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2024



अद्वेष्टा सर्वभूतानां मैत्रः करुण एव च,
निर्ममो निरहङ्कारः समदुःखसुखः क्षमी

For AUSTRALIA

35 Years of Serving Australian Community. 1989-2024

In the Service of Hindu Community in Australia since 1989

The Bhagavad Gita



The Bhagavad Gita is a well-known Hindu spiritual text which is universally accepted, not just for its sanctity but also as a guide in our day-to-day life. it is "a handbook of life". Messages from Bhagavad Gita such as "Inaction in action and action in inaction" apply to seekers of all ages.

The Bhagavad Gita is not explicitly associated with any of the Vedas as the other 108 Upanishads are. Nevertheless, our Gurus have considered Gita as an Upanishad due to its subject matter.
Gita is a part of Mahabharat which is a compilation of Maharishi Vyas. At the end of each Gita chapter, Vyas Ji says, “This concludes the chapter in the Upanishad of Gita which is the text of Brahma Vidya and Yoga as a dialogue between Shri Krishna and Arjun.”

Bhagavad Gita consists of eighteen chapters and 700 Shloka. It is an ocean of knowledge that talks about the following prominent topics.



- Ishwar Swaroop (Nature of Ishwar/Brahman/Bhagwan) – The nature, function, and glory of Bhagwan is described – in both Saguna (manifest) and Nirguna (un-manifest) forms.
- Jeevatma Swaroop (Nature of the individual) – The essential nature of the individual is not the body or the mind. It is the Chaitanya (consciousness principle).
- Karma Yoga (Discipline of action and duty) - Doing the right action with the right attitude.
- Gyan Yoga (Discipline of knowledge) – Enquiry into the real nature of the Atman (individual self) and Brahman (universal Self) - they are essentially the same.
- Bhakti Yoga (Ishwar’s anugraha / Grace) – Ishwar’s grace is needed even to study the Upanishad. The grace is ever-flowing. We need to learn how to tap it.
- Jeeva Ishwar Swaroop Oneness – Essential oneness of Individual and Ishwar.
- Sat Guna (Importance of values) – A noble mind and behavior are necessary to absorb the teachings of Vedanta / Upanishad.

The message of the Bhagavad Gita can be summarized in the following Shloka (Chap.12/12)

श्रेयो हि ज्ञानमभ्यासाज्ज्ञानाद्ध्यानं विशिष्यते ।
ध्यानात्कर्मफलत्यागस्त्यागाच्छान्तिरनन्तरम् ॥१२-१२॥

shreyo hi jnyaanamabhyaasaanjnyaanaaddhyaanam vishishyate,
dhyaanaatkarmaphalatyaagastyaagaacchaantiranantaram

Knowledge is better than Practice without knowledge; Meditation (on Bhagwan) is better than Knowledge; Renunciation of the attachment to the fruits of actions is better than Meditation as “unbroken peace (Anand)” immediately follows renunciation. Anand is the ultimate goal.

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पौष - माघ
JANUARY 2024

शक संवत् 1945-1946
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युगाब्ध 5125-5126

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
	पौष कृष्ण पंचमी 1 New Year Day	पौष कृष्ण षष्ठी 2	पौष कृष्ण सप्तमी 3	पौष कृष्ण अष्टमी 4	पौष कृष्ण नवमी 5	पौष कृष्ण दशमी 6
पौष कृष्ण एकादशी 7	पौष कृष्ण द्वादशी 8	पौष कृष्ण त्रयोदशी 9	पौष कृष्ण चतुर्दशी 10	पौष कृष्ण अमावस्या 11	पौष शुक्ल प्रतिपदा 12 Swami Vivekanand Jayanti National Youth Day	पौष शुक्ल द्वितीया 13 Lohri
पौष शुक्ल तृतीया/चतुर्थी 14 Makar Sankranti Pongal	पौष शुक्ल पंचमी 15	पौष शुक्ल षष्ठी 16	पौष शुक्ल सप्तमी 17 Guru Gobind Singh Jayanti	पौष शुक्ल अष्टमी 18	पौष शुक्ल नवमी 19	पौष शुक्ल दशमी 20
पौष शुक्ल एकादशी 21	पौष शुक्ल द्वादशी 22	पौष शुक्ल त्रयोदशी 23	पौष शुक्ल चतुर्दशी 24	पौष शुक्ल पूर्णिमा 25	माघ कृष्ण प्रतिपदा 26 India Republic Day Australia Day	माघ कृष्ण द्वितीया 27
माघ कृष्ण तृतीया 28	माघ कृष्ण चतुर्थी 29	माघ कृष्ण चतुर्थी 30 Gandhi Punyatithi	माघ कृष्ण पंचमी 31			

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CHAPTER 12

Bhakti YOGA

Bhakta

LAKSHANA (2)



The Bhakta (devotees) have certain qualities. Bhakta may be jnani, yogi, or karma-phala-tyaagi. Regardless of what they may be, ultimately, they are devoted to Bhagwan and his teachings.

How do Bhakta conduct themselves in the world? How do they face different situations in life? What are the characteristics (lakshana) of a Bhakta?

Bhagwan describes Bhakta lakshana:

अद्वेष्टा सर्वभूतानां मैत्रः करुण एव च, निर्ममो निरहङ्कारः समदुःखसुखः क्षमी १३

advēṣṭā sarvabhūtānāṃ maitraḥ karuṇa ēva cha, nirmamō nirahaṅkāraḥ samaduḥkhasukhaḥ kṣamī

He who does not despise any beings, who is friendly and compassionate to all, who is free from attachment and self-centeredness, balanced in pleasure and pain, and forgiving, always completely content, self-controlled, with firm conviction, with mind and intellect dedicated to Me, that devotee is dear to Me. (combined two sentences into one)

यस्मान्नोद्विजते लोको लोकान्नोद्विजते च यः, हर्षामर्षभयोद्वेगैर्मुक्तो यः स च मे प्रियः १५

yasmānnōdvijatē lōkō lōkānnōdvijatē cha yaḥ, harṣāmarṣabhayōdvēgairmuktō yaḥ sa ca mē priyaḥ 15

A devotee by whom the world is not disturbed or agitated, who is not disturbed or agitated by the world, and who is free from hyper ecstasy, resentment, fear, and anxiety, is dear to Me. (Delete hyper-makes it sound manic)

Types of Bhakta:

- Sagun Bhakta - Those who worship the manifest form (Ishta Dev)
- Nirgun Bhakta - Those who worship the unmanifest form (Brahman)

Characteristics and conduct of a Bhakta:

- Adveshta – Does not loathe anyone.
- Karuna – Kind
- Nirahankar – Free from self-centeredness
- Kshami – Forgiving
- Na-udvijate loko - Never agitates others
- Lokan na-udvijate - Never agitated by others
- Anapeksha - Free from wants/materialistic desires
- Daksha - Expert (knows the essence of all activities)
- Udaaseeno - Indifferent (only a witness/views from afar)
- Tulya Ninda-Stuti - Equipoise in criticism and praise

Bhagwan concludes by saying, "The path of being a true Bhakta lies in pursuing the conduct described by Me."

