



# Selection from Bhagavad Gita

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GOKULMUTHU NARAYANASWAMY

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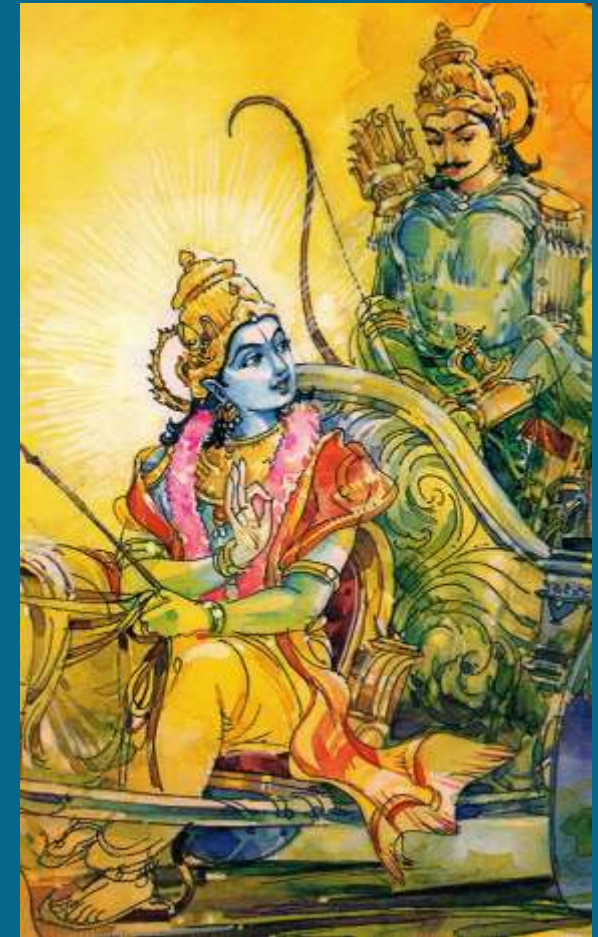
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# Top-down Approach to Study Gita

- ❖ Know the overall message and map
- ❖ Understand the core concepts and categories like
  - ❖ 4-purusharthas, 5-koshas, 4-yogas, etc.
- ❖ Become familiar with slokas that cover key concepts
  - ❖ Set of 11 slokas covered in this talk
- ❖ Get to know popular slokas under each concept
  - ❖ A set of 60 slokas given in this slide deck
- ❖ Study the chapters in this order:
  - (1) 15, 12, 9, 6, 3    (2) 7, 17, 2, 18, 13
  - (3) 4, 5, 14, 16      (4) 1, 8, 10, 11

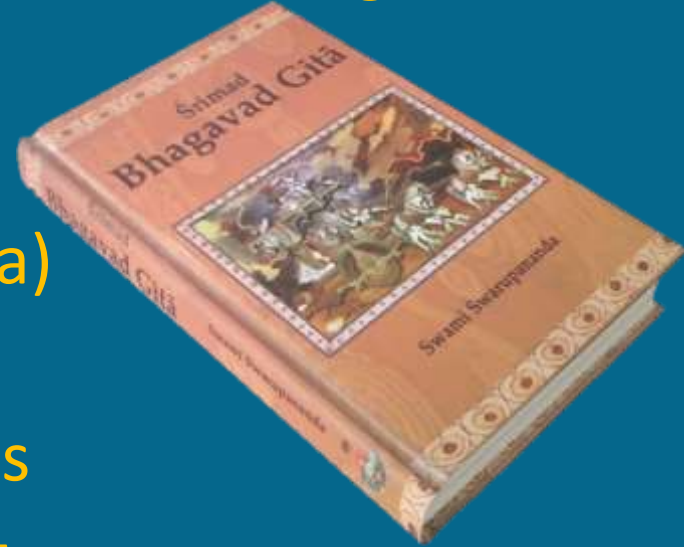


Courtesy: Ramakrishna Math



# How to Study the Slokas

- ❖ Prayerful attitude to Mother Gita to reveal her secret knowledge
- ❖ Read original Sanskrit in any script that is accurate
- ❖ Read aloud the anvaya and recognize the words
- ❖ Know the meaning of each word with case (kaaraka)
- ❖ Read aloud the full sloka with right pronunciation
- ❖ Memorize the sloka and the meanings of the words
- ❖ Chant slowly mentally, thinking about the meaning
- ❖ Look for patterns based on categories like 5-koshas, 3-shariraas, 3-pramaanaas, 3-avastaas, 4-purushaarthas, 3-yogaas, 3-gunaas, yagna-daana-tapas, satya-ahimsa-brahmacarya, physical-verbal-mental, etc.



