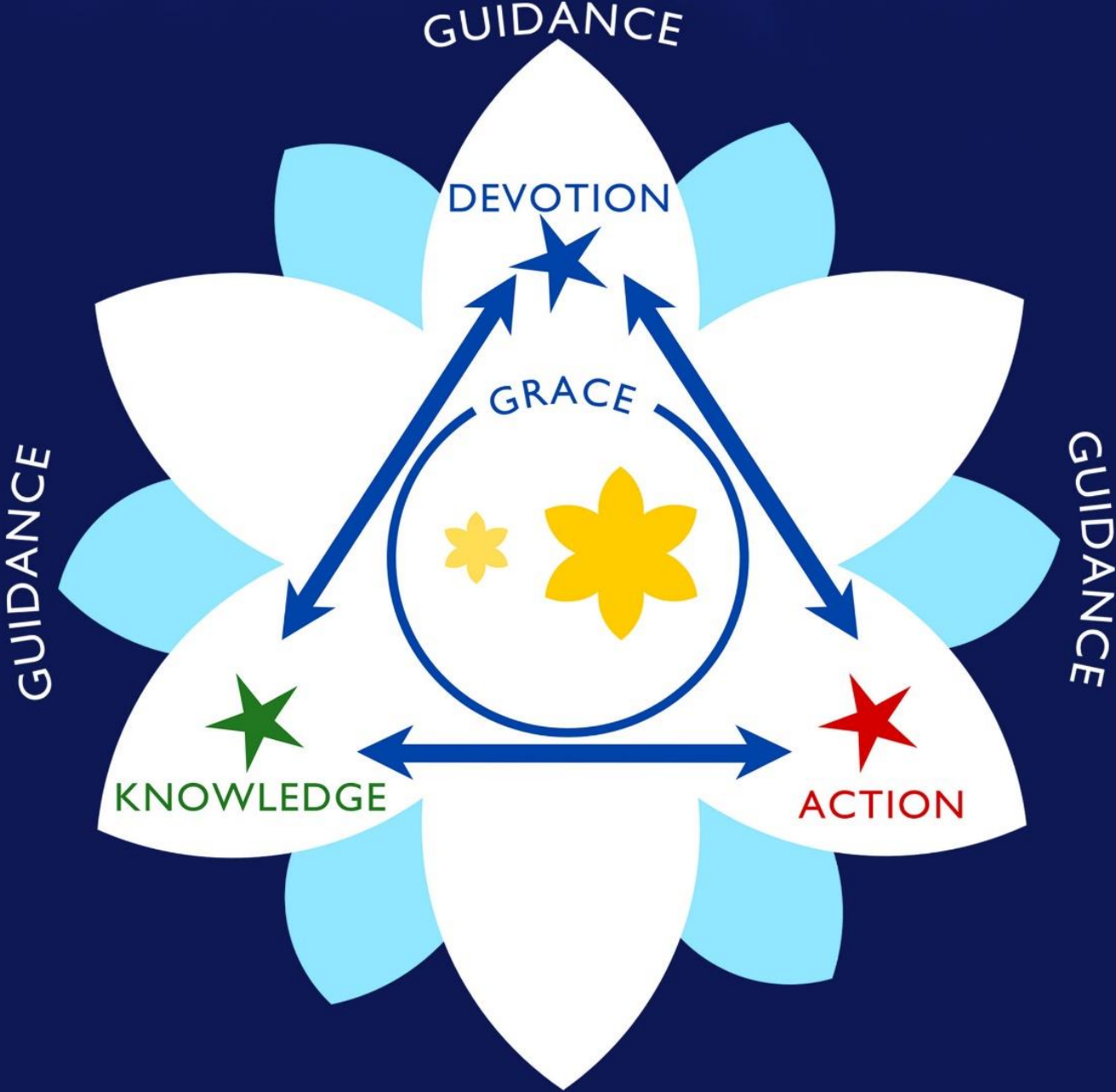


GĪTĀ IN 5 MINUTES

Selections from the Gītā



T Balakrishna Bhat

Meaning of cover page picture

Under the guidance of the learned and the rich intelligence (Gita and all the knowledge base of the world, the white lotus, blue petal and the vast cosmos) one speedily moves in towards a state of well-being; awakened by knowledge, propelled by action, energized by devotion (the interacting triad), transformed by grace (inner circle), the stable one manifests in full bloom (little flower: individual or entity) and attains the fully manifest presence of the Eternal, Steady, Fully Bloomed One (Big Flower: God, answer, solution or goal).

By thinking deeply about the figure one can make great spiritual as well as worldly progress irrespective of one's religious, social, ethnic, educational, or cultural background.

Keywords

Gītā, Gita, Geeta, Bhagavadgita, Bhagavadgeeta, Bhagavadgītā, Devotion, Grace, Guidance, Action, Knowledge, Meditation, Yoga, Spiritual breathing

© 2016, Dr. T Balakrishna Bhat

INVITATION

Volunteers are invited for translating this book to as many languages of the world as possible. Their photo, bio data and, if they wish, a brief note by them will be a part of the specific language edition.

Contact: tbalakrishnabhat@gmail.com



GĪTĀ IN 5 MINUTES

SELECTIONS FROM THE GĪTĀ

CONTENTS

ABOUT THE BOOK	i
PREFACE	ii
INTRODUCTION	1
SELECTIONS FROM THE GĪTĀ	3
1. Prayer	3
2. Brief Guidance	3
3. Knowledge	4
3.1 Nature of Soul	4
3.2. Nature of God	5
3.3. Nature of Nature	7
3.4 Nature of Birth/Death	8
4. Fulfillment through Action: Yoga of Action	9
5. Devotion and Grace	11
6. Divine Gift Received	12
6.1 Arjuna acknowledges	12
7. Divine Direction	12
GĪTĀ SAṂKŚHIPTA SAṂGRAHAM	14
SAṂKŚHIPTA ŚABDA GĪTĀ	19
SAMPURNA ANUGRAHAM	20
SPECIAL NOTE	21
ABOUT THE AUTHOR	23
INDEX	24

ABOUT THE BOOK

Śrīmadbhagavadgītā is an ancient but highly practical spiritual as well as management guide which teaches how to evolve and manage work and life and is suitable for all stages and walks of life at all times for all beings. This booklet is a collection of 47 selected stanzas from the Bhagavadgītā covering all the 18 chapters and arranged in a compact coherent form describing man's problem, nature of soul, God, nature, birth/death, yoga of action, divine grace, divine gift, and divine directions. It is useful for daily reading or reciting which can be completed within 5 minutes. As one recites contemplating on the meaning one gets nearly all the benefits and can feel the spirit of the Gītā - illuminating, energizing, and elevating him/her. The last section has 2 shlōkas with God asking everyone to be a yogi and love and nourish one another. These have been placed at the end as a separate section seeing how important they are in the contemporary strife torn, stress filled world. The booklet can be useful for all to progress spiritually, socially, emotionally, as well as professionally. It is especially handy for school teachers and students. A compact summary shlōka has also been composed and placed at the end as an addition.