ESSENCE : भय उद्वेग मुक्तः सः मे प्रियः **The one who is free from fear and anxiety is dear to Me.**

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माघ - फाल्गुन
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SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
				माघ कृष्ण षष्ठी 1	माघ कृष्ण सप्तमी 2	माघ कृष्ण अष्टमी 3
माघ कृष्ण नवमी 4 World Cancer Day	माघ कृष्ण दशमी 5	माघ कृष्ण एकादशी 6	माघ कृष्ण द्वादशी 7	माघ कृष्ण त्रयोदशी 8	माघ कृष्ण चतुर्दशी 9 Mauni Amavas	माघ शुक्ल प्रतिपदा 10
माघ शुक्ल द्वितीया 11	माघ शुक्ल तृतीया 12	माघ शुक्ल चतुर्थी 13 Vasant Panchami	माघ शुक्ल पंचमी 14 Valentine's Day	माघ शुक्ल षष्ठी 15	माघ शुक्ल सप्तमी 16	माघ शुक्ल अष्टमी 17
माघ शुक्ल नवमी 18	माघ शुक्ल दशमी 19 Chhatrapati Shivaji Maharaj Jayanti	माघ शुक्ल एकादशी 20	माघ शुक्ल द्वादशी 21	माघ शुक्ल त्रयोदशी 22	माघ शुक्ल चतुर्दशी 23 Magha Purnima	माघ शुक्ल पूर्णिमा 24 Guru Ravidas Jayanti
फाल्गुन कृष्ण प्रतिपदा 25	फाल्गुन कृष्ण द्वितीया 26	फाल्गुन कृष्ण तृतीया 27	फाल्गुन कृष्ण चतुर्थी 28	फाल्गुन कृष्ण पंचमी 29		

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CHAPTER 12

Bhakti YOGA
The Yoga of Devotion (I)

Bhakti Yoga means 'The alignment of one's thoughts/choices/actions to Ishwar's orders (actions rooted in Dharma) or keeping Ishwar in your thoughts and throughout daily activities.'

Bhakti comprises of various spiritual practices. It is a confluence of Karma, Upaasana and Gyan.

After listening to Bhagwan's explanation that Bhakti (five-point program) is the straightforward way to realize and become one with Ishwar/Divinity, Arjun asked: "Which path is easier? A Sagun Bhakta (devotee who worships Brahman in manifested form) or a Nirgun Bhakta (devotee who worships Brahman in un-manifest form)?"

Bhagwan answered, "Though Sagun Bhakti is easier to practice, a practitioner of either form of Bhakti is considered a true Yogi by Me." I am attainable through either path as follows:

सन्नियम्येन्द्रियग्रामं सर्वत्र समबुद्धयः, ते प्राप्नुवन्ति मामेव सर्वभूतहिते रताः ४
Sanniyamyendriyagraamam sarvatra samabuddhayah; Te praapnuvanti maameva sarvabhootahite rataah.

Having restrained all the senses, even-minded everywhere, always engaged in the welfare of all beings – those are the devotees that can attain Me.

Although, both paths have challenges due to the bodily limitations and materialistic desires of the practitioner.

Bhagwan says that Abhyaas Yoga (repeated practice) is the way to overcome the challenges. Abhyas Yoga is also known as "ek roop Ishwar Dhyan" (single pointed Bhakti of a deity). If you are unable even to practice (Abhyaas Yog), perform Karma and leave the benefits of its results for my sake. You shall attain perfection.

Bhagwan further describes a path of graduation from Abhyaas (practice) to Tyaag (renunciation of the Karma phal – fruits of action).

श्रेयो हि ज्ञानमभ्यासाज्ज्ञानाद्ध्यानं विशिष्यते,
ध्यानात्कर्मफलत्यागस्त्यागाच्छान्तिरनन्तरम् १२
Shreyo hi jnaanamabhyaasaat jnaanaaddhyaanam vishishyate;
Dhyaanaat karmaphalatyaagas tyaagaacchaantir anantaram.

Knowledge (awareness) is better than practice, meditation (dhyaan/absorption of knowledge) is better than knowledge, and renunciation of fruits of action is better than meditation. Shanti (agitation-free state of mind) immediately follows renunciation.

A spiritual practice (Bhakti Yoga) is not only a physical act, but it also requires knowledge and comprehension of the Shaastra for spiritual progress and self-confidence. Deeper and consistent contemplation on the messages of the Shaastra results in renunciation.

ESSENCE : त्यागात शान्तिः अनन्तरम् There is Shanti after renunciation of the results of actions.

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SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
चैत्र कृष्ण षष्ठी 31 Easter Sunday					फाल्गुन कृष्ण षष्ठी 1	फाल्गुन कृष्ण षष्ठी 2
फाल्गुन कृष्ण सप्तमी 3	फाल्गुन कृष्ण अष्टमी 4	फाल्गुन कृष्ण नवमी 5 Maharishi Dayanand Saraswati Jayanti	फाल्गुन कृष्ण एकादशी 6	फाल्गुन कृष्ण द्वादशी 7	फाल्गुन कृष्ण त्रयोदशी 8 Maha Shivaratri International Women's Day	फाल्गुन कृष्ण चतुर्दशी 9
फाल्गुन कृष्ण अमावस्या 10	फाल्गुन शुक्ल प्रतिपदा 11 Adelaide Cup Day	फाल्गुन शुक्ल द्वितीया/तृतीया 12	फाल्गुन शुक्ल चतुर्थी 13	फाल्गुन शुक्ल पंचमी 14	फाल्गुन शुक्ल षष्ठी 15	फाल्गुन शुक्ल सप्तमी 16
फाल्गुन शुक्ल अष्टमी 17	फाल्गुन शुक्ल नवमी 18	फाल्गुन शुक्ल दशमी 19	फाल्गुन शुक्ल एकादशी 20	फाल्गुन शुक्ल द्वादशी 21	फाल्गुन शुक्ल त्रयोदशी 22	फाल्गुन शुक्ल त्रयोदशी 23 Shaheed Diwas
फाल्गुन शुक्ल चतुर्दशी 24 Holika Dahan	फाल्गुन शुक्ल पूर्णिमा 25 Holi	चैत्र कृष्ण प्रतिपदा 26	चैत्र कृष्ण द्वितीया 27	चैत्र कृष्ण तृतीया 28	चैत्र कृष्ण चतुर्थी 29 Good Friday	चैत्र कृष्ण पंचमी 30

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CHAPTER 13

Kṣhetra Kṣhetragya Vibhāg Yog

In this chapter, Bhagwan describes kṣhetra (matter - Anatma) and kṣhetragya (consciousness - Atma) in great detail.

Arjun asked, "I want to learn about matter (Prakriti) and consciousness (Purush), the field and knower of the field, knowledge and that which ought to be known.

Bhagwan said:

इदं शरीरं कौन्तेय क्षेत्रमित्यभिधीयते, एतद्यो वेत्ति तं प्राहुः क्षेत्रज्ञ इति तद्विदः 2 idaṃ śarīraṃ kauntēya kṣētramityabhidhīyatē, ētadyō vētti taṃ prāhuḥ kṣētrajña iti tadvidaḥ.

Oh Arjuna! This body is known as Kshetram. There is a conscious principle which knows this body. Learned people have declare the knower principle to be kshetragya.

O Bharat, I am the knower (kṣhetragya) in all fields. I have defined the proper understanding of the field (kṣhetra) and knower (kṣhetragya), consider that to be the knowledge (Gyanam).

The gross (human body), subtle and causal body is defined as the field. A field is where we plant, plough, grow and enjoy the food. Similarly, we act (perform Karma) through this body and enjoy the results.

Kshetra – Body – Anatma: The body is made up of the five gross elements (space, air, fire, water, and earth), ahankara (I-ness or mine-ness), Prakriti (nature). It is also made up of the ten sense organs, the mind, desire, abhorrence, pleasure, pain, the body-mind complex, sentiency, and fortitude.

Knowledge (Gyanam) of Kṣhetra and Kṣhetragya: The series of disciplines described here are called knowledge.

Bhagwan said, "Etat Gyanam iti proktam - I consider these virtues that I have mentioned here as real knowledge (Gyanam)." "Agyanam anyatha - Whatever virtues are the opposite of what I have said here are considered to be ignorance (Agyanam)."

