ENHANCING POSITIVE EMOTIONS THROUGH BHAGVAAD GITA: A PATH TO REDUCE OCCUPATIONAL STRESS

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ABSTRACT

Spirituality in healing and coping mechanism has been used since years ago. The Bhagavad Gita serves as a spiritual guide to many across the globe. The Bhagavad Gita was authored by Sage Veda Vyasa and written by Lord Ganesha that consists of 18 chapters (yogas) and 701 verses (shlokas) that being Sorrow (Vishada Yoga) is the first one and Nirvana and Renunciation (Moksha Sanyasa Yoga). The Bhagavad Gita is a holy book which describes the communication between Lord Krishna and Arjuna. The book provides insights about life and death. In the present research paper, the objective of the study is to apply intervention programme for enhancing gratitude and forgiveness in creating positive emotions through Bhagavad Gita.

The study had 110 participants (teachers) in Phase 1 and from these high stress participants i.e. 20 participants were taken for the intervention, Phase 2. The tools used in the study were The Teacher Stress Scale (kuchy, 2016), Gratitude Questionnaire (GQ-6) by McCullough, M. E., Emmons, R. A., & Tsang, J. (2002), Heartland Forgiveness Scale (HFS) Laura Yamhure Thompson, C. R. Snyder et al (1998) and verses from Bhagvaad Gita based on gratitude and forgiveness. The results showed that stress negatively correlates with gratitude and forgiveness. Wilcoxon signed rank test was applied and it was found that there is difference between the pre and post intervention groups for stress, gratitude and forgiveness. Scriptures such as Bhagvaad gita can change individuals life and it can be applied to different life situations. Bhagvaad gita and other ancient Indian scriptures can be used as alternatives to many other psychotherapies.

Keywords: Gratitude, Forgiveness, Bhagvaad Gita.

I. INTRODUCTION

Positive psychology was introduced in 1994 and since then many have contributed their work in this area. Researchers have constructed different intervention plans to deal with the teaching personnel across different grades in school. Yet, they have less emphasized on the use of scriptures and holy books of the Indian culture. Bhagvaad Gita is a part of the great epic Mahabharata that is popular in Hindu philosophy. Gita focuses mainly on two individuals, Lord Krishna and Arjuna. It has 18 chapters with about 700 slokas. Bhagvaad Gita has been a guide for thousand of years but in the recent years it has been observed that people have stopped reading it and have therefore forgotten its values. Today’s generation can use these values in their practical lives to overcome everyday worries and struggles.

Western psychology have used different kinds of psychotherapies like CBT, REBT, etc as intervention to improve the well being of the individuals across different strata of the population. But to make it more effective among teaching population, Bhagvaad Gita teaches to gain success, treat pleasure and pain thus guiding by saying that failure is a part of one’s progress. One must focus on their actions and not on the results as results are affected by various other factors. These ancient scriptures can be used as positive interventions in guiding both teachers and children which will help in building resilience, that will give a path in enhancing positive emotions.

Here, in this study the positive emotions are gratitude and forgiveness which is enhanced through Bhagvaad Gita to reduce stress. Gratitude could refer to a subjective feeling of wonder and appreciation for life (Emmons & Shelton, 2002). The grateful disposition as a generalized tendency to recognize and respond with grateful emotion (McCullough, Emmons, & Tsang, 2002). Gratitude occurs when understanding oneself to be the
beneficiary of a benefice, particularly if one perceives that it was intended as benevolent by the benefactor (Roberts, 2004). Whereas forgiveness is a conscious, deliberate decision to release feelings of resentment or vengeance toward a person or group who has harmed you, regardless of whether they actually deserve your forgiveness. Although forgiveness is defined slightly differently by different scholars, the common view is that it is beneficial to people (McCullough, Pargament, & Thoresen, 2000; Worthington, 2005). In general, forgiveness is conceptualized as both character strength or disposition and state or emotion. As a disposition, it represents a willingness to forgive when one is harmed by others (Berry & Worthington, 2001). However, as studies have shown both gratitude and forgiveness contributes to the stress of an individual. Here, we are referring to teacher stress. Teacher stress is the experience by a teacher of unpleasant emotion such as tension, frustration, anger and depression resulting from aspects of his work as a Teacher (Kyriacou 2001). Bhagvad Gita has vital role in stress management. We have heard about references, abstracts, examples, etc from the Bhagvaad Gita a number of times. Then we come across questions such as what is the theme of the Gita? For whom is it relevant? Whether the Gita should be looked at as a treatise or a religious book? When we begin to delve deep into our own selves, the Gita presents before us the answers to questions and we come to know that it is a treatise explaining the mysteries of life (‘guhayatamshastram’).