PREFACE

Śrīmadbhagavadgītā or Gītā is an ancient spiritual guide of immense depth and content and is a universal constitution useful at all times for all beings. It literally means (sri - rich, mat-intelligence, Bhagavat - state of well-being, gītā – rapidly moving) rich intelligence for rapidly moving towards a state of well-being. Gītā enables you to connect your intelligence with the Great intelligence which works wonders in life. Gītā contains 700 stanzas (shlōkas) and is made in 18 chapters. I have here compiled 47 shlōkas selecting at least one from each chapter. The shlōkas have been arranged in 7 coherent sequential sections.

The first is in the form of a prayer to God describing one's pathetic condition (Arjuna's). Section 2 is a brief immediate guidance from God asking Arjuna to arise, make efforts, perform his duty, approach wise men and find solutions through dedicated and devoted pursuit of knowledge.

Section 3 is about knowledge and has been divided into four sub-sections. The first is about the nature of the soul which emerges from God, is imperishable and is eternal. Second is about God who is the origin, support and end of all. Third sub-section is about Nature which with its qualities attracts and binds the souls. The final sub-section is about birth and death which is like changing old clothes and obtaining new ones. One can move into better states by cultivating satvic qualities or altogether avoid rebirths by purification of one's actions and behavior.

Section 4 deals with fulfillment through action, or yoga of actions. Action is the fastest way to success. By not hankering after fruits, by staying focused on work, doing pranayama, yoga and meditation, results are achievable. Section 5 is about devotion and grace. Through mental penance, offering all one's work to God, worshipping with devotion and concentration, and seeking refuge in God, one earns the grace of God. Section 6 is about how we can see that all weaknesses, fears, bad qualities and demons flee from us, how knowledge is gained and our correct way is found. The last section is an advice from God to all to nourish one another through love, mutual advice and stimulation and to be yogis.

The division into small sections can help in generating clarity and can be helpful in learning by heart little by little. For easy uninterrupted reading, Roman transliteration has also been given separately.

A summary of the Gītā in semi poetic form has been composed and added at the end. This could be easily memorized by any one and chanted with ease or taught to small children.

It takes less than five minutes to recite this collection of 47 shlōkas by rote, or read the collection or its meaning. Memorizing is especially recommended because it enables one to close one's eyes and with full attention go through the practice. It also enables one to recite it at any place, at any time and even while walking, driving, travelling or doing some work including bathing or

other household works. This spreads the spirituality all over the house and brings the grace of God to everyone at home and especially to children. Usually, one may memorize some chapter or the other of Gītā. Very few can recite the whole of Gītā. The purpose of presenting this selection is to give a chance to everyone to have a glimpse of the whole of Gītā at any time at any place by memorizing and reciting the carefully selected 47 shlōkas. It is also a great stress reliever and energizer. As you do it with attention, irrespective of your religious, social, educational or cultural background you can feel the whole of the Gītā and the essence of all the world's spiritual knowledge already encoded within your genes getting activated and resonating within you.

With constant practice and implementation of what you read even to the barest extent possible, you will, in a stress free state attain perfection and also attain great heights in your life and profession. With God's grace, which is most likely to be yours, if you follow the guidelines given in section 5 in particular, you can also hope to attain self-realization and God-realization in this very life and live in a state of ecstasy and freedom. Great all round future naturally follows.

In this context I narrate my own story. I have been practicing pranayama and yoga for many years. Recently, I studied Gītā and completed a draft of this collection as a kind of summary. I read the draft a few times and sat down to relax. Suddenly without any provocation, reason, thought or word, I was overtaken by peels of uncontrollable laughter along with, strangely, tears of joy. This lasted for nearly 15 minutes. Never in my past 66 years have I experienced such a laughter or tears of joy either alone or together. I find that my general state of composure and state of mind has also changed now completely. I have a feeling, the laughter is owing to freedom related to self-realization and the tears of joy is linked to self linked to God-realization. These two important effects must have been activated in me by the grace of Gītā and God alone.

I believe that every reader of this booklet can also experience great spiritual, personal, as well as professional benefits. It will be particularly beneficial to those who begin young. So this collection can be especially handy for school teachers and students. It can also be useful for giving a one hour presentation on Gītā. Like Arjuna, any one, whatever his age, condition or problem will find that the bad qualities, fear, stress, hatred, depression, lust and all demon like qualities running away from him and godly qualities entering him. One will be able to stand up confidently knowing what to do at each momentous, precious moment of one's life and act with zeal to achieve great things and immortality in every sense of the term.

I wish to profusely thank Dr. and Mrs. Odde Sivakesavam, clearly two self-realized, God-realized souls, who have also written full translation and commentary of Gītā in Telugu entitled "Srimad Bhagavad Gita Mukthi Sopanamū – Tatparya Sahita Vyakhyanamū", for visiting me and while discussing placing a book of Gītā on my hands, and later while leaving, blessing me that I attain self-realization and God-realization. I appreciate my son T Chakrapani Bhat for his suggestion that I write a brief summary of Gītā for him which now has taken this shape. My thanks to my elder brother Dr. T. Narayana Bhat for asking me to make a very brief summary which has turned into

a beautiful shlōka seen at the end. I appreciate the help rendered by my daughter in law, Chandrika for setting the text and the shlōkas in a well formatted presentation.

Before and while making this collection I have read and reread commentaries by many eminent scholars. In particular, I wish to acknowledge and thank Sri Jayadayal Goyandka for his Srīmadbhagavadgīta, Tattvavivecanī, Swamy Vidyaprakashananda for his 'Gita Makaranda', Swamy Prabhupada for his 'Bhagavadgita As It Is', Bannanje Govindacharya for his edited lectures by Vishnu Priya <http://bhagavadgitakannada.blogspot.com/> published in Amazon and Bhagwad Gita (Vyas meaning) by Yogi Manohar.

For maintaining brevity and also for avoiding distortion, detailed comments have been avoided. It is up to the reader to explore in depth in the directions relevant to his particular settings by contemplation and by seeking guidance from detailed scholarly books and learned individuals.

You can find the audio version of all the shlokas at <http://tbalakrishnabhat.wix.com/books> in the author's voice.