अमानित्वमदम्भित्वमहिंसा क्षान्तिरार्जवम्, आचार्योपासनं शौचं स्थैर्यमात्मविनिग्रहः 8
amānitvamadambhitvamahiṃsā kṣāntirārjavam | ācāryōpāsanaṃ śaucaṃ sthairyamātmavinigrahaḥ
अध्यात्मज्ञाननित्यत्वं तत्वज्ञानार्थदर्शनम्, एतज्ज्ञानमिति प्रोक्तमज्ञानं यदतोऽन्यथा 12
adhyātmajñānanityatvaṃ tattvajñānārthadarśanam | ētajjñānamiti prōktamajñānaṃ yadatō'nyathā

Humility, simplicity, non-violence, forbearance, uprightness, service to the teacher, purity, steadfastness, self-control, serenity towards sense objects, absence of self-centeredness, constantly seeing the limitations of birth, death, old age, and disease, balanced identification with family, house, etc., always being equanimous in desirable and undesirable situation, non- indulgence in undesired company, constant Self enquiry and seeing Bhagwan as the essence of everything --- all these are said to be Gyanam. Traits opposite to these are known as Agyanam.

Bhagwan concludes the teaching with the following: Arjuna, learn from this knowledge of Kshetra and Kshetragya, which will help make a positive difference in your life. Jeevan mukti (freedom from ignorance and anxiety) is the benefit of this knowledge.

ESSENCE : तत्वज्ञानार्थदर्शनम् एतत् ज्ञानम् Seeing Bhagwan as the essence of everything is declared to be knowledge.

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चैत्र - वैशाख
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SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
	चैत्र कृष्ण सप्तमी 1 Easter Monday	चैत्र कृष्ण अष्टमी 2	चैत्र कृष्ण नवमी 3	चैत्र कृष्ण दशमी 4	चैत्र कृष्ण एकादशी 5	चैत्र कृष्ण द्वादशी 6
चैत्र कृष्ण त्रयोदशी/चतुर्दशी 7	चैत्र कृष्ण अमावस्या 8	चैत्र शुक्ल प्रतिपदा 9 Ugadi, Gudi Padwa, Chaitra Navratri, Cheti Chaand - Jhulelal Jayanti	चैत्र शुक्ल द्वितीया 10	चैत्र शुक्ल तृतीया 11	चैत्र शुक्ल चतुर्थी 12	चैत्र शुक्ल पंचमी 13 Baisakhi
चैत्र शुक्ल षष्ठी 14	चैत्र शुक्ल सप्तमी 15	चैत्र शुक्ल अष्टमी 16 Rama Navami	चैत्र शुक्ल नवमी 17	चैत्र शुक्ल दशमी 18	चैत्र शुक्ल एकादशी 19	चैत्र शुक्ल द्वादशी 20
चैत्र शुक्ल त्रयोदशी 21 Mahavir Jayanti	चैत्र शुक्ल चतुर्दशी 22 Earth Day	चैत्र शुक्ल पूर्णिमा 23 Hanuman Jayanti	वैशाख कृष्ण प्रतिपदा 24	वैशाख कृष्ण प्रतिपदा 25 Anzac Day	वैशाख कृष्ण द्वितीया 26	वैशाख कृष्ण तृतीया 27
वैशाख कृष्ण चतुर्थी 28	वैशाख कृष्ण पंचमी 29	वैशाख कृष्ण षष्ठी/सप्तमी 30				

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CHAPTER 14

Guṇa Traya Vibhāg Yog

In the 13th chapter Bhagwan explained that matter and consciousness form a human body, and that the consciousness is same in all beings. Chapter 14 explains that the Guna (tendencies) of matter (Prakriti) result in three types of behavior of humans.

Guna-s can be written as Guna(s), otherwise they may be pronounced as Guna-S (S here to be read as the letter S.) can be loosely translated to tendencies in English. Guna-s indicate attitude with which human mind functions. Guna-s are also called strings that tie or bond.

Now Bhagwan explains what Guna-s are and how they bind the individual self, called Jeeva.

Bhagwan said:

सत्त्वं रजस्तम इति गुणाः प्रकृतिसम्भवाः, निबध्नन्ति महाबाहो देहे देहिनमव्ययम्–५
sattvaṃ rajastama iti guṇāḥ prakṛtisambhavāḥ, nibadhnanti mahābāhō dēhē dēhinamavyayam.

Purity (Sattva), passion (Rajas), and inertia (Tamas), these tendencies (Guna-s) born out of matter (Prakriti), bind the changeless Self in the body.

तत्र सत्त्वं निर्मलत्वात्प्रकाशकमनामयम्, सुखसङ्गेन बध्नाति ज्ञानसङ्गेन चानघ – ६
tatra sattvam nirmalatvāt prakāśakamanāmayam, sukhasangēna badhnāti jñānasangēna cānagha.

Among them, sattva is bright and harmless due to its purity. It binds the self by causing attachment to pleasure and by causing attachment to knowledge.

Rajas is born of passion, the source of wishes and attachment. It binds the self by causing attachment to activities.

Tamas born of ignorance, the deluder of all embodied beings, it binds the self by carelessness, idleness, and sleep.

After listening to the description of Guna-s, Arjun wanted to know how one can transcend three Guna-s i.e., be free from the bondage of the Guna-s and become a Gunateet.

Bhagwan said:

मानापमानयोस्तुल्यस्तुल्यो मित्रारिपक्षयोः, सर्वारम्भपरित्यागी गुणातीतः स उच्चते – २५
mānāpamānayōstulyastulyō mitrāripakṣayōḥ, sarvārambhaparityāgī guṇātītaḥ sa ucyatē.

The one who is the same in honor and dishonor, the same towards a friend and a foe, who renounces of all undertakings/ownerships (only Bhagwan owns all actions), he/she is said to be a Gunateet (transcended the tendencies of Prakriti).

मां च योऽव्यभिचारेण भक्तियोगेन सेवते, स गुणान्समतीत्यैतान्ब्रह्मभूयाय कल्पते– २६
māṃ ca yō'vyabhicārēṇa bhaktiyōgēna sēvatē, sa guṇān samatītyaitān brahmabhūyāya kalpatē.

The one who worships Me alone through the yoga of unswerving devotion becomes fit to attain the nature of Brahman by becoming Gunateet.

Brahmabhūyāya kalpate: A state of mind in which there is an awareness of infinitude of self, heart fills up with uninterrupted bliss (Anand), false identifications with body mind and intellect are resolved and ego is melted.

ESSENCE : गुणान समतीत्य ब्रह्मभूयाय कल्पते **One attains the nature of Brahman by becoming Gunateet.**

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वैशाख - ज्येष्ठ
MAY 2024

शक संवत् 1945-1946
विक्रम संवत् 2080-2081
युगाब्ध 5125-5126

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
			वैशाख कृष्ण अष्टमी 1 International Workers' Day	वैशाख कृष्ण नवमी 2	वैशाख कृष्ण दशमी 3	वैशाख कृष्ण एकादशी 4
वैशाख कृष्ण द्वादशी 5	वैशाख कृष्ण त्रयोदशी 6	वैशाख कृष्ण चतुर्दशी 7	वैशाख कृष्ण अमावस्या 8 Rabindranath Tagore Jayanti	वैशाख शुक्ल प्रतिपदा/द्वितीया 9	वैशाख शुक्ल तृतीया 10 Akshaya Tritiya	वैशाख शुक्ल चतुर्थी 11
वैशाख शुक्ल पंचमी 12 Mothers' Day Adi Shankaracharya Jayanti	वैशाख शुक्ल षष्ठी 13	वैशाख शुक्ल सप्तमी 14	वैशाख शुक्ल अष्टमी 15	वैशाख शुक्ल अष्टमी 16	वैशाख शुक्ल नवमी 17	वैशाख शुक्ल दशमी 18
वैशाख शुक्ल एकादशी 19	वैशाख शुक्ल द्वादशी 20	वैशाख शुक्ल त्रयोदशी 21	वैशाख शुक्ल चतुर्दशी 22	वैशाख शुक्ल पूर्णिमा 23 Buddha Purnima	ज्येष्ठ कृष्ण प्रतिपदा 24	ज्येष्ठ कृष्ण द्वितीया 25
ज्येष्ठ कृष्ण तृतीया 26	ज्येष्ठ कृष्ण चतुर्थी 27	ज्येष्ठ कृष्ण पंचमी 28	ज्येष्ठ कृष्ण षष्ठी 29	ज्येष्ठ कृष्ण सप्तमी 30	ज्येष्ठ कृष्ण अष्टमी 31	

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CHAPTER 15

Purushottama Yog

This chapter is the essence of Vedantic teaching. It explains the glory of Bhagwan and the relationship of Bhagwan to the material world.

