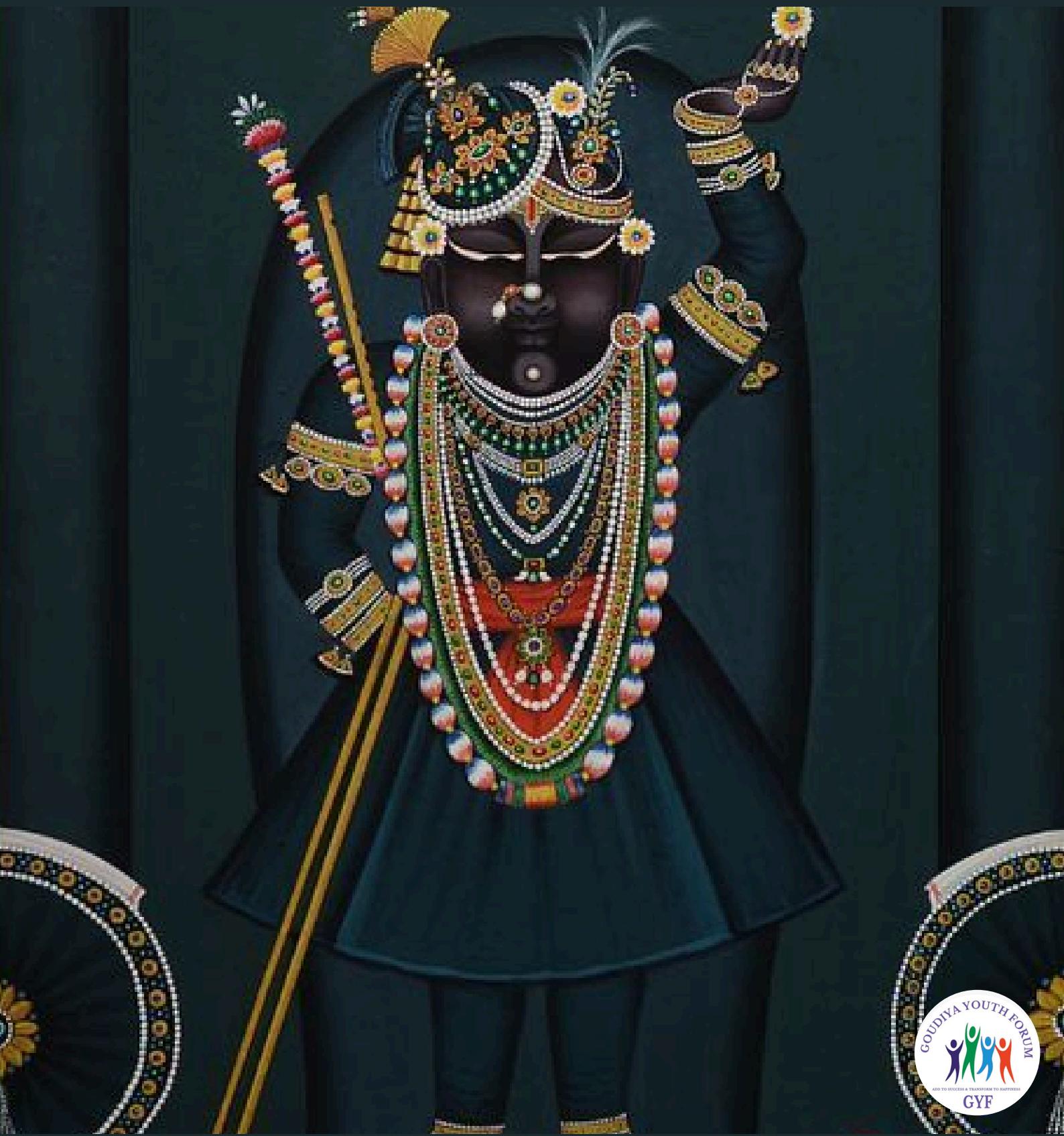


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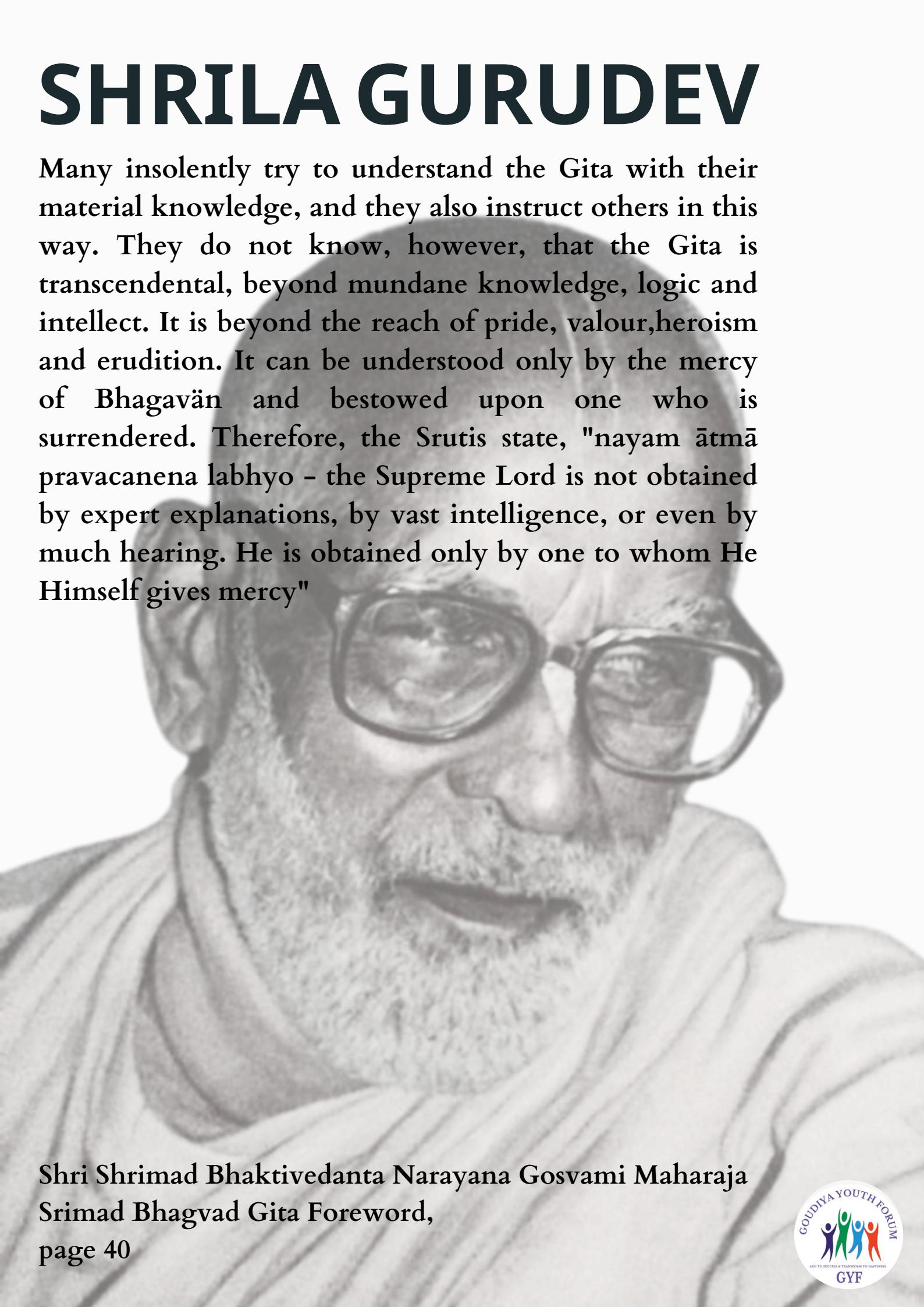
Volume 16

newslett



SHRILA GURUDEV

Many insolently try to understand the Gita with their material knowledge, and they also instruct others in this way. They do not know, however, that the Gita is transcendental, beyond mundane knowledge, logic and intellect. It is beyond the reach of pride, valour, heroism and erudition. It can be understood only by the mercy of Bhagavän and bestowed upon one who is surrendered. Therefore, the Srutis state, "nayam ātmā pravacanena labhyo - the Supreme Lord is not obtained by expert explanations, by vast intelligence, or even by much hearing. He is obtained only by one to whom He Himself gives mercy"