Courtesy: Ramakrishna Math



# Selected Verses from Bhagavad Gita

## Prayer:

kaarpanya dosho ... 2.7

## Introduction:

asocyaan ... 2.11

## Goal:

vihaaya kaamaan ... 2.71

## Path:

yogayukto vishuddhaatmaa ... 5.7

## Explanation (7):

uddharet aatamanaatmaanam ... 6.5

aham aatmaa ... 10.20

bhoktaaram ... 5.29

ye tu sarvaani karmaani ... 12.6

teshaam aham samuddhartaa ... 12.7

adveshthaa sarva bhutaanaam ... 12.13

santushtha satatam ... 12.14

## Philosophy of Gita (20):

All verses in chapter 15

## Karma Yoga (10):

yagnashishthaashinah ... 3.13

karmanyevaadikaaraste ... 2.47

yogastah kurukarmaani ... 2.48

yatah pravritir bhutaanaam ... 18.46

daatavyam iti ... 17.20

deva dvija guru ... 17.14

anudvegakaram ... 17.15

manahprasaada ... 17.16

yat karoshi ... 9.27

shubhaashubha phalairevam ... 9.28

## Dhyaana Yoga (10):

indriyaani paraanyaahu ... 3.42

yuktaahaaravihaarasya ... 6.17

yogi yunjiita satatam ... 6.10

sucrau deshe pratishtaa ... 6.11

tatraikaagram ... 6.12

samam kaaya shiro ... 6.13

prasaantaatmaa vigatabhih .. 6.14

kshanair kshanair uparamet ... 6.25

yatho yatho nischarati ... 6.26

prashaanta manasam hyenam ... 6.27

## Bhakti Yoga (8):

yadaa yadaa hi ... 4.7

paritraanaaya sadhunaam ... 4.8

caturvidaa bhajante maam ... 7.16

yo yo yaam yaam ... 7.21

apicet suduraachaaro ... 9.30

kshipram bhavati dharamaatmaa ... 9.31

ananyaascintayanto maam ... 9.22

sarvabhutasthitam yo maam ... 6.31

## Jnaana Yoga (5):

bahunaam janmanaam ... 7.19

yetvaksharam anirdeshyam ... 12.3

sanniyamyendriya graamam ... 12.4

sarva bhutastham aatmaanam ... 6.29

tatviddhi pranipaadena ... 4.34

## Saadhana Pancakam (5):

amaanitvam ... 13.7

indriyaartesu ... 13.8

asaktiranabhishvanganah ... 13.9

mayi caananyayogena ... 13.10

adhyaatmajnaana ... 13.11

## Summary (2):

manmanaa bhava madbhakto ... 9.34

sarva dharamaan parityajya ... 18.66





# 1. Praarthana – Prayer

कार्पण्यदोषोपहतस्वभावः  
पृच्छामि त्वां धर्मसम्मूढचेताः ।  
यच्छ्रेयः स्यान्निश्चितं ब्रूहि तन्मे  
शिष्यस्तेऽहं शाधि मां त्वां प्रपन्नम् ॥ २-७ ॥

kārpaṇyadoṣopahatasvabhāvaḥ  
pṛcchāmi tvāṃ dharmasammūḍhacetāḥ ।  
yacchreyaḥ syānniścitaṃ brūhi tanme  
śiṣyaste'haṃ śādhi mām tvāṃ prapannam ॥ 2-7 ॥