1. Goal setting and the Gita: The Gita has explained 4 ways of goal setting; 1) Broadness of the Goal 2) Focus on the Goal 3) Finess of the Goal 4) its purity. If we don’t have a definite goal before us, our efforts go wasted and knowledge proves to be useless. Hence, guiding principles have been elaborated in Bhagvaad Gita.

2. Firmness and the Gita: The Gita gives the message ‘Nothing is gained without making efforts. Efforts made are not wasted. Do your karma and ask for blessings/help and you will get the help’. This guidance helps one to remain firm in life. When one becomes concerned about the outcome of one’s actions, it then merely becomes a desire. By giving the cardinal principle ‘karmayevadhikaraste ma phaleshukadahan’, the Gita explains the concept of eternal truth in this world.

3. Today, escapism amongst people is on rise and as a result, desperation is equally on rise. But the Gita lays emphasis on making efforts/performance of one’s karmas as told in the principle ‘uddharedatmanamanmanamnatmanamwasayadet’.

4. When one takes birth in this world, it is but natural that somebody will be superior to you and somebody will also be inferior to you in some or the other way, e.g. age, knowledge etc. This leads to the tendency of considering oneself to be dominant/superior to others and this tendency leads to conflicts in one’s personality. In the Gita, this faulty thinking pattern is corrected by elaborating on maintaining self-respect and at the same time, respect for others. The Gita explains that if an individual knows that it is only He (the God) who is great, then there would arise no conflict.

5. If an individual lacks in self-esteem, then one becomes hapless and surrenders to the passions and desires and this gives rise to a feeling of hopelessness and ultimately this creates tension in the mind of the person. By explaining us the concept of ‘self-esteem’, the Gita suggests us to recognize ourselves. Similarly, the Gita advocates us not to beg and not to get disappointed. The Gita has also explained that ‘I’ve the ability to work’ and thus has introduced self-esteem to us.

II. REVIEW OF LITERATURE

Research by Howells (2004) confirmed that practices of gratitude enhanced the academic thinking process. There were reassuring signs that gratitude promotes positive education (Seligman, Ernst, Gillham, Reivich, & Linkins, 2009). Howells and Cumming (2012) found that practice of gratitude by teachers enhanced the general atmosphere of the school and classroom environment. In the same study the researchers also stated that the teachers gratitude has a role to play in enhancing teacher relationships and interpersonal attributes. Lai (2014) in her investigation established that those who put greater motivation and effort into the gratitude-enhancing activity had shown more gratefulness. Indeed, these efforts that seem to increase one’s focus on the mind-body relationship could help generate grateful mindsets in people. This focus is consistent with Naikan therapy, a Japanese form of meditation that orchestrates the techniques of expanding people’s awareness in terms of giving, receiving, and hurting, thus inducing a strong sense of gratitude through self-reflection (Hedstrom, 1994; Reynolds, 1981).
More direct evidence that forgiveness might improve health was provided by studies that examined forgiveness leading to less stress-related cardiovascular and neuro endocrine reactivity when people think about transgressions. In one study, Witvliet, Ludwig, and Van der Laan (2001) asked participants to imagine forgiving or not forgiving a real-life transgressor, and assessed their psycho physiological responses and self-reported emotions. They concluded that responses accompanying un forgiveness (e.g., negative, aroused, angry, sad, and less in control) could, if chronically exhibited, adversely affect physical health through increased susceptibility to disease. In developing forgiveness interventions that impact well-being, past research studies have identified certain cognitive and emotional factors that could be operative in facilitating or deterring forgiveness. Gratitude interventions to increase the experience of gratitude in people have been applied with success. Emmons and McCullough (2003) in their pioneering set of three studies have shown that self-guided exercises designed to induce gratitude could lead to enhanced well-being over time in participants, compared to those who focused on daily hassles, on downward social comparisons, or on neutral life events.

A study by Smith (2010) suggested that if there are strong bonds between the teachers and students, and students are provided opportunities to flourish and pursue their interests, they developed a sense of meaning and purpose in their lives. Barnes (2010) studied organizational behaviour and found that those engaged in positive activity were more committed in the college district and presented better citizenship behaviour. Littman-Ovadia et al. (2014) studied the effect of a positive relationship intervention, like writing a letter everyday, and found that it had a positive effect on the mood of people and also increased positive strengths.

