatra śamabuddhayaḥ,
te prāpnuvanti māmeva, sarvabhūtahite ratāḥ. 12.4**

Those, however, who fully controlling all their senses and even-minded towards all, and devoted to the welfare of all beings, constantly adore as their very self the unthinkable,
Controlling all their senses, equal-minded towards all, and devoted to the welfare of all beings, assuredly they come to Me only.

Bhagavān said that the worship of unmanifest is also special and when one follows this route there are some conditions that becomes relevant

- **śamabuddhayaḥ**- equipoised and treat everyone equally
- **sarvabhūtahite ratāḥ**- Thinking in equal measure for the welfare and well being of all the beings on this world
- **sarvatragamacintyaṁ ca**- Omnipresent and beyond the mind and intellect
- **ye tVa ākṣaRām anirdeśyaṁ**- The indestructible and not definable
- **acalaṁ**- immovable and stable

Such a devotee has only love in his mind and peace in his mind and is compassionate to all the creations in the world. Bhagavān said that this path is closely connected with nature.

Human beings are formed with 'puruṣa' and 'prakṛti'. Paramātmā enters into the creation through the 'puruṣa' and the human form is created by the 'pañcamahābhūta', the basis of all creation which are the **Prithvi** (Earth), **Jal** (Water), **Agni** (Fire), **Vayu** (Air), **Aakasha** (Space).

The mind and intellect and the ego state is also created by nature. The form is the body and the formless is the Paramātmā within. Hence worshipping the unmanifest form is a difficult

path to follow.

12.5

**kleśo'dhikatarasteṣām(m), avyaktāsaktacetāsām,
avyaktā hi gatirduḥkham(n), dehavadbhiravāpyate. 12.5**

Of course, the strain is greater for those who have their mind attached to the Unmanifest, as attunement with the Unmanifest is attained with difficulty by the body-conscious people.

- **Avyaktā saktacetāsām-** Devotee who has his mind and intellect in the unmanifest form of devotion.
- **Dehavadbhiravāpyate-** Ones who are in the awareness of the body attained from HIM

The path is difficult, for the ones whose mind is routed to the presence of the as practising the mind to the unmanifest becomes a challenge. To see Paramātmā in all creations and feel HIS presence and keep it constantly in mind is not easy. One has to do difficult penance to achieve this. Such a devotee is also his favourite.

12.6, 12.7

**ye tu sarvāṇi karmāṇi, mayi sannyasya matparāḥ,
ananyenaiva yogena, mām(n) dhyāyanta upāsate. 12.6
teṣāmahaṁ(m) samuddhartā, mṛtyusaṁsārasāgarāt,
bhavāmi nacirātpārtha, mayyāveśitacetāsām. 12.7**

On the other hand, those depending exclusively on Me, and surrendering all actions to Me, worship Me (God with attributes), constantly meditating on Me with single-minded devotion. O Arjuna! Who fix their mind on Me, I rescue them from the ocean of birth and death.

The one who surrenders himself entirely to HIM and worships HIM all the time and adores him all the time is a devotee who will be taken care of by HIM. Bhagavān leads such a devotee across the ocean of life.

- **Mṛtyusaṁsārasāgarāt-** ocean of existence and the cycle of birth and death **bhavāmi nacirāt-** move towards
- **mayyāveśitacetāsām-** Fixating the mind in HIM

HE will take care of and lead to the path of liberation. However, this path is not easy and is difficult to follow.

12.8

**mayyeva mana ādhatsva, mayi buddhiṁ(n) niveśaya,
nivasiṣyasi mayyeva, ata ūrdhvaṁ(n) na saṁśayaḥ. 12.8**

Therefore, fix your mind on Me, and establish your intellect in Me alone; thereafter you will abide solely in Me. There is no doubt about it.

To get HIS attention one has to follow one of the paths of worship.

- **mayyeva mana ādhatsva,-** surrender and fix the mind to HIM.

It is not like one should remember and worship for a few minutes and then stop. One should think of HIM all the time all 24 hours.

- **mayi buddhiṁ niveśaya-** establish HIM **in the** intellect
- **nivasiṣyasi mayyeva-** invest the mind and intellect **in HIM**
- **ata ūrdhvaṁ na asaṁśayaḥ-** Such **a devotee will live in HIS mind** and this is without any doubt.

The mind easily loves HIM but the intellect is the one which starts questioning on worshipping the stone idol.