Here Bhagwan compares the whole universe (Sansaar) to a huge Ashwattha tree (fig/peepal tree) because of several common features between the tree and the universe.

Bhagwan said:

ऊर्ध्वमूलमधः शाखमश्वत्थं प्राहुरव्ययम्, छन्दांसि यस्य पर्णानि यस्तं वेद स वेदवित् 1

ūrdhvamūlamadhaḥśākhamaśvatthaṃ prāhuravyayam, chhandāmsi yasya parṇāni yastaṃ vēda sa vēdavit.

They speak of the imperishable Ashwattha tree as having its roots above and branches below, whose leaves are the Vedic hymns. The one who sees this reality, is alone a knower of the Vedic teachings.

Using a metaphor of the Peepal tree Bhagwan explains, how did world of matter arise from one consciousness? What nourishes and sustains it? What is the relationship between the Creator and the created?

Ashwattha – 'shwa' means tomorrow, 'tha' means that which remains, therefore Ashwattha means that will not remain the same tomorrow, that which is constantly changing. Even though it is ever changing it is called imperishable as it originates from the imperishable supreme reality (Bhagwan).

The Tree is described as having its roots up. Up is in the sense of a higher position, roots have their origin up in imperishable supreme reality. Its branches are spread below and above, nourished by the gunas, with buds as sense objects and roots/sub roots that stretch below as actions (karma) that binds mankind to the world. The branches represent the flow of life in individuals as well as the universe. Individuals' nature is driven by Guna-s as explained in chapter 14. Those established in Sattva move upwards, the Rajas remain in the middle, those in Tamas go downward.

असङ्गशस्त्रेण दृढेन छित्त्वा, ततः पदं तत्परिमार्गितव्यं 3-4 asangaśhastrēṇa dṛadṛhēna chhittvā, tatah padam tat parimārGītāvyam.

The roots (sub roots) of this tree are well developed and expands (as individuals expand their binding sansaar). The only way to cut them (bondage of sansaar) is using the sharp tool of Vairagya (non-attachment) and repeated practice of Vivek (discrimination).

Bhagwan suggests cultivation of sadguṇaḥ (healthy virtues) to sharpen the tool of Vairagya and Vivek.

निर्मानमोहा जितसङ्गदोषा, अध्यात्मनित्या विनिवृत्तकामाः, द्वन्द्वैर्विमुक्ताः सुखदुःखसंज्ञै, र्गच्छन्त्यमूढाः पदमव्ययं तत् 5

nirmānamōhā jitasangadōṣā, adhyātmanityā vinivṛttakāmāh, dvandvairvimuktāh sukhaduhkhasamjñaih, gacchantyamūdhāh padamavyayam tat.

Freed from pride and delusion, victorious over the ills of attachment, dwelling constantly in the Self, desires having completely gone, the one who is well liberated from pairs of opposites like joy and sorrow, the undeluded reach that imperishable goal (avyayah padam) with the help of Vivek and Vairagya.

I am even higher than the Imperishable, I am well-known in the world and in the Vedas as purushottama. (chaitanya svaroopah - unmanifest supreme being).

Undeluded, the one who knows me, the purushottama, is the knower of all. He/she realizes that all-pervading consciousness (purushottama) is I, the consciousness, abiding within my body and mind complex.

O Arjuna! this is the most secret teaching that has been imparted by Me. Having known this, one becomes wise (transcends confusion and error of judgement in life) and fulfilled (trapta).

ESSENCE : अमूढाः गच्छन्ति पदं अव्ययम् Wise (undeluded) reach that imperishable goal (liberation from pairs of opposites, like joy and sorrow)

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ज्येष्ठ - आषाढ़
JUNE 2024

शक संवत् 1945-1946
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SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
आषाढ़ कृष्ण नवमी 30						ज्येष्ठ कृष्ण नवमी 1
ज्येष्ठ कृष्ण एकादशी 2	ज्येष्ठ कृष्ण द्वादशी 3	ज्येष्ठ कृष्ण त्रयोदशी 4	ज्येष्ठ कृष्ण चतुर्दशी 5 Vat Savitri Vrat World Environment Day	ज्येष्ठ कृष्ण अमावस्या 6 Shani Jayanti	ज्येष्ठ शुक्ल प्रतिपदा 7	ज्येष्ठ शुक्ल द्वितीया 8
ज्येष्ठ शुक्ल तृतीया 9 Maharana Pratap Jayanti	ज्येष्ठ शुक्ल चतुर्थी 10 Kings Birthday Volunteer Day	ज्येष्ठ शुक्ल पंचमी 11	ज्येष्ठ शुक्ल षष्ठी 12	ज्येष्ठ शुक्ल सप्तमी 13	ज्येष्ठ शुक्ल अष्टमी 14	ज्येष्ठ शुक्ल नवमी 15
ज्येष्ठ शुक्ल दशमी 16 Fathers' Day Ganga Jayanti	ज्येष्ठ शुक्ल एकादशी 17	ज्येष्ठ शुक्ल एकादशी 18	ज्येष्ठ शुक्ल द्वादशी 19	ज्येष्ठ शुक्ल त्रयोदशी 20	ज्येष्ठ शुक्ल चतुर्दशी 21 International Yoga Day	ज्येष्ठ शुक्ल पूर्णिमा/आषाढ़ कृष्ण प्रतिपदा 22
आषाढ़ कृष्ण द्वितीया 23	आषाढ़ कृष्ण तृतीया 24	आषाढ़ कृष्ण चतुर्थी 25	आषाढ़ कृष्ण पंचमी 26	आषाढ़ कृष्ण षष्ठी 27	आषाढ़ कृष्ण सप्तमी 28	आषाढ़ कृष्ण अष्टमी 29

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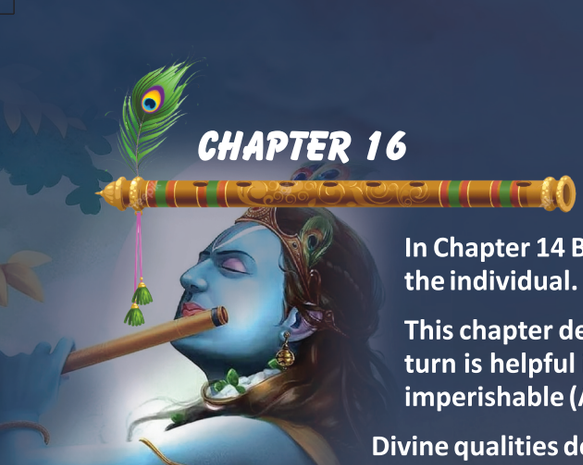

CHAPTER 16

Daivāsura Sampada Vibhāg Yog

In Chapter 14 Bhagwan explained that the three Guna-s (tendencies) namely Sattvic, Rajasic and Tamasic, which are born out of Prakriti, bind the individual.

This chapter defines divine (Daivik) qualities and not-divine (Asuri) dispositions. Divine qualities are helpful in adopting a way of life which in turn is helpful in progressing on the spiritual path: shifting focus from what I am to who I am or shifting focus from perishable (Anātmā) to imperishable (Atmā).