We will be grateful for any suggestions regarding the book. You may please send them to tbalakrishnabhat@gmail.com

Dr. T Balakrishna Bhat

INTRODUCTION

The picture on the cover page summarizes the approach of the Gita. For taking a precision grip, grasping and for solving any problem- like the use of five fingers in our hand for doing any work – we need to create, develop and use five essential tools: general guidance from literature and persons well versed in similar problems, good knowledge of the problem on hand, deep devotion to solve the problem, deep commitment and vigorous action, and lastly, gracefulness and stress free state within oneself and with the environment. If one is not able to progress one should carefully examine which of the five components or tools need to be refined, sharpened or strengthened and act accordingly. Success is bound to follow.

In this way, we can reach even very hard goals such as self-realization, God-realization or following one's Dharma amidst adversities as in the case of Arjuna.

The brief guidance in the form of 4 powerful shlokas given in section 2 in this context is usually applicable to all situations and to all problems for all persons at all times.

For facilitating self-discovery and realization of God, Section 3.1 first provides the specific precise knowledge about the self: what it is, where it came from and how long it will last and what is its relation to God. In section 3.2 knowledge about God is provided; what God does, what He does not, where He can be found and a bit about how. Section 3.3 describes the Nature in which we are embedded in order to be able to make use of it and yet be able to see and go beyond it, so as to reach our goals. An accurate reliable picture about birth and death is given in section 3.4. With this we can have a time integrated infinite perspective which will take us to a free from fear stable strategic platform, so essential to succeed in the magnificent task at hand.

Section 4 is about action, the power of action, our attitude to action, and the results there of, as well as the need and the process of attaining a meditative state for giving our full, devoted, unwavering total attention.

Section 5 is about devotion and grace. Devotion to anything has a self-strengthening quality; it is Nature's way or God's way. It is like a nuclear chain reaction, self-strengthening and reinforcing. Devotion to task brings in God's grace as well as task's grace: grace of all people and entities related to work which beams in through every occasion and opening to light up everyone and the objective in brilliance.

In case of abstract subjects such as realization of God, grace is essential. Maintaining gracefulness is the most powerful penance for earning grace. Giving up all concerns enables one to skip oneself, overcome all constraints and attain freedom to see oneself and the God in full.

Section 6 describes the exultation in the successful individual who through Gita, overcame his problems, found his way and realized himself and the God. Each one of us too can now, reach

such a state. The internal processes described here are applicable everywhere in the minute detail.

Section 7, like Section 2, is universally applicable for solving all problems or challenges, in all walks of life, at all times. Being devas - god like – “Parasparam Bhavayantah” (3-11) elevating each other, and being Yogis (6-46), there is nothing in this whole universe that any individual cannot grip, solve, discover, create, achieve or attain.

SELECTIONS FROM THE GĪTĀ

Gītā Saṁkṣhīpta Saṁgraha

1. Prayer

Arjuna Pleads

na ca śaknomy avasthātum bhramatīva ca me manaḥ |
nimittāni ca paśyāmi viparītāni keśava ||1-30 ||

O Keshava, I am unable to stand and take any decision. My mind is whirling, deluded, perplexed and negative. I am unable to think and I feel giddy. I see many negative signs, reasons, indications, marks, tokens and omens ¹ (1-30)

2. Brief Guidance

God (Lord Krishna) Answers

klaibyaṁ mā sma gamaḥ pārtha naitat tvayy upapadyate |
kṣudraṁ hr̥dayadaurbalyaṁ tyaktvottiṣṭha paraṁtapa ||2-3||

Don't be unmanly Partha, this does not befit you; shake off your weakness and arise and do your duty, you blazer. (2-3)

tad viddhi praṇipātena paripraśnena sevayā |
upadekṣyanti te jñānaṁ jñāninas tattvadarśinaḥ ||4-34||

¹ Every individual during the course of his life experiences depressive, frightening, uncertain or hopeless situations. It is good to learn and practice how to manage, overcome or better still to avoid such situations. Anyone may replace this prayer with any other prayer, question or problem related to one's spiritual pursuits or to health, wealth, relationships, studies, management, science, profession, business, or politics with respect to nature, individuals or collectives and irrespective of one's age, gender, or religious, social, educational or cultural background, one will be able to find an answer through the 46 +1 verses presented here.

BRIEF GUIDANCE, KNOWLEDGE

You can find a solution from wise men by bowing to them, by respectful questioning and by service. The seers of truth and sages will instruct you (4-34)

śraddhāvānllabhate jñānaṃ tatparaḥ saṃyatendriyaḥ |
jñānaṃ labdhvā parāṃ śāntim acireṇādhighacchati ||4-39||

A self- controlled, devoted and dedicated person can acquire the knowledge and soon attain divine peace. (4-39)

uddhared ātmanātmānaṃ nātmānaṃ avasādayet |
ātmaiva hy ātmano bandhur ātmaiva ripur ātmanaḥ ||6-5||

One should rise by one's own efforts, one should not degrade oneself; one alone is one's friend and also foe. (6-5)

3. Knowledge

3.1 Nature of Soul

na tv evāhaṃ jātu nāsaṃ na tvaṃ neme janādhipāḥ |
na caiva na bhaviṣyāmaḥ sarve vayam ataḥ param ||2-12||

Never was I not there, never were you and all these kings not there, never will we all be not there in the future. (2-12)

avināśi tu tad viddhi yena sarvam idaṃ tatam |
vināśam avyayasyāsyā na kaś cit kartum arhati ||2-17||

You understand that soul by which this body is pervaded is imperishable. None can destroy this immutable, eternal entity (2-17)

GITA IN 5 MINUTES

mamaivāṃśo jīvaloke jīvabhūtaḥ sanātanaḥ |
manaḥśaṣṭhānīndriyāṇi prakṛtisthāni karṣati ||15-7||

In the living world, the living ones are My own eternal particles which attract the six senses including the mind abiding in nature. (15-7)

3.2. Nature of God²

na kartṛtvaṃ na karmāṇi lokasya sṛjati prabhuḥ |
na karmaphalasaṃyogaṃ svabhāvas tu pravartate ||5-14||

God neither does anything, nor does He induce any work in the world, nor allot fruits of action, all of which happen as intrinsic to nature. (5-14)

nādatte kasya cit pāpaṃ na caiva sukṛtaṃ vibhuḥ |
ajñānenāvṛtaṃ jñānaṃ tena muhyanti jantavaḥ ||5-15||

