

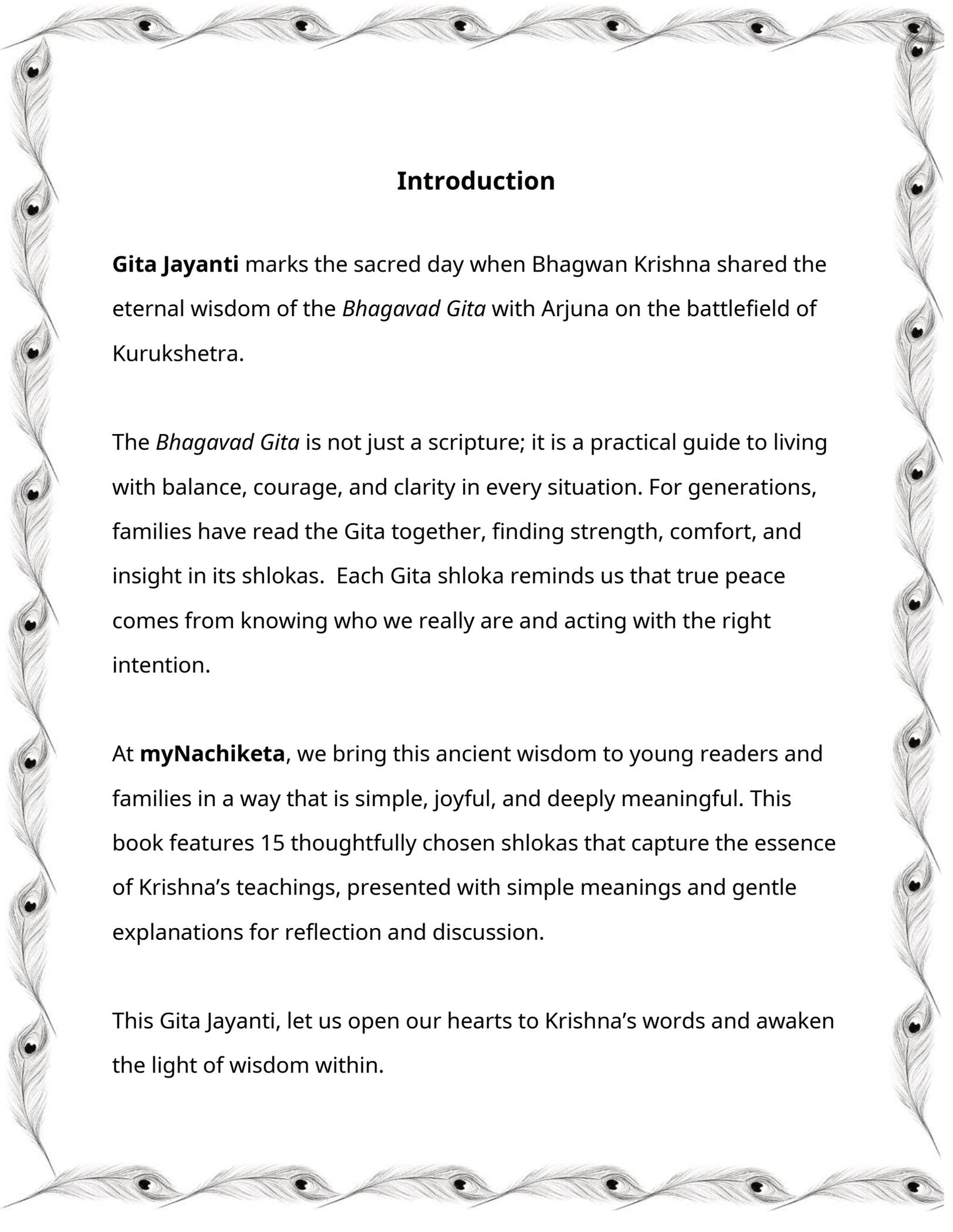
Gita Jayanti Special

Bhagavad Gita

15 Shlokas with Meaning



Let's awaken the wisdom within us.