Divine qualities define do's and don'ts of day-to-day life. Bhagwan enumerates 26 divine qualities from Abhayam (absence of fear) to Nātimānitā (humility). Cultivation of these qualities within is a path to be a well-rounded human being/sadhak/vaishnav-jan:

अभयं सत्त्वसंशुद्धिर्ज्ञानयोगव्यवस्थितिः, दानं दमश्च यज्ञश्च स्वाध्यायस्तप आर्जवम् 1

abhayaṃ sattvasaṁśuddhirjñānayōgavyavasthitiḥ, dānaṃ damaśca yajñaśca svādhyāyastapa ārjavam.

1. Fearlessness (Abhayam)
2. Purity of heart (Satvasamsuddhih)
3. Steadfastness in Knowledge and Yoga (Jnanayogavyavasthitih)
4. Charity (Dana)
5. Control of the senses (Dama)
6. Sacrifice (Yajna)
7. Study of shastra (Swadhyaya)
8. Austerity (Tapas)
9. Straightforwardness (Arjavam)
10. Harmlessness (Ahimsa)
11. Truthfulness (Satyam)
12. Absence of anger (Akrodha)
13. Renunciation (Tyagah)
14. Peacefulness (Shanti)
15. Absence of fault finding (Apaishunam)
16. Compassion towards beings (Daya)
17. Freedom from covetousness (Aloluptvam)
18. Gentleness (Mardavam).
19. Modesty (Hrih)
20. Absence of fickleness (Achapalam)
21. Vigour (Tejas)
22. Forgiveness (Kshama)
23. Fortitude (Dhrti)
24. Purity (Shaucham)
25. Absence of hatred (Adroha)
26. Humility (Nātimānitā)

A person with Daivik qualities is the one who is pure and revels in positivity. A person with Asuri dispositions is the one who is impure and revels in negativity.

त्रिविधं नरकस्येदं द्वारं नाशनमात्मनः, कामः क्रोधस्तथा लोभस्तस्मादेतत्त्रयं त्यजेत् 21

tridhaṃ narakasyēdaṃ dvāraṃ nāśanamātmanaḥ | kāmaḥ krōdhastathā lōbhastasmādētattrayaṃ tyajēt ||

Bhagwan condenses all āsuri dispositions (Sampada) into three basic defects or weak points. He calls them three gateways leading to self-destruction: 1. Kāma (Illegitimate desires). 2. Lobha (greed). 3. Krodha (anger).

I plus 'want' becomes desire, I plus 'want' plus 'need more' becomes greed and any obstructions in fulfillment of desire produce anger.

Bhagwan concludes the teaching of Daivik and Asuri sampada by emphasizing the significance of injunctions of Shaastra in overcoming Asuri disposition and strengthening Daivik sampada. The one who lives according to the impulse of desire attains neither purity, nor happiness and gets entangled into three gateways leading to self-destruction. Let Shaastra be the guide with regard to do's and don'ts.

तस्माच्छास्त्रं प्रमाणं ते कार्याकार्यव्यवस्थितौ, ज्ञात्वा शास्त्रविधानोक्तं कर्म कर्तुमिहार्हसि २४

tasmācchāstraṃ pramāṇaṃ tē kāryākāryavyavasthitau | jñātvā śāstravidhānōktaṃ karma kartumihārhasi || 16.24 ||

Therefore, the Shaastra (spiritual texts) are the source of knowledge for you in determining the do's and don'ts. Having comprehended the teaching of Shaastra, you should do your duty in this world.

ESSENCE : काम: क्रोध: तथा लोभ: नरकस्य द्वारम् **Kāma (Illegitimate desires), Krodha (anger), Lobha (greed) lead to self-destruction.**

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SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
	आषाढ़ कृष्ण दशमी 1	आषाढ़ कृष्ण एकादशी 2	आषाढ़ कृष्ण द्वादशी 3	आषाढ़ कृष्ण त्रयोदशी 4	आषाढ़ कृष्ण अमावस्या 5	आषाढ़ शुक्ल प्रतिपदा 6
आषाढ़ शुक्ल द्वितीया 7  Jagannath Rath Yatra	आषाढ़ शुक्ल तृतीया 8	आषाढ़ शुक्ल तृतीया 9	आषाढ़ शुक्ल चतुर्थी 10	आषाढ़ शुक्ल पंचमी 11	आषाढ़ शुक्ल षष्ठी 12	आषाढ़ शुक्ल सप्तमी 13
आषाढ़ शुक्ल अष्टमी 14	आषाढ़ शुक्ल नवमी 15	आषाढ़ शुक्ल दशमी 16	आषाढ़ शुक्ल एकादशी 17	आषाढ़ शुक्ल द्वादशी 18	आषाढ़ शुक्ल त्रयोदशी 19	आषाढ़ शुक्ल चतुर्दशी 20
आषाढ़ शुक्ल पूर्णिमा 21  Guru Purnima	श्रावण कृष्ण प्रतिपदा 22	श्रावण कृष्ण द्वितीया 23	श्रावण कृष्ण तृतीया/चतुर्थी 24	श्रावण कृष्ण पंचमी 25	श्रावण कृष्ण षष्ठी 26	श्रावण कृष्ण सप्तमी 27
श्रावण कृष्ण अष्टमी 28	श्रावण कृष्ण नवमी 29	श्रावण कृष्ण दशमी 30	श्रावण कृष्ण एकादशी 31			

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CHAPTER 17

Shraddha Traya Vibhāg Yog

Shraddha is loosely translated as faith in English. Shraddha is a firm conviction in the words of Shaastra and Guru/Acharya.

Shraddha allows not only to know and appreciate the Shaastra but also absorb and assimilate their teachings.
Shraddha transforms into awareness (Gyan) and influences all actions.

Arjun asked: O Krishna, where do they stand who ignore the injunctions of the Shaastra, but still worship with Shraddha? Is it Sattva, Rajas or Tamas?

Bhagwan said:

त्रिविधा भवति श्रद्धा देहिनां सा स्वभावजा, सात्त्विकी राजसी चैव तामसी चेति तां शृणु 2

Every human being is born with innate Shraddha which can be of three kinds: Sattvic, Rajasic or Tamasic, based on : the deity, the method, the motive of the worship one undertakes.

If a person has sattvic Shraddha, he/she will be attracted to sattvic deities; if he/she has rajasic Shraddha; the attraction is towards materialistic deities and in case of tamasic Shraddha, he/she will be attracted to tamasic deities.

Sattvic is more mentally oriented; and it is less physical and extrovert in nature.

Rajasic is more physical and extrovert, involves lot of things, lot of activities.

Tamasic is of fierce type of worship, in which there is violence to one's own body and towards the others also.

After describing three types of Shraddha Bhagwan describes three types (Sattva, Rajas, Tamas) of four-fold of spiritual practices: 1. Āhar (food), 2. Yagya (action performed as worship), 3. Tapas (austerity) and 4. Danam (charity/contribution). Out of all Tapah (austerities), Tapah of mind is of the highest order.

Bhagwan said:

मनः प्रसादः सौम्यत्वं मौनमात्मविनिग्रहः भावसंशुद्धिरित्येतत्तपो मानसमुच्यते 16

manaḥ prasādah saumyatvaṃ maunamātmavinigrahah, bhāvasaṃśuddhirityētat tapō mānasamucyatē.

Mental quietude, gentleness, silence, mind control, purity of motive, all these are said to be mental austerity (Tapah of mind).

Bhagwan further described the significance of the powerful mantra “Om Tat Sat”. Its utterance can convert all the rajasic and tamasic activities/tendencies into sattvic tendencies/Shraddha.

ॐ तत्सदिति निर्देशो ब्रह्मणस्त्रिविधः स्मृतः 23

Oṃ tat-sat iti nirdeshō brahmaṇah-trividhah smṛtah.

This is a powerful mantra made up of three names of Bhagwan: Om Tat Sat.

- Om means the protector.
- Tat means the one who is beyond all the instruments of knowledge (senses).
- Sat means the existence, the eternal principle.