God does not assign or accept anyone's sin or virtue. Due to ignorance living beings are fooling themselves (by thinking that He does). (5-15)

gatir bhartā prabhuḥ sāksī nivāsaḥ śaraṇaṃ suhṛt |
prabhavaḥ pralayaḥ sthānaṃ nidhānaṃ bījam avyayam ||9-18||

God is the goal, supporter, lord, witness, abode, close friend, origin, end, resting place, treasure house and imperishable seed of all. (9-18)

yadā yadā hi dharmasya glānir bhavati bhārata |
abhyutthānam adharmasya tadātmānaṃ sṛjāmy aham ||4-7||

Whenever the constitutional, foundational and essential operating principles and good practices for evolution (Dharma) decline and the opposite, undesirable ones (adharma) rise, I manifest (4-7)

² refer special note at the end

KNOWLEDGE

mayā tatam idaṃ sarvaṃ jagad avyaktamūrtinā |
matsthāni sarvabhūtāni na cāhaṃ teṣv avasthitaḥ ||9-4||

All of this is pervaded by Me in the un-manifest form. All beings are in Me but I am not placed inside them. (9-4)

na ca matsthāni bhūtāni paśya me yogam aiśvaram |
bhūtabhṛn na ca bhūtastho mamātmā bhūtabhāvanaḥ ||9-5||

Neither are beings placed in Me, nor do I dwell in them, look at My divine wealth of yoga, I am the cause and support of all. (9-5)

ahaṃ sarvasya prabhavo mattaḥ sarvaṃ pravartatē |
iti matvā bhajante mām budhā bhāvasamanvitāḥ ||10-8||

I am the origin of everything and everything emanates from Me. Knowing this, learned ones worship Me with devotion. (10-8)

ahaṃ ātmā guḍākeśa sarvabhūtāśayasthitaḥ |
ahaṃ ādiś ca madhyaṃ ca bhūtānām anta eva ca ||10-20||

Gudakesha, I am present as vitality in all beings. I am the origin, sustenance as well as the end of all beings. (10-20).

ihaikasthaṃ jagat kṛtsnaṃ paśyādya sacarācaram |
mama dehe guḍākeśa yac cānyad draṣṭum icchasi ||11-7||

Gudakesha, in My body you can see here and now, the entire moving and non-moving universe and whatever else you wish to see. (11-7)

sarvayoniṣu kaunteya mūrtayaḥ saṃbhavanti yāḥ |
tāsāṃ brahma mahad yonir ahaṃ bijapadaḥ pitā ||14-4||

GITA IN 5 MINUTES

Kaunteya, I am the seed-giving Father and nature is the Mother of all living things being born in all species. (14-4)

bhaktyā mām abhijānāti yāvān yaś cāsmi tattvataḥ |
tato mām tattvato jñātvā viśate tadanantaram ||18-55||

Through devotion one can know me as I am. Then knowing Me correctly one attains My state. (18-55).

3.3. Nature of Nature

avyaktād vyaktayaḥ sarvāḥ prabhavanty aharāgame |
rātryāgame praliyante tatraivāvyaktasamjñake ||8-18||

On arrival of cosmic day all appear from the un-manifest. On arrival of cosmic night they merge into what is described as the un-manifest (8-18)

mayādhyakṣeṇa prakṛtiḥ sūyate sacarācaram |
hetunānena kaunteya jagad viparivartate ||9-10||

In My presidential presence, as an unchanging axis and guiding principle, nature creates all the moving and nonmoving due to which, O Kaunteya, nature evolves. (9-10)

prakṛtiṃ puruṣaṃ caiva viddhy anādī ubhāv api |
vikārāṃś ca guṇāṃś caiva viddhi prakṛtisambhavān ||13-19||

Know that nature and soul are both without any beginning. Know that all visible modifications and qualities are nature's creations. (13-19)

sattvaṃ rajas tama iti guṇāḥ prakṛtisambhavāḥ |
nibadhnanti mahābāho dehe dehinam avyayam ||14-5||

KNOWLEDGE

O Mahabaho (the mighty one), Satva, Rajas and Tamas³ are the qualities born of nature which bind the imperishable soul in the body (14-5)

sarvadvāreṣu dehe 'smin prakāśa upajāyate |

jñānaṃ yadā tadā vidyād vivṛddhaṃ sattvam ity uta ||14-11||

Satva can be seen to be pre-dominant when light and knowledge dawn in all the doors and gates of this body. (14-11)

3.4 Nature of Birth/Death

vāsāṃsi jīrṇāni yathā vihāya;

navāni grhṇāti naro 'parāṇi |

tathā śarīrāṇi vihāya jīrṇāny;

anyāni saṃyāti navāni dehī ||2-22||

Just as one discards old clothes and wears new ones⁴, soul discards the old bodies and enters new ones (2-22).

prayatnād yata mānas tu yogī saṃśuddhakilbiṣaḥ |

anekajanmasaṃsiddhas tato yāti parāṃ gatim ||6-45||

A yogi who makes assiduous efforts and cleanses all sins, faults, offenses and guilt reaches the supreme state because of perfection attained through many births. (6-45)

samaṃ paśyan hi sarvatra samavasthitam īśvaram |

na hinasty ātmanātmānaṃ tato yāti parāṃ gatim ||13-28||

³ (whose various manifestations respectively are: spiritualism /materialism / despotism; Godly / manly / demonic; contentment / greed / torpidity; unification /chaos / extinction; stimulation / containment / fighting; harmony/conditions / opponency; joyous /restless/ harmful; heavenly /worldly/ hellish; clarity/confusion /ignorance; knowledge/pride/stupor; elevating /static /degrading; goodness /passion/desperation)

⁴ (Even before approving your grave, nature carefully prepares an appropriate new womb ready for you and invites and pulls you right away; every moment of the soul given to it is precious for mother nature)

GITA IN 5 MINUTES

One who sees God equally present in every living entity does not degrade oneself and thereby attains the supreme destination. (13-28)

yadā sattve pravṛddhe tu pralayaṃ yāti dehabhṛt |
tadottamavidāṃ lokān amalān pratipadyate ||14-14||

When one dies in a predominantly satvic state one enters the spotless, shining, supreme world of highly knowledgeable pure ones (14-14)

trividhaṃ narakasyedaṃ dvāraṃ nāśanam ātmanaḥ |
kāmaḥ krodhas tathā lobhas tasmād etat trayaṃ tyajet ||16-21||

There are three gates to hell ruinous to the soul: lusty desire, anger and greed, which should therefore be avoided (16-21)

4. Fulfillment through Action: Yoga of Action

kāṅkṣantaḥ karmaṇāṃ siddhiṃ yajanta iha devatāḥ |
kṣipraṃ hi mānuṣe loke siddhir bhavati karmajā ||4-12||