A study conducted in Vadodara shows that the concepts of Karma and Dharma were affected by an individual’s age, gender, and socio-economic status. There are many similarities between Positive psychology and the teachings of the ancient Indian Scriptures. The ideas like those of mindfulness meditation; Flow and Seligman’s happiness model can be traced to similar ideas in the Bhagavad Gita and other Indian scriptures. Seligman’s model of Happiness that has components of pleasure; meaning; and engagement, is very similar to the concept of Purushartha as described in the ancient Indian texts of the Upanishads and the Mahabharata. The word purushartha consists of two parts, purusameaning person and artha which means “meaning” or aim. There are four Purusharthas: Kama (pleasure), Artha(wealth), Dharma (Duty), and Moksha (liberation). Dalal feels that positive psychology as a branch is searching for an alternative to the disease model and aims to change the way psychologists work by focusing purely on the positive and preventive aspects. Indian psychology, on the other hand has acquired its ideas from Ancient spiritual traditions that have helped build human strengths, character, and wisdom for ages. He feels that Indian Psychology should grow independent of any other branch of psychology till such time as it achieves its place in the field of psychology. The scientific study of Indian methods is still a long way to go. Most researchers feel a beginning has been made and seem optimistic about the results, as most researches conducted have shown positive outcomes. Dilip et al. suggest that the benefits of the teachings of the Bhagavad Gita may be relevant not just to the field of counselling psychology but psychiatry as well.

A study by Danish (2010), showed that the practice of yoga positively impacted the spiritual, social, emotional and psychological health of individuals. Brown, Ryan, and Creswell (2007), felt that mindfulness had a positive impact on behaviour that was self-regulated and also positive emotional states. Researchers like Kiran Kumar Salagame (2014) who calls Indian psychology and Positive psychology “Birds of the same feather” also feel that Indian scriptures like the Bhagavad Gita have more to offer as they have a richer understanding of the concept of happiness and well being as compared to positive psychology. It is important to present the teachings of Indian scriptures in a manner that will be understood and accepted by today’s generation. Many are unaware of the rich values that are present in the Bhagavaad Gita.

RESEARCH GAP

By reviewing the present literature, it has been observed that, very few researches are done based on interventions from the Bhagavad Gita on teacher stress. Much needs to be studied among the teaching personnel to manage their stress level based on eastern perspectives.

METHODOLOGY

Objective: To apply intervention programme for enhancing gratitude and forgiveness in creating positive emotions through Bhagvaad Gita.

Hypothesis:
There will be significant difference in stress level among pre and post phases of the intervention.

There will be significant difference in gratitude among pre and post phases of the intervention.

There will be significant difference in forgiveness among pre and post phases of the intervention.

Phase 1  
To assess the stress level, sense of gratitude, forgiveness of the teachers.

Phase 2  
Enhancing positive emotions in teachers through cultivation of gratitude and forgiveness with learnings from Bhagvaad Gita.

Sample Size: Phase 1: had 110 participants.

Phase 2: Intervention was given to 20 participants having high stress.

Gender: Male & Female Teachers, Age: 25 to 55 years

Sampling: Data was collected from private school teachers of Delhi NCR teaching classes from grade 1 to grade 12 for phase 1. Those having high stress from phase 1 were taken for phase 2, intervention phase.

Tools: Teacher stress scale by kuchy&Thilagavathy, 2017

Gratitude Questionnaire (GQ-6) by Mc Cullough, 2002

Heartland Forgiveness Scale, 2005

Protocol for data administration:-
III. DATA ANALYSIS

SPSS was used for the statistical analysis. Correlation and regression analysis was computed to determine the associations between gratitude, forgiveness and stress.

IV. RESULTS AND DISCUSSIONS

The study is divided into two phases. In phase 1, 110 participants were taken for the study, out of which intervention was applied to 20 participants (high stress) in phase 2. It was observed that in phase 1, those high on stress were low on gratitude and forgiveness.

Table 1: showing Mean & SD

<table>
<thead>
<tr>
<th></th>
<th>MEAN</th>
<th>SD</th>
<th>N</th>
</tr>
</thead>
<tbody>
<tr>
<td>STRESS</td>
<td>152.76</td>
<td>8.61</td>
<td>110</td>
</tr>
<tr>
<td>GRATITUDE</td>
<td>15.58</td>
<td>3.78</td>
<td>110</td>
</tr>
<tr>
<td>FORGIVENESS</td>
<td>54.18</td>
<td>12.38</td>
<td>110</td>
</tr>
</tbody>
</table>

Table 2: showing correlation of stress, gratitude and forgiveness

<table>
<thead>
<tr>
<th></th>
<th>STRESS</th>
<th>GRATITUDE</th>
<th>FORGIVENESS</th>
</tr>
</thead>
<tbody>
<tr>
<td>STRESS</td>
<td>-.487</td>
<td></td>
<td>-.244</td>
</tr>
<tr>
<td>N= 110</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>GRATITUDE</td>
<td></td>
<td>-.487</td>
<td>.588</td>
</tr>
<tr>
<td>N= 110</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
The above table shows that stress negatively correlates with gratitude and forgiveness. This shows that participants high in stress are low in gratitude and forgiveness.