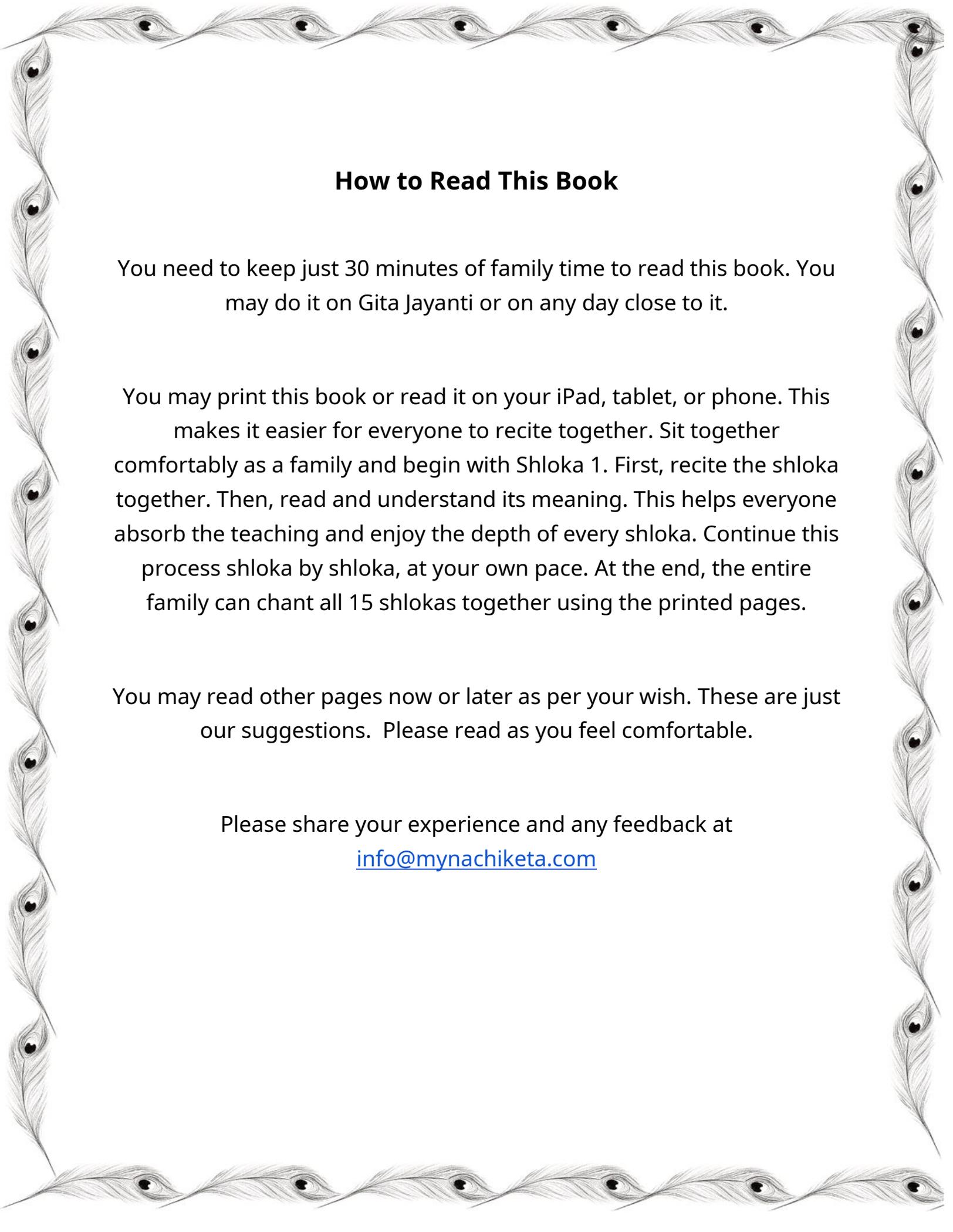
Introduction

Gita Jayanti marks the sacred day when Bhagwan Krishna shared the eternal wisdom of the *Bhagavad Gita* with Arjuna on the battlefield of Kurukshetra.