Shri Shrimad Bhaktivedanta Narayana Gosvami Maharaja
Srimad Bhagavad Gita Foreword,
page 40



FOREWARD

Welcome, dear readers, to yet another enlightening edition of our newsletter! In this edition, we embark on a profound journey through the teachings of the Bhagavad Gita, a timeless scripture revered for its wisdom and guidance. As we delve into the depths of the Bhagavad Gita, we invite you to join us not just as passive readers, but as active participants in your own spiritual exploration. With this edition we bring you the self composed poem on Govind Stotram. So, dear readers, prepare yourselves for an enriching journey through the Bhagavad Gita, and don't forget to test your knowledge with our quiz. May your exploration of this timeless scripture bring you insight, inspiration, and a deeper connection to the divine.

With warm regards,

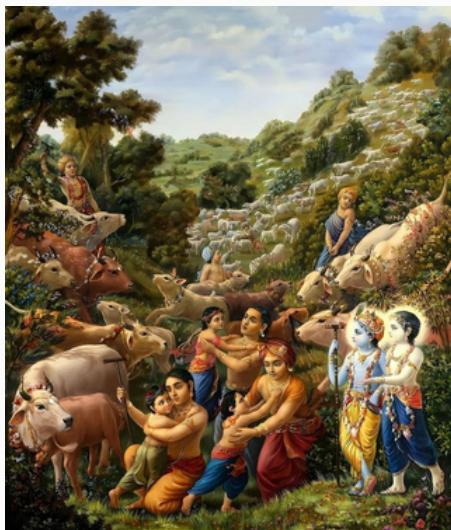
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NOVEMBER 2024

WHAT IS BHAGAVAD GITA?

-GEHNA SAHNI
RESEARCH ASSISTANT, IIT JODHPUR

The Gitopanishad is a song of God, the song recited by Lord Krishna to his dear friend Arjuna, in the middle of the battlefield of Kurukshetra. It is a written text a part of the Bhishma Parva (25th- 42nd Chapter) of the great literature Mahabharata written by Shri Vyasa Deva. Shrimad Bhagavad Gita has seven-hundred verses based on the conversation between Lord Krishna and his dear friend Arjuna. The conversation was a result of Arjuna's anticipation of fighting against his own family in the middle of the battlefield. Shrimad Bhagavad Gita has 18 chapters and 700 verses. Shrimad Bhagavad Gita is divided into three "kshatak" [sections]. The first six chapters [1-6] are based on Karma Yoga, which in detail explains the philosophy of Karma (action), last six chapters [13-18] are jñānā Yoga, which in detail explain about the knowledge i.e. required to attain a happy life. The middle six chapters [7-12] are Bhakti Yoga, this is considered the most significant section of Shrimad Bhagavad Gita, which is described as "rāja-vidyā rāja-guhyam" (the most confidential and the most significant knowledge). This section explains about the process and philosophy of devotion, that actually supports karma and jñāna. The Bhakti yoga is kept in the middle just as jewels are kept in a treasure box.

"Of the eighteen chapters of the Gītā, the first six establish the unique features of karma-yoga; the last six, the main features of jñāna-yoga; and the middle six, the prominent features of bhakti-yoga. Thus, bhakti remains situated in the centre and gives shelter to karma and jñāna. This is because karma and jñāna are incapable of bestowing any result without the assistance of bhakti-devī."

Shri Shrimad B.V Narayana Goswami
Maharaja Shrimad Bhagavad Gita,
Introduction, Pp. 36



Karm Yoga

Bhakti Yoga

Jñānā Yoga

WHY DID LORD KRISHNA SPEAK THE BHAGAVAD GITA TO ARJUNA?