Some people just pass through the temple and without entering bow their heads from outside with the thought that they are very busy and seek forgiveness for not entering the temple. The intellect questions every move.

Illustration: When Bhakta Prahlada was asked by his father Hiranyakashapu whether Narayana was in the pillar, Prahlada confidently replies in the affirmative. Hiranyakashapu hits the pillar with the mace Bhagavān comes out in the form of a lion with a human body (Narasimha Avatar). This is because of the firm belief and faith that Prahlada had.

Many times the mind surrenders but not the intellect.

Illustration: In the village by name sardar shahar in Rajasthan, Swami Sharananda Maharaj was residing. He had many disciples. He was blind but had divine vision. His disciples were going with him for a walk. One day as the Swamiji was walking fast, his disciples too followed him behind. The Swamiji went and sat under a tree. He lifted a stone and was patting it and stroking it and spoke to the stone and placed it back whispering to it that he will see it again next day.

The disciples were a little surprised as they heard this conversation. They all started back but one disciple was thinking how the Swamiji could speak to the stone. Next day Swamiji again sat under the tree and picked up the stone and started speaking to it and saying that as assured he had come back. The disciples were trying to imagine whether the Swamiji had counted steps and reached the same stone and so and so forth.

To test the Swamiji they picked up the stone and kept it in the opposite direction. They all came back and the disciple was curious to see what may happen the next day.

Next day the Swamiji stopped right in front of the displaced stone and spoke asking why the stone moved its place and picked it up and reached it to the original place.

The disciple felt ashamed and prostrated in front of the Swamiji and apologised confessing their act of moving the stone. They also wanted to understand and ask how the Swamiji could know where the stone was displaced.

Swamiji, then replied that the stone has the Bhagavān in it as he had stroked the stone and showered his love and hence the stone loved him back and conversed with him. The vibrations created in a stone gave it life.

Illustration: In Maharashtra devotees walk long distances to reach Pandharpur and meet Bhagavān Vitthala the presiding deity of the temple. They sing and dance in complete surrender and worship HIM.

One can imagine the vibrations in the idol of Bhagavān Vitthala when lakhs of people worship HIM with full

faith.

Illustration: Sabari was given the 'navavidha bhakti' (9 forms of Bhakti) by Ramji himself. Sabari had reached the ultimate form of worship which attracted Ramji towards the ashrama where Sabari was waiting for him. This is when Sabari asked Ramji to teach her the type of devotion that one should follow.

Swami Govind Dev Giri ji Maharaj in his discourse asked why Shabari asked for advice and also gave the reply that Shabari was not alone and there were the people who were around her in the forest and they all came with Ramji showing the way to ashrama. Those people had in the past called her mad. This was an advice which benefited all present there.

The origin of Shabari's past goes like this. Her father wanted to get her married and for the feast he had bought some nevre (mongoose) and told Shabari to play as much as she wanted as they would be killed on the feast day on marriage. Shabari could not understand why they should be killed and was disturbed. She got up in the night and ran as fast as possible and very far. Her father searched for her but Shabari climbed up a tree and hid there so as not to be caught. Since the people searching went away not finding her, she again started running and reached the ashrama of Matanga Muni the ascetic. Matanga Rishi questioned her to know who she was and who her father was, but she refused to tell her name or her father's name as she did not want to go back and see the innocent animal killed because of her marriage.

She was allowed to live in the ashram. She was doing a lot of work around the ashram as much as her small hands could do.

One morning Matang rishi announced that he wanted to leave for the Himalayas and if anyone had any doubt they could ask him. All asked their questions. When he asked Sabari she expressed that she only had one question and asked whether she would ever meet the Bhagavān. Rishi replies that she will definitely meet Bhagavān and he will walk into the ashram to meet her.

Matanga rishi entered the samadhi and all other disciples also left the ashram but she continued to stay waiting for Bhagavan and preparing to welcome and look after him.

She wonders that Matanga Rishi did not tell her in which direction the Bhagavān will come and so she started cleaning all directions and clearing the path and putting flowers everywhere.

She tasted and kept fruits that were good ready for Ramji to consume. She wondered how Bhagavān will wake her up if she sleeps in the night and even stopped sleeping in the night as she felt if Bhagavān comes in the night he will not wake her up.

