

# 27-SHLOKA

SRIMAD BHAGAVAD GITA



Canva

AS IT IS BY

P A P I Y A R B S A M A L



॥ ॐ ॥

Dedicated to











**Vasudeva Sutam Devam,  
Kansa Chanura Mardanam,  
Devaki Paramanandam,  
Krishnam Vande Jagadgurum.**



# What will you learn ?

- Karma
- Yoga
- Senses
- Mind
- Intellect
- Soul
- God
- Devotion
- Liberation





# INTRODUCTION

The knowledge of the Bhagavad Gita was revealed by Lord Krishna to his disciple Arjuna during the battle of Kurukshetra. When Arjuna saw his family, friends, and relatives ready to kill each other, he lost his mental strength to fight. In the face of doom, Lord Krishna, his friend & current charioteer, revealed to him the secret laws of the universe through "Shrimad Bhagavad Gita". It is found in Bhishma-Parva of the Mahabharata written by Maharshi Veda Vyasa.



# Composition of Gita !!

The Bhagavad Gita is comprised of **700** slokas (verses) spread across **18** chapters. The verses are divided among several speakers:

- Lord Krishna: **574** slokas
- Arjun: **84** slokas
- Sanjay: **41** slokas
- Dhritarashtra: **1** shloka (Opening verse).





# Importance of 27 shlokas !!

I, a mere devotee of Lord Krishna, have identified 27 shlokas, with which the current generation will connect the most. These 27 shlokas contain the core of the Bhagavat Gita. I have collected details from the “Gita-Press” translation of "Shrimad Bhagavat Gita" and included them in this book exactly as they are. This collection of shlokas will lay a strong foundation for understanding a happy and prosperous life. Bhagavad Gita has been a hidden life guidebook for thousands of years.





# KARMA





Akṣharami brahma paramam svabhāvo  
'dhyātmanam uchyate  
bhūta-bhāvodbhava-karo visargaḥ  
karma-sanjñitaḥ



The supreme indestructible entity is called "Brahmah". Knowledge of One's own being (Self nature/Soul nature) is called "Adhyatma" . Action or sacrifices performed for the (material/spiritual) being of all living beings is called Karma



Akṣharami =imperishable or indestructible;  
brahma -god;  
paramamī-supreme;  
svabhāvo-nature;  
Ahyātmam-one's own self;  
uchyate-is called;  
bhūta-bhāvodbhava-karo-for the  
material being of all ;  
visargaḥ- Sacrifice;  
karma-sanjñitaḥ-called karma

karmaṇy-evādhikāras-te mā phaleṣhu  
kadāchana  
mā karma-phala-hetur-bhūr-mā  
te saṅgo 'stvakarmaṇi



You have rights to the work you do but  
no rights on the results. Never consider  
yourself as the cause of the results nor  
be attached to inaction.





karmaṇi—in prescribed duties;  
eva—only;  
adhikāraḥ—right;  
te—your;  
mā—not;  
phaleṣhu—in the fruits;  
kadāchana—at any time; mā—never;  
karma-phala—results of the activities;  
hetuḥ—cause;  
bhūḥ—be;  
mā—not;  
te—your;  
saṅgaḥ—attachment;  
astu—must be;  
akarmaṇi—in inaction

# What is Karma ?

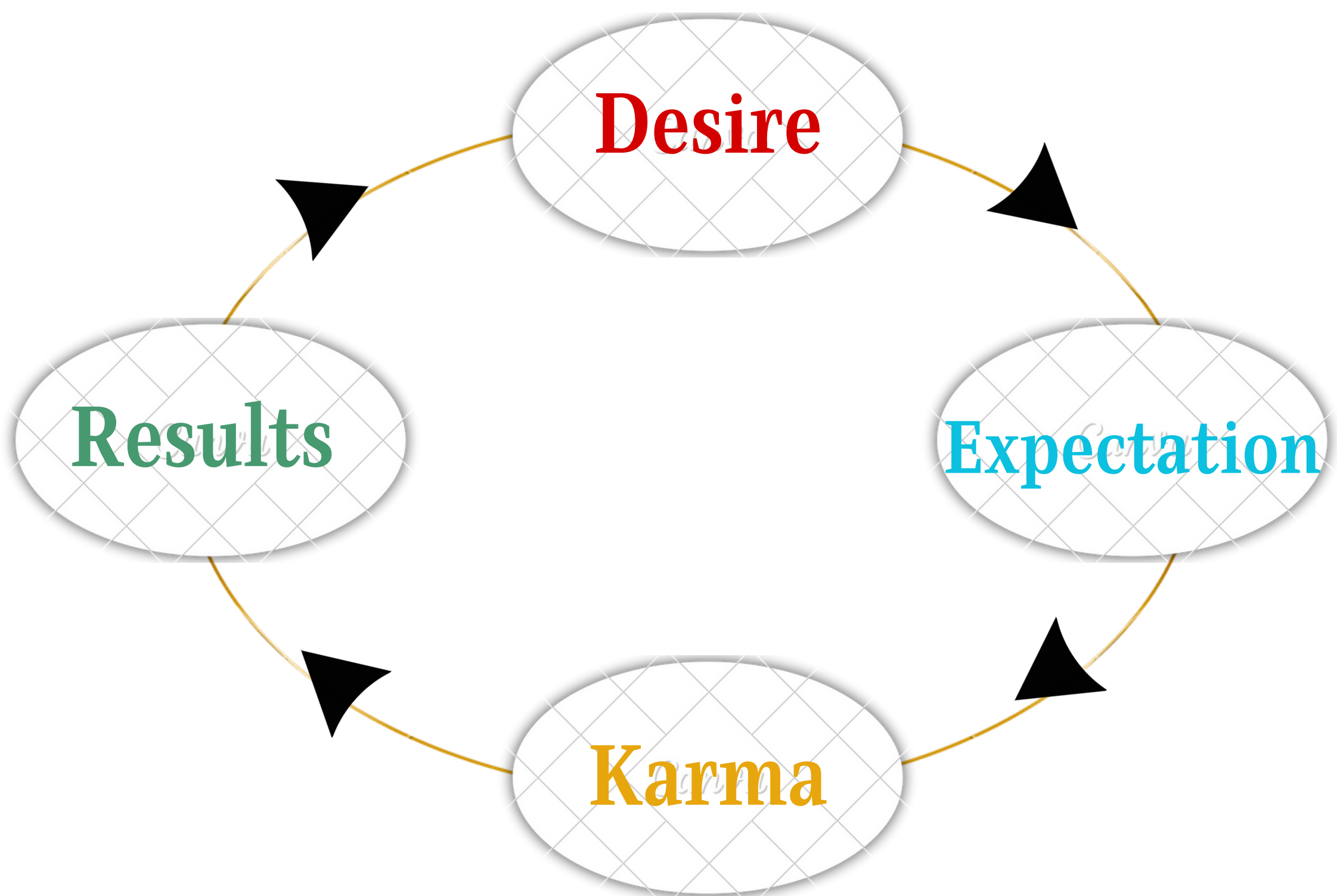
Actions performed for the growth and development of living beings is called Karma .