Arjuna is the dearest friend and an eternal associate of Lord Krishna. Out of the five Pandavas, Arjuna was the one who was completely, i.e., one hundred percent surrendered to Krishna; he never doubted his decisions. "śiṣyas te'ham sādhi mām tvāṁ prapannam" Arjuna here says that he completely relied on Krishna as he knows whatever is best for him, and he accepted him as his master. Arjuna's one name is Gudakesh (one who has won over sleep and ignorance). Now, the question is: isn't it possible for Arjuna to fight against the bewilderment and anxiety he was facing, or moreover, can he really be influenced by fear? The answer is no! Arjuna, being the dearest friend of the Lord, cannot be bewildered or be anxious about the situations that scared him on the battlefield. Yet, he served Krishna in his pastime, where he was influenced by Lord Krishna's potency. So here, we can understand that the teachings of Shrimad Bhagavad Gita were not really for Arjuna but for us, who are surrounded by anxiety, fear, anger, stress, lethargy, and other negative emotions that drive our lives these days.

"BHAGAVAD GITA: A UNIVERSAL GUIDE BEYOND MYTHS"

There are numerous myths that are spread about the Bhagavad Gita, some of them include the Bhagavad Gita being a text written by humans to establish a moral compass in society, the Bhagavad Gita being a forced literature for some sections of society to follow their duties, the Bhagavad Gita being non-applicable to all, or it being a highly utopian, unreal Hindu text.

Evidently, Lord Krishna, in the Bhagavad Gita, when instructing Arjuna, uses the term "sarvabhūteṣu" multiple times. This Sanskrit term means "all living entities." All living entities certainly do not imply a certain section of society or someone with a high intellect. A layperson with any profession, belonging to any section of society, with no qualification, can read this text and benefit from it. In the 10th chapter of the text, Krishna presents a choice to Arjuna, "yathecchasi tathā kuru" (Deliberate on this fully, and then do what you wish to do), establishing it to be one's matter of choice in life. Shrimad Bhagavad Gita is a manual on how to attain an eternally successful and happy life, how to manage our actions, our time, and how to modify our thinking in a way that we can escape the distressing gates of negativity. The choice here presented to Arjuna (implying it to the one who is reading) clears the myth of it being just a forced literature to establish the moral compass of society. Shrimad Bhagavad is a "one for all" text beyond human intellect. We, as human beings, are trying to find peace and harmony, but false conceptions often lack the authenticity and balance required for true harmony. Genuine harmony arises from truth, understanding, and alignment with reality, while artificial ideas can distort and disrupt the natural order. The artificial ideas that exist about the Gita can only be clarified with bona fide guidance.

"The purpose of Srimad Bhagavad-gītā is not to promote diplomacy or the ethics of a ksatriya, but rather to teach complete surrender to the lotus feet of Śrī Kṛṣṇa, the utmost Supreme Absolute Truth."



WHAT IS IN IT FOR ME?

As already established, Shrimad Bhagavad Gita is a universally applicable text. One can gain everything from it: "a balanced day-to-day life, a healthy mindset, a meaningful pathway to a successful life, and a developed sense of understanding and perception of the world around us." Some examples can illustrate how Bhagavad Gita helps in the day-to-day management of life.

The American Psychological Association (APA) defines frustration as "the thwarting of impulses or actions that prevents individuals from obtaining something they have been led to expect based on past experience, as when a hungry animal is prevented from obtaining food that it can see or smell or when a child is prevented from playing with a visible toy. Internal forces can include motivational conflicts and inhibitions; external forces can include the actions of other individuals, admonitions of parents or others, and the rules of society." Underwood (1949), in his study "Experimental Psychology: An Introduction," explains that the study of frustration is an elaboration of the study of motivation, since it is concerned with behaviour resulting from failure to satisfy a motive. Henceforth, frustration and anger can be interpreted as the result of a blockage in motive or needs by something or someone that hinders us from achieving a desired goal.