Bhagwan concludes the topic of Shraddha:

अश्रद्धया हुतं दत्तं तपस्तप्तं कृतं च यत्, असदित्युच्यते पार्थ न च तत्प्रेत्य नो इह 28

ashraddhayā hutaṃ dattaṃ tapastaptaṃ kṛtaṃ ca yat, asadityuchyatē pārtha na cha tat prētya nō iha.

Whatever Yagya (action performed as worship), Tapas (austerity) and Danam (charity) are performed without Shraddha, are termed as 'Asat', (devoid of divinity.)

ESSENCE : भावसंशुद्धिः मानसम् तपः उच्यते **Purity of motive is declared as the austerity of mind.**

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SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
				श्रावण कृष्ण द्वादशी 1	श्रावण कृष्ण त्रयोदशी 2	श्रावण कृष्ण चतुर्दशी 3
श्रावण कृष्ण अमावस्या 4	श्रावण शुक्ल प्रतिपदा 5	श्रावण शुक्ल द्वितीया 6	श्रावण शुक्ल तृतीया 7  Hariyali Teej	श्रावण शुक्ल चतुर्थी 8	श्रावण शुक्ल पंचमी 9  Nag Panchami	श्रावण शुक्ल षष्ठी 10
श्रावण शुक्ल सप्तमी 11  Tulsidas Jayanti	श्रावण शुक्ल सप्तमी 12	श्रावण शुक्ल अष्टमी 13	श्रावण शुक्ल नवमी 14	श्रावण शुक्ल दशमी 15  Independence Day	श्रावण शुक्ल एकादशी 16	श्रावण शुक्ल द्वादशी/त्रयोदशी 17
श्रावण शुक्ल चतुर्दशी 18	श्रावण शुक्ल पूर्णिमा 19  Raksha Bandhan	भाद्रपद कृष्ण प्रतिपदा 20	भाद्रपद कृष्ण द्वितीया 21	भाद्रपद कृष्ण तृतीया 22	भाद्रपद कृष्ण चतुर्थी 23	भाद्रपद कृष्ण पंचमी/षष्ठी 24
भाद्रपद कृष्ण सप्तमी 25	भाद्रपद कृष्ण अष्टमी 26  Krishna Janmashtami	भाद्रपद कृष्ण नवमी 27  Dahi Handi	भाद्रपद कृष्ण दशमी 28	भाद्रपद कृष्ण एकादशी 29	भाद्रपद कृष्ण द्वादशी 30	भाद्रपद कृष्ण त्रयोदशी 31

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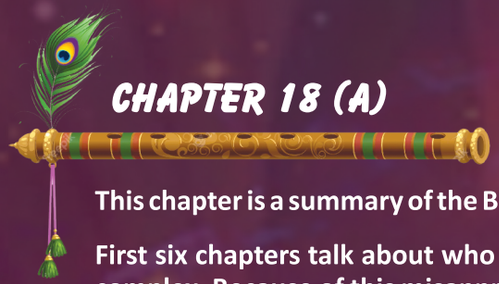

CHAPTER 18 (A)

Moksha Sanyaas Yog (I)

This chapter is a summary of the Bhagvad Gita.

First six chapters talk about who am I. I am the Self and not the body, the mind, or the intellect. We have wrongly identified ourselves with the Body-Mind complex. Because of this misapprehension, we are not able to see the Self (Atma). This portion also describes Karma Yoga as a means of purification. The Sixth chapter describes Dhyan Yoga.

The second set of six chapters reveal the lower and higher nature of Brahman. Creation of Jagat (world) and concept of totality is explained. Nature of Ishwar is revealed. The Twelfth chapter describes Bhakti Yoga.

The last set of six chapters explain evolution and nature of human beings. Temperamental qualities and multitude of personalities are analyzed and explained. Additionally, the path to transcend these temperaments by using the positive qualities is shown, how one can raise oneself spiritually through Gyan Yoga is explained. How to detach from, the sense of "I" and "My" is explained in this final Chapter called Yoga of liberation (Moksha) through renunciation (Sanyaas).

The Chapter starts with Arjun's question:

सन्यासस्य महाबाहो तत्त्वमिच्छामि वेदितुम्, त्यागस्य च हृषीकेश पृथक्केशिनिषूदन १

saṃnyāsasya mahābāho tattvamicchāmi veditum | tyāgasya ca hṛṣīkeśa pṛthakkeśinisūdana ||

I wish to know the true nature of Sanyaas and of Tyaag distinctly.

Bhagwan Said:

काम्यानां कर्मणां न्यासं सन्यासं कवयो विदुः, सर्वकर्मफलत्यागं प्राहुस्त्यागं विचक्षणाः 2

kāmyānāṁ karmanāṁ nyāsaṁ sannyāsaṁ kavayō viduḥ | sarvakarmaphalatyāgaṁ prāhustyāgaṁ vicakṣaṇāḥ ||

Sanyaas - renunciation without the spirit of Tyaag or relinquishment is incomplete. Sanyaas is an end or goal, Tyaag is a means or process.

Giving up actions which are motivated by desire is called as Sanyaas and giving up fruits of all actions is declared as Tyaag.

Certain actions are our responsibility;, our Swadharma. We have a responsibility to family, to society, to nation, etc. we should never give up these responsibilities.

एतान्यपि तु कर्माणि सङ्गं त्यक्त्वा फलानि च, कर्तव्यानीति मे पार्थ निश्चितं मतमुत्तमम् 6

ētānyapi tu karmāṇi saṅgaṃ tyaktvā phalāni ca | kartavyānīti mē pārtha niścitaṃ matamuttamam ||

These actions should be performed as Swadharma by relinquishing attachment to the fruits of action. This is my firm and highest conviction.

श्रेयान्स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात्, स्वभावनियतं कर्म कुर्वन्नाप्नोति किल्बिषम् 47

śrēyān svadharmō viguṇaḥ paradharmātsvanuṣṭhitāt | svabhāvaniyataṃ karma kurvanna"pnōti kilbiṣaṃ ||

One's own duty even though seemingly imperfect in performance, is better than another's well-accomplished duty. Doing the duty, determined by one's in-born nature, one does not incur guilt. Even though you are not perfect now, in due course, you can make it perfect.

ESSENCE : श्रेयान्स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात् One's Swadharma even though seemingly imperfect in performance, is better than another's well-accomplished duty.

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भाद्रपद - आश्विन
SEPTEMBER 2024

शक संवत् 1945-1946
विक्रम संवत् 2080-2081
युगाब्ध 5125-5126

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
भाद्रपद कृष्ण चतुर्दशी 1	भाद्रपद कृष्ण अमावस्या 2	भाद्रपद कृष्ण अमावस्या 3	भाद्रपद शुक्ल प्रतिपदा 4	भाद्रपद शुक्ल द्वितीया 5 Hartalika Teej Teachers' Day	भाद्रपद शुक्ल तृतीया 6  Ganesh Chaturthi	भाद्रपद शुक्ल चतुर्थी 7
भाद्रपद शुक्ल पंचमी 8	भाद्रपद शुक्ल षष्ठी 9	भाद्रपद शुक्ल सप्तमी 10	भाद्रपद शुक्ल अष्टमी 11	भाद्रपद शुक्ल नवमी 12	भाद्रपद शुक्ल दशमी 13	भाद्रपद शुक्ल एकादशी 14  Onam
भाद्रपद शुक्ल द्वादशी 15	भाद्रपद शुक्ल त्रयोदशी 16  Vishwakarma Puja Ganesh Visarjan	भाद्रपद शुक्ल चतुर्दशी 17	भाद्रपद शुक्ल पूर्णिमा/आश्विन कृष्ण प्रतिपदा 18	आश्विन कृष्ण द्वितीया 19	आश्विन कृष्ण तृतीया 20	आश्विन कृष्ण चतुर्थी 21
आश्विन कृष्ण पंचमी 22	आश्विन कृष्ण षष्ठी 23	आश्विन कृष्ण सप्तमी 24	आश्विन कृष्ण अष्टमी 25	आश्विन कृष्ण नवमी 26	आश्विन कृष्ण दशमी 27	आश्विन कृष्ण एकादशी 28
आश्विन कृष्ण द्वादशी 29	आश्विन कृष्ण त्रयोदशी 30					

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CHAPTER 18 (B)

Moksha Sanyaas Yog (2)

Bhagwan said to Arjuna that one must perform karma. If performed well in the spirit of Swadharma, it contributes to the purification of the mind.

