

ŚRĪMADBHAGAVADGĪTĀ INTERPRETATION SUMMARY

Chapter 12: Bhakti-Yoga

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YouTube Link: <https://youtu.be/LNN-PZVdaBQ>

Bhakta Lakṣaṇās a Navigator for the Sadhaks to Progress on the Spiritual Path

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

This chapter describes the various steps to reach the Divine. It also takes into account that we humans are ordinary devotees hence HE instructs us to begin with **karma yoga** where we renounce the fruits of action by surrendering them at HIS Lotus Feet. We then begin performing every action dedicated to the Divine which attributes to the yoga of devotion.

The session began with the ceremonial prayer and lamp lighting ceremony.

The Supreme, in all benevolence, has chosen to impart the Supreme knowledge to Arjuna. In a way HE has chosen us too, to walk on the path that Gītā paved for us .

Chapter 18, verses 68 and 69 say,

**ya imaṁ paramaṁ guhyaṁ mad-bhakteṣv abhidhāsyati |
bhaktiṁ mayi parāṁ kṛtvā mām evaiṣyaty asaṁśayaḥ || 68 ||**

He who instructs this most confidential knowledge of the Bhagavad-gītā to My devotees will attain the topmost transcendental devotion to Me. Thus becoming free from all doubts, he will finally attain Me.

**na ca tasmān manuṣyeṣu kaścin me priya-kṛttamaḥ |
bhavitā na ca me tasmād anyāḥ priyatara bhuvī || 69 ||**

No one in human society is more dear to Me than one who explains this message of the Gītā to others, nor will there ever be anyone more dear to Me than him

Bhagavān in the above verses emphasised that the devotees, who know this most confidential knowledge perform the greatest act of love. HE also says; they will come to ME, without doubt. No human being does

more loving service to ME than they do; nor shall there ever be anyone on this earth more dear to ME.

This chapter begins with Arjuna's query to Bhagavān as to which is the best way to reach HIM? He inquires, if the best way to reach HIM was through the devotion to the manifest form (Saguna Sakara) or Unmanifest form (Nirguna Nirakar)?

Bhagavān tells Arjuna that one can reach HIM either way but that the devotion through the manifest form is better. Here one should dwell on the answers given by the Spiritual Masters are based on what is in the best interest of the seeker. Arjuna who almost gave up on waging the war was seeking answers on the battlefield. So Bhagavān ensured that it was of utmost importance for Arjuna to regain his composure and perform his duty as a warrior and it could happen only if he chose the Saguna Sakar worship that is surrender with steadfast devotion at Bhagavān's feet.

In the 5th verse HE states that worship of the Unmanifest is tougher and requires more preparations.

From 6th verse onward HE explained various ways to reach HIM, such as surrendering all actions to HIM, considering all actions as HIS worship, constantly meditating on HIM, offering all actions to HIM and keep practicing the same.

12.9

**atha cittam(m) samādhātum(n), na śaknoṣi mayi sthiram,
abhyāsayogena tato, māmicchāptum(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.

Yogeshwar assures that both the paths (manifest and Unmanifest) would lead a seeker to HIM. Though the path of devotion is easier compared to the path of knowledge but the ultimate destination for both is the same. Having elaborated on these paths, from 10th shloka, HE in HIS grace has given more options for the final goal of attaining Moksha (liberation).

Abhyas yoga is the yoga of practice. Practice and practicing yoga are different. Fixing the mind again and again on its goal is practice, and equanimity is yoga. **When practice is joined with equanimity, the result is Abhyas Yoga (yoga of practice).**

If one is unable to follow the above, then one has another option.

12.10

**abhyāse'pyaśamartho'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.

Bhagavān tells Arjuna that if he is unable to absorb his mind in HIM completely, then he should dedicate all his work to the Supreme (Śrī Krishnānrpanamastu) and with the devotion for every action, he would be able to attain HIM.

12.11

**athaitadapyaśakto'si, kartuṁ(m) madyogamāśritaḥ,
sarVākarmaphalatyāgaṁ(n), tataḥ(kh) kuru yatātmavān. 12.11**

If, taking recourse to the Yoga of My realization, you are unable even to do this, then, subduing your mind and intellect etc., relinquish the fruit of all actions.