Here, god like souls, desiring results, do work; in this world of people, results come quickly only through actions. (4-12)

karmaṇy evādhikāras te mā phaleṣu kadā cana |
mā karmaphalahetur bhūr mā te saṅgo 'stv akarmaṇi ||2-47||

You have the right to work⁵ but not the fruits thereof (because fruits are uncertain, focusing on fruits may lead to inaction), neither consider yourself the cause of fruits⁶, nor be attached to inaction (2-47)

⁵ Right to work means right to focus with utmost devotion on your responsibilities and to work responsibly

⁶ You are not the cause of fruits because your responsibilities are defined by the circumstances you are in

YOGA OF ACTION

karmajaṃ buddhiyuktā hi phalaṃ tyaktvā manīṣiṇaḥ |
janmabandhavinirmuktāḥ padaṃ gacchanty anāmayam ||2-51||

By not hankering after fruits of actions, wise men acquire freedom from binding births and attain a blissful state. (2-51)

yogasthaḥ kuru karmāṇi saṅgaṃ tyaktvā dhanamjaya |
siddhyasiddhyoḥ samo bhūtvā samatvaṃ yoga ucyate ||2-48||

Dhananjaya, established in yoga, work in a state of equanimity and detachment towards success or failure. Balance is called yoga. (2-48)

śrutivipratipannā te yadā sthāsyati niścalā |
samādhāv acalā buddhis tadā yogam avāpsyasi ||2-53||

You attain yoga when your mind can stay focused, steady and unperturbed by all confusing, conflicting forecasts and statements. (2-53)

apāne juhvati prāṇaṃ prāṇe 'pānaṃ tathāpare |
prāṇāpānagatī ruddhvā prāṇāyāmaparāyaṇāḥ ||4-29||

Practitioners of pranayama may sacrifice (delay or speed-up) inhalation on exhalation or (delay or speed-up) exhalation on inhalation and block their movements ⁷ (4-29)

yogayukto viśuddhātmā vijitātmā jitendriyaḥ |
sarvabhūtātmabhūtātmā kurvann api na lipyate ||5-7||

Yogi who has pure heart, has mastered his mind and senses, and experiences unity with all beings is not tainted even while performing his activities (5-7)

śanaiḥ śanair upamed buddhyā dhṛtigṛhitayā |
ātmasaṃsthaṃ manaḥ kṛtvā na kiṃ cid api cintayet ||6-25||

GITA IN 5 MINUTES

Slowly, slowly⁷, with mind controlled through reason, one should fix the mind on divinity, think of nothing else and attain tranquility (6-25)

5. Devotion and Grace

yo yo yāṃ yāṃ tanuṃ bhaktaḥ śraddhayārcitum icchati |
tasya tasyācalāṃ śraddhāṃ tām eva vidadhāmy aham ||7-21||

Whatever forms a devotee chooses to worship with reverence, I stabilize his faith in that very form. (7-21)

ananyāś cintayanto mām ye janāḥ paryupāsate |
teṣāṃ nityābhilyuktānāṃ yogakṣemaṃ vahāmy aham ||9-22||

Whoever worships Me daily with full concentration, I take care of their Yoga sadhana needs and their protection. (9-22)

yat karoṣi yad aśnāsi yaj juhoṣi dadāsi yat |
yat tapasyasi kaunteya tat kuruṣva madarpaṇam ||9-27||

Kaunteya, offer to Me what you do, what you eat, what you sacrifice, what you gift and what penance you do (9-27)

kleśo 'dhikataras teṣāṃ avyaktāsaktacetasām |
avyaktā hi gatirduḥkham dehavadbhir avāpyate ||12-5||

It is harder for those interested in the un-manifest because access, motion, path, entrance and acquisition of knowledge to reach the un-manifest is difficult for the embodied ones. (12-5)

manaḥprasādaḥ saumyatvaṃ maunam ātmavinigrahaḥ |
bhāvasaṃśuddhir ity etat tapo mānasam ucyate ||17-16||

⁷ (Which is known to generate composure). It is advisable to consult experts before practicing these.

DEVOTION AND GRACE, DIVINE GIFT, DIVINE DIRECTION

Maintaining cheerful, gentle, quiet, self-controlled, pure inner feelings is called mental penance (which brings in God's grace). (17-16)

sarvadharmān parityajya mām ekaṃ śaraṇaṃ vraja |
ahaṃ tvā sarvapāpebhyo mokṣayiṣyāmi mā śucaḥ ||18-66||

Don't grieve. Leaving all concerns take refuge in Me alone. I will free you from all constraints. (18-66)

6. Divine Gift Received

6.1 Arjuna acknowledges

sthāne hr̥ṣikeśa tava prakīrtyā;
jagat prahr̥ṣyaty anurajyate ca |
rakṣāṃsi bhītāni diśo dravanti;
sarve namasyanti ca siddhasaṃghāḥ ||11-36||

O inner controller of all! I see the universe exulting in Your glory and love, and groups of perfect ones saluting You; the terrified demons are fleeing in all directions. (11-36)

naṣṭo mohaḥ smṛtir labdhā tvatprasādān mayācyuta |
sthito 'smi gatasam̐dehaḥ kariṣye vacanaṃ tava ||18-73||

By Your grace Achyuta, my delusion has been destroyed and I have regained my wisdom. Standing free from doubts I will do as You say. (18-73)

7. Divine Direction

God says

devān bhāvayatānena te devā bhāvayantu vaḥ |
parasparaṃ bhāvayantaḥ śreyaḥ param avāpsyatha ||3-11||

By your actions thus, you godly ones, love, advice, cherish, enliven, elevate, instruct and nourish your own finer aspects and one another and attain supreme fortune, blessings, happiness, virtue, welfare, deeds, bliss and beatitude. (3-11)

GĪTĀ IN 5 MINUTES

tapasvibhyo 'dhiko yogī jñānibhyo 'pi mato 'dhikaḥ ।

karmibhyaś cādhiko yogī tasmād yogī bhavārjuna ॥6-46॥

Yogi is superior to ascetics, wise persons or steady workers, therefore, Arjuna become a 'yogi'⁸.
(6-46)

|| OM TAT SAT ||

May this be an offering to Lord Sri Krishna

⁸ This is the prime message of the Gītā. Time has come now to give up all the myriad limiting follower based religious and other divisive, restrictive identities and to take up leadership based ones of a 'Yogi'. As a Yogi, you are your own leader and can reach the pinnacle of perfection and achievement in the material as well as spiritual world with no constraints of any type hindering you. Not only that, it will enable generation of immense wealth, prosperity and deep peace and happiness at the personal, family, regional, national and global level. It will also encompass not only humans but the whole of life. It is easy too and achievable with no expenditure. It will enable extraordinary unity and peace in the world. For all this, one need not go to anyone, as all the necessary tools are within each individual as described briefly in the 47 verses given here.

