

GITA MAHATMYA

GLORY OF THE GITA

(To be read at the end of the day's *Gita* study)

Sri Ganeshaaya Namah! Gopaalakrishnaaya Namah!

Dharovaacha:

Bhagavan parameshaana bhaktiravyabhicharinee;

Praarabdam bhujyamaanasya katham bhavati he prabho.

The Earth said:

1. O Bhagavan, the Supreme Lord! How can unflinching devotion arise in him who is immersed in his Prarabdha Karmas (worldly life), O Lord?

Sri Vishnuruvaacha:

Praarabdam bhujyamaano hi geetaabhyaasaratah sadaa;

Sa muktah sa sukhee loke karmanaa nopalipyate.

Lord Vishnu said:

2. Though engaged in the performance of worldly duties, one who is regular in the study of the *Gita* becomes free. He is the happy man in this world. He is not bound by Karma.

Mahaapaapaadipaapaani geetaadhyaanam karoti chet;

Kwachit sparsham na kurvanti nalineedalam ambuvat.

3. Just as the water stains not the lotus leaf, even so sins do not taint him who is regular in the recitation of the *Gita*.

Geetaayaah pustakam yatra yatra paathah pravartate;

Tatra sarvaani teerthaani prayaagaadeeni tatra vai.

4. All the sacred centres of pilgrimage, like Prayag and other places, dwell in that place where the *Gita* is kept, and where the *Gita* is read.

Sarve devaashcha rishayo yoginahpannagaashcha ye;

Gopaalaa gopikaa vaapi naaradoddhava paarshadaih.

5. All the gods, sages, Yogins, divine serpents, Gopals, Gopikas (friends and devotees of Lord Krishna), Narada, Uddhava and others (dwell here).

Sahaayo jaayate sheeghram yatra geetaa pravartate;

Yatra geetaavicharashcha pathanam paathanam shrutam;

Tatraaham nishchitam prithvi nivasaami sadaiva hi.

6. Help comes quickly where the *Gita* is recited and, O Earth, I ever dwell where it is read, heard, taught and contemplated upon!

*Geetaashraye'ham tishthaami geetaa me chottamam griham;
Geetaajnaanam upaashritya treen Uokaan paalayaamyaham.*

7. I take refuge in the *Gita*, and the *Gita* is My best abode. I protect the three worlds with the knowledge of the *Gita*.

*Geetaa me paramaa vidyaa brahmaroopaa na samshayah;
Ardhamaatraaksharaa nityaa swaanirvaachyapadaatmikaa.*

8. The *Gita* is My highest science, which is doubtless of the form of Brahman, the Eternal, the Ardhamatra (of the Pranava Om), the ineffable splendour of the Self.

*Chidaanandena krishnena proktaa swamukhato'rjuna;
Vedatrayee paraanandaa tatwaarthajnaanasamyutaa.*

9. It was spoken by the blessed Lord Krishna, the all-knowing, through His own mouth, to Arjuna. It contains the essence of the *Vedas*—the knowledge of the Reality. It is full of supreme bliss.

COMMENTARY: The *Gita* contains the cream of the *Vedas* and *Upanishads*. Hence it is a universal scripture suited for people of all temperaments and for all ages.

*Yoashtaadasha japen nityam naro nishchalamaanasah;
Jnaanasiddhim sa labhate tato yaati param padam.*

10. He who recites the eighteen chapters of the *Bhagavad Gita* daily, with a pure and unshaken mind, attains perfection in knowledge, and reaches the highest state or supreme goal.

*Paathe'asamarthah sampoornam tato'rdham paathamaacharet;
Tadaa godaanajam punyam labhate naatra samshayah.*

11. If a complete reading is not possible, even if only half is read, he attains the benefit of giving a cow as a gift. There is no doubt about this.

*Tribhaagam pathamaanastu gangaasnaanaphalam labhet;
Shadamsham japamaanastu somayaagaphalam labhet.*

12. He who recites one-third part of it achieves the merit of a bath in the sacred river Ganges; and who recites one-sixth of it attains the merit of performing a Soma sacrifice (a kind of ritual).