कार्पण्य-दोष-उपहत-स्वभावः  
पृच्छामि त्वाम् धर्म-सम्मूढ-चेताः ।  
यत् श्रेयः स्यात् निश्चितम् ब्रूहि तत् मे  
शिष्यः ते अहम् शाधि माम् त्वाम् प्रपन्नम् ॥ २-७ ॥

kārpaṇya-doṣa-upahata-svabhāvaḥ  
pṛcchāmi tvāṃ dharma-sammūḍha-cetāḥ ।  
yat śreyaḥ syāt niścitaṃ brūhi tat me  
śiṣyaḥ te aham śādhi mām tvāṃ prapannam ॥ 2-7 ॥

With my nature overcome by the defect of misery,  
I am asking to You, with the intellect confused (between what is right and what is wrong),  
what may be good for sure tell that to me,  
I am Your disciple, teach me, I have surrendered to You.

Arjuna is not asking for a convenient solution or asking the Lord to save him. Arjuna asks the Lord to bring clarity in what is Dharma. This is the right way to approach the Lord. You can see the parallel of this prayer with Gayathri mantra.



## 2. Anubandha Catustaya – Introduction

श्रीभगवानुवाच ।

अशोच्यानन्वशोचस्त्वं प्रज्ञावादांश्च भाषसे ।  
गतासूनगतासूंश्च नानुशोचन्ति पण्डिताः ॥ २-११ ॥

श्रीभगवान् उवाच ।

अशोच्यान् अन्वशोचः त्वम् प्रज्ञा-वादा च भाषसे ।  
गतासून् अगतासून् च न अनुशोचन्ति पण्डिताः ॥ २-११ ॥

śrībhagavānuvāca ।

aśocyānanvaśocastvaṃ prajñāvādāṃśca bhāṣase ।  
gatāsūnagatāsūṃśca nānuśocanti paṇḍitāḥ ॥ 2-11 ॥

śrībhagavān uvāca ।

aśocyān anvaśocaḥ tvam prajñā-vādā ca bhāṣase ।  
gatāsūn agatāsūn ca na anuśocanti paṇḍitāḥ ॥ 2-11 ॥

The Lord said:

You are worrying about what need not be worried about, but you are talking words of wisdom,  
About what goes and what stays, a wise person does not grieve.

Every book must start with *anubandha catustaya*.

- ❖ Adhikari (target audience): a person affected by dualities of life
- ❖ Prayojana (expected result): freedom from grief
- ❖ Vishaya (message): wisdom is the way
- ❖ Sambhandha (application): talking is not enough, one's own life must be interpreted based on the wisdom



### 3. Goal

विहाय कामान्यः सर्वान्पुमांश्चरति निःस्पृहः ।  
निर्ममो निरहङ्कारः स शान्तिमधिगच्छति ॥ २-७१ ॥

vihāya kāmānyaḥ sarvānpumāṃścarati niḥsprṛhaḥ ।  
nirmamo nirahaṅkāraḥ sa śāntimadhigacchati ॥ 2-71 ॥

विहाय कामान् यः सर्वान् पुमान् चरति निःस्पृहः ।  
निर्ममः निरहङ्कारः सः शान्तिम् अधिगच्छति ॥ २-७१ ॥

vihāya kāmān yaḥ sarvān pumān carati niḥsprṛhaaḥ ।  
nirmamaḥ nirahaṅkāraḥ saḥ śāntim adhigacchati ॥ 2-71 ॥

The person who has abandoned all desires, lives without getting attached,  
Free from sense of “mine”, free from sense of “I”, he attains peace.

The goal is to become free from three-fold bondage:

1. Seeking security in the world by sense of “mine”
2. Seeking pleasure in the world in the form of desires
3. Sense of individuality

Being free from these, the person continues to move around and does his duties.

He lives as a jivanmukta, who is free when living. He lives in peace. This is the goal. This is called Moksha.