Bhagwan describes a method called 'Sharanaagati – Devotion to Bhagwan', which helps make Karma effective without being entangled in Karma cycle.

सर्वधर्मान्परित्यज्य मामेकं शरणं व्रज, अहं त्वां सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः 66

sarvadharmān parityajya māmēkaṃ śaraṇaṃ vraja | ahaṃ tvām sarvapāpēbhyō mōksyayisyāmi mā śucah||

Convert Karma into an offering to Bhagwan. Having renounced all actions, seek me (Bhagwan), the nondual one, as your shelter. I shall guide you to liberation from all shortcomings. Do not lament.

'Sharanagati – Devotion to Bhagwan' helps one melt the ego (deha abhimāna) which in turn results in 'Karma phala tyāga' temperament.

After more than an hour of dialogue and discourse, Shri Krishna is curious to find Arjun's comprehension of his teaching (Bhagvad Gita).

Bhagwan asked:

कच्चिदेतच्छ्रुतं पार्थ त्वयैकाग्रेण चेतसा, कच्चिदज्ञानसम्मोहः प्रनष्टस्ते धनञ्जय 72

kaccidētacchrutaṃ pārtha tvayaikāgrēṇa cētasā | kaccidajñānasammōhah pranastastē Dhanañjaya||

Oh Arjuna! have you listened to the teaching with one-pointed mind? Has your delusion born out of ignorance gone completely?

Like a devoted and satisfied disciple Arjun said:

नष्टो मोहः स्मृतिर्लब्धा त्वत्प्रसादान्मयाच्युत, स्थितोऽस्मि गतसन्देहः करिष्ये वचनं तव 73

nastō mōhah smṛtirlabdhā tvatprasādānmayā'cyuta| sthitō'smi gatasandēhah karisyē vacanam tava||

My delusion (moha) is gone

I have regained my memory/knowledge (smriti), I remain free from all doubts (sandeha), by your grace (prasaad - teachings), Now, I will act (perform Karma for Loka Sangrah – Greater good) according your instructions.

Sanjay concludes the whole Bhagvad Gita dialogue in the last verse:

यत्र योगेश्वरः कृष्णो यत्र पार्थो धनुर्धरः, तत्र श्रीर्विजयो भूतिर्ध्रुवा नीतिर्मतिर्मम 78

yatra yōgēśvarah krsnō yatra pārthō dhanurdharah| tatra śrīrvijayō bhūtirdhruvā nītirmatirmama||

Wherever there is Shri Krishna, the Master of Yoga and wherever there is Arjuna, the Mater of Archery, there will be permanent wealth, victory, well-being and unfailing justice. This is my firm conviction!

ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते।।
ॐ शान्तिः शान्तिः शान्तिः ।।

ESSENCE : यत्र योगेश्वरः कृष्णः, तत्र ध्रुवा नीतिः **Wherever there is Yogeshwar Krishna there will be unfailing justice.**

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आश्विन - कार्तिक
OCTOBER 2024

शक संवत् 1945-1946
विक्रम संवत् 2080-2081
युगाब्ध 5125-5126

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
		आश्विन कृष्ण चतुर्दशी 1	आश्विन कृष्ण अमावस्या 2 Gandhi Jayanti Lal Bahadur Shastri Jayanti	आश्विन शुक्ल प्रतिपदा 3 Navratri	आश्विन शुक्ल द्वितीया 4	आश्विन शुक्ल तृतीया 5
आश्विन शुक्ल तृतीया 6	आश्विन शुक्ल चतुर्थी 7 Labour Day	आश्विन शुक्ल पंचमी 8	आश्विन शुक्ल षष्ठी 9	आश्विन शुक्ल सप्तमी 10 Durga Ashtami	आश्विन शुक्ल अष्टमी 11 Maha Navami	आश्विन शुक्ल नवमी 12 Vijayadashami/ Dussehra
आश्विन शुक्ल दशमी 13	आश्विन शुक्ल एकादशी/द्वादशी 14	आश्विन शुक्ल त्रयोदशी 15	आश्विन शुक्ल चतुर्दशी 16 Kojagara Puja Sharad Purnima	आश्विन शुक्ल पूर्णिमा 17	कार्तिक कृष्ण प्रतिपदा 18	कार्तिक कृष्ण द्वितीया 19
कार्तिक कृष्ण तृतीया/चतुर्थी 20 Karwa Chauth	कार्तिक कृष्ण पंचमी 21	कार्तिक कृष्ण षष्ठी 22	कार्तिक कृष्ण सप्तमी 23 Ahoi Ashtami	कार्तिक कृष्ण अष्टमी 24	कार्तिक कृष्ण नवमी 25	कार्तिक कृष्ण दशमी 26
कार्तिक कृष्ण एकादशी 27	कार्तिक कृष्ण एकादशी 28	कार्तिक कृष्ण द्वादशी 29 Dhanteras	कार्तिक कृष्ण त्रयोदशी 30 Narak Chaturdashi	कार्तिक कृष्ण चतुर्दशी 31 Diwali Sardar Patel Jayanthi		

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CHAPTER 11

The Essence
Sārānsh
सारांश



The Bhagvad Gita is a well-known Hindu spiritual text. It is universally accepted not just for its sanctity, but also as a guide in our day-to-day lives. It is essentially "a handbook of life". Life messages from the Bhagvad Gita, such as "For the upliftment of the society (loka-sangrah) one should act (perform Karma)" are applicable to knowledge seekers of all ages.

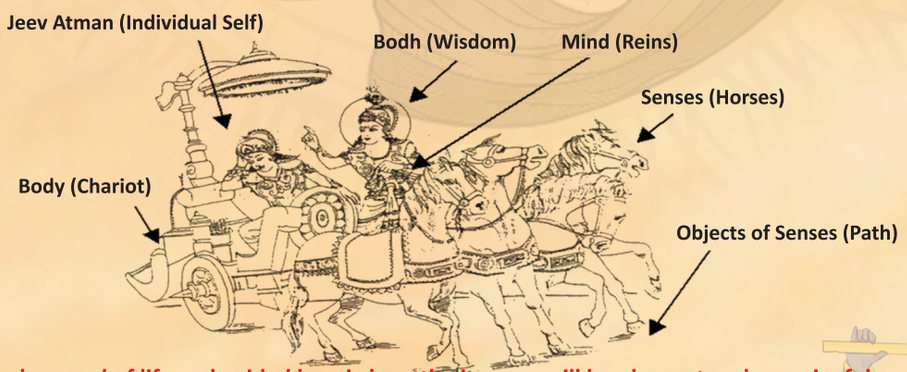
The Gita answers all questions that may arise in one's day-to-day life. It can help raise self-confidence (Atma-Vishwas) and strengthen one's Shraddha (devotion) in Bhagwan in a very elucidated manner:

- The teachings from Chapter 1 – Vishād (dejection) to Chapter 18 – Moksha (free from dejection) is an ascending journey.
- The path to travel to reach the ultimate destination (moksha) is called Bodh (awakening/wisdom).
- Bodh = Karma + Gyān + Bhakti.
  - Karma Yoga (Discipline of action and duty) - Performing the right action with the right attitude and mentality.
  - Gyan Yoga (Discipline of knowledge) – Learning about the real nature of Atman (individual self) and Brahman (universal self). They are both essentially the same.
  - Bhakti Yoga (Discipline of spiritual practice) – Ishwar's kripa (kindness) is ever flowing, and Bhakti is the best way to tap into it.

