



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 Latvian



Latviski

The Purpose of Verses of the Bhagavad Gita

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!

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Ne tas, kas domā ka Esme var kādu nonāvēt,
vai ka Esmi var nonāvēt, ir taisnību realizējis;
Esme ne nonāvē, ne ir nonāvēts. || 2:19 ||

Esme, Dievs, nepiedzimst un nenomirst, nekad.
Gan izskatās ka Tas ir piedzimis, ka parmainījies
par kautko sevišķu — taisnībā, Dievs ir nedzimis,
mūžīgs un vienmēr ir un būs. Ja izskatās ka
ķermenis mainās un ir iznīcināts, tas ir tikai tēls
kas pārmainās un izzūd, Dievs, tā Esme, ir viens
un tāds pats, vienmēr. || 2:20 ||

Ardžūn! Ja Esme ir neiznīcināms un mūžīgs;
ja nepiedzimst un nenomirst, kā tad var Tas kādu
nogalināt, vai kā To var nogalināt? Šī nepareizā
saprāšana ir no neziņas cēlusies. Tāpēc neskumsti
nekad; jo nav nāve. || 2:21 ||

Taisni tā, kā viens aizmet izvalkātas drēbes un
tad uzvelk jaunas, tā Esme, iemiesotā tēlā, atmet
šo izvalkāto ķermeni un ieiet jaunā. Tā, ir taisnība
par Esmi. || 2:22 ||

Esmi nevar vārdi, ne ieroči aizskārt. Nevar uguns
sadedzināt, nevar ūdens saslapināt un vējš to
nenožāvē. Tev ir jārealizē ka To nevar iznīcināt. || 2:23 ||

Esmi, kas ir tā šķīstā esamība, nevar ieroči, uguns,
ūdens vai gaiss aizskārt. Vēlreiz Tev atgādinu, ka
Esmes īstā daba ir mūžīga, visūresoša un
vienmērīga. || 2:24 ||

Neskumsti domājot ka Esmē, kā kāds tēls, tiek
iznīcināts. Esmē ir skaidrā nedzimuse patiesība;
neizpaužama un nemainīga.

|| 2:25 ||

Un Šjāms Tev saka,
“Tu varbūt esi augsts vai kautrīgs.
Tu varbūt esi īss vai garš
Nav neviens kas grib nomirt
Tāpēc Tev tas ir jāatkārto
Un jāplēš pušu dzimšanas un miršanas riteni
Caur aperi uz šo taisnību
Ka Esmē ir Amaram, mans mīļais
Un Esmē ir Madhuram, mans mīļais
Nemirstīgs, Amaram
Svētlaimīgs, Madhuram.”