GĪTĀ SAṂKŚHIPTA SAṂGRAHAM
(Selections from the Gita)

Om

Arjuna uvāca |

na ca śaknomy avasthātuṃ bhramatīva ca me manaḥ |
nimittāni ca paśyāmi viparītāni keśava ||1-30 ||

śrībhagavān uvāca |

klaibyaṃ mā sma gamaḥ pārtha naitat tvayy upapadyate |
kṣudraṃ hr̥dayadaurbalyaṃ tyaktvottiṣṭha paraṃtapa ||2-3||

tad viddhi praṇipātena paripraśnena sevayā |
upadekṣyanti te jñānaṃ jñāninas tattvadarśinaḥ ||4-34||

śraddhāvānllabhate jñānaṃ tatparaḥ saṃyatendriyaḥ |
jñānaṃ labdhvā parāṃ śāntim acireṇādhighacchati ||4-39||

uddhared ātmanātmānaṃ nātmānam avasādayet |
ātmaiva hy ātmano bandhur ātmaiva ripur ātmanaḥ ||6-5||

na tv evāhaṃ jātu nāsaṃ na tvaṃ neme janādhipāḥ |
na caiva na bhaviṣyāmaḥ sarve vyaṃ ataḥ param ||2-12||

avināśi tu tad viddhi yena sarvam idaṃ tatam |
vināśam avyayasyāsya na kaś cit kartum arhati ||2-17||

mamaivāṃśo jīvaloke jīvabhūtaḥ sanātanaḥ |
manaḥsaṣṭānindriyāṇi prakṛtisthāni karṣati ||15-7||

na kartṛtvaṃ na karmāṇi lokasya sṛjati prabhuḥ |
na karmaphalasaṃyogaṃ svabhāvas tu pravartate ||5-14||

GĪTĀ IN 5 MINUTES

nādatte kasya cit pāpaṃ na caiva sukṛtaṃ vibhuḥ |
ajñānenāvṛtaṃ jñānaṃ tena muhyanti jantavaḥ ||5-15||

gatir bhartā prabhuḥ sākṣī nivāsaḥ śaraṇaṃ suhṛt |
prabhavaḥ pralayaḥ sthānaṃ nidhānaṃ bījam avyayam ||9-18||

yadā yadā hi dharmasya glānir bhavati bhārata |
abhyutthānam adharmasya tadātmānaṃ sṛjāmy aham ||4-7||

mayā tatam idaṃ sarvaṃ jagad avyaktamūrtinā |
matsthāni sarvabhūtāni na cāhaṃ teṣv avasthitaḥ ||9-4||

na ca matsthāni bhūtāni paśya me yogam aiśvaram |
bhūtabhṛṇ na ca bhūtaṣtho mamātmā bhūtabhāvanaḥ ||9-5||

ahaṃ sarvasya prabhavo mattaḥ sarvaṃ pravartatē |
iti matvā bhajante mām budhā bhāvasamanvitāḥ ||10-8||

ahaṃ ātmā guḍākeśa sarvabhūtāśayasthitaḥ |
ahaṃ ādiś ca madhyaṃ ca bhūtānām anta eva ca ||10-20||

ihaikasthaṃ jagat kṛtsnaṃ paśyādya sacarācaram |
mama dehe guḍākeśa yac cānyad draṣṭum icchasi ||11-7||

sarvayoniṣu kaunteya mūrtayaḥ saṃbhavanti yāḥ |
tāsāṃ brahma mahad yonir ahaṃ bijapradaḥ pitā ||14-4||

bhaktiyā mām abhijānāti yāvān yaś cāsmi tattvataḥ |
tato mām tattvato jñātvā viśate tadanantaram ||18-55||

avyaktād vyaktayaḥ sarvāḥ prabhavanty aharāgame |
rātryāgame pralīyante tatraivāvyaktasaṃjñake ||8-18||

mayādhyakṣeṇa prakṛtiḥ sūyate sacarācaram |
hetunānena kaunteya jagad viparivartate ||9-10||

SELECTIONS FROM THE GĪTĀ

prakṛtiṃ puruṣaṃ caiva viddhy anādī ubhāv api |
vikārāṃś ca guṇāṃś caiva viddhi prakṛtisambhavān ||13-19||

sattvaṃ rajas tama iti guṇāḥ prakṛtisambhavāḥ |

nibadhnanti mahābāho dehe dehinam avyayam ||14-5||

sarvadvāreṣu dehe 'smin prakāśa upajāyate |

jñānaṃ yadā tadā vidyād vivṛddhaṃ sattvaṃ ity uta ||14-11||

vāsāṃsi jirṇāni yathā vihāya;
navāni gṛhṇāti naro 'parāṇi |
tathā śarīrāṇi vihāya jirṇāny;
anyāni saṃyāti navāni dehī ||2-22||

prayatnād yatamānas tu yogī saṃśuddhakilbiṣaḥ |
anekajanmasaṃsiddhas tato yāti parāṃ gatim ||6-45||

samaṃ paśyan hi sarvatra samavasthitam īśvaram |
na hinasty ātmanātmānaṃ tato yāti parāṃ gatim ||13-28||

yadā sattve pravṛddhe tu pralayaṃ yāti dehabhṛt |
tadottamavidāṃ lokān amalān pratipadyate ||14-14||

trividhaṃ narakasyedaṃ dvāraṃ nāśanam ātmanaḥ |
kāmaḥ krodhas tathā lobhas tasmād etat trayaṃ tyajet ||16-21||

kāṅkṣantaḥ karmaṇāṃ siddhiṃ yajanta iha devatāḥ |
kṣipraṃ hi mānuṣe loke siddhir bhavati karmajā ||4-12||
karmaṇy evādhikāras te mā phaleṣu kadā cana |
mā karmaphalahetur bhūr mā te saṅgo 'stv akarmaṇi ||2-47||

karmajaṃ buddhiyuktā hi phalaṃ tyaktvā maṇiṣiṇaḥ |
janmabandhavinirmuktāḥ padaṃ gacchanty anāmayam ||2-51||

yogasthaḥ kuru karmāṇi saṅgaṃ tyaktvā dhanamjaya |
siddhyasiddhyoḥ samo bhūtvā samatvaṃ yoga ucyate ||2-48||