## 4. Path

योगयुक्तो विशुद्धात्मा विजितात्मा जितेन्द्रियः ।  
सर्वभूतात्मभूतात्मा कुर्वन्नपि न लिप्यते ॥ ५-७ ॥

yogayukto viśuddhātmā vijitātmā jitendriyaḥ ।  
sarvabhūtātmabhūtātmā kurvannapi na lipyate ॥ 5-7 ॥

योग-युक्तः विशुद्ध-आत्मा विजित-आत्मा जित-इन्द्रियः ।  
सर्व-भूत-आत्म-भूत-आत्मा कुर्वन् अपि न लिप्यते ॥ ५-७ ॥

yoga-yuktaḥ viśuddha-ātmā vijita-ātmā jita-indriyaḥ ।  
sarva-bhūta-ātma-bhūta-ātmā kurvan api na lipyate ॥ 5-7 ॥

Having attained purity of mind by (Karma) Yoga, having attained mastery over senses by control of mind,  
Seeing himself in the self of all living beings, he is not tainted even if he works.

Three steps to attaining freedom (Moksha) are presented clearly:

1. Karma Yoga – doing work without attachment to results - to become free from seeking security in the world
2. Dhyaana Yoga – doing meditation – to become free from seeking pleasure in the world
3. Jnaana Yoga – understanding one's true self – to become free from the false idea of limited individual identity

Such a person can move around and work in this world without getting affected by the work.





## 5. Self Effort

उद्धरेदात्मनात्मानं नात्मानमवसादयेत् ।  
आत्मैव ह्यात्मनो बन्धुरात्मैव रिपुरात्मनः ॥ ६-५॥

उद्धरेत् आत्मना आत्मानम् न आत्मानम् अवसादयेत् ।  
आत्मा एव हि आत्मनः बन्धुः आत्मा एव रिपुः आत्मनः ॥  
६-५॥

uddharedātmanātmānaṃ nātmānamavasādayet ।  
ātmaiva hyātmano bandhurātmaiva ripurātmanaḥ ॥ 6-5 ॥

uddharet ātmanā ātmānam na ātmānam avasādayet ।  
ātmā eva hi ātmanaḥ bandhuḥ ātmā eva ripuḥ ātmanaḥ ॥  
6-5 ॥

**A person must elevate himself by (the right use of) his mind and intellect, he should not lower himself down, The mind and intellect (when under control) are one's friend, and also they are one's enemy (when uncontrolled).**

We are in the process of evolution from animal nature to human nature, and then to beyond. We should not succumb to lower expressions like anger, greed, jealousy, violence, competition, hatred, fear, etc. We should elevate ourselves by manifesting higher expressions like love, patience, kindness, self-discipline, service, sacrifice, renunciation, knowledge, etc. This is the way to spiritual evolution and development.

The body and life principle are in the unconscious realm and not fully under our control. The subconscious tendencies and worldview are not directly under our control. The mind and intellect are in our conscious realm. They are under our control. They are our instruments. When under our control, they can help us. Otherwise, they can harm us.



## 6. Impersonal Truth

अहमात्मा गुडाकेश सर्वभूताशयस्थितः ।  
अहमादिश्च मध्यं च भूतानामन्त एव च ॥ १०-२० ॥

ahamātmā guḍākeśa sarvabhūtāśayasthitaḥ ।  
ahamādiśca madhyaṃ ca bhūtānāmanta eva ca ॥ 10-20 ॥

अहम् आत्मा गुडाका-ईश सर्व-भूत-आशय-स्थितः ।  
अहम् आदिः च मध्यम् च भूतानाम् अन्तः एव च ॥ १०-२० ॥

aham ātmā guḍākā-īśa sarva-bhūta-āśaya-sthitaḥ ।  
aham ādiḥ ca madhyam ca bhūtānām antaḥ eva ca ॥ 10-20 ॥

I am the (Pure Conscious) Self residing in the heart all beings,  
I am the beginning, middle and end of all beings.

The Lord is the innermost Consciousness of all living beings, referred to as 'I'.  
The Lord is the material cause of the Universe. Just as ornaments in gold, everything in this Universe arises from the Lord, exists in the Lord and resolves back into the Lord.  
Thus, the Lord is both the unchanging Consciousness and the changing Universe.  
Nothing exists other than the Lord.

The same statement can be made by a Jnaani also.



