



# Seven Verses *from the* Bhagavad Gita *by* Swami Shyam

Swami Shyam has translated the Bhagavad Gita from the original Sanskrit into English and Hindi. He selected these seven essential verses to be sung and studied daily as a part of *saadhana*. Since then, his English rendition has been translated into twenty-two languages so that people all over the world can sing, study and unfold their own true nature, forever free and pure.

in Hindi



हिन्दि में

# The Purpose of Verses of the Bhagavad Gita

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by Swami Shyam

The main purpose of the verses in the Bhagavad Gita is to strengthen the style of living of the one who reads them and imbibes their essential meaning. They are meant to be read and their meaning assimilated by all human beings who have the tradition of thinking, from time immemorial, that each person and each form is born; that forms will end in nothingness, so a human being will not have their joy; that because a person will also end or die, he will be eliminated completely as a body; and, that without his body, he cannot enjoy anything.

All people on earth are trying to live their life for the sake of experiencing joy, delight, or happiness. But even when they are alive and young and have everything around them, they do not succeed in deriving satisfaction by experiencing the joy contained in things or within their bodies. When they reach the end of their lives, they become very hopeless, because their senses, which had been enjoying things and the tastes contained in them, are so weak that they are unable to derive any joy from the tastes found in the objects and in themselves as bodies.

Therefore, every human being entertains the fear of the elimination of things, and even of his or her own elimination. Those who are conscious human beings entertain fear at every step and cannot live their human body life free from the idea that they should live forever and never die, because if they never die, many things will be available to them.

In these verses, the truth is spoken: please develop your ability and gain the knowledge that enables you to know that you are never born, thus, you will never die. You are eternal, pure, and forever. You are free from any adverse effect created by the power of things and human beings. You, as your true nature, are therefore the freedom that is never caught by any person, any thing, any relation, or any relative situation. Imbibe this fact and know it!

This is the meaning of these verses. Since human beings have no ability to know this, they have to read these verses again and again if they do not sing them. If they do sing, they have to sing them again and again until the truth of the real YOU, as the Self, is assimilated perfectly.

The one who does this will see that he is able to live his human life every day in freedom, without the effect of pain, suffering, and disease or the idea of destruction and death. He will always keep the thought and knowledge alive of this YOU, who is undying. Then, never will a thought come to him to kill or cut anybody, or that he will be cut or killed by any person, weapon, or situation. This knowledge will eliminate one's fear while living on Earth. And that will mean very nice living throughout!

October 15, 2001

सत्य तुम्हारा आत्म ही है ।  
आत्म ही है सत्य तुम्हारा ॥  
तुम तो मरते मारत नहीं ।  
यह सुन लो सत्य हमारा ॥

एक समझता आत्म मरता ।  
दूजा समझे मारण करता ॥  
अर्जुन दोनों पक्के मूर्ख ।  
आत्म मरे ना मारण करता ॥

2:19

तुम तो आत्म जनमों नहीं ।  
तुम को आत्म मरणों नहीं ॥  
कभी नहीं थे कभी नहीं हो ।  
आते - जाते कभी नहीं हो ॥

तुम हो अजर अमर अविनाशी ।  
शाश्वत सत्य पुरातन तुम हो ॥  
मरण देह का समझो अर्जुन ।  
मरते तुम नहिं, अमरम् तुम हो ॥

2:20

जो जाने इसको नित्य अजन्मा ।  
अव्यय जाने अविनाशी जाने ॥  
अर्जुन क्यों वह किसको मारेगा ।  
क्यों मरण हेतु ललकारेगा ॥

2:21

जीर्ण - शीर्ण जब वसन बने तब ।  
त्याग करे तब मानव उनको ॥  
नित नए वस्त्रों में कितने ही ।  
चुन - चुन करता - धारण उनको ॥

इसी भाँति लख देह पुरानी ।  
मानव इसको तज देता है ॥  
आत्म स्वयं भी इसी तरह तन ।  
नूतन धारण कर लेता है ॥ 2:22

आत्म ऐसा जानो अर्जुन ।  
जिसको शस्त्र न काटा करते ॥  
आत्म ऐसी सत्ता जिसको ।  
नाहीं अग्नि जलाया करते ॥

आत्म ऐसी सत्ता जिसको ।  
नाहीं वायु सुखाया करते ॥  
आत्म ऐसी सत्ता जिसको ।  
नाहीं नीर गलाया करते ॥ 2:23

आतम ऐसी सत्ता है जो ।  
कटने जलने योग्य नहीं है ॥  
आतम ऐसी सत्ता है जो ।  
सूखन भीगन योग्य नहीं है ॥

नित्य सदा है सर्वगतः है ।  
अचल सदा है स्थिरता है ॥  
ऐसा कोई ठौर नहीं है ।  
जहाँ न इसकी व्यापकता है ॥ 2:24

अव्यक्त सदा ही यह सत्ता है ।  
चिन्तन इसको पकड़े नहीं ॥  
निर्विकार है निराकार है ।  
वर्णन इसका बनता नहीं ॥

इसी लिए तो अर्जुन सुन लो ।  
जैसा बोला वैसा समझो ॥  
आतम सत्य सदा ऐसा है ।  
समझो ! शोक कहाँ कैसा है ॥ 2:25