Note: All living beings consist of oneself, surroundings, society, all kinds of beings on earth, the infinite universe etc.



# Steps of Karmic Cycle ?

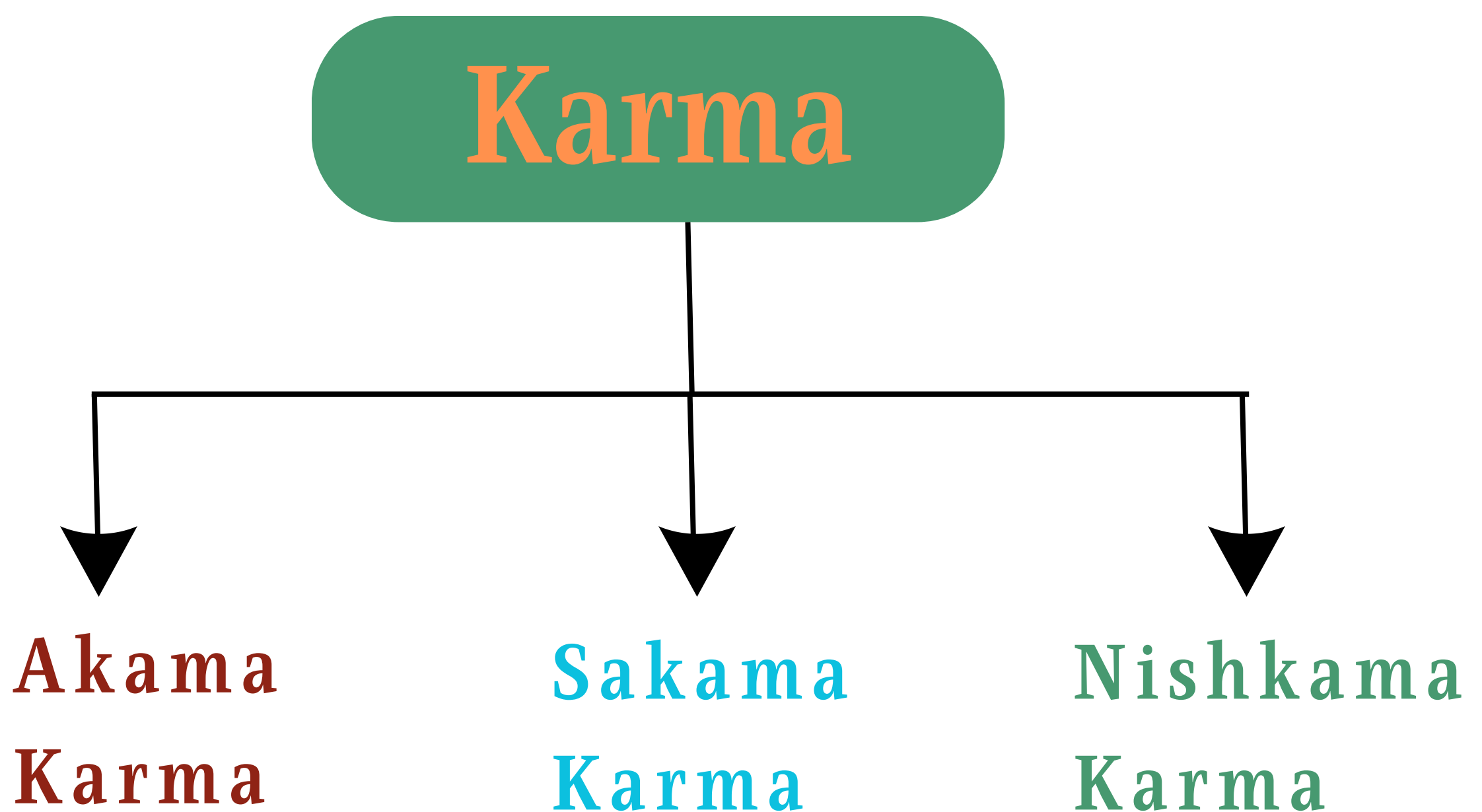
- What do you want ? (Desire)
- What can you hope for ? (Expectation)
- What actions do you take ? (Karma)
- What will you get ? (Result)



# Types of Karma

Lord Srikrishna talks about 3 types of Karma in Shrimad Bhagavad Gita :

- Akama Karma
- Sakama Karma
- Nishkama Karma



# The result Rule book

You receive the results based on the type of action (*Karma*) you perform .