She kept chanting Ramjis name all the time. When Ramji came she ran to him and fell at his feet and had tears which drenched his feet. She became aware of it and apologised and said she will bring water to wash his feet. Ramji then says that she has already washed his feet with her tears and he is happy with her devotion. This is the point where she had asked the meaning of bhakti and the mode of Bhakti. Ram ji then gave the advice of the 9 forms of Bhakti the '**Nava vidha bhakti**'.

- Hearing about God (**Shravana**)
- Chanting His Name and Glory (**Kirtana**)
- Remembering Him (**Smarana**)
- Serving His Lotus Feet (**Pada Sevana**)
- Worshipping Him as per the Scriptures (**Archana**)
- Prostrating before Him (**Vandana**)
- Being His Servant (**Dasya**)
- Befriending Him (**Sakhya**)
- Offering Oneself to Him (**Atma Nivedana**)

Swami Govind Dev Giri ji Maharaj was giving advice on all these types of bhakti which was already followed by Shabari and it was only a certificate for her bhakti that Ramji had given the advice on the type of Bhakti.

Such devotees will always move towards progress and move forward towards success and towards liberation.

12.9

atha cittam(m) samādhātuṁ(n), na śaknoṣi mayi sthiram, abhyāsayogena tato, māmicchāptuṁ(n) dhanañjaya. 12.9

If you cannot steadily fix the mind on Me, O Arjuna! then seek to attain Me through the Yoga of practice.

It is difficult to train the mind and Intellect to concentrate. Bhagavān showed Arjuna the way to do this. The bhakti that Shabari demonstrated does not suit Arjuna which was by chanting 'Rama nama' all the time and in every breath.

- **na śaknoṣi mayi sthiram-** No doubt that if mind is fixed on HIM
- **abhyāsayogena tato-** by continuous practice of this yoga
- **māmicchāptuṁ-** just desire for ME and Bhagavān will be present.
- **Abhyāsa** does not mean only reading.

Swami Govind Dev Giri ji Maharaj says:

॥ गीता पढ़ें, पढ़ायें, जीवन में लायें ॥

When one learns Gītā, learn and try to imbibe and practise the knowledge gained, at least bit by bit.

Every morning go to the puja room and sit quietly and in peace for some time and invest the mind and intellect into HIM and worship. When one joins the palms to worship it is like opening the heart to HIM and HE will do the same to you.

One should have the love for Bhagavān and this strong emotion should bring tears in the eyes which is complete surrender.

People go to Bhagavān to cry and seek for what was not given and not counting what has already been given by HIM instead thanking HIM for whatever HE has given and express gratitude.

When one does 'pranam' in reverence to HIM every morning just take a deep breath and chant 'Sri Krishna śaraṇam mama'. Along With this breath the complete surrender to Him should be in each breath in slow and peaceful pace and without any hurry.

Bhagavān waits to shower HIS love on us, do not be in a hurry and slowly attract HIS attention and for this practice is required.

When one starts from the house and leaves for the office, have HIM in mind. When cooking, think of HIM and offer whatever is being cooked. When sleeping think that one is going for Samādhi in HIS name.

आत्मा त्वं गिरिजा मतिः सहचराः प्राणाः शरीरं गृहं

पूजा ते विषयोपभोगरचना निद्रा समाधिस्थितिः।

सञ्चारः पदयोः प्रदक्षिणविधिः स्तोत्राणि सर्वा गिरो

यद्यत्कर्म करोमि तत्तदखिलं शम्भो तवाराधनम्॥४॥

-Sri Adi Sankaracharya

dhanañjaya- Bhagavān addresses Arjuna as **dhanañjaya**

After the war, the Pāṇḍavas wanted to perform the 'Rajasuya yajña'. Since they needed a lot of money for performing this, Arjuna being the valiant one fought all the surrounding kings and amassed a lot of gold and riches. Hence the name which means conqueror of wealth.

Here Bhagavān does not mean just the wealth of riches but the relationship in which Arjuna is a fearless one. Arjuna was the dearest friend of Bhagavān Sri Krishna.

देवान्भावयतानेन ते देवा भावयन्तु वः ।

परस्परं भावयन्तः श्रेयः परमवाप्स्यथ ॥ 11॥

By your sacrifices, the celestial gods will be pleased, and by cooperation between humans and the celestial gods, great prosperity will reign for all.

Arjuna won over this beautiful relationship also.