The *Bhagavad Gita* is not just a scripture; it is a practical guide to living with balance, courage, and clarity in every situation. For generations, families have read the Gita together, finding strength, comfort, and insight in its shlokas. Each Gita shloka reminds us that true peace comes from knowing who we really are and acting with the right intention.

At **myNachiketa**, we bring this ancient wisdom to young readers and families in a way that is simple, joyful, and deeply meaningful. This book features 15 thoughtfully chosen shlokas that capture the essence of Krishna's teachings, presented with simple meanings and gentle explanations for reflection and discussion.

This Gita Jayanti, let us open our hearts to Krishna's words and awaken the light of wisdom within.



How to Read This Book

You need to keep just 30 minutes of family time to read this book. You may do it on Gita Jayanti or on any day close to it.

You may print this book or read it on your iPad, tablet, or phone. This makes it easier for everyone to recite together. Sit together comfortably as a family and begin with Shloka 1. First, recite the shloka together. Then, read and understand its meaning. This helps everyone absorb the teaching and enjoy the depth of every shloka. Continue this process shloka by shloka, at your own pace. At the end, the entire family can chant all 15 shlokas together using the printed pages.

You may read other pages now or later as per your wish. These are just our suggestions. Please read as you feel comfortable.

Please share your experience and any feedback at

info@mynachiketa.com

Arjuna's Dilemma: The Confusion of a Warrior

On the battlefield of Kurukshetra, standing before his own family and teachers, Arjuna feels torn between his duty as a warrior and his love for his relatives.

Chapter 1, Shloka 28-29

दृष्ट्वेमं स्वजनं कृष्ण युयुत्सुं समुपस्थितम् ।
सीदन्ति मम गात्राणि मुखं च परिशुष्यति ॥
वेपथुश्च शरीरे मे रोमहर्षश्च जायते ।
गाण्डीवं स्रंसते हस्तात्त्वक् चैव परिदह्यते ॥

*drishtvemam sva janam krishna yuyutsum samupasthitam
sidanti mama gatrani mukham cha parishushyati*

*vepathush cha sharire me romaharshash cha jayate
gandivam sransate hastat tvak chaiva paridahyate*

*Arjuna Said: Seeing, O Krishna, these my family members gathered here
eager to fight, my limbs fail me, and my mouth is dried up. I shiver all over,
and my hair stands on end. The bow Gandeveva slips from my hand, and my
skin burns.*

Arjuna surrenders to Krishna

Arjuna realises he cannot fight this inner battle on his own and asks Krishna for help.

Chapter 2, Shloka 7

कार्पण्यदोषोपहतस्वभावः पृच्छामि
 त्वां धर्मसंमूढचेताः ।
 यच्छ्रेयः स्यान्निश्चितं ब्रूहि तन्मे
 शिष्यस्तेऽहं शाधि मां त्वां प्रपन्नम् ॥

*karpanyadoshopahata svabhavah pricchami
 tvam dharmasammudhachetah*

*yacchreyah syannishchitam bruhi tanme
 shishyaste 'ham shadhi mam tvam prapannam*

Arjuna said: With my nature overpowered by weak sympathy, with a mind in confusion about duty, I beg you. Say decidedly what is good for me. I am your disciple. Instruct me who have taken refuge in you.

Krishna reveals the eternal Self (Atman) to Arjuna

Krishna sees that Arjuna is considering his body and emotions as the ultimate reality. Realising this, He explains to him the nature of his true self.

Chapter 2, Shloka 23

नैनं छिन्दन्ति शस्त्राणि
नैनं दहति पावकः ।
न चैनं क्लेदयन्त्यापो
न शोषयति मारुतः ॥

*Nainam chhindanti shastrani
nainam dahati pavakah
na chainam kledayanti apo
na shoshayati marutah*

*Krishna Said: Weapons cannot cut the Atman (true self), fire cannot burn it,
water cannot wet it, and wind cannot dry it.*

Krishna asks Arjuna to do his duty

After explaining the indestructible nature of the Atman, Krishna urges Arjuna to stand by the right and do his duty without worrying about gain and loss.