## Akama Karma :

Desire :Based on selfishness, hate, anger, greed, jealousy

Expectation : Unrealistic

Action : Inhumane

Result : Disaster & Disappointment

## Sakama Karma :

Desire : Based on Love, service to society, positive mindset

Expectation : Realistic

Action : Humane

Result : Positive outcome





## Niskama Karma :

Desire : Based on selfless love, devotion ,  
selflessness, giving mindset

Expectation : None

Action : As service to God

Result : Miracles & Positive results



# What to expect and how to act ?

Suppose you desire mangoes and plant apple seeds. Eventually, you end up disappointed because you expect mangoes from a apple tree. This is a real problem with living beings. We have to understand the fact that if you plant apple seeds, we will not receive mangoes. In order to achieve expected results in life, one must distinguish between right and wrong desires, actions, and expectations.



# Laws of Karma !!

The "law of Karma" states that what you put out into the universe, will return to you. This means that if you want to receive positive results, you need to put in the right kind of effort. The desire has to be pure and the expectations have to be realistic. It is also important to remember that the results of your actions may not be immediate, but they will eventually come.



# You have no right on the result of your actions.

A great achievement in life requires 99 percent hard work and one percent luck. This one percent luck is the grace of God. The remaining 99 percent depends on your karma.

Life is about choosing to do the right karma, but the results are not yours to decide. Only the almighty God has control over your results. Therefore, focus on 99 percent right karma and he will add one percent grace to your results.



# **Perform your duties(karma) at any situation.**

Even if you perform your duties diligently, sometimes you will not receive the expected results. However, you should not deviate from your expected duties. You can never abandon Karma. In order to live better, you need to perform the right karma in every situation.





# Detachment from the Outcome of your actions.

While detachment is difficult to understand, it is essential throughout life. Detachment here means not getting attached to the outcome of the action. Regardless of the outcome, one should remain calm, balanced, and focused on his actions. Miracles tend to happen when you practice detachment.



# YOGA



yoga-sthaḥ kuru karmāṇi saṅgamī  
tyaktvā dhanañjaya  
siddhy-asiddhyoḥ samo bhūtvā  
samatvamī yoga-uchyate



O Arjuna, abandon your attachment to success and failure, visualize both as equal, be steadfast (loyal, faithful and steady) in the performance of your duty. Such equanimity is known as *Yoga*.



yoga-sthaḥ—being steadfast in yog;  
kuru—perform;  
karmāṇi—duties;  
saṅgam—attachment;  
tyaktvā—having abandoned;  
dhanañjaya—Arjun;  
siddhi-asiddhyoḥ—in success and failure;  
samaḥ—equal;  
bhūtvā—become(Visualize);  
samatvam—equanimity;  
yogaḥ—Yog;  
uchyate—is called



śhaknotīhaiva-yaḥ-soḍhum  
prāk-śharīra-vimokṣhaṇāt  
kāma-krodhodbhavamī vegamī  
sa yuktaḥ sa sukhī naraḥ



Before leaving the body, those who are able to check the forces of desire & anger, they are *yogi* & happy beings.



śhaknoti–is able;  
iha eva–in the present body;  
yaḥ–who;  
soḍhum–to withstand;  
prāk–before;  
śharīra–the body;  
vimokṣhaṇāt–giving up;  
kāma–desire;  
krodha–anger;  
udbhavam–generated from;  
vegam–forces;  
saḥ–that person;  
yuktaḥ–yogi;  
saḥ–that person;  
sukhī–happy;  
naraḥ–person

sukha-duḥkhe same kṛtvā  
lābhālābhau-jayājayau  
tato-yuddhāya-yujyasva naivam  
pāpam-avāpsyasi



Treat happiness-distress, gain-loss,  
victory-defeat alike, fight only for the  
sake of duty. Fighting the war in this way  
,will never commit you sin.

**Chapter 2 Sloka 38**



sukha–happiness;  
duḥkhe–in distress;  
same kṛitvā–treating alike;  
lābha-alābhau–gain and loss;  
jaya-ajayau–victory and defeat;  
tataḥ–in this way;  
yuddhāya–for fighting;  
yuḥyasva–engage in war;  
na–never;  
evam–thus;  
pāpam–sin;  
avāpsyasi–shall incur



tapasvibhyo 'dhiko yogī  
jñānibhyo 'pi mato 'dhikaḥ  
karmibhyaś chādhiko yogī  
tasmād yogī bhavārjuna



A yogi is superior to the Tapasvi (ascetic), superior to the jñānī (a knowledgeable person) and even superior to the karmi (ritualistic performer). Therefore, O Arjun, strive to be a yogi.





tapasvibhyaḥ—than the ascetics;  
adhikaḥ—superior;  
yogī—a yogi;  
jñānibhyaḥ—than the persons of Knowledge;  
api—even;  
mataḥ—considered;  
adhikaḥ—superior;  
karmibhyaḥ—than the person performing  
duty;  
cha—and;  
adhikaḥ—superior;  
yogī—a yogi;  
tasmāt—therefore;  
yogī—a yogi;  
bhava—just become;  
arjuna—Arjun

# What is yoga ?

The person who has let go of all attachments to success and failure, happiness & sadness, looks at them as equals. One who is loyal, faithful, and dedicated in the performance of his duty, who eats balanced food, is steady in work, regulated in sleep, is known as a Yogi. Such balance and equanimity in life is called Yoga.