*Ekaadhyayam tu yo nityam pathate bhaktisamyutah;
Rudralokam avaapnoti gano bhootwaa vaseschiram.*

13. That person who reads one discourse with supreme faith and devotion attains to the world of Rudra and, having become a Gana (an attendant of Lord Shiva), lives there for many years.

*Adhyaayam shlokapaadam vaa nityam yah pathate narah;
Sa yaati narataam yaavanmanwantaram vasundhare.*

14. If one reads a discourse or even a part of a verse daily he, O Earth, retains a human body till the end of a Manvantara (71 Mahayugas or 308,448,000 years).

*Geetaayaah shloka dashakam sapta pancha chatustayam;
Dwautreenekam tadardhamvaa shlokaanaam yah pathennarah.*

*Chandralokam avaapnoti varshaanaam ayutam dhruvam;
Geetaapaathasamaayukto mrito maanushataam vrajet.*

15-16. He who repeats ten, seven, five, four, three, two verses or even one or half of it, attains the region of the moon and lives there for 10,000 years. Accustomed to the daily study of the *Gita*, a dying man comes back to life again as a human being.

*Geetaabhyaasam punah kritwaa labhate muktim uttamaam;
Geetetyucchaarasamyukto mriyamaano gatim labhet.*

17. By repeated study of the *Gita*, he attains liberation. Uttering the word *Gita* at the time of death, a person attains liberation.

*Geetaarthashravanaasakto mahaapaapayuto'pi vaa;
Vaikuntham samavaapnoti vishnunaa saha modate.*

18. Though full of sins, one who is ever intent on hearing the meaning of the *Gita*, goes to the kingdom of God and rejoices with Lord Vishnu.

*Geetaartham dhyayate nityam kritwaa karmaani bhoorishah;
Jeevanmuktah sa vijneyo dehaante paramam padam.*

19. He who meditates on the meaning of the *Gita*, having performed many virtuous actions, attains the supreme goal after death. Such an individual should be considered a true Jivanmukta.

COMMENTARY: A Jivanmukta is one who has attained liberation while living.

*Geetaam aashritya bahavo bhoobhujo janakaadayah;
Nirdhootakalmashaa loke geetaa yaataah param padam.*

20. In this world, taking refuge in the *Gita*, many kings like Janaka and others reached the highest state or goal, purified of all sins.

*Geetaayaah pathanam kritwaa maahaatmyam naiva yah pathet;
Vrithaa paatho bhavet tasya shrama eva hyudaahritah.*

21. He who fails to read this “Glory of the *Gita*” after having read the *Gita*, loses the benefit thereby, and the effort alone remains.

COMMENTARY: This is to test and confirm the faith of the reader in the *Bhagavad Gita*, which is not a mere philosophical book but the word of God and should therefore be studied with great faith and devotion. The *Gita Mahatmya* generates this devotion in one’s heart.

*Etanmaahaatmyasamyuktam geetaabhyaasam karoti yah;
Sa tatphalamavaapnoti durlabhaam gatim aapnuyaat.*

22. One who studies the *Gita*, together with this “Glory of the *Gita*”, attains the fruits mentioned above, and reaches the state which is otherwise very difficult to be attained.

*Suta Uvaacha:
Maahaatmyam etad geetaayaah mayaa proktam sanaatanam;
Geetaante cha pathedyastu yaduktam tatphalam labhet.*

Suta said:

23. This greatness or “Glory of the *Gita*”, which is eternal, as narrated by me, should be read at the end of the study of the *Gita*, and the fruits mentioned therein will be obtained.

Iti srivaraahapuraane srigeetaamaahaatmyam sampoornam.

Thus ends the “Glory of the *Gita*” contained in the *Varaha Purana*.
Om Shanti, Shanti, Shanti!