Chapter 2, Shloka 38

सुखदुःखे समे कृत्वा लाभलाभौ जयाजयौ ।
ततो युद्धाय युज्यस्व नैवं पापमवाप्स्यसि ॥

*sukha-dukhhe same kritva labhalabhau jayajayau
tato yuddhaya yujyasva naivam papam avapsyasi*

Krishna Said: Having made pain and pleasure, gain and loss, victory and defeat, the same, engage you then in battle. So you will face no sin.

5

Krishna urges Arjuna to do selfless action (Nishkama Karm)

Arjuna, being very much concerned about the result of his action, still feels hesitant to fight the battle, where Krishna makes him realise that you cannot control the result of your action, but it is still your duty to act.

Chapter 2, Shloka 47

कर्मण्येवाधिकारस्ते मा फलेषु कदाचन ।
मा कर्मफलहेतुर्भूर्मा ते सङ्गोऽस्त्वकर्मणि ॥

*karmany evadhikaras te ma phaleshu kadacana
ma karmaphalahetur bhur ma te sango stvakarmani*

Krishna Said: Your right is to work only; but never to the fruits of it. Be you not the producer of the fruits of (your) actions; neither let your attachment be towards inaction.

Arjuna Wonders: Which is greater — Knowledge or Action?

Arjuna is confused because Krishna, after teaching that knowledge is superior to action, still urges him to act. Krishna then explains why action is important.

Chapter 3, Shloka 4

न कर्मणामनारम्भात्रैष्कर्म्यं पुरुषोऽश्रुते ।
न च संन्यसनादेव सिद्धिं समधिगच्छति ॥

*Na karmana manarambhan naishkarmyam purusho ashnu te
Na cha sannyasanad eva siddhim samadhigacchati*

*Krishna Said: By non-performance of work none reaches worklessness
(detachment from action); by merely giving up action no one attains to
perfection.*

Krishna comes into being by his own will

Krishna tells Arjuna that, although He is formless, all-pervading, and infinite in power, He takes form by His own will.

Chapter 4, Shloka 6

अजोऽपि सन्नव्ययात्मा भूतानामीश्वरोऽपि सन् ।
प्रकृतिं स्वामधिष्ठाय सम्भवाम्यात्ममायया ॥

*ajo pi sann avyayatma bhutanam ishvaro pi san
prakritim svam adhishtaya sambhavamy atma-mayaya*

*Krishna explained Arjuna: Though I am unborn, of changeless nature and
god of beings, yet controlling My Prakriti, I come into being by My own
Maya.*

Krishna, the restorer of Dharma

Krishna strengthens Arjuna's faith in doing his duty by giving his own example. He explains that, despite being the supreme, even he cannot refrain from performing his duty and must manifest again and again to restore dharma.

Chapter 4, Shloka 7

यदा यदा हि धर्मस्य ग्लानिर्भवति भारत ।
अभ्युत्थानमधर्मस्य तदात्मानं सृजाम्यहम् ॥

*Yada yada hi dharmasya glanir bhavati Bharata
Abhyutthanam adharmasya tadatmanam srijamyaham*

*Krishna said: Whenever, O Arjuna, there is decline of Dharma, and rise of
Adharma, then I body Myself out (or manifest).*

A true devotee offers his work to God

Krishna tells Arjuna that it is not the action but the intention behind it that decides whether we become free or bound.

Chapter 5, Shloka 12

युक्तः कर्मफलं त्यक्त्वा शान्तिमाप्नोति नैष्ठिकीम् ।
अयुक्तः कामकारेण फले सक्तो निबध्यते ॥

*yuktah karmaphalam tyaktva shantim apnoti naishtikim
ayuktah kamakarena phale sakto nibadhyate*

Krishna Said: The calm one, giving up the fruit of action, attains peace, born of steadfastness; the unbalanced one, led by desire, is bound by being attached to the fruit (of action).

The mind can be the best friend or the worst enemy

Krishna highlights the importance of using the mind to uplift ourselves, as detachment from action comes from a steady mind.