## how can someone see happiness & sadness as equal ?

A small example will be helpful. Let's say you get to eat sugar and tamarind. The nature of sugar is sweet and tamarind is sour. So in life, we have learned to accept them both as they are.

Similarly, happiness makes you feel good, so you must enjoy it. Sadness is inherently felt bad due to its very nature. A Karma Yogi, however, will not lose himself or be unable to cope with it. It is natural to feel happy or sad depending on the situation, but you should be able to release it at the right time.



# The Yogic Way

It is possible for living beings to walk on two different paths to reach god:

- Sansarik
- Sanyasa

Both require Yogic values to attain god.

It is the path of **Sanyasa Yoga**, where one has stopped engaging in social affairs and is fully focused on God while performing only bodily duties (karma).

The path of **Sansarik Yoga**, is to fix his mind on god while performing his worldly duties without any attachment to the result.

Lord krishna has clearly explained that there are many ways to fix your mind on god ,yet being a yogi is a very fruitful one.

So You must strive to be a yogi .







# SENSES

śhrī bhagavān uvācha  
kāma eṣha krodha eṣha  
rajo-guṇa-samudbhavaḥ  
mahāśhano mahā-pāpmā  
viddhyenam iha vairiṇam



The Supreme Lord said:

It is lust alone, which is born of the mode of passion, and later transformed into anger. Know this as the sinful, all-devouring enemy in the world.

**Chapter 3 Sloka 37**



śhri-bhagavān uvācha—the Supreme Lord  
said;  
kāmaḥ—desire;  
eṣhaḥ—this;  
krodhaḥ—wrath(anger);  
eṣhaḥ—this;  
rajaḥ-guṇa—the mode of passion;  
samudbhavaḥ—born of;  
mahā-aśhanaḥ—all-devouring;  
mahā-pāpmā—greatly sinful;  
viddhi—know;  
enam—this;  
iha—in the material world;  
vairiṇam—the enemy

indriyāṇi mano buddhir  
asyādhiṣṭhānam-uchyate  
etair vimohayatyeṣha jñānam-āvṛitya  
dehinam



The senses, mind, and intellect are said to be breeding grounds of desire. Through them, it clouds one's knowledge and deludes the embodied soul.





indriyāṇi—the senses;  
manaḥ—the mind;  
buddhiḥ—the intellect;  
asya—of this;  
adhiṣṭhānam—dwelling place;  
uchyate—are said to be;  
etaiḥ—by these;  
vimohayati—deludes;  
eṣhaḥ—this;  
jñānam—knowledge;  
āvṛitya—clouds;  
dehinam—the embodied soul



yadā sanharate chāyamī kūrmo '-ṅānīva  
sarvaśhaḥ  
indriyāṅindriyārthebhyas tasya prajñā  
pratiṣṭhitā



One who is able to withdraw the senses from their objects, just as a tortoise withdraws its limbs into its shell, is established in divine wisdom.



yadā – at the time when;  
sanharate – withdraw;  
cha – and;  
ayam – this;  
kūrmaḥ – tortoise;  
aṅgāni – limbs;  
iva – as; sarvaśhaḥ – fully;  
indriyāṇi – senses;  
indriya-arthebhyaḥ – from the sense objects;  
tasya – his;  
prajñā – divine wisdom;  
pratiṣṭhitā – fixed in

saṅkalpa-prabhavān kāmāns tyaktvā  
sarvān aśheṣhataḥ  
manasaivendriya-grāmamī viniyamya  
samantataḥ



Completely renouncing all the desires arising from thoughts of the world, one should restrain the senses from all directions in the mind.



sañkalpa—a resolve;  
prabhavān—born of;  
kāmān—desires;  
tyaktvā—having abandoned;  
sarvān—all;  
aśheṣhataḥ—completely;  
manasā—through the mind;  
eva—certainly;  
indriya-grāmam—the group of senses;  
viniyamyā—restraining;  
samantataḥ—from all sides;



# What are Senses(Jyanendriya) in human body?

**Gyanendriya's** are the sense organs responsible for perceiving and gathering knowledge. These organs allow us to interact with the external world and understand our surroundings.

**There are five Gyanendriya's:**

- **Ears (Shrotra):** Responsible for hearing and receiving auditory information.
- **Skin (Tvak):** Enables us to sense touch, temperature, and texture.
- **Eyes (Chakshu):** Facilitate vision and perception of light and color.
- **Tongue (Rasana):** Involved in taste perception.
- **Nose (Ghrana):** Allows us to smell and perceive odors.



# What are Senses(Karmendriya) in human body?

**karmendriya's** are the organs of action. They are responsible for executing physical actions in response to sensory inputs.