The next option is to simply renounce the fruits of one's action, which would certainly lead to HIM. However, this method is not suitable for a lot of people especially youngsters. Without any purpose or a goal, it is difficult to lead a fulfilled life.

Swamiji, the founder of *Geeta Pariwār* recommends the youngsters to have dreams, set goals, achieve them and then **renounce the fruits of obtaining the said goals**.

One should perform actions for goals, but they should be devoid of attachment when performing those actions as well as the fruit of such actions.

One should be in control of his mind and guided by the intellect rather than the mind, which is the cause of desires leading to all attachments.

12.12

**śreyo hi jñānamabhyāsāj, jñānāddhyānaṁ(ṽ) viśiṣyate,
dhyānātkarmaphalatyāgaḥ(s), tyāgācchāntiranantaram.12.12.**

Knowledge is better than practice without discernment, meditation on God is superior to knowledge, and renunciation of the fruit of actions is even superior to meditation; for, peace immediately follows from renunciation.

One always feels that in any query that one has, if they are provided with multiple solutions; then the first solution should be the best, and as the solutions increase they degrade, the last solution being the worst of all others. To relieve Arjuna and every living being of this notion, various methods are put forth and compared to attain HIM.

Acquiring knowledge is superior than simply *abhyas* (practice), *dhyānā* (meditate) better than *gyan* (knowledge); but ultimate peace can be acquired only through *karmaphalatyāgaḥ* (the renunciation of the result of one's action)

A beautiful example for this can be seen from the following:

A devotee is recommended to practice the name of Sri Ram (japa). However, the moment they are also introduced to Ram, his glory and importance, devotion shall flow easily from them while taking HIS name. Through continued efforts, there might come a state where they are immersed in HIM, the more they meditate on HIM the closer they are to attain HIM.

Renunciation would lead to immediate peace whereas actions undertaken in order to fulfil one's desires lead to despair.

Example: when with the siblings one shares something with them, one feels nice and at peace, if someone's request is rejected, one constantly thinks of it with guilt.

Arjuna by the grace of Yogeshwar, is a true devotee, these methods are not for him but he simply became a medium for the mankind.

12.13

**adveṣṭā sarvabhūtānām(m), maitraḥ(kh) karuṇa eva ca,
nirmamo nirahaṅkāraḥ(s), śamaduḥkhasukhaḥ kṣamī. 12.13**

He who is free from malice towards all beings, friendly and compassionate, and Free from the feelings of 'I' and 'mine', balanced in joy and sorrow & forgiving by nature.

श्रीमद्भगवद्गीता के 12वें अध्याय में श्रीभगवान् द्वारा वर्णित भक्त के 39 लक्षण

1 अद्वेष्टा	- द्वेषभाव रहित	21 दक्षः	- कुशल/सावधान
2 सर्वभूतानाम् मैत्रः	- सबका मित्र	22 उदासीनः	- पक्षपात रहित
3 सर्वभूतानाम् करुणः	- दयालु	23 गतव्यथः	- किसी भी परिस्थिति में व्यथित नहीं होना
4 निर्ममः	- मैं की भावना से रहित	24 सर्वारम्भपरित्यागी	- नये उपक्रमों में अहंता की भावना का त्याग
5 निरहङ्कारः	- अहंकार रहित	25 न हृष्यति	- अत्यंत हर्षित न होना
6 समदुःखसुखः	- सुखदुःख की प्राप्ति में सम	26 न द्वेष्टि	- द्वेष न करना
7 क्षमी	- क्षमाशीलता	27 न शोचति	- शोक न करना
8 सततं सन्तुष्टः	- निरन्तर सन्तुष्ट	28 न काङ्क्षति	- कुछ न चाहना
9 यतात्मा	- स्वयं पर नियन्त्रण	29 शुभ परित्यागी	- शुभ कर्मों में राग-द्वेष का त्याग
10 दृढनिश्चयः	- दृढ़-संकल्प	30 अशुभ परित्यागी	- अशुभ कर्मों में राग-द्वेष का त्याग
11 अर्पितमनः	- मन का समर्पण	31 समः शत्रो च मित्रे च	- शत्रु और मित्र में समभाव
12 अर्पितबुद्धिः	- बुद्धि का समर्पण	32 समः मान-अपमानयोः	- मान और अपमान में समभाव
13 यस्मात् लोकः न उद्विजते	- किसी को उद्विगित नहीं करना	33 शीतोष्णयोः समः	- सर्दी-गर्मी (अनुकूलता-प्रतिकूलता) में संतुलित
14 यः लोकात् न उद्विजते	- किसी से उद्विगित न होना	34 सुखदुःखयोः समः	- सुख-दुःख में संतुलित
15 हर्षे मुक्तः	- हर्ष रहित	35 सङ्गविवर्जितः	- विषयों में आसक्ति रहित
16 अमर्षे मुक्तः	- ईर्ष्या रहित	36 तुल्यनिन्दास्तुतिः	- निन्दा-स्तुति में समभाव
17 भये मुक्तः	- भय रहित	37 मोदी	- मननशील
18 उद्वेगे मुक्तः	- उद्वेग रहित	38 सन्तुष्टः येन केनचित्	- जो मिला है उसमें सन्तुष्ट
19 अनपेक्षः	- अपेक्षा रहित	39 अनिकेतः	- स्थान में आसक्ति का त्याग
20 शुचिः	- पवित्रता		





