

Geeta Chanting Competition 2012

Chinmaya Mission Tri-State Center challenges you to learn **Bhakti yoga**, the yoga of devotion. Seize this opportunity to learn Chapter Twelve of Bhagavad Geeta, compete and win awesome trophies!!!

"How can body be made the temple of God? In other words, how can one be free from action? Shrimad Bhagavad Geeta has answered this question in a decisive language. By desireless action; by renouncing fruits of action; by dedicating all activities to God; by surrendering oneself to Him, body and soul." - Mahatma Gandhi

Prelims: Date to be finalized later
Finals: Date to be finalized later
Held at: Chinmaya Vrindavan
Contact: gcinfoctc@gmail.com



श्रेयो हि ज्ञानमभ्यासात् ज्ञानाद्‌ध्यानं विशिष्यते।
 ध्यानात्‌कर्मफलत्यागः त्यागाच्छान्तिरनन्तरम्॥

*Knowledge is indeed better than practice;
 Meditation is better than Knowledge;
 Renunciation of the fruits of actions is better
 than Meditation; Peace follows Renunciation.*

Verse 12, Chapter 12

Group

Verses

CHILDREN

Arjuna Pre K / K	1-8
Bharata Grades 1-2	1-15
Partha Grades 3-4	1-20
Rishiksha Grades 5-6	1-20
Dhananjaya Grades 7-8	1-20
Keshava Grades 9-12	1-20
Kaunteya★ Grades 9-12	1-20

ADULTS

Parantapa	1-20
Mahabaho★	1-20

★Groups reading the Verses

All other groups are required to memorize the verses. Participants are expected to know the meaning of the verses.

Chinmaya Mission Tri-State Center

Chinmaya Vrindavan: 95 Cranbury Neck Road, Cranbury, NJ 08512 www.chinmayavrindavan.org

Chinmaya Kedar: 560 Bridgetown Pike, Langhorne, PA19053 www.chinmayakedar.org



ॐ श्री परमात्मने नमः। अथ द्वादशोऽध्यायः। भक्तियोगः।

अर्जुन उवाच एवं सततयुक्ता ये भक्तास्त्वां पर्युपासते। ये चाप्यक्षरमव्यक्तम् तेषां के योगवित्तमाः ॥ १ ॥	अथैतदप्यशक्तोऽसि कर्तुं मद्योगमाश्रितः। सर्वकर्मफलत्यागम् ततः कुरु यतात्मवान् ॥ ११ ॥
श्रीभगवानुवाच मय्यावेश्य मनो ये माम् नित्ययुक्ता उपासते। श्रद्धया परयोपेताः ते मे युक्ततमा मताः ॥ २ ॥	श्रेयो हि ज्ञानमभ्यासात् ज्ञानाद्‌ध्यानं विशिष्यते। ध्यानात्कर्मफलत्यागः त्यागाच्छान्तिरनन्तरम् ॥ १२ ॥
ये त्वक्षरमनिर्देश्यम् अव्यक्तं पर्युपासते। सर्वत्रगमचिन्त्यं च कूटस्थमचलं ध्रुवम् ॥ ३ ॥	अद्वेष्टा सर्वभूतानाम् मैत्रः करुण एव च। निर्ममो निरहङ्कारः समदुःखसुखः क्षमी ॥ १३ ॥
सन्नियम्येन्द्रियग्रामम् सर्वत्र समबुद्धयः। ते प्राप्नुवन्ति मामेव सर्वभूतहिते रताः ॥ ४ ॥	सन्तुष्टः सततं योगी यतात्मा दृढनिश्चयः। मय्यर्पितमनोबुद्धिः यो मद्भक्तः स मे प्रियः ॥ १४ ॥
क्लेशोऽधिकतरस्तेषाम् अव्यक्तासक्तचेतसाम्। अव्यक्ता हि गतिर्दुःखम् देहवद्भिरवाप्यते ॥ ५ ॥	यस्मान्नोद्विजते लोकः लोकान्नोद्विजते च यः। हर्षामर्षभयोद्वेगैः मुक्तो यः स च मे प्रियः ॥ १५ ॥
ये तु सर्वाणि कर्माणि मयि सन्न्यस्य मत्पराः। अनन्येनैव योगेन मां ध्यायन्त उपासते ॥ ६ ॥	अनपेक्षः शुचिर्दक्षः उदासीनो गतव्यथः। सर्वारम्भपरित्यागी यो मद्भक्तः स मे प्रियः ॥ १६ ॥
तेषामहं समुद्धर्ता मृत्युसंसारसागरात्। भवामि नचिरात्पार्थ मय्यावेशितचेतसाम् ॥ ७ ॥	यो न हृष्यति न द्वेष्टि न शोचति न काङ्क्षति। शुभाशुभपरित्यागी भक्तिमान्यः स मे प्रियः ॥ १७ ॥
मय्येव मन आधत्स्व मयि बुद्धिं निवेशय। निवसिष्यसि मय्येव अत ऊर्ध्वं न संशयः ॥ ८ ॥	समः शत्रौ च मित्रे च तथा मानापमानयोः। शीतोष्णसुखदुःखेषु समः सङ्गविवर्जितः ॥ १८ ॥
अथ चित्तं समाधातुम् न शक्नोषि मयि स्थिरम्। अभ्यासयोगेन ततः मामिच्छामुं धनञ्जय ॥ ९ ॥	तुल्यनिन्दास्तुतिर्मौनी सन्तुष्टो येन केनचित्। अनिकेतः स्थिरमतिः भक्तिमान्मे प्रियो नरः ॥ १९ ॥
अभ्यासेऽप्यसमर्थोऽसि मत्कर्मपरमो भव। मदर्थमपि कर्माणि कुर्वन्सिद्धिमवाप्स्यसि ॥ १० ॥	ये तु धर्म्यामृतमिदम् यथोक्तं पर्युपासते। श्रद्धाना मत्परमाः भक्तास्तेऽतीव मे प्रियाः ॥ २० ॥