There are also five karmendriya's:

- **Vāk (Speech):** Responsible for verbal communication.
- **Pāṇi (Hands):** Used for grasping, holding, and manipulating objects.
- **Pāda (Feet):** Involved in movement from place to place.
- **Pāyu (Excretory Organ):** Responsible for waste elimination.
- **Upastha (Organ of Reproduction):** Associated with reproductive functions.



## What happens if you don't control your senses ?

Senses are the source of input and output of information for the body ,mind & intellect. If one does not control what they put into their senses ,that would result in “desire”.

The Supreme Lord said,

"desire" is the reason for anger. Know this to be sinful and all-devouring, an enemy in the world. A human's knowledge gets obscured by this perpetual enemy, 'desire', which is never satisfied and burns like fire. The senses, mind, and intellect are said to be the breeding grounds of desire. Through them, it clouds one's knowledge and deludes the embodied soul. Therefore, in the very beginning, bring the senses under control and slay this enemy called 'desire'.



# How to control your senses ?

All kinds of desires are created by the senses, so it is necessary to control them. In the face of danger, turtles retract their limbs into their shells to protect themselves. Upon realizing that desire destroys knowledge, an enlightened being withdraws his senses from worldly pleasures with the help of intellect and yoga. With strong determination in the intellect ,mind will be fixed on God & will think of nothing else. Senses will automatically come under control and the perpetual enemy “desire” will be destroyed.

Paths to Control Desire is :- **Dyana**



**MIND**





śhrī bhagavān uvācha  
asanśhayamī mahā-bāho mano  
durnigrahamī-chalam  
abhyāsenā tu kaunteya vairāgyeṇa  
cha gṛihyate



Lord Krishna said to Arjuna - undoubtedly, the mind is very restless and it is difficult to restrain it. With regular practice and detachment, you will be able to restrain it.

**Chapter 6 Sloka 35**



Asamshayam : indeed;  
mahaabaaho : O mighty armed(Arjuna);  
manaha : the mind;  
durnigraham : difficult to restrain;  
chalam : restless;  
abhyaasena : Practice;  
tu : but;  
kaunteya : O Kaunti putra;  
vairagyena : dettachment;  
cha : and;  
grihyate : restrained

bandhur ātmātmanas-tasya  
yenātmaivātmanā-jitaḥ  
anātmanas tu śhatrutve vartetātmaiva  
śhatru-vat



For those who conquered (understood) the mind, it is their friend. For those who failed to do so, the mind works like an enemy.



bandhur : his friend;  
ātmā : mind;  
atmanah : for the person;  
tasya : of him;  
yena : for whom;  
atma : Practice;  
eva : but;  
atmanah : O Kaunti putra;  
jitah : detachment;  
anātmanah : and  
tu : restrained;  
śhatrutve : O Kaunti putra;  
Vartate : detachment;  
ma : and;  
eva : restrained;  
satru-vat : restrained



śhanaiḥ-śhanair upamed buddhyā  
dhṛiti-gṛihītayā  
ātma-sansthami manaḥ kṛtvā na  
kiñchid-api chintayet



Slowly and steadily, with conviction in the intellect, the mind will become fixed on God alone and will think of nothing else.





śhanaiḥ-śhanair -Slowly (Gradually);  
upamed - hold peace;  
buddhyā - by intellect;  
dhṛiti-gṛihīṭayā-possession of strong;  
determination (Conviction);  
ātma-sansthami -fixed in god;  
manaḥ - mind;  
kṛitvā -having made;  
na -not;  
kiñchid-api -anything;  
chintayet- will not think

# What is the nature of mind ?

It takes 8 minutes for sunlight to reach the earth. But within seconds, one can reach the sun through thoughts.

Lord Krishna told Arjuna, "The mind is very restless & fragile. But the mind is also very obedient. For those who have understood (conquered) the mind, it acts as a friend and for those who have not, it acts as a dangerous enemy.

With a friend like the mind, it is possible to conquer the world. But with such a potential enemy, it becomes harder to live."



# Control your Mind !

Mind is very fast & restless. In order to control the mind, regular practice & detachment is required.

Meditation is the technique that ancient saints of India have practiced for years to control the mind. The process of meditation:

- Put a cloth on the floor,
- Sit with your legs folded,
- Focus in the area between the eyebrows (on the third eye chakra),

Eventually with practice try to focus on God. Slowly & steadily, with strong determination in the intellect, the mind will become fixed on God alone & will think of nothing else.



# INTELLECT





duḥkheṣhv-anudvigna-manāḥ sukheṣhu  
vigata-spṛihaḥ  
vīta-rāga-bhaya-krodhaḥ sthita-dhīr  
munir-uchyate



A person who is not broken by sadness, not over-excited about the happiness, a person whose greed ,fear & anger has been diminished this intelligent person is called a "Muni or Sadhu"

**Chapter 2 Sloka 56**



duḥkheṣhu—amidst miseries;  
anudvigna-manāḥ—one whose mind is  
undisturbed;  
sukheṣhu—in pleasure;  
vigata-spṛihaḥ—without craving;  
vīta—free from;  
rāga—attachment;  
bhaya—fear;  
krodhaḥ—anger;  
sthita-dhīḥ—a person whose intelligence is  
fixed on god ;  
muniḥ—a sage(muni);  
uchyate—is called

pravṛittim cha nivṛittim cha kāryākārye  
bhayābhaye  
bandham mokṣham cha yā vetti  
buddhiḥ sā pārtha sāttvikī