## 7. Personal God

भोक्तारं यज्ञतपसां सर्वलोकमहेश्वरम् ।  
सुहृदं सर्वभूतानां ज्ञात्वा मां शान्तिमृच्छति ॥ ५-२९ ॥

भोक्तारम् यज्ञ-तपसाम् सर्व-लोक-महेश्वरम् ।  
सुहृदम् सर्व-भूतानाम् ज्ञात्वा मां शान्तिम् ऋच्छति ॥ ५-२९ ॥

bhoktāraṃ yajñatapasāṃ sarvalokamaheśvaram ।  
suhṛdaṃ sarvabhūtānāṃ jñātvā māṃ śāntimṛcchati ॥ 5-29 ॥

bhoktāram yajña-tapasām sarva-loka-maheśvaram ।  
suhṛdam sarva-bhūtānām jñātvā māṃ śāntim ṛcchati ॥ 5-29 ॥

(I am) the enjoyer of all external and internal activities, (I am) the Lord of all the worlds,  
(I am) the friend of all living beings, (a person) attains peace by knowing Me (thus).

**The Lord is:**

1. Omniscient and Omnipresent – the real experiencer of all external and internal activities
2. Omnipotent – the Lord of all the worlds – physical (unconscious), mental (conscious) and causal (subconscious)
3. Compassionate – the well-wisher of all living beings towards their spiritual development by attaining wisdom

One who understands this has nothing to regret, be anxious, be afraid, worry, etc.

**There can be only one Lord. Every worship through any name, form or ritual goes to the same Lord. He responds.**



## 8. Gita's Way 1/2

ये तु सर्वाणि कर्माणि मयि संन्यस्य मत्परः ।  
अनन्येनैव योगेन मां ध्यायन्त उपासते ॥ १२-६ ॥

ye tu sarvāṇi karmāṇi mayi saṁnyasya matparaḥ ।  
ananyenaiva yogena mām dhyāyanta upāsate ॥ 12-6 ॥

ये तु सर्वाणि कर्माणि मयि संन्यस्य मत्-पराः ।  
अनन्येन एव योगेन माम् ध्यायन्तः उपासते ॥ १२-६ ॥

ye tu sarvāṇi karmāṇi mayi saṁnyasya mat-parāḥ ।  
ananyena eva yogena mām dhyāyantaḥ upāsate ॥ 12-6 ॥

He who offers all actions to Me, having me as the Goal,  
He who worships Me and meditates on Me with single-minded Yoga,

3 Stages	Worldview, Attitude towards Work and Attitude towards Worship
Aartha and Artharthi	<ul style="list-style-type: none"><li>❖ Jiva, Jagat and Isvara are separate</li><li>❖ Work in the world, offer fruits of action to the Lord in gratitude</li><li>❖ Worship the Lord to free from afflictions and to get desirable things</li></ul>
Jignaasu	<ul style="list-style-type: none"><li>❖ Jagat is a manifestation of Isvara. Jiva and Isvara are separate</li><li>❖ Knowing the world as manifestation of the Lord, offer work itself to the Lord</li><li>❖ Worship the Lord to give knowledge and strength to calmly face all the ups and downs of life</li></ul>
Jnaani	<ul style="list-style-type: none"><li>❖ There is only Isvara. Nothing else exists</li><li>❖ Knowing the Lord is everything, including the self, offer doership of work to the Lord, in complete surrender</li><li>❖ Worship the Lord without expecting anything, knowing oneself as not separate from the Lord</li></ul>



## 9. Gita's Way 2/2

तेषामहं समुद्धर्ता मृत्युसंसारसागरात् ।  
भवामि न चिरात्पार्थ मय्यावेशितचेतसाम् ॥ १२-७ ॥

teṣāmahaṃ samuddhartā mṛtyusaṃsārasāgarāt ।  
bhavāmi na cirātpārtha mayyāveśitacetasām ॥ 12-7 ॥

तेषाम् अहम् समुद्धर्ता मृत्यु-संसार-सागरात् ।  
भवामि न चिरात् पार्थ मयि आवेशित-चेतसाम् ॥ १२-७ ॥

teṣām aham samuddhartā mṛtyu-saṃsāra-sāgarāt ।  
bhavāmi na cirāt pārtha mayi āveśita-cetasām ॥ 12-7 ॥

To those who have their mind fixed on Me,  
I very soon become their Saviour from the ocean of mortal Samsaara.