LEARN GEETA
तस्मात् योगी भवार्जुन

जो उपरोक्त लक्षणों में स्थिरमति (स्थायीभाव) हैं वह भक्त भगवान् को अत्यंत प्रिय हैं।

One can understand the different characteristics or attributes of a true devotee as described by *Parameshvara*, the external factors do not deem a person to be a devotee.

The Gītā provides with a checklist of qualities (*Guṇas*) a devotee needs to acquire, instead of commandments. One could use it as a guide and counsel to uplift the soul and figure out one's own path for liberation.

Following are the specific qualities described by HIM, to identify a true devotee, which would endear The Divine.

Adveṣṭā: Without dislike/hate; as also explained in the 15th chapter, one should be devoid of hate as, HE also resides in the person whom one direct it to; a person's actions are bad, the atman is not so. None can be the arbiters of judgment for them.

Maitraḥ: Being friendly with all beings (*sarvabhūtānām*).

Karuṇa: Compassion; one should have compassion for everyone and not judge someone's karmas, taking every being as fellow living creatures.

Nirmamaha: Without the feeling of mine. A devotee would note two things: that everything in this world is not different than the Supreme, and that the devotee himself is also not different from Bhagavān. When he has this outlook, he loses all sense of “I-ness” and “mine-ness”.

A beautiful example of nirmamaha would be Meera Bai's devotion to Śrī Krishna where she proclaims:

“मेरे तो गिरधर गोपाल, दूसरो ना कोई”

There is none other than the one who lifted the Govardhan mountain, the cowherd (gīridhar gopal) ie; Śrī Krishna for me.

Nirahaṅkāraḥ: Without egoism; a devotee should be devoid of Ego, e. g. waiting for a friend to patch up instead of talking and sorting the problems if any. For a devotee, there is no sense of “I”-ness because only one “I” – *Ishvara* – exists. There is no sense of possession because everything belongs to *Ishvara*.

Śrī Krishna loves to play the flute because its hollow from inside, devoid of any defects; same should be a devotee, empty inside to fill up completely with true devotion for The Supreme Being.

Samaduḥkhasukhaḥ: Same in sorrow and joy. One should be equanimous in joy and sorrow, pleasure and pain. When all sense of duality is gone, the mind does not get agitated in sorrowful situations, nor does it get excited in joy, maintaining a sense of equanimity. When an imbalance in emotions is constant, one finds situations like depression and other mental health issues.

Kṣamī: Forgiveness is an important quality to have, a lot of the times, individuals that cause us pain, move on but we remain stagnant in the same hurt, causing anxiety and other negative emotions.

मनुज गलती का पुतला है, तो अक्सर हो ही जाती है॥

जो कर ले ठीक गलती को, उसे इन्सान कहते हैं॥

This couplet in hindi, illustrates this, '**one must understand that making mistakes is a human trait, but correcting them makes one human**'. However, one can only correct one's own mistakes, and not of others. All that can be done, is forgive and move on.

The qualities of a true devotee are continued in the next verse.