The intellect is said to be in the nature of goodness, O Parth, when it understands what is proper action and improper action, what is duty and non-duty, what is to be feared and what is not to be feared, what is binding and what is liberating.





pravṛittim–activities;  
cha–and;  
nivṛittim–renunciation from action;  
cha–and;  
kārya–proper action;  
akārye–improper action;  
bhaya–fear;  
abhaye–without fear;  
bandham–what is binding;  
mokṣham–what is liberating;  
cha–and; yā–which;  
vetti–understands;  
buddhiḥ–intellect;  
sā–that; pārtha–son of Pritha(Arjuna);  
sāttvikī–in the nature of goodness

# The right use of intellect ?

From ancient times, intellect has been a great topic of discussion. Through the correct use of intellect, humanity has reached incredible heights. The wrong use of intellect has brought chaos to our planet. Here is an example of how to use intellect correctly: You're sitting at home on a chilled winter night, trees are losing their leaves, suddenly you want some ice cream. It is the craving of your mind. Whenever the mind wants something, it calls on intellect to achieve it.





There are now two ways that the intellect can function:

Using the intellect, he will find a way to go to the shop and eat the chilled ice cream at winter night, which has a very high chance of making him sick the next day.

Second, the intellect will decide what is actually right and convince his mind not to have ice-cream at night, as he might fall sick. Instead, he should eat dinner today and eat ice cream tomorrow. Furthermore, you need to be able to use your intellect correctly in order to accomplish the impossible.



**SOUL**



nainam chhindanti śhastrāṇi  
nainam dahati pāvakaḥ  
na chainam kledayantyāpo na  
śhoṣhayati mārutaḥ



Weapons can not cut the soul ,nor fire  
can burn it .Water can not wet it nor can  
the wind dry it .Soul is invincible & part  
of almighty god.

**Chapter 2 Sloka 23**



na-not;  
enam-this soul;  
chhindanti-shred;  
śhastrāṇi-weapons;  
na-nor;  
enam-this soul;  
dahati-burns;  
pāvakaḥ-fire;  
na-not;  
cha-and;  
enam-this soul;  
kledayanti-moisten(wet);  
āpaḥ-water;  
na-nor;  
śhoṣhayati-dry;  
mārutaḥ-wind



indriyāṇi parāṅyāhur  
indriyebhyaḥ parami manah  
manasas tu parā buddhir yo buddheḥ  
paratas tu saḥ



The senses are superior to the gross body, and superior to the senses is the mind. Beyond the mind is the intellect, which is superior, and beyond the intellect is the soul, which is the most powerful.



indriyāṇi–senses;  
parāṇi–superior;  
āhuḥ–are said;  
indriyebhyaḥ–than the senses;  
param–superior;  
manaḥ–the mind;  
manasaḥ–than the mind;  
tu–but;  
parā–superior;  
buddhiḥ–intellect;  
yaḥ–who;  
buddheḥ–than the intellect;  
parataḥ–more superior;  
tu–but;  
saḥ–that (soul)

dehino 'smin yathā dehe  
kaumāram' yauvanam' jarā  
tathā dehāntara-prāptir  
dhīras-tatra na muhyati



Just as the human body passes from  
childhood to youth to old age, after death  
the divine soul passes into another body  
.The wise are not deluded by this .



dehinaḥ—of the embodied;  
asmin—in this;  
yathā—as;  
dehe—in the body;  
kaumāram—childhood;  
yauvanam—youth;  
jarā—old age;  
tathā—similarly;  
deha-antara—another body;  
prāptiḥ—achieves;  
dhīraḥ—the wise;  
tatra—thereupon;  
na muhyati—are not deluded



# What is Soul (Atma) ?

Atma (Soul) is a part of Paramatma that has forgotten its own identity due to the birth of Ahankara (Self). Realization of God is the realization of self and the universe .





# Realize your soul !!

A step-by-step process must be followed to realise the soul:

- First, you have to understand and cross the gross body.
- Understand and go beyond the senses.
- Understand and go beyond the mind.
- Understand and go beyond the intellect.

Only after that will you be able to realize the Soul's essence.



# Journey of Soul !

From birth to youth, to old age and death, this gross body goes through a number of stages. Similarly, the soul finds a new body after the demise of one. Like the ultimate goal of life is death, the ultimate goal of the soul is to be one with the Almighty God.





# PARAMATMA





om̐ tat sad iti nirdeśho  
brahmaṇas tri-vidhaḥ smṛitaḥ  
brāhmaṇās tena vedāśh cha  
yajñāśh cha vihitāḥ purā



The words “Om Tat Sat” have been declared as symbolic representations of the Supreme Absolute entity (Brahma) , from the beginning of creation. From them came the priests, Vedas, and Yagnya (sacrifice).



om tat sat—(om tat sat)syllables  
representing aspects of transcendence;  
iti—thus;

nirdeśhaḥ—symbolic representatives;  
brahmaṇaḥ—the Supreme Absolute Truth;  
tri-vidhaḥ—of three kinds;  
smṛitaḥ—have been declared;

brāhmaṇāḥ—the priests;

tena—from them;

vedāḥ—scriptures;

cha—and;

yajñāḥ—sacrifice;

cha—and;

vihitāḥ—came about;

purā—from the beginning of creation



iyadā yadā hi dharmasya glānir bhavati  
bhārata abhyutthānam adharmasya  
tadātmānam sṛijāmyaham paritrāṇāya  
sādhūnāmi vināśhāya cha duṣhkṛitām  
dharma-sansthāpanārthāya sambhavāmi  
yuge yuge



When there is a decline in  
dharma(righteousness) & increase in  
adharma(unrighteousness) in the land of  
bharata,I manifest myself .To protect the  
good (sadhu) ,to annihilate the wicked ,to  
reestablish the principles of dharma ,I  
appear age by age (yuga).