GITA DHYANAM

MEDITATION ON THE GITA

*Om paarthaaya pratibodhitaam bhagavataa naaraayanenaswayam,
Vyaasena grathitaam puraanamuninaa madhye mahaabhaaratam;
Advaitaamritavarshineem bhagavateem ashtaadashaa dhyaayineem,
Amba twaam anusandadhaami bhagavadgeete bhavadweshineem.*

1. Om. O *Bhagavad Gita*, with which Partha was illumined by Lord Narayana Himself, and which was composed within the *Mahabharata* by the ancient sage, Vyasa, O Divine Mother, the destroyer of rebirth, the showerer of the nectar of Advaita, and consisting of eighteen discourses—upon Thee, O *Gita*, O affectionate Mother, I meditate!

*Namostu te vyaasa vishaalabuddhe phullaaravindaayatapatranetra;
Yena twayaa bhaaratatailapoornah prajwaalito jnaanamayah pradeepah.*

2. Salutations unto thee, O Vyasa, of broad intellect and with eyes like the petals of a full-blown lotus, by whom the lamp of knowledge, filled with the oil of the *Mahabharata*, has been lighted!

*Prapannapaarijaataaya totravetraikapaanaye;
Jnaanamudraaya krishnaaya geetaamritaduhe namah.*

3. Salutations to Lord Krishna, the Parijata or the Kalpataru or the bestower of all desires for those who take refuge in Him, the holder of the whip in one hand, the holder of the symbol of divine knowledge and the milker of the divine nectar of the *Bhagavad Gita*!

*Sarvopanishado gaavo dogdhaa gopaalanandanah;
Paartho vatsah sudheer bhoktaa dugdham geetaamritam mahat.*

4. All the *Upanishads* are the cows; the milker is Krishna; the cowherd boy, Partha (Arjuna), is the calf; men of purified intellect are the drinkers; the milk is the great nectar of the *Gita*.

*Vasudevasutam devam kamsachaanooramardanam;
Devakeeparamaanandam krishnam vande jagadgurum.*

5. I salute Sri Krishna, the world-teacher, son of Vasudeva, the destroyer of Kamsa and Chanura, the supreme bliss of Devaki!

*Bheeshmadronatataa jayadrathajalaa gaandhaaraneelotpala;
Shalyagraahavatee kripena vahanee karnena velaakulaa;
Ashwatthaama-vikarna-ghora-makaraa duryodhanaavartinee;
Sotteernaa khalu paandavai rananadee kaivartakah keshavah.*

6. With Kesava as the helmsman, verily was crossed by the Pandavas the battle-river, whose banks were Bhishma and Drona, whose water was Jayadratha, whose blue lotus was the king of Gandhara, whose crocodile was Salya, whose current was Kripa, whose billow was Karna, whose terrible alligators were Vikarna and Asvatthama, whose whirlpool was Duryodhana.

*Paaraasharya vachah sarojamamalam geetaarthagandhotkatam;
Naanaakhyaanakakesaram harikathaa sambodhanaabodhitam;
Loke sajjana shatpadairaharahah pepeeyamaanam mudaa;
Bhooyaadbhaaratapankajam kalimala pradhwamsinah shreyase.*

7. May this lotus of the *Mahabharata*, born in the lake of the words of Vyasa, sweet with the fragrance of the meaning of the *Gita*, with many stories as its stamens, fully opened by the discourses of Hari, the destroyer of the sins of Kali, and drunk joyously by the bees of good men in the world, become day by day the bestower of good to us!

*Mookam karoti vaachaalam pangum langhayate girim;
Yatkripaa tamaham vande paramaanandamaadhavam.*

8. I salute that Madhava, the source of supreme bliss, whose Grace makes the dumb eloquent and the cripple cross mountains!

*Yam brahmaa varunendrarudramarutah stunwanti divyaih stavaih,
Vedaih saangapadakramopanishadair gaayanti yam saamagaah,
Dhyaanaavasthitatadgatena manasaa pashyanti yam yogino,
Yasyaantam na viduh suraasuraganaa devaaya tasmai namah.*

9. Salutations to that God whom Brahma, Indra, Varuna, Rudra and the Maruts praise with divine hymns, of whom the Sama-chanters sing by the *Vedas* and their *Angas* (in the Pada and Krama methods), and by the *Upanishads*; whom the Yogis see with their minds absorbed in Him through meditation, and whose ends the hosts of Devas and Asuras know not!