12.14

**santuṣṭaḥ(s) satataṁ(ṡ) yogī, yatātmā dṛḍhaniścayaḥ,
mayyarpitamanobuddhiḥ(r), yo madbhaktaḥ(s) sa me priyaḥ.12.14.**

The Yogī who is Ever-concentrated and mentally united with Me, nay, who has subdued his mind, senses and body, has a firm resolve, and has surrendered his mind and reason to Me—that devotee of Mine is dear to Me.

Bhagavān further elaborated on the Guṇas of a devotee:

Santuṣṭaḥ: content; humans derive contentment from people, objects and situations in the world. It is a state where the mind does not want anything else from the world. It is also the 8th state of the **Navdha bhakti** described in the Rāmāyaṇa, by Śrī Rām to Shabri, that says "where there is no desire left, but the gift of perfect peace and contentment with whatever one has. (In

this state) one does not see fault in others, even in a dream."

Śrī Rām added that Shabri's Bhakti was perfectly complete. Yet if anyone were to have taken even one step towards devotion, out of all nine, one would be very dear to the HIM.

- **Satataṁ(m) yogī:** forever balanced; the state of contentment is temporary if it has been triggered by something that is temporary and finite. A Yogi, is someone who is balanced and derived his contentment from *Ishvara* within himself.
- **Yatātmā:** self controlled; a devotee should be forever in control of oneself including the 5 *jñānendriyas* (senses of perception for knowledge), 5 *Karmendriyas* (senses for action), mind and intellect.
- **Dṛḍhaniścayaḥ:** firm conviction; a devotee has firm conviction that only *Parameśvara* exists, and that the world does not exist independently of HIM. One able to set one's minds and remain consistent in one's efforts. For example, remaining consistent in one's efforts and pursuit learning Gītā with regularity in online classes.
- **Mayi arpita manobuddhiḥ:** Dedicate to ME in mind and intellect. Thoughts emanate from one's mind and intellect, which are a cause of desires. Hence, The Divine wants the devotee, to think of HIM from mind and intellect, which automatically results in love for HIM as HE is in one's thoughts constantly.

The yogi who is always contented, self controlled, with firm conviction, dedicated one's mind and intellect to Bhagavān, such a devotee of HIS is the dearest of all.

12.15

**yasmānnodvijate loko, lokānnodvijate ca yaḥ,
harṣāmarṣabhayodvegaiḥ(r), mukto yaḥ(s) sa ca me priyaḥ 12.15**

He who is not a source of annoyance to his fellow-creatures, and who in his turn does not feel vexed with his fellow creatures, and who is free from delight and envy, perturbation and fear, is dear to Me.

All these qualities that have been described are not some unknown qualities but those that one can identify in day to day life. One should aim to achieve all these qualities, although difficult but having even one or two is beneficial and dear to Bhagavān.

yasmānnodvijate lokaha: yasmaat (by whom) na (not), udvijate (agitated) by any one; dealing with other people is inevitable that one will experience a whole host of emotional reactions to what people say to a person. **It is important not to agitate or get agitated by people or circumstances. 'This too shall pass' is a mantra one should abide by.**

The devotee who considers everyone and everything as the act of *Parameśvara*, including oneself, has no reason to take anything personally. One's sense of self is not the small ego that most of people consider as one's own "I". One has identified with HIM who runs multitudes of universes, is special, dear and precious to HIM.

Just as sevis in Geeta Pariwār could consider themselves fortunate to be chosen for such a divine work, minor issues become irrelevant. Similarly any sort of insult, agitation or fear dissipates instantly because the devotee views the insult, the insulter and the recipient of the insult as *Parameśvara*.

One who is free from *harsha* (joy), *amharsh* (envy), fear, anxiety, not agitated, is favored by HIM.

12.16

**napekṣaḥ(ś) śucirdakṣa, udāsīno gatavyathaḥ,
sarvārambhaparityāgī, yo madbhaktaḥ(s) sa me priyaḥ. 12.16**

He who wants nothing, who is both internally and externally pure, is wise and impartial and has risen above all the distractions, and who renounces the sense of doership in all undertakings—such a devotee of Mine is dear to Me.