Chapter 6, Shloka 5

उद्धरेदात्मनात्मानं नात्मानमवसादयेत् ।
आत्मैव ह्यात्मनो बन्धुरात्मैव रिपुरात्मनः ॥

*Uddhared atmanatmanam natmanam avasadayet
Atmaiva hyatmano bandhur atmaiva ripur atmanah*

Krishna Said: A man should uplift himself by his own self, so let him not weaken this self. For this self is the friend of oneself, and this self is the enemy of oneself.

Krishna: The source of all virtues

Krishna explains to Arjuna that He is the source of all emotions, and Arjuna should not think of himself as the owner of his thoughts and should act by Krishna's words.

Chapter 10, Shlokas 4-5

बुद्धिर्ज्ञानमसम्मोहः क्षमा सत्यं दमः शमः ।
सुखं दुःखं भवोऽभावो भयं चाभयमेव च ॥

अहिंसा समता तुष्टिस्तपो दानं यशोऽयशः ।
भवन्ति भावाः भूतानां मत्त एव पृथग्विधाः ॥

*buddhir jnanam asammohah kshama satyam damah shamah
sukham dukham bhavo abhavo bhayam cha abhayam eva cha
ahimsa samata tushtis tapo danam yasho ayashah
bhavanti bhavah bhutanam matt eva prithagvidhah*

Krishna Said: Intellect, knowledge, non-delusion, patience, truth, control of the external senses, calmness of heart, happiness, misery, birth, death, fear, as well as fearlessness, non-injury, evenness, contentment, austerity, kindness, good name, (as well as) ill-fame—(these) different kinds of qualities of beings arise from Me alone.

12

Krishna shows his Vishvaroop

Krishna gives Arjuna special divine sight so he can see his divine cosmic form (Vishvaroop).

Chapter 11, Shloka 8

न तु मां शक्यसे द्रष्टुमनेनैव स्वचक्षुषा ।
दिव्यं ददामि ते चक्षुः पश्य मे योगमैश्वरम् ॥

*na tu maan shakyase drashtum anenaiv svachakshushaa
divyam dadaami te chakshu: pashya me yogamaishvaram*

Krishna Said: But you cannot see Me with these eyes of your; I give you divine sight; behold My supreme Yoga power.

Note: here the divine vision does not imply getting some special eyes; it is actually the light of knowledge which Krishna has imparted to Arjuna, which is making him behold his divine form.

Arjuna realises Krishna as the supreme divine Being

Arjuna could see the most unimaginable and unattainable form of Krishna. He sees Krishna as the beginning, middle and end of the universe.

Chapter 11, Shloka 18

त्वमक्षरं परमं वेदितव्यं
त्वमस्य विश्वस्य परं निधानम् ।
त्वमव्ययः शाश्वतधर्मगोप्ता
सनातनस्त्वं पुरुषो मतो मे ॥

*tvam aksharam paramam veditavyam
tvam asya vishvasya param nidhanam
tvam avyayah shashvat dharmagopta
sanatanamtvam purusho mato me*

Arjuna Said: You are the Eternal, the Supreme Being, the one thing to be known. You are the great Shelter of this universe; You are the everlasting Guardian of the Eternal Dharma, You are the Ancient Purusha, I believe.

Krishna asserts himself as none other than the Supreme Brahman

After revealing His cosmic form to Arjuna, Krishna removes all of Arjuna's doubts by affirming that He is none other than Brahman itself.

Chapter 14, Shloka 27

ब्रह्मणो हि प्रतिष्ठाहममृतस्याव्ययस्य च ।
शाश्वतस्य च धर्मस्य सुखस्यैकान्तिकस्य च ॥

*Brahmano hi pratishthaham amritasya avyayasya cha
Shashvatasya cha dharmasya sukhasya aikantikasya cha*

*Krishna said: For I am the abode of Brahman, the Immortal and
Unchanging, of everlasting Dharma and of Absolute Bliss.*