**Chapter 4 Sloka 7,8**



yadā yadā—whenever; hi—certainly;  
dharmasya—of righteousness; glāniḥ—  
decline; bhavati—is; bhārata—Arjun,  
descendant of Bharat; abhyutthānam—  
increase; adharmasya—of  
unrighteousness; tadā—at that time;  
ātmānam—self; sṛijāmi—manifest;  
aham—I

paritrāṇāya—to protect; sādḥūnām—the  
righteous; vināśhāya—to annihilate; cha  
—and; duṣhkṛitām—the wicked; dharmā—  
the eternal religion; sansthāpana-  
arthāya—to reestablish; sambhavāmi—I  
appear; yuge yuge—age after age



yathākāśha-sthito nityamī vāyuh  
sarvatra-go mahān  
tathā sarvāṇi bhūtāni mat-  
sthānītyupadhāraya



Know that as the mighty wind blowing everywhere rests always in the sky, likewise all living beings always rest in Me.





yathā-as;  
ākāśha-sthitaḥ-rests in the sky;  
nityam-always;  
vāyuḥ-the wind;  
sarvatra-gaḥ-blowing everywhere;  
mahān-mighty;  
tathā-likewise;  
sarvāṇi bhūtāni-all living beings;  
mat-sthāni-rest in Me;  
iti-thus;  
upadhāraya-know

# Who is Supreme Lord (Paramatma)?

The Supreme Lord said, "The divine indestructible entity is called 'Brahman'."  
The Supreme Lord is represented as OM, TAT, SAT, from which everything is created.



# OM,TAT,SAT ?

Vedic scholars always begin their sacrifices, charitable offerings, and penances by uttering "Om" as prescribed in Vedic texts.

People seeking freedom from material entanglements utter the word "Tat". They perform acts of austerity, sacrifice, and charity without seeking fruitful rewards.



The word "Sat" means eternal existence and goodness. It is also used to describe an auspicious action. Being established in the performance of sacrifice, penance, and charity, it is also described by the word "Sat." Acts performed for such purposes are called "Sat."



# Incarnation of the Supreme Lord!!

## Satya Yuga :

- Matsya
- Kurma
- Varaha
- Narasimha

## Treta Yuga :

- Vamana
- Parshurama
- Rama

## Dwapara Yuga :

- Krishna
- Buddha

## Kali Yuga :

- Kalki





# DEVOTION



api cet su-durācāro  
bhajate mām ananya-bhāk  
sādhur eva sa mantavyaḥ  
samyag vyavasito hi saḥ



Even if the unlawful sinners worship Me with pure devotion, they are to be considered dharmic (righteous) because they have made the proper choice .



api - even;  
chet—if;  
su-durāchārah—**the vilest sinners;**  
bhajate—**worship;**  
mām—**Me;**  
ananya-bhāk—**with a lot of devotion;**  
sādhuḥ—**righteous;**  
eva—**certainly;**  
saḥ—**that person;**  
mantavyaḥ—**is to be considered;**  
samyak—**properly;**  
vyavasitaḥ—**resides(resolve);**  
hi—**certainly;**  
saḥ—**that person**

ananyāś cintayanto mām  
ye janāḥ paryupāsate  
teṣāmi nityābhiyuktānām  
yoga-kṣemamī vahāmy aham



But those who always worship Me with exclusive devotion, meditating on My transcendental form – to them I carry what they lack, and I preserve what they have.





**ananyāḥ** — having no other object;  
**cintayantaḥ** — concentrating;  
**mām** — on Me;  
**ye** — those who;  
**janāḥ** — persons;  
**paryupāsate** — properly worship;  
**teṣām** — of them;  
**nitya** — always;  
**abhiyuktānām** — fixed in devotion;  
**yoga** — requirements;  
**kṣemam** — protection;  
**vahāmi** — carry;  
**aham** — I.

ya idam paramam guhyam  
mad-bhaktesv abhidhāsyati  
bhaktim mayi parām kṛtvā  
mām evaiṣyaty asamśayaḥ



Those who teach this secret knowledge  
(the knowledge of Bhagvad gita) to my  
devotees perform the greatest act of  
love. They will come to me without doubt



yaḥ—who;  
idam—this;  
paramam—most;  
guhyam—confidential knowledge;  
mat-bhakteṣhu—amongst my devotees;  
abhidhāsyati—teaches;  
bhaktim—greatest act of love;  
mayi—to me;  
parām—transcendental;  
kṛitvā—doing;  
mām—to me;  
eva—certainly;  
eṣhyati—comes;  
asanśhayaḥ—without doubt

# What is devotion ?

Devotion is surrendering to Krishna's will while performing worldly duties. If a sinful person surrenders to God with all his heart, he will be considered as a devotee. True faithfulness to Krishna demands “complete surrender”.