Previous shloka explained the attitude of the devotee when dealing with other people, while this verse speaks about devotee's attitude towards action.

Anapekṣaḥ: free from expectations, as they are the root cause of misery in people. Usually expectations from others cause despair. Instead one should try to adopt the qualities of a sadhak (seeker) in Gita and have expectation from oneself. One who is free from expectations is truly in bliss as it causes one to be entangled in desire and eventually leads to despair.

***Kyun kalpana khushi ki, khushi se jyada khushi deti hai?
Kyun samne ki khushi bhi, mutthi se ret ki tarah fisal jati hai?***

This beautiful couplet in Hindi depicted the nature of expectations, that **one does not feel pleasure from what one has, causing the current happiness to slip from one, as sand would slip from one's hand.**

Gratitude is essential in pursuing contentment, as it makes one content in present rather than chasing after some illusory happiness in the future.

It is important for a devotee to be **śucir** (internally and externally pure) **dakṣa** (expert/aware and one who puts in his best efforts), **udāsīno** (unconcerned with other's follies), **gatavyathaḥ** (free from all pain), **sarvārambhaparityāgī** (not initiating new desires and renouncing every action).

The mind of a devotee has to be cleansed of selfish desires, leaving room only for actions pertaining to his duties or Svadharma. If the action is not part of one's *Svadharma*, one doesn't undertake new initiatives unnecessarily. Also, one has to dedicate the results of one's actions to *Paramēśvara*. This enables him to give up expectations about the result, as well as concern about what happened in the past.

One has to be unconcerned and unattached, not because one does not care about the action, but one doesn't get attached to the result of the action.

A person with all these qualities would be favored by Śrī Bhagavān.

12.17

**yo na hr̥ṣyati na dveṣṭi, na śocati na kāṅkṣati,
śubhāśubhaparit̥yāgī, bhaktimānyaḥ(s) sa me priyaḥ. 12.17**

He who neither rejoice nor hates, nor grieves, nor desires, and who renounces both good and evil actions and is full of devotion, is dear to Me.

This shloka elaborates the attitude of a devotee towards situations, objects, thoughts and emotions that they encounter.

If one gets a favourable object, or holds on to the favorable situation long enough, one becomes **harshita** (rejoice). But if one loses that object or situation, which is bound to happen sometime, a feeling of **dveṣṭi** (despair) surrounds and one become **shochita** (grieve).

A devotee however is equanimous in all situations and does not label any object, person, situation or thought as either good or bad, as that is the primary cause of attraction, desire, joy and sorrow. He accepts all objects and situations as HIS blessings, perform the rightful duties, and moves on.

One who does not rejoice, hate, grieve or expect, becoming **śubhāśubhaparit̥yāgī** (someone who has renounced both favourable and unfavourable situations), and **bhaktimānyaḥ** (the one who is full of devotion), would be dear to Śrī Bhagavān.

12.18

**ṣamaḥ(ś) śatrau ca mitre ca, tathā mānāpamānayoḥ,
śītoṣṇasukhaduḥkheṣu, ṣamaḥ(s) saṅgavivarjitaḥ. 12.18**

He who deals equally with friend and foe, and is the same in honour and ignominy, who is alike in heat and cold, pleasure and pain and other contrary experiences, and is free from attachment.

Samaha means alike. By using the word “*Samaha*” twice, the equanimity and stability of the devotee is emphasized that is made possible through intense devotion to *Parameśvara*.

One's inner self contacts the world through the sense organs. The skin, for example, experiences heat and cold. The degree of attachment or identification of the ego causes intellect and the mind to attach positive and negative reactions to simple messages that come from the skin, the ears and other sense organs.

One should be *saṅgavivarjitaḥ*, that is, impartial in one's behaviour towards both a friend and foe, balanced, non-agitated in praise and insult, equanimous in heat and cold, or joy and sorrow. All this can only be achieved through detachment. Those that possess these qualities are very dear to Bhagavān.

12.19

**tulyanindāstutirmaunī, santuṣṭo yena kenacit,
aniketah(s) sthīRāmatih(r), bhaktimānme priyo narah. 12.19**

He who takes praise & criticism alike, and is given to contemplation and is contented with any means of subsistence available, entertaining no sense of ownership and attachment in respect of his dwelling-place and is full of devotion to Me, that person is dear to Me.