GĪTĀ IN 5 MINUTES

śrutivipratipannā te yadā sthāsyati niścalā |
samādhāv acalā buddhis tadā yogam avāpsyasi ||2-53||

apāne juhvati prāṇaṃ prāṇe 'pānaṃ tathāpare |
prāṇāpānagatī ruddhvā prāṇāyāmaparāyaṇāḥ ||4-29||

yogayukto viśuddhātmā vijitātmā jitendriyaḥ |
sarvabhūtātmaḥ kurvann api na lipyate ||5-7||

śanaiḥ śanair upamed buddhyā dhṛtigṛhītayā |
ātmasaṃsthaṃ manaḥ kṛtvā na kiṃ cid api cintayet ||6-25||

yo yo yāṃ yāṃ tanuṃ bhaktaḥ śraddhayārcitum icchati |
tasya tasyācalāṃ śraddhāṃ tām eva vidadhāmy aham ||7-21||

ananyāś cintayanto mām ye janāḥ paryupāsate |
teṣāṃ nityābhīyuktānāṃ yogakṣemaṃ vahāmy aham ||9-22||

yat karoṣi yad aśnāsi yaj juhoṣi dadāsi yat |
yat tapasyasi kaunteya tat kuruṣva madarpaṇam ||9-27||

kleśo 'dhikataras teṣāṃ avyaktāsaktacetasām |
avyaktā hi gatirduḥkhaṃ dehavadbhir avāpyate ||12-5||

manaḥprasādaḥ saumyatvaṃ maunam ātmavinigrahaḥ |
bhāvasaṃśuddhir ity etat tapo mānasam ucyate ||17-16||

sarvadharmān parityajya mām ekaṃ śaraṇaṃ vraja |
ahaṃ tvā sarvapāpebhyo mokṣayiṣyāmi mā śucaḥ ||18-66||

Arjuna uvāca |

sthāne hṛṣīkeśa tava prakīrtyā;
jagat prahr̥ṣyaty anurajyate ca |
rakṣāṃsi bhītāni diśo dravanti;
sarve namasyanti ca siddhasaṃghāḥ ||11-36||

SELECTIONS FROM THE GĪTĀ

naṣṭo mohaḥ smṛtir labdhā tvatprasādān mayācyuta ।
sthito 'smi gatasamdehaḥ kariṣye vacanaṃ tava ॥18-73॥

śrībhagavān uvāca ।

devān bhāvayatānena te devā bhāvayantu vaḥ ।
parasparaṃ bhāvayantaḥ śreyaḥ param avāpsyatha ॥3-11॥

tapasvibhyo 'dhiko yogī jñānibhyo 'pi mato 'dhikaḥ ।
karmibhyaś cādhiko yogī tasmād yogī bhavārjuna ॥6-46॥

॥ Oṃ Tat Sat ॥

॥ Śrī Kṛṣṇārpaṇamastu ॥

GĪTĀ IN 5 MINUTES

SAṂKŚHIPTA ŚABDA GĪTĀ

|| hariḥ oṃ ||

avināśī ātman , satya paramātman |
satguṇa ātman , saha paramātman ||
svadharma karmam , bhagavaddharmam |
karmaphala tyāgam , ekāgra dhyānam |
lobha tyāgam, kāmam, krodham ||
anitya vṛttiḥ prakṛti pravṛttiḥ |
ananya bhaktiḥ bhaya pāpanivṛttiḥ||
sthitadhīḥ śaktiḥ , sadaiva muktiḥ |
etad hi gītā yoga yuktiḥ ||

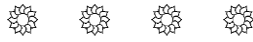
|| oṃ tat sat ||

|| śrī kṛṣṇārpaṇamastu ||

OM

Gītā in a few words

Eternal soul, God is Truth
Truthful soul moves with God;
Yoga, attention, concentration,
Duty, action, satisfaction;
Giving up anger desire and greed,
Also giving up fruits of action;
Fleeting action, nature's attraction,
Singular, strong, devotion;
Far from sin and also fear,
Steady power is ever free;
This is the power of Gītā sree.



SELECTIONS FROM THE GITA

SAMPURNA ANUGRAHAM
(Full Grace)

sthitadhīḥ sevita pūjita puṣpita ।
sthitadhīḥ mangala dhīramate ॥

Served and worshipped by the steady one
Manifest and propitious is the lasting One

Meaning

“O steady, lasting, calm, energetic, wise, gentle and pleasing one, having been served by the steadfast and stable minded me (the reader), You, full of flowers, in full bloom, completely manifested, auspicious and propitious are blessing me (the reader)”⁹

⁹ After completing the compilation, one night the author found himself chanting this altogether new verse in his dream. Chanting continued on the lips even after waking up; it was promptly put on paper.

SELECTIONS FROM THE GITA

SPECIAL NOTE

Nature of God

This is the hardest and most baffling matter to grasp and even more difficult to put on paper. Even to translate the most authentic clear words of the Gītā is rather difficult. But through more careful contemplation confusion can be avoided.

For example, when we read “Whenever . . . I manifest ([4-7](#))” it does not mean that all should idly wait for God to manifest for solving his problems. It may refer to those who are working to strengthen the foundational, essential operating principles and who have special divine qualities and abilities as ‘I’. More clear great manifestations may be occurring once in yuge yuge - millions of years (4-8)

paritrāṇāya sādḥūnāṃ vināśāya ca duṣkṛtām |
dharmasamsthāpanārthāya sambhavāmi yuge yuge ||4-8||

We may note in Gītā “God is inside all” ([10-20](#)). This does not mean that one could think of himself as the all-powerful God and that God is dependent on him! This may only mean that all have been created by God out of His own energy and the indestructible souls have emanated from God and God’s vitality is in all, or that God’s reflection can be seen in all. Of course, “seeing” God in all you instantly create and experience an active spiritual zone around you which is immensely useful socially as well as spiritually. When He says “See everything is inside My body” ([11-7](#)) it may mean that God is an “active space or entity” creating, nourishing or transforming everything and that God is a much bigger hyperspace. When we note “All beings are in Me and I am not inside them” ([9-4](#)) it may mean that God is independent and unaffected by the transformations in anyone and is much bigger in every sense. When we note “those beings are not in Me” ([9-5](#)) it may appear to be contradicting the earlier statements ([11-7](#), [9-4](#)). It may mean that while things are transient, God is eternal and constant. Things and lives may be undergoing the effects of the three gunas but God is unaffected. When we note “I (God), am the sun, moon, Himalayas ...” (10.21 to 10.28) (not included in this selections of 47 verses) even though all these are out of a small fraction of God’s divinity, the intention may be to facilitate everyone to get out of oneself and reach an elevated state in order to take off further on a meditative sojourn of the far greater, magnificent, blissful, powerful, knowledgeable state of God. In 18.66 when God says “leave every concern and come to Me, I will free you from all sins or constraints” it only means “first leave every personal concern” (which is part of Yoga) and then I will free you but ignorant ones are made to conveniently forget the first part and claim the second.