**Shri Shrimad B.V Narayana Goswami
Maharaja, Shrimad Bhagavad Gita,**

Introduction, P.p 23

When we try to correspond this with Shrimad Bhagavad Gita, the verses 2.62 and 2.63 state:

**Dhyāyato viṣayān pumsaḥ saṅgas
teśūpajāyate
saṅgāt sañjāyate kāmaḥ kāmāt krodho
'bhijāyate [62]**

**Krodhād bhavati sammohah sammohāt
smṛti-vibhramah
Smṛti-bhramśād buddhi-nāśo buddhi-
nāśat praṇaśyati [63]**

While contemplating the objects of the senses, a person develops attachment for them, and from such attachment, lust develops, and from lust, anger arises. From anger, complete delusion arises, and from delusion, bewilderment of memory. When memory is bewildered, intelligence is lost, and when intelligence is lost, one falls again into the material pool.

When we try to understand this verse with explanation, we can understand that when we desire something through our senses (as in the example stated above where the toy is 'visible' to the child through his/her eyes), we become attached to it, expressing expectation towards it. When the desire to gain the expected outcome is not fulfilled, we face anger and frustration, which delude us, leading to a loss of right decision-making. Moreover, the Bhagavad Gita additionally states the entire process of the ignition of anger/frustration till the final stage, i.e., a negative result, which can be seen incomplete in other explanations. Larzelere & Jones, in their study Primary Care Clinics in Office Practice, state, "With an uncontrolled mind, you may not be able to regulate thoughts and emotions effectively, which can lead to anxiety or stress."

Corresponding this with the question asked by Arjuna, "Cañcalam hi manah kṛṣṇa" (The mind is restless, turbulent, obstinate and very strong), Arjuna depicted his anxiety and restlessness, due to which he became deluded and was not able to regulate his thoughts and emotions effectively.

Krishna answers this in the next verse by explaining the two key processes of practice and renunciation for an anxious mind.

The professionals around us prescribe certain techniques to be practiced to attain a calm and relaxed state of mind. Krishna, in Srimad Bhagavad Gita, firmly agrees and empathizes with the state of the mind being uncontrollable by the term "asamśayaṁ" (undoubtedly) and claims that it is difficult but not impossible, as he offers a solution for the same: "abhyāsena tu kaunteya vairāgyeṇa ca grhyate" (it is possible by suitable practice and by detachment).

The National Library of Medicine, in one of their articles published in 2022, titled "Nutritional Elements in Sleep," explains the significance of a proper daily schedule in which sleeping patterns and food intake play an important role. "A multidisciplinary approach to nutrition that studies the impact of food intake on health and the timing of eating affects our body clock and sleep-wake correlation. It generally addresses three considerations: irregularity of meal timings, frequency of meals, and body-clock time. These components could affect the circadian rhythm, influencing the sleep-wake cycle and a person's metabolic health. Our circadian rhythm determines the most efficient timing for food digestion and metabolism. Consuming food outside of these time frames often leads to poor digestion, which can interfere with sleep."

Corresponding this with verse 6.17 of Srimad Bhagavad Gita:

**Yuktāhāra-vihārasya yukta-çeṣṭasya karmasu
Yukta-svapnāvabodhasya yogo bhavati duḥkha-
hā**

[He who is regulated in his habits of eating, sleeping, recreation, and work can mitigate all material pains by practicing the yoga system.]

The Shrimad Bhagavad Gita underscores the value of a managed daily routine, emphasizing time management as key to a healthy and meaningful life. It also explores the impact of different types of sleep and food on behavior and mental patterns, as discussed in its later chapters.

