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SIDE I

Lord Krishna's discourse to Arjuna in this chapter begins with his revelation of the profound significance of knowledge combined with experience. The Lord describes it as sovereign science, sovereign secret, supremely holy and most excellent. It is supreme knowledge (identity of Krishna, the personal Lord, with Brahman, the source of all) known by direct experience. It is unopposed to the law and easy to practise. It is transcendental and imperishable. It is to this Transcendent Being that the entire universe owes its creation and dissolution. And those who cannot comprehend its imperishable nature fail to attain salvation: they revolve in the cycle of birth and death forever.

Those great souls, who have the fortune of access to this divine secret, worship Him with single-minded devotion. Among such devotees some are worshippers of knowledge. Some others worship the gods, while there are still others who adore Him as the Cosmic Form. The ultimate object of adoration, however, is one and the same: the Supreme Being, who supports the universe—who is its Sire, its Grandsire. He is the sun. He is mortal as well as immortal. He is both existent and non-existent.

Those who forsake everything, seek shelter in Him and meditate on Him, to them He brings security and gives what they do not have. He is pleased to accept whatever is offered to Him with pure love and devotion—be it a leaf, a flower, a fruit or water. Leave aside the case of ardent worshippers! Even the vilest sinner who worships Him with unswerving faith will attain beatitude.

Those who pursue the righteous path and find refuge in Him—though may be lowly born or women—also attain the supreme goal. One must therefore surrender oneself completely to Him, the Almighty.

SIDE II

Arjuna, wanting to know the mystery of complete surrender to God, humbly asks Lord Krishna: O Almighty, who are superior—the worshippers of the Personal God endowed with form, or those of the Imperishable Absolute without form?

The Lord says that both the types of worshippers are dear to Him. The votaries of the Imperishable Absolute have to undergo great hardships in the path of Realisation. For their thoughts are set on the Unmanifested. But those who adore Him, renounce all actions in Him, regard Him supreme, reflect upon Him with unflinching devotion, He delivers them from the ocean of birth and death.

The Lord therefore asks Arjuna to fix his mind exclusively on Him. If he is unable to fix his thought steadily on Him, then he should seek to reach Him by the practice of concentration. If he is unable even to take to concentration, then he should be intent on performing action for His sake, leaving the fruits of all actions to Him. The best way to reach Him is to take refuge in His disciplined activity with a subdued mind, and to perform duty in a spirit of consecration to God. He shall attain perfection.

Lata MANGESHKAR REC Bhagwad Geeta chapters 9 & 12

SIDE I

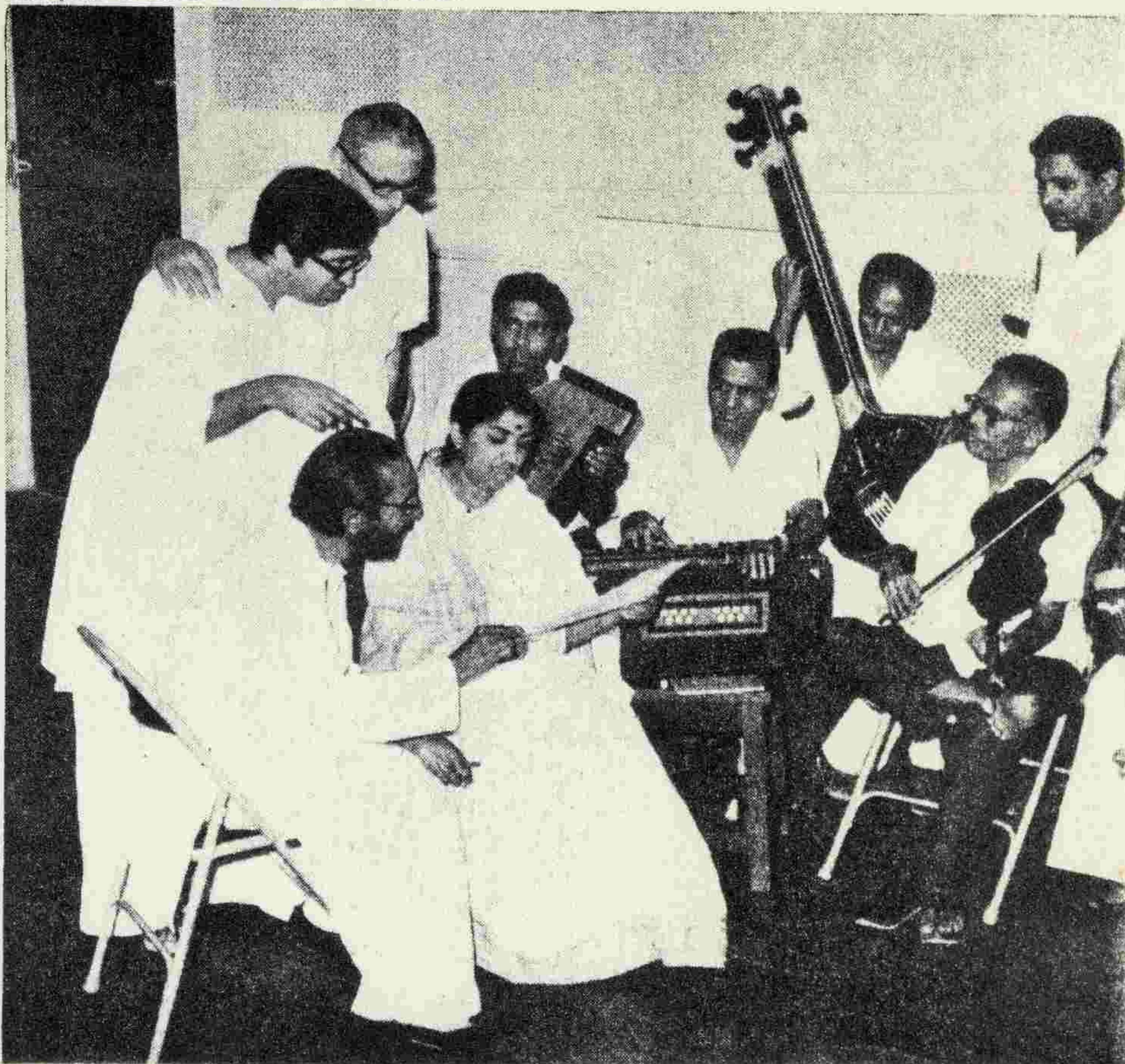
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Bhagwad Geeta Chapter

SIDE II

¹²
Bhagwad Geeta Chapter

The Lord thus proclaims that one who follows the path of action, who applies his mind exclusively to Him, is dear to Him. One who bears no ill-will to any being, who has freed himself from egoism and is even-minded in pain and pleasure, who is content and unwavering in conviction, and who is free from desire—such a devotee is equally valued by Him. But He loves most that devotee who is pure within and without, who looks upon friend and foe alike, and who is unmoved both in praise and ridicule.

Lord Krishna concludes his exhortation to Arjuna saying that those devotees are the most beloved to Him who hold Him as their supreme aim and follow this path of immortal wisdom with faith.



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