12.10

**abhyāse'pyaṣamartho'si, matkarmaparamo bhava,
madarthamapi karmāṇi, kurvansiddhimavāpsyasi. 12.10**

If you are unable even to the pursuit of such practice, be intent to work for Me; you shall attain perfection (in the shape of My realization) even by performing actions for My sake.

- **Abhyāse'pya aṣamartho'si-** If one fails to practise the concept of equal treatment.

When waking up in the morning, thank Bhagavān with folded hands, acknowledge all that HE has given and express gratitude. Acknowledge that the body given is like HIS temple and will keep it clean. Everyday with the rays of sun when one opens the door it is Bhagavān that we see. The Tulasi and the plants are all for HIM and the joy that we get from them is from HIM.

All the work we do and the people we meet whether as customers or the students in school are all recognised as Bhagavān Sri Krishna.

- **madarthamapi karmāṇi-** Actions for HIS sake
- **Kurvansiddhim avāpsyasi-** Attain success even by performing actions for HIS sake

Whoever one meets, even if it is an animal, assume it as a form of Bhagavān. Further also Bhagavān expresses that whether it is friend or foe they all are to be treated as HIM since all are HIS part. See the

reflection of HIM even in a foe. It may not be easy but can be tried and practiced. Go to the door of the foe and just apologise and ask for forgiveness. The foe will definitely turn around and respond positively accepting mistakes and forgets all chagrin and welcomes you.

कर प्रणाम तेरे चरणों में लगता हूं अब तेरे काज ।

पालन करने को आज्ञा तब मैं नियुक्त होता हूं आज ॥

अन्तर में स्थित रह मेरी बागडोर पकड़े रहना ।

निपट निरंकुश चंचल मन को सावधान करते रहना ॥

अन्तर्यामी को अन्तः स्थित देख सशंकित होवे मन ।

पाप वासना उठते ही हो, नाश लाज से वह जल भुन ॥

जीवों का कलरव जो दिन भर सुनने में मेरे आवे ।

तेरा ही गुनमान जान मन प्रमुदित हो अति सुख पावे ॥

तू ही है सर्वत्र व्याप्त हरि ! तुझमें यह सारा संसार ।

इसी भावना से अन्तर भर मिलूं सभी से तुझे निहार ॥

प्रतिपल निज इन्द्रिय समूह से जो कुछ भी आचार करूं ।

केवल तुझे रिझाने, को बस तेरा ही व्यवहार करूं ॥

The session concluded.

Question & Answer session

Kavita ji

Question:- Please tell me how to express gratitude to Bhagavān after waking up in the morning.

Answer: Every day from the time you wake up in the morning till you go to sleep at night, all the work done by you like rituals, household work, job, business etc. should be done with the feeling that you are doing it for Bhagavān. Day by day the mind becomes more and more engrossed in HIS thoughts. When you wake up in the morning, you should bow to HIM with a smiling face. Greet everyone you meet during the day with a smile. Because every person is a part of the Divine Supreme. If someone changes the condition within himself then all the diseases like BP, sugar etc. will become normal. All the impurities created in your physical and subtle body will be removed. Your situation has become worse due to the poor mental condition. To progress physically, mentally, intellectually, ideologically and socially, it is necessary to increase your spiritual strength. Bhagavad Gītā is the scripture to increase spiritual power.

Prabodh ji

Question: How to maintain mental balance in all the situations that come in life?

Answer:- Or Chapter 9 Verse 9, Bhagavān has said:

***atha cittam samādhātunna śaknoṣi mayi sthiram|
abhyāsayogena tato māmicchāptuṃ dhanañjaya||***

If you can keep your mind fixed on ME, then instead of getting engrossed in worldly things, keep practicing remembering ME continuously with devotion.

It is only in difficult circumstances that such small means should be practiced so that the mind remains attached to Bhagavān. For example, before every important practice or exam, a stressed person needs to concentrate his mind only by sitting quietly, keeping an eye on the incoming & outgoing breaths, and chanting HIS name or chanting mantras. Due to this, scientifically, the oxygen level in the body increases. The level of oxygen in the brain increases, in such a situation one can do any work (whether stressful or stress-free) by using the mind and intellect or both together. The work done using both mind and intellect together would definitely have been successful.



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You have enjoyed this vivechan writeup! In spite of intense editing and proofreading, errors of grammar, as also of omission and commission may have crept in. We appreciate your forbearance.

Jai Shri Krishna!

Compiled by: Geeta Pariwar - Creative Writing Department

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