HE advises;

- **Tulyanindāstuti:** to remain equipoised in praise and reproach.
- **maunī:** One needs to practice silent contemplation and meditation. One observes more and remains in contemplation.
- **santuṣṭo yena kenacit:** Remain content with whatever one possesses. To remain satisfied in meagre possessions.
- **aniketaḥ:** Not to entertain sense of ownership or attachment to the residence.
- **sthirāmatih:** Intellect is firmly steadied or fixed in Bhagavān.

The Divine cherishes those devotees who are equanimous in praise and condemnation, constantly contemplate in silence, content in all circumstances and in everything, completely unattached even to their homes and have a steady mind of firm conviction.

All these are the different qualities of a devotee dear to HIM.

12.20

**ye tu dharmaṃyāmṛtamidaṃ(ŷ), yathoktaṃ(m) paryupāsate,
śraddadhānā matparamā, bhaktāste'tīva me priyāḥ.12.20.**

Those devotees, however, who partake in a disinterested way of this nectar of pious wisdom set forth above, endowed with faith and solely devoted to Me, they are extremely dear to me.

The Supreme proclaimed that those fortunate devotees who have heard this elixir of the eternal Dharma (**dharmaṃyāmṛtamidaṃ**), propounded by HIM, and who are endowed with these qualities and follow them with faith and devotion, and, regard HIM as the Supreme, those devotees are extremely dear to HIM.

Ved Vyasa ji explained the invocation of '**Om Tat Sat**'. According to him it is the name of that (Supreme). Alternatively, it also begs for forgiveness of all the mistakes made during the recitation / prayer.

The session ends with the prayer and Hanuman Chalisa.

Question and Answer

Deepti Ji

Question : I try hard to forgive but I am not able to forgive few others. What is the best way forward?

Answer: The supreme divine dwells within everyone. If the behaviour of the other is adverse, we need to perceive the same as the leela/passtimes of the Supreme Divine. It may be a blessing in disguise where our negative karmic demerits deplete with such situations. On the contrary, one can keep the mind occupied in Japa, Bhajan or any other art to keep such distressing thoughts at bay.

Shreesha Ji

Question : I am 23 yrs old and I am attached towards my goals, dreams and kinsman. Is this against the teachings of the Gītā?

Answer: The Gītā advises to pursue the prescribed duties and material obligations by being in the material realm. Relinquishing the same and rising above attachment is for advanced seekers during the last leg of their lives and the same is not advised for youth with aspirations.

Question: What are the types of Karma?

Answer : **Sanchit Karma** (The past life karmic accounts), **Prarabdh Karma** (from the moment of

birth until the present moment) and **Kriyamana Karma** (The karma accumulated from present moment onwards). Although Sanchit and Prarabdh are not in one's hands, Kriyamana Karma is something with one can mindfully discharge the actions.

Kiran Ji

Question: The recent terror attacks in Kashmir are to be perceived as the Karma of the victims and retaliation would not be needed?

Answer: When it comes to country and the society, we need to follow the prescribed duties. In this case, we will not be able to judge the Karma of other beings who were victims of the attack. Hence, retaliation is necessary to protect the nation.

Sai Prasad Ji

Question: If one had just a few qualities amongst 39 qualities explained in this shloka, would Bhagavān still see the seeker as the devotee dear to HIM?

Answer: The percentage of the qualities imbued in us is directly proportional to the grace of Bhagavān.

Akshayasai Ji

Question: How to be consistent with work?

Answer: Practice is the key. With regular practice and incremental approach, one can overcome distraction.

Chakradhar Ji

Question: If I excel in any task, should I seek the credit or offer the credit to Bhagavān?

Answer: The best approach would be to perceive that it was by the grace of Bhagavān, by virtue of which, the task was completed successfully.

**om tatsaditi śrīmadbhagavadgītāsu upaniṣatsu
brahmavidyāyām(ŷ) yogaśāstre śrīkṛṣṇārjunasaṁvāde
bhaktiyogo nāma dvādaśo'dhyāyaḥ.**



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Thank you-For reading the summary

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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|| OM ŚRĪKṚṢṆĀRPAṆAMASTU ||