

Ganges. Several sages gather around him, including teenage Shuka. Parikshit asks Shuka what he should do to prepare for death.

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Nomenclature[edit] The Gita in the title of the text "Bhagavad Gita" means "song". Religious leaders and scholars interpret the word "Bhagavad" in a number of ways. Accordingly, the title has been interpreted as "the Song of God" by the theistic schools, [16] "the Song of the Lord", [17] "the Divine Song", [18] [19] and "the Celestial Song" by others. According to Kashi Nath Upadhyaya, a Gita scholar, it is possible that a number of different individuals with the same name compiled different texts. This is evidenced by the discontinuous intermixing of philosophical verses with theistic or passionately theistic verses, according to Basham. Scholars accept dates from the fifth century to the second century BCE as the probable range, the later likely. The Hinduism scholar Jeaneane Fowler, in her commentary on the Gita, considers second century BCE to be the probable date of composition. Kashi Nath Upadhyaya, in contrast, dates it a bit earlier. He states that the Gita was always a part of the Mahabharata, and dating the latter suffices in dating the Gita. This would date the text as transmitted by the oral tradition to the later centuries of the 1st-millennium BCE, and the first written version probably to the 2nd- or 3rd-century CE. The dating of the Gita is thus dependent on the uncertain dating of the Mahabharata. The actual dates of composition of the Gita remain unresolved. These are the three starting points for the Vedanta school of Hindu philosophy. Smarta Tradition The Bhagavad Gita is the sealing achievement of Hindu Synthesis, incorporating its various religious traditions. It openly synthesizes and inclusively accepts multiple ways of life, harmonizing spiritual pursuits through action karma , knowledge jnana , devotion bhakti. The Indologist Robert Minor, and others, [web 1] in contrast, state the Gita is "more clearly defined as a synthesis of Vedanta, Yoga and Samkhya" philosophies of Hinduism. Thus Gita discusses and synthesizes the three dominant trends in Hinduism: According to Deutsch and Dalvi, the Bhagavad Gita attempts "to forge a harmony" between these three paths. The Gita disapproves of these, stating that not only is it against the tradition but against Krishna himself, because "Krishna dwells within all beings, in torturing the body the ascetic would be torturing him", states Flood. Even a monk should strive for the "inner renunciation", rather than external pretensions. According to Upadhyaya, the Gita states that none of these paths to spiritual realization are "intrinsically superior or inferior", rather they "converge in one and lead to the same goal". Therein, in the third section, the Gita forms chapters 23â€”40, that is 6. An authentic manuscript of the Gita with verses has not been found. Each shloka line has two quarter verses with exactly eight syllables. Each of these quarters is further arranged into "two metrical feet of four syllables each", state Flood and Martin. The Pandava prince Arjuna asks his charioteer Krishna to drive to the center of the battlefield so that he can get a good look at both the armies and all those "so eager for war". He does not want to fight to kill them and is thus filled with doubt and despair on the battlefield. Because of differences in recensions , the verses of the Gita may be numbered in the full text of the Mahabharata as chapters 6. However, variant readings are relatively few in contrast to the numerous versions of the Mahabharata it is found embedded in, and the meaning is the same. Some Sanskrit editions that separate the Gita from the epic as an independent text, as well as translators, however, add chapter titles such as each chapter being a particular form of yoga. Two massive armies representing different loyalties and ideologies face a catastrophic war. With Arjuna is Krishna, not as a participant in the war, but only as his charioteer and counsel. Arjuna requests Krishna to move the chariot between the two armies so he can see those "eager for this war". He sees family and friends on the enemy side. Arjuna is distressed and in sorrow. He wonders if it is noble to renounce and leave before the violence starts, or should he fight, and why. Bengali script ; Bottom: The warrior Arjuna whose past had focussed on learning the skills of his profession now faces a war he has doubts about. Filled with introspection and questions about the meaning and purpose of life, he asks Krishna about the nature of life, soul, death, afterlife and whether there is a deeper meaning and reality. The chapter summarizes the Hindu idea of rebirth, samsara, eternal soul in each person Self , universal soul present in everyone, various types of yoga, divinity within, the nature of Self-knowledge and other concepts. This chapter is an overview

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for the remaining sixteen chapters of the Bhagavad Gita. Krishna replies that there is no way to avoid action karma , since abstention from work is also an action. Every man or woman is bound by activity. Those who act selfishly create the karmic cause and are thereby bound to the effect which may be good or bad. Whatever the result, it does not affect them. Their happiness comes from within, and the external world does not bother them. Arjuna questions Krishna as how could he when those sages lived so long ago, and Krishna was born more recently. Krishna reminds him that everyone is in the cycle of rebirths, and while Arjuna does not remember his previous births, he does. Whenever dharma declines and the purpose of life is forgotten by men, says Krishna, he returns to re-establish dharma. The simultaneous outer action with inner renunciation, states Krishna, is the secret to the life of freedom. Action leads to knowledge, while selfless action leads to spiritual awareness, state the last verses of this chapter. Arjuna asks Krishna which path is better? The different paths, says Krishna, aim for and if properly pursued lead to Self-knowledge. This knowledge leads to the universal, transcendent Godhead, the divine essence in all beings, to Brahman - the Krishna himself. The final verses of the chapter state that the self-aware who have reached self-realization live without fear, anger, or desire. They are free within, always. For example, states Arthur Basham, verses 5.

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Chapter 6 : Shrimad Bhagwat Geeta In Hindi ~ àœ, àœàœ%àœàœ,àœàœ%àœ àœàœ%àœàœàœàœ!àœàœàœàœ

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The Bhagavad Gita simply known as Gita, is a verse Hindu scripture that is part of the ancient Sanskrit epic the Mahabharat. Here are some important Verses in Sanskrit, Hindi and English.

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