If the person does Karma Yoga and Dhyaana Yoga with devotion to the Lord, he will go from stage 1 to stage 2 by his self-effort.

Then, the Lord gives the Knowledge needed to become free from limited individuality, which will free the devotee from all sorrow arising out of dependence on the world for security and pleasure. Stage 2 to stage 3 happens by the grace of the Lord.





# 10. Marks of a Devotee 1/2 – Karma Yoga

अद्वेष्टा सर्वभूतानां मैत्रः करुण एव च ।  
निर्ममो निरहङ्कारः समदुःखसुखः क्षमी ॥ १२-१३ ॥

adveṣṭā sarvabhūtānāṃ maitraḥ karuṇa eva ca ।  
nirmamo nirahaṅkāraḥ samaduḥkhasukhaḥ kṣamī ॥ 12-13 ॥

अद्वेष्टा सर्व-भूतानां मैत्रः करुणः एव च ।  
निर्ममः निरहङ्कारः सम-दुःख-सुखः क्षमी ॥ १२-१३ ॥

adveṣṭā sarva-bhūtānāṃ maitraḥ karuṇaḥ eva ca ।  
nirmamaḥ nirahaṅkāraḥ sama-duḥkha-sukhaḥ kṣamī ॥ 12-13 ॥

Towards all living being, he is free from hatred, is friendly and is compassionate

He is free from possessiveness, is free from self-centeredness, is even-minded in pleasure and pain, is forbearing

This verse talks about our attitude towards ourselves and the people, objects and situations we face.

We should not be self-centered, arrogant, proud, etc. We are what the Lord has blessed us with.

We interact with three types of people. It is the Lord alone who interacts with us through them.

1. People who consider us as enemies – we should not have hatred towards them
2. People who are facing a success – we should be friendly with them
3. People who are facing a failure – we should be compassionate towards them

We should not have any sense of ownership about objects. Everything belongs to the Lord.

We should forbear all situations with equanimity of mind. Everything happens by the Will of the Lord for our good.



# 11. Marks of a Devotee 2/2 – Dhyana Yoga

सन्तुष्टः सततं योगी यतात्मा दृढनिश्चयः ।  
मय्यर्पितमनोबुद्धिर्यो मद्भक्तः स मे प्रियः ॥ १२-१४ ॥

santuṣṭaḥ satataṁ yogī yatātmā dṛḍhaniścayaḥ ।  
mayyarpitamano buddhiryo madbhaktaḥ sa me priyaḥ ॥ 12-14 ॥

सन्तुष्टः सततम् योगी यत-आत्मा दृढ-निश्चयः ।  
मयि अर्पित-मनः-बुद्धिः यः मत्-भक्तः सः मे प्रियः ॥  
१२-१४ ॥

santuṣṭaḥ satataṁ yogī yata-ātmā dṛḍha-niścayaḥ ।  
mayi arpita-manaḥ-buddhiḥ yaḥ mat-bhaktaḥ saḥ me priyaḥ ॥  
12-14 ॥

Ever satisfied, steady in meditation, self-controlled, firm in conviction,  
Having fixed mind and intellect on Me, such a devotee is dear to Me.

Be free from guilt, regret and grudges about the past. Everyone, including yourself, does something because at that time they are convinced about it. If someone does something undesirable, it is because of difference in understanding and conviction. Be free from anxiety and fear about the future. The Lord is the dispenser of the law of Karma. Everything happens by the Will of the Lord.

Have firm conviction about the true spiritual nature about yourself. With this, you can control the senses by repeated consistent practice of engaging the mind and intellect with ideas and practices related to the Lord.

True devotion is to say “Oh Lord, I belong to you” and to behave in a way that you will be liked by the Lord.



# Thank you

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