A devotee once asked his Guru, “How will I get Bodh by reading the Bhagvad Gita? The Guru answered, “You won't get Bodh by simply going through the Bhagvad Gita. You will get Bodh when the Bhagvad Gita goes through you.” The devotee responded by asking, “And how will Bhagvad Gita go through me?” The Guru said,” A simple three step process must be performed repeatedly:

1. Shravanam (systematic study/listening from the right resource)
2. Mananam (contemplate and regurgitate the teaching)
3. Nididhyāsanam (internalize/incorporate the teaching). It is like taking an orderly morning or outdoor walk and automatically enjoying the result in the form of good health.”

HUMAN BEING AND ITS JOURNEY



If one has clear goal of life and guided by wisdom, the journey will be pleasant and meaningful.

Compilation: Navin Kadakia and Sanjay Mehta



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कार्तिक - मार्गशीर्ष
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SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
					कार्तिक कृष्ण अमावस्या 1  Govardhan Puja	कार्तिक शुक्ल प्रतिपदा 2  Bhai Dooj
कार्तिक शुक्ल द्वितीया 3	कार्तिक शुक्ल तृतीया 4	कार्तिक शुक्ल चतुर्थी 5	कार्तिक शुक्ल पंचमी 6	कार्तिक शुक्ल षष्ठी 7  Chhath Puja	कार्तिक शुक्ल सप्तमी 8	कार्तिक शुक्ल अष्टमी 9
कार्तिक शुक्ल नवमी 10	कार्तिक शुक्ल दशमी 11	कार्तिक शुक्ल एकादशी 12	कार्तिक शुक्ल द्वादशी 13 Tulsi Vivah	कार्तिक शुक्ल त्रयोदशी/चतुर्दशी 14 Children's Day	कार्तिक शुक्ल पूर्णिमा 15  Dev Diwali Guru Nanak Janati	मार्गशीर्ष कृष्ण प्रतिपदा 16
मार्गशीर्ष कृष्ण द्वितीया 17	मार्गशीर्ष कृष्ण तृतीया 18	मार्गशीर्ष कृष्ण चतुर्थी 19	मार्गशीर्ष कृष्ण पंचमी 20	मार्गशीर्ष कृष्ण षष्ठी 21	मार्गशीर्ष कृष्ण सप्तमी 22	मार्गशीर्ष कृष्ण अष्टमी 23
मार्गशीर्ष कृष्ण नवमी 24	मार्गशीर्ष कृष्ण दशमी 25	मार्गशीर्ष कृष्ण एकादशी 26	मार्गशीर्ष कृष्ण द्वादशी 27	मार्गशीर्ष कृष्ण त्रयोदशी 28	मार्गशीर्ष कृष्ण त्रयोदशी 29	मार्गशीर्ष कृष्ण चतुर्दशी 30

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The ESSENCE of Bhagavad Gita CHAPTERS TWO THROUGH ELEVEN

ESSENCE

धीरः न मुह्यति **Discriminative (one who can distinguish right vs wrong) person does not get deluded.**

बुद्धिनाशात्प्रणश्यति **The loss of discrimination (understanding/intellect) is the loss of awareness.**

लोकस्तदनुवर्तते **People follow the standards set by the frontrunner/leader.**

न हि ज्ञानेन सदृशं पवित्रं इह **There is no purifier in this world like knowledge (Atma-Gyan).**

पण्डिताः समदर्शिनः **Discriminative : A wise person views all as equals (Atma is same in all).**

अभ्यासेन वैराग्येण च गृह्यते **By practice and by dispassion (reduced emotional dependence), the mind can be restrained/controlled.**

मायाम् तरन्ति ते **Bhakta alone will cross over the maya (delusion).**

योगिनः अहं सुलभः **I am easily attainable by a steadfast yogi (Bhakta).**

भक्त्या प्रयच्छति, अहम् अश्नामि **I delightfully accept whatever is offered with love.**

ज्ञानं ज्ञानवतामहम् **I am the wisdom of the wise (wisdom belonging to Bhagwan).**

निर्वैरः सर्वभूतेषु यः स मामेति **The one who is free from dislikes towards all beings reaches Me.**

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मार्गशीर्ष - पौष
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SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
मार्गशीर्ष कृष्ण अमावस्या 1 World AIDS Day	मार्गशीर्ष शुक्ल प्रतिपदा 2	मार्गशीर्ष शुक्ल द्वितीया 3	मार्गशीर्ष शुक्ल तृतीया 4	मार्गशीर्ष शुक्ल चतुर्थी 5	मार्गशीर्ष शुक्ल पंचमी 6	मार्गशीर्ष शुक्ल षष्ठी 7
मार्गशीर्ष शुक्ल सप्तमी 8	मार्गशीर्ष शुक्ल अष्टमी/नवमी 9	मार्गशीर्ष शुक्ल दशमी 10	मार्गशीर्ष शुक्ल एकादशी 11 Gita Jayanti	मार्गशीर्ष शुक्ल द्वादशी 12	मार्गशीर्ष शुक्ल त्रयोदशी 13	मार्गशीर्ष शुक्ल चतुर्दशी 14
मार्गशीर्ष शुक्ल पूर्णिमा 15	पौष कृष्ण प्रतिपदा 16	पौष कृष्ण द्वितीया 17	पौष कृष्ण तृतीया 18	पौष कृष्ण चतुर्थी 19	पौष कृष्ण पंचमी 20	पौष कृष्ण षष्ठी 21
पौष कृष्ण सप्तमी 22	पौष कृष्ण अष्टमी 23	पौष कृष्ण नवमी 24 Christmas Eve	पौष कृष्ण दशमी 25 Christmas Day	पौष कृष्ण एकादशी 26 Boxing Day	पौष कृष्ण द्वादशी 27	पौष कृष्ण त्रयोदशी 28
पौष कृष्ण चतुर्दशी 29	पौष कृष्ण अमावस्या 30	पौष शुक्ल प्रतिपदा 31 New Year's Eve				

HSBC

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Vishva Hindu Parishad of Australia Inc.

विश्व हिन्दू परिषद

धर्मो रक्षति रक्षितः

World Hindu Council

OUR VISION

Vishva Hindu Parishad (World Hindu Council) was inspired and founded on the eternal values and principles of "***Vasudhaiva Kutumbakam***" (The world is one family). This vision is to spread the message of inter-dependence of human societies, nature and her environment - ***"Harmony with the Creation"*** and to create a dynamic, vibrant Hindu Society which contributes to the prosperity of Australia.

OUR MISSION

Deliver services in the field of social service, education and cultural development- Inspire and support community members to participate in preserving Hindu heritage and cultural values- Promote strong ties among various divisions to deliver services effectively by providing training, mentoring, resources and networking opportunities- Support projects with a focus on art, cultural and educational values to children and youth- Promote the principles of Unity in Diversity and multi-culturalism in Australia in partnership with the local councils, the Australian federal, state governments and other community organizations.

35 Years of Serving Australian Community. 1989-2024

HOTA Forum

HINDU YOUTH AUSTRALIA

DISCOVER UNITE LEAD

Hindu HELPLINE

हिन्दू 103.1 FM 5EBI संगम HINDU SANGAM

HINDU WOMEN FORUM

HINDU SOCIAL SERVICE FOUNDATION

Vedic and Cultural Centre of Australia

AUSTRALIA INDIA MARKETING SERVICES

HINDU ECONOMIC FORUM

Vidya Vihaar VISHVA HINDU PARISHAD AUSTRALIA

Bala Samskar Kendra Vishva Hindu Parishad of Australia

Hindu Vivah

THE HINDU LOUNGE AUSTRALIA

HINDU FUNERAL HELPLINE

VISHVA HINDU PARISHAD SPORTS ASSOCIATION

VHPSA CHESS CLUB SMARTER KIDS

VISHVA HINDU PARISHAD CRICKET CLUB