# How to surrender to krishna ?

Lord Krishna told Arjuna: In whatever way people surrender to Me, I reciprocate accordingly. When they see me as a friend, I see them the same way. As a guide, I show them the right path. As their father, I fulfil their needs. In any possible form they worship me, I reciprocate the same for them. If someone worship Me with exclusive devotion, meditating on My transcendental form – to them I carry what they lack, and I preserve what they have. I protect them & help them grow through the path of Life .





# Krishna favourite ?

Those who share the pure knowledge of Shrimad Bhagavad Gita to my devotees(seekers), are the dearest to me. No human being does more loving service to Me than they do.No one in this world is more dear to me than them .



# Likewise dear to Krishna?

## **Jnana Yoga:**

Those who are neither overjoyed in material pleasures nor devastated in worldly sorrows, who renounce both good and evil deeds, are very dear to me.

## **Karma Yoga:**

Those who are content with what comes their way, without being attached to the fruits of their actions, are very dear to Me.

## **Bhakti Yoga:**

Those whose intellect is firmly fixed on Me, and who are full of devotion to Me, such persons are very dear to Me.



# The Greatest Devotee

If you are still Confused about devotion ,then let me walk you the path of Lord Hanuman . The selflessness and willingness to serve ShriRama without expecting anything in return ,made him immortal ,invincible and kindest of heart .Learn from the story of Hanuman ,about Devotion.



# Liberation

or

# Moksha





sarva-dharmān parityajya  
mām ekam śharaṇam vraja  
aham tvām sarva-pāpebhyo  
mokṣhayiṣhyāmi mā śhuchaḥ



Abandon all kinds of dharmas & simply  
surrender on to me (krishna) only .I shall  
liberate you from all sinful reactions , do  
not fear .



sarva-dharmān—all varieties of  
dharmas;  
parityajya—abandoning;  
mām—unto me;  
ekam—only;  
śharaṇam—take refuge;  
vraja—take;  
aham—I;  
tvām—you;  
sarva—all;  
pāpebhyaḥ—from sinful reactions;  
mokṣhayiṣhyāmi—shall liberate;  
mā—do not;  
śhuchaḥ—fear

man-manā bhava mad-bhakto  
mad-yājī mām namaskuru  
mām evaiṣyasi satyam' te  
pratijāne priyo 'si me



Always think of Me, be devoted to Me, worship Me, and bow to Me. Doing so, you will certainly come to Me. This is my promise to you, for you are very dear to me.





mat-manāḥ—thinking of me;  
bhava—be;  
mat-bhaktaḥ—my devotee;  
mat-yājī—worship me;  
mām—to me;  
namaskuru—offer obeisance;  
mām—to me;  
eva—certainly;  
eṣhyasi—you will come;  
satyam—truly;  
te—to you;  
pratijāne—I promise;  
priyaḥ—dear;  
asi—you are;  
me—to me

labhante brahma-nirvāṇam ṛiṣhayaḥ  
kṣhīṇa-kalmaṣhāḥ  
chhinna-dvaidhā yatātmānaḥ sarva-  
bhūta-hite ratāḥ



Those holy persons, whose sins have been purged, whose doubts are annihilated, whose minds are disciplined, and who are devoted to the welfare of all beings, attain God and are liberated from material existence.





labhante—achieve;  
brahma-nirvāṇam—liberation from  
material existence;  
ṛiṣhayaḥ—holy persons;  
kṣhīṇa-kalmaṣhāḥ—whose sins have  
been purged;  
chhinna—annihilated;  
dvaidhāḥ—doubts;  
yata-ātmānaḥ—whose minds are  
disciplined;  
sarva-bhūta—for all living entities;  
hite—in welfare work;  
ratāḥ—rejoice

# What is Moksha ?

You will be liberated from the cycle of life and death when you reach Moksha. By overcoming the boundaries of body ,senses mind, intellect & ego and when one realizes the essence of pure soul (Atma) .He/She will be able to become one with Krishna, the indestructible Supreme entity (Paramatma).



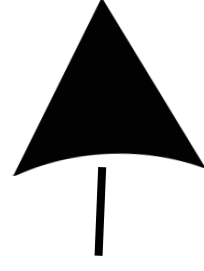
# Who is worthy of it ?

- For those who have learnt to control anger and lust through constant effort are self-realized beings.
- Those holy persons, whose sins have been purged,
- Whose doubts are cleared,
- Whose minds are disciplined,
- Who are devoted to the welfare of all beings, attain God and are liberated from material existence.

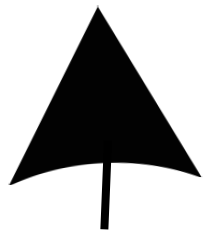




Paramata (Mokshya)



Atma



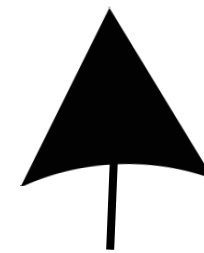
Ego



Intellect



Mind



Senses



Body









The Bhagavad Gita is a life  
manual for living beings!





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# About the Author

Papiya Rb Samal is born & brought up in a small village of Odisha ,India .She spent years in search of her questions about a fulfilling & balanced life .Learned from the Bhagavad Gita ,met with Gurus & then found the ultimate ancient knowledge to have a life that would be fulfilling, joyful and peaceful .The eternal knowledge that beholds the power to change thousands of lives, is the essence of this book .

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