**Transformation awaits you on the other side
of the Bhagavad Gita.**



Concluding this, it is important to clarify that the intent here is not to align the Bhagavad Gita with science to validate its significance, but rather to emphasize its unparalleled value. The Shrimad Bhagavad Gita serves as a profound life manual, offering practical solutions to challenges and guiding individuals toward lasting success through the fulfillment of self-actualization. It is just an attempt to factually present the reality of the text for application. So, when we answer the question of "what is in it for me," Shrimad Bhagavad Gita provides a key solution to all the contemporary issues that we are witnessing around us. The regular negative updates on our social media platforms, the competitive nature of the professional world, the daily hassles in a familial structure, the existing inequalities, and the constant socio-psychological pressure on an individual are some key issues that cause major disappointing situations in our society. Shrimad Bhagavad Gita (if we try to study sincerely) offers a solution to everything discussed and, moreover, primarily provides a self-fulfilling and productive goal for life.

"Govinda: The Primal Cause"

"self-composed poem on Govind Stotram"

-by Ishaan Taneja

Class 11th

From Vishnu's navel, the lotus stem did rise,
A beacon of creation beneath eternal skies.
The Lotus of Creation, an emblem so true,
Of cosmic origin, forever shining anew.

Its beauty mesmerized, as petals did bloom,
Unfolding secrets, dispelling the gloom.
In cosmic expanse, where time is unknown,
A lotus emerged, and Brahma was shown.

Awed by the vision of Govinda's face,
Brahma sang hymns of infinite grace.
The Brahma Samhita, a celestial song,
Proclaimed the One to whom all belongs.

"I worship Govinda, the primal cause,
Whose beauty commands creation's laws.
Who dwells in realms of eternal bliss,
In every atom, in moments like this."

Where ishvarah dwells in realms divine,
The cosmos dances, a sacred sign.
See govindam, in tribhanga-lalitam grace,
His charm illuminates every space.

With premanjana eyes, like lotus in bloom,
And dalayataksam, dispelling the gloom.
His sundarangam, a radiant flame,
All hearts rejoice at His holy name.

Crowned in barhavatam samasitambuda hue,
A peacock's feather, storm-cloud blue.
Forever youthful, navayauvanam bright,
He dances through day and endless night.

In the vedesu, His glories rare,
A durlabham adurlabham gem that is beyond
compare.
Yet through atma-bhaktau, the pure and true,
He comes to hearts in a form anew.

An ananda-chinmaya blissful stream,
He fills existence, a golden dream.
In hridayeshu, where love takes root,
His presence blooms, the divine pursuit.

O Govinda, eternal and kind,
Your beauty enchantsthe heart and mind.
With every breath, in You we see,
The essence of life, eternity.



Bhagvad GITA TRIVIA

Monthly Quiz

Unlocking the wisdom of Srimad Bhagvad Gita

1) श्रीमद् भगवदगीता के अनुसार काम का स्वरूप किस प्रकार का है ?

क) काम कभी भी भोगने से शांत नहीं होता

ख) काम भोगने से शांत हो जाता है

ग) काम मनुष्य का सबसे बड़ा शत्रु है

घ) क और ग दोनों

2) समदर्शी व्यक्ति के क्या लक्षण होते हैं ?

क) समदर्शी व्यक्ति सबको उनकी उपाधियों के अनुसार सम्मान देते हैं।

ख) समदर्शी व्यक्ति सबके अंदर परमात्मा का दर्शन करते हैं।

ग) समदर्शी व्यक्ति सबको अपने बराबर समझते हैं

3) निष्काम कर्म योग को भगवान ने कर्म सन्यास से श्रेष्ठ क्यों बताया ?

क) कर्म योग से जो स्थान प्राप्त होता है वो कर्म सन्यास से नहीं होता।

ख) कर्म सन्यास कर्म योग के अधीन है।

ग) कर्म सन्यास के अपेक्षा निष्काम कर्म में पतन की सम्भावना कम है।

4) श्रीमद् भगवदगीता में भगवान श्री कृष्ण ने अपना मत कितने स्थानों पर दिया ?

क) 10

ख) 9

ग) 11

5) श्लोक 5.29 के अनुसार कौन शांति प्राप्त कर सकता है ?