15

Surrender only to Krishna

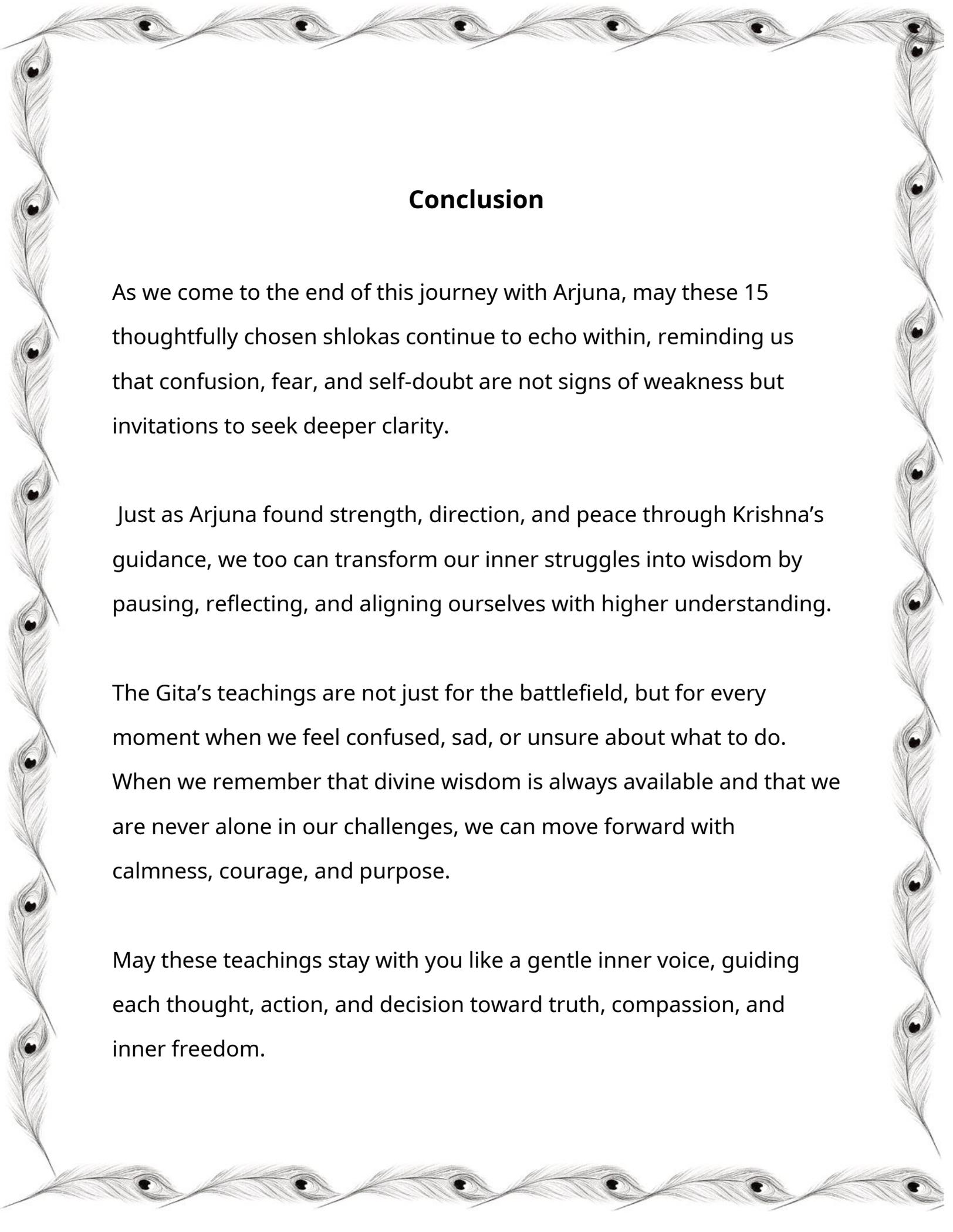
Krishna tells Arjuna not to worry about many paths or duties, but to surrender everything to Him and trust in His grace.

Chapter 18, Shloka 66

सर्वधर्मान्परित्यज्य मामेकं शरणं ब्रज ।
अहं त्वां सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥

*sarva dharman parityajya mam ekam sharanam vraja
aham tvam sarva papebhyo mokshayishyami ma shuchah*

*Krishna said: Giving up all Dharmas, take refuge in Me alone; I will free you
from all sins; worry not.*



Conclusion

As we come to the end of this journey with Arjuna, may these 15 thoughtfully chosen shlokas continue to echo within, reminding us that confusion, fear, and self-doubt are not signs of weakness but invitations to seek deeper clarity.