ॐ तत्सदिति श्रीमद् भगवद् गीतासु उपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे

भक्तियोगो नाम द्वादशोऽध्यायः ॥



Bhagavad Geeta, Chapter 12: The Path of Devotion (Bhakti Yoga)

<p>Arjuna uvāca: evam satatayuktā ye bhaktāstvām paryupāsate ye cāpyakṣaramavyaktam teṣāṁ ke yogavittamāḥ 1</p>	<p>Arjuna said: Dear Lord, who is better in attaining you (Yoga) - the ones who worship Your form with constant devotion or the ones who worship You as the formless divinity?</p>
<p>Śrī Bhagavānuvāca: mayyāveśya mano ye mām, nityayuktā upāsate śraddhayā parayopetāste, me yuktatamā matāḥ 2</p>	<p>Sri Bhagavan said: Those who fix their mind on me and worship me (with form) ever with supreme faith, I consider them as perfect in Yoga (attaining Me)</p>
<p>ye tvakṣaramanirdeśyam, avyaktam paryupāsate sarvatragamacintyaṁ ca, kūṭasthamacalam dhruvam 3</p>	<p>But those who worship me as the formless, the unchanging, the imperishable, the unmanifest, the Omnipresent, the incomprehensible, the unchangeable, the immovable and the eternal. .</p>
<p>Sanniyamyendriyagrāmam, sarvatra samabuddhayaḥ te prāpnuvanti māmeva, sarvabhūtahite ratāḥ 4</p>	<p>...with their senses in control, who are even minded everywhere, rejoicing ever in the welfare of all beings, verily, they also come unto Me.</p>
<p>kleśo'dhikatarasteṣāṁ, avyaktāsaktacetasām avyaktā hi gatirduḥkham, dehavadbhiravāpyate 5</p>	<p>But it is more difficult to realize the formless God since its conception is very hard as compared to devotion to a God with form.</p>
<p>ye tu sarvāṇi karmāṇi, mayi sannyasya matparāḥ ananyenaiva yogena, mām dhyāyanta upāsate 6</p>	<p>But those who worship me, renouncing all actions in Me, regarding Me as the Supreme Goal, meditating on Me with single minded devotion...</p>
<p>teṣāmahaṁ samuddhartā, mṛtyusaṁsārasāgarāt bhavāmi nacirātpārtha, mayyāveśitacetasām 7</p>	<p>Thus, for them whose mind is set on Me, O Partha, I become their savior instantly and deliver them from the cycle of birth and death.</p>
<p>mayyeva mana ādhatsva, mayi buddhiṁ niveśaya nivasīyasi mayyeva, ata ūrdhvaṁ na saṁśayaḥ 8</p>	<p>Therefore, fix your mind on Me alone, let your thoughts dwell in Me; by doing so you shall live in Me alone thereafter; there is no doubt in this.</p>
<p>atha cittam samādhātum, na śaknoṣi mayi sthiram abhyāsayogena tataḥ, māmicchāptum dhanañjaya 9</p>	<p>If you are not able to fix (contemplate) your mind steadily upon Me, O Dhananjaya, then seek to reach Me by constant practice of it (contemplating on me).</p>
<p>abhyāse'pyasamartho'si, matkarmaparamo bhava madarthamapi karmāṇi, kurvansiddhimavāpsyasi 10</p>	<p>If you are unable to do constant practice, be intent on doing all actions for my sake; even by performing actions for my sake, you will attain perfection.</p>
<p>athaitadapyaśakto'si, kartum madyogamāśritaḥ sarvakarmaphalatyāgam, tataḥ kuru yatātmavān 11</p>	<p>If you are unable to do even this, then taking refuge in me, control your mind and give up anxiety about results of your actions.</p>
<p>śreyo hi jñānamabhyāsāt, jñānāddhyānaṁ viśīyate dhyānātkarmaphalatyāgaḥ, tyāgacchāntiranantaram 12</p>	<p>Better indeed is knowledge/understanding than practice of seeking Me; better than mere bookish knowledge is practice of meditation; better than meditation is the renunciation of the</p>