क) जो कर्मों का त्याग कर
चूका है परन्तु आसक्ति का
नहीं

ख) जो भगवत् अर्पित निष्काम
कर्म योग करता है और भगवान
को ही हर वास्तु का भोगता
मानता है

ग) जो अपनीं इच्छा के
अनुसार कर्म करता है
और उसका कुछ प्रतिशत
फल भगवान् को अर्पित
करता है

To answer and have your name featured in the next edition, please click below

उत्तर देने और अगले संस्करण में अपना नाम छपवाने के लिए
कृपया नीचे क्लिक करें

CLICK HERE

QUIZ CHAMPS CORNER

Celebrating Our Monthly Quiz Winners!

Every month, our newsletter brings you not only the latest updates and insights but also a fun and engaging quiz! We're thrilled to see so many of you participate and test your knowledge. This month, we're excited to announce our top quiz champions who have outshined with their quick thinking and keen knowledge.

And the Winners Are...

1. Rekha Sahni
2. Neelam Chauhan



We are incredibly proud of our winners for their impressive performance. Their achievement is a testament to their dedication and knowledge.

TIPS FOR SUCCESS

Stay Informed: Regularly read Bhagavad Gita

Learn: Try to join GYF Classes and learn Bhagavad Gita.

Enjoy the Process: Remember, it's about learning and having fun!



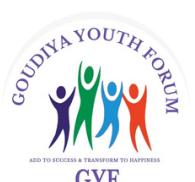
TESTIMONIAL



Satyam Srivastava
(Graduation Delhi University)

In every aspect of life, whether in school/college/course we need a teacher or a Guru to guide and as verse from Bhagwad Gita says [4.34] "tad viddhi pranipātena paripraśnena sevayā upadekṣyanti te jñānam jñāninās tattva-darśināḥ" that we should approach a spiritual master with humility, inquiry, and in a mood of service and we should seek this ultimate eternal knowledge who have realized this truth and seen this ultimate reality and the way our Shiksha guru Sripad Nand Kishor Prabhu Ji (Neeraj Sharma Prabhu ji) delivers this ultimate knowledge from Gita amazes me and motivates me to learn more and more which helped me to rise more in Krishna consciousness and get to know more about our own dharma and karma too. Not only in spiritual life but Prabhu Ji help us in our normal working life too on how to deal with certain situations which we all he listens to everyone's questions and answer in a practical way which attracted me most. Practices like naam jaap, shloka memorization, spiritual retreats helped me to transform my life and all this help us to remain balanced and to know a deeper meaning of our birth in a very practical and enjoyable way. At first I thought that this course will just tell the shloka and meaning but it is beyond that. Prabhu ji's way of delivering this knowledge through modern modes like using engaging visual presentations and practical real life examples and that too in FREE helped me in knowing the real meaning which I enjoys every weekend. Earlier before joining this course, I too lacked very much in knowing the real meaning of our scriptures but after joining Goudiya Youth Forum(GYF), my view has broadened and got to know more about our dharma or duty, it enhanced my personality overall. Besides this, I also get to learn from my fellow Goudiya mates in our batch, so helpful and everyone from different fields of work unite together for the class to learn and grow together in Krishna consciousness while also enjoying some fun moments together. I found the community very happy, humble, and supportive, and a sense of connection got built very easily with like-minded individuals in the community from which I got to know more but in an informal way which ultimately boosted and shaped my personality. We all together celebrate our festivals together which grow our bond as a family. Last but not least, as our Guru vaishnav says ultimate service to the Lord is Sewa which I learned and will continue to serve in my best possible way. I would also like to suggest this course to everyone out there as all this is for our own better self only. Arjuna is only the medium to let us know the real meaning of our life and bhagwaan Shri Krishna has told all this to know our own self and live our life in a balanced way. I literally feel so blessed to be a part of GYF and will continue to be and serve in whatever way I will be.

Hare krishna





Chant

*Hare Krishna Hare Krishna
Krishna Krishna Hare Hare
Hare Rama Hare Rama
Rama Rama Hare Hare*

And be happy!



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