Just as Arjuna found strength, direction, and peace through Krishna's guidance, we too can transform our inner struggles into wisdom by pausing, reflecting, and aligning ourselves with higher understanding.

The Gita's teachings are not just for the battlefield, but for every moment when we feel confused, sad, or unsure about what to do. When we remember that divine wisdom is always available and that we are never alone in our challenges, we can move forward with calmness, courage, and purpose.

May these teachings stay with you like a gentle inner voice, guiding each thought, action, and decision toward truth, compassion, and inner freedom.



About myNachiketa

At myNachiketa, we bring the timeless wisdom of the Gita, Vedas and Upanishads to children in engaging, interactive, and fun ways through various products and initiatives.

We offer a wide range of books, workshops, rhymes, videos, and activities designed to make learning about the Gita exciting and accessible for young minds.

Our Impact

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We have built a strong and growing online community of over 50,000

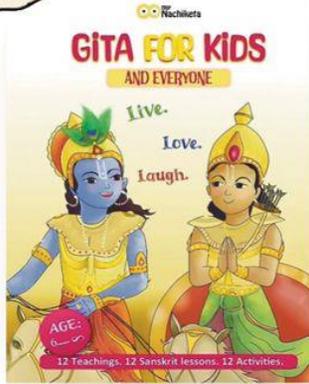
followers across Instagram, Facebook, and YouTube.

Our team has participated in more than 20 book fairs and events across India, sharing the timeless message of the Gita with thousands of people.

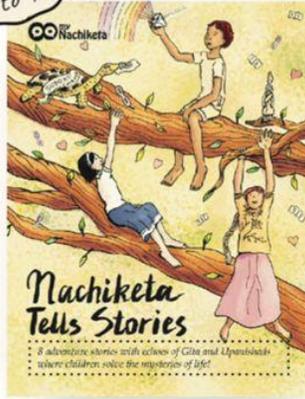
Every Sunday, we also conduct free online Gita classes for children, nurturing in them a love for values, wisdom, and spiritual learning.

OUR BOOKS

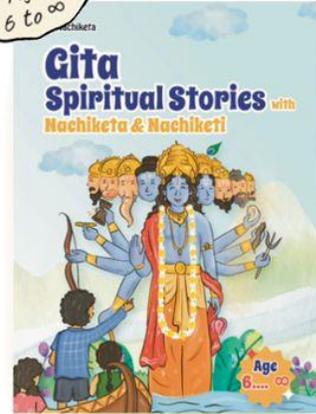
Age:
6 to ∞



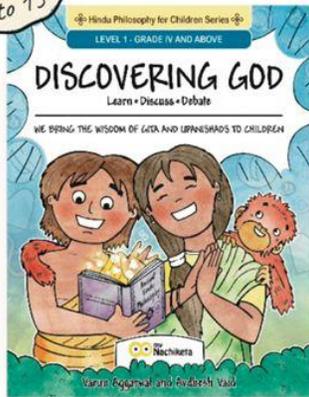
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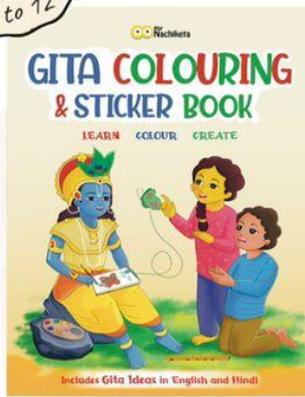
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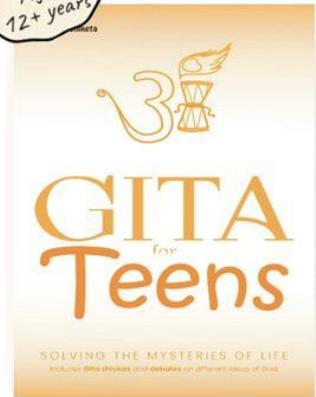
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Age:
4 to 12



Age:
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