	fruits of the action; because by renunciation peace is attained immediately.
adveṣṭā sarvabhūtānām, maitraḥ karuṇa eva ca nirmamo nirahaṅkāraḥ, samaduḥkhasukhaḥ kṣamī 13	Such a person who has renounced everything, does not hate any being, who is friendly and compassionate to all, who is free from the feeling of I and mine, balanced in pain and pleasure and forgiving all.
santuṣṭaḥ satataṁ yogi, yatātmā dṛḍhaniścayaḥ mayyarpitamanobuddhiḥ, yo madbhaktaḥ sa me priyaḥ 14	...Such a Yogi is ever content, self controlled and possesses firm conviction, his mind and intellect are dedicated to me. Such a devotee is very dear to me.
yasmānnodvijate lokaḥ, lokānnodvijate ca yaḥ harṣāmarṣabhayodvegaiḥ, mukto yaḥ sa ca me priyaḥ 15	He, by whom the world is not afflicted and whom the world cannot affect, who is free from envy, fear, anxiety and even joy - he is dear to me.
anapekṣaḥ śucirdakṣaḥ, udāsīno gatavyathaḥ sarvārambhaparitāgī, yo madbhaktaḥ sa me priyaḥ 16	He who has no cravings, who is pure, alert, carefree, not troubled by anyone, who is selfless in all his actions, and who is thus devoted to Me, is dear to Me.
yo na hr̥ṣyati na dveṣṭi, na śocati na kāṅkṣati śubhāśubhaparitāgī, bhaktimānyaḥ sa me priyaḥ 17	Thus, he who is neither carried away by joy nor hate, nor grieves, nor desires, who maintains equanimity in favorable or adverse situations, full of devotion, is dear to Me.
samaḥ śatrau ca mitre ca, tathā mānāpamānayoḥ śītoṣṇasukhaduḥkheṣu, samaḥ saṅgavivarjitaḥ 18	He, who is equipoised towards a foe or a friend, by honor or dishonor, in comforts or without, in pleasure or pain, who is free from attachment...
Tulyanindāstutirmaunī, santuṣṭo yena kenacit aniketaḥ sthiraṁti, bhaktimānme priyo naraḥ 19	...to whom praise and blame are equivalent, who has inner quietitude, contentment, free of selfish attachment, steady-minded and full of devotion-such a person is dear to Me.
ye tu dharmyāmṛtamidam, yathoktaṁ paryupāsate śraddadhānā matparamāḥ, bhaktāste'tīva me priyāḥ 20	Those, who follow this immortal dharma (law of life) described above with devotion and faith, looking upon Me as the Supreme Goal, they are exceedingly dear to Me.
om tatsaditi śrīmad Bhagavad gītāsu upaniṣatsu brahmavidyāyām yogaśāstre, śrīkṛṣṇārjunasaṁvāde bhaktiyogo nāma dvādaśo'dhyāyaḥ.	

**Hari Om Shri Gurubhyo namah
Hari Om**