In 5.14 and 5.15 two important aspects have been brought out. Unfortunately, nearly half the religious world wrongly thinks in a fatalistic way that everything has been and will be done by God and another half rather cleverly thinks that God will accept and clear all sins both of which

GĪTĀ IN 5 MINUTES

have wreaked havoc in society. Disgusted with all these a growing group does not believe in God and does whatever it likes, creating worse havoc.

Each individual should develop his own feeling for God as he evolves spiritually. God usually supports devotees in His ways. There is really no substitute for devotion, and purity and strength of mind for knowing the “Thing” which is so close yet so far. While it is necessary and possible to know about prakriti (nature) and atma (soul) to some extent, it is neither necessary nor ordinarily possible to really know God. It is enough if one can make and maintain a contact with God, be with Him, feel Him and feel that God is with him and that he is with God. All these are possible for any one, and Gītā-way is one clear way in which everyone is fully self-sufficient and independent.

A way to activate, make and maintain contact with God can be as follows. Take a deep, slow breath in, hold as long as you can and then slowly breathe out. While inhaling place and move your attention starting from the tip of the toes to the top of the head and along with this collect all the 70 trillion souls in all the cells of your body and move out of the body and travel across the entire universe and three times farther in the divine space. As you hold the breath, feel, see, meet, greet, thank, worship, and offer all of yourself and your actions to the supreme Lord.

As you breathe out return and re-enter your body. On the way, up or down, if you meet sages, Gods, angels or any divinity, you may greet, salute, worship or thank them. Maintain unbroken full attention on the process all along.

This spiritual breathing - pranayama plus meditation - can be practiced at any time in any place in any position, any number of times during the day. It is a highly relaxing, elevating, brief meditation. It is a part rehearsal of the step you may wish happens at the end of your life too. It is a brief play of the process in which Lord absorbs the universe as he breathes in and recreates it as he breathes out in a massive cosmic cycle taking more than 300 trillion years.

It is a way of practicing detachment from the body and expressing devotional surrender. It is an elevating brief pilgrimage across and out of the universe into the spiritual universe. It is a process of leaving your body alone and for a short while experiencing a spiritual existence and your real self with full intensity in the company of the Great.

In a more relaxed setting, breathing process can be left free, and the remaining parts can be slowly performed as one learns how to meditate for longer periods.

One may also follow any other method one is accustomed to or familiar with as one may deem fit.

ABOUT THE AUTHOR



Born in Talapady village in Karnataka, a South Western state of India, Balakrishna Bhat had most of his grooming and early education in his native environs. He later moved to graduate from the Indian Institute of Technology at Madras and the Indian Institute of Science at Bangalore and obtained BTech, M.E and PhD, all in Metallurgy. Having settled in the Defence Metallurgical Research Laboratory, DMRL at Hyderabad, Andhra Pradesh since 1974, Dr Bhat as a scientist, has made significant contributions to research on advanced materials and systems. He was a visiting scientist at the Jet Propulsion laboratory (JPL), Pasadena, USA during 1987-90. Dr Bhat has been a recipient of several awards for his professional contributions and has published several research papers in international journals and also patented some of his inventions. He is a fellow of the Indian National Academy of Engineering.

Dr Bhat was a participant in the discussions in the Beyond War Foundation during his stay at JPL, and has a keen interest in analysing societal problems. He practices and teaches yoga as learnt from Swami Ramdev.

He has also published “Disunity or Unity?”, a penetrative exploration of the wide range of structures, methods and processes which create unification and also of those which cause disunity. You can find the kindle edition of this book at <http://www.amazon.com/Dynamics-Unification-Balakrishna-Bhat-ebook/dp/B017JWEM1O>. His other books are “Explosive Compaction of Powders and composites” and “Engineering Our Way to Wealth”.

SELECTIONS FROM THE GITA

INDEX

A

adharmā · 5
Arjuna · ii, iii, 1, 3, 12, 13, 14, 17
ascetics · 13
attains My state · 7
audio version · iv
axis · 7

B

blazer · 3
blissful state · 10
Brief Guidance · 3

C

concentration · ii, 11, 19
concerns · 1, 12
confused · 3
constraints · 1, 12, 13, 21
cosmic day · 7
cosmic night · 7

D

delusion · 12
demonic · 8
devotion · 2, ii, 1, 6, 7, 9, 19, 22
Devotion and Grace · 11
Dharma · 1, 5
Divine Direction · 12
Divine Gift · 12
divine peace · 4
divine wealth of yoga · 6

E

ecstatic elevation · iii
elevate · 12
equanimity · 10
eternal particles · 5

F

faith · 11
Father · 7
friend and also foe · 4
fruits of action · 5, 19
Fulfillment through Action · 9
Full Grace · 20

G

gates to hell · 9
Gītā in a few words · 19
god like souls · 9
godly · iii, 12
God-realization · iii, 1
grace · 2, i, ii, iii, 1, 12
Gudakesha · 6

H

hankering after fruits · ii, 10

I

immortality · iii
inaction · 9

K

Krishna · 3, 13

M

management guide · i
manly · 8
Meditation · 2
Mother · 7

GĪTĀ IN 5 MINUTES

N

Nature of Birth/Death · 8
Nature of God · 5, 21
Nature of Nature · 7
Nature of Soul · 4
negative signs · 3

O

old clothes · ii, 8
omens · 3
origin · ii, 5, 6

P

peace · 13
penance · ii, 1, 11, 12
pranayama · ii, iii, 10, 22
Prayer · 3
prime message · 13
protection · 11

R

Rajas · 8
refuge · ii, 12
reverence · 11
right to work · 9

S

sacrifice · 10, 11
sages · 4, 22
Saṃkṣipta Śabda Gītā · 19
Satva · 8
satvic state · 9

self-realization · iii, 1
shake off your weakness · 3
sin · 5, 19
six senses · 5
Śrīmadbhagavadgītā · i, ii
steady workers · 13
supreme destination · 9
supreme fortune · 12
supreme state · 8
sustenance · 6

T

Tamas · 8
terrified demons · 12

U

unification · 8, 23
universe · 2, 6, 12, 22
un-manifest form · 6

V

virtue · 5, 12
vitality · 6, 21

W

wise persons · 13

Y

yoga · i, ii, iii, 10, 16, 19, 23
Yoga of Action · 9
yogi · i, 8, 13