Table 3: showing details of coefficients for pre intervention

<table>
<thead>
<tr>
<th>Coefficient</th>
<th>Unstandardized Coefficients</th>
<th>Standardized Coefficients</th>
</tr>
</thead>
<tbody>
<tr>
<td>(Constant)</td>
<td>198.539</td>
<td>.932</td>
</tr>
<tr>
<td>Gratitude</td>
<td>-932</td>
<td>-.379</td>
</tr>
<tr>
<td>Forgiveness</td>
<td>-.524</td>
<td>-.370</td>
</tr>
</tbody>
</table>

The above table indicates that gratitude and forgiveness influences stress. As the statistical value given in the table indicates that $t = -4.552$ and $-4.441$, from which we can conclude that there is a relationship of stress with gratitude and forgiveness. The partial correlations are $r = -0.379$ and $-0.370$ indicating that predictors significantly influences the level of stress.

Table 4: scores of participants pre and post intervention. Pre Intervention Post Intervention

<table>
<thead>
<tr>
<th>S no.</th>
<th>STRESS</th>
<th>GRATITUDE</th>
<th>FORGIVENESS</th>
<th>STRESS</th>
<th>GRATITUDE</th>
<th>FORGIVENESS</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>163</td>
<td>13</td>
<td>36</td>
<td>67</td>
<td>26</td>
<td>40</td>
</tr>
<tr>
<td>2</td>
<td>167</td>
<td>13</td>
<td>35</td>
<td>55</td>
<td>40</td>
<td>87</td>
</tr>
<tr>
<td>3</td>
<td>157</td>
<td>14</td>
<td>40</td>
<td>61</td>
<td>36</td>
<td>120</td>
</tr>
<tr>
<td>4</td>
<td>153</td>
<td>10</td>
<td>24</td>
<td>54</td>
<td>41</td>
<td>91</td>
</tr>
<tr>
<td>5</td>
<td>155</td>
<td>11</td>
<td>31</td>
<td>60</td>
<td>37</td>
<td>87</td>
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<tr>
<td>6</td>
<td>168</td>
<td>12</td>
<td>27</td>
<td>72</td>
<td>19</td>
<td>44</td>
</tr>
<tr>
<td>7</td>
<td>153</td>
<td>10</td>
<td>23</td>
<td>74</td>
<td>21</td>
<td>62</td>
</tr>
<tr>
<td>8</td>
<td>152</td>
<td>13</td>
<td>40</td>
<td>58</td>
<td>33</td>
<td>99</td>
</tr>
<tr>
<td>9</td>
<td>141</td>
<td>12</td>
<td>25</td>
<td>61</td>
<td>40</td>
<td>95</td>
</tr>
<tr>
<td>10</td>
<td>149</td>
<td>9</td>
<td>32</td>
<td>45</td>
<td>31</td>
<td>99</td>
</tr>
<tr>
<td>11</td>
<td>140</td>
<td>13</td>
<td>30</td>
<td>64</td>
<td>29</td>
<td>101</td>
</tr>
<tr>
<td>12</td>
<td>151</td>
<td>10</td>
<td>38</td>
<td>77</td>
<td>25</td>
<td>72</td>
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<tr>
<td>13</td>
<td>161</td>
<td>14</td>
<td>28</td>
<td>45</td>
<td>37</td>
<td>105</td>
</tr>
<tr>
<td>14</td>
<td>161</td>
<td>14</td>
<td>39</td>
<td>62</td>
<td>32</td>
<td>96</td>
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<tr>
<td>15</td>
<td>157</td>
<td>12</td>
<td>23</td>
<td>59</td>
<td>33</td>
<td>91</td>
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<tr>
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<td>153</td>
<td>11</td>
<td>26</td>
<td>66</td>
<td>26</td>
<td>80</td>
</tr>
<tr>
<td>17</td>
<td>145</td>
<td>11</td>
<td>37</td>
<td>53</td>
<td>30</td>
<td>119</td>
</tr>
<tr>
<td>18</td>
<td>151</td>
<td>9</td>
<td>41</td>
<td>57</td>
<td>36</td>
<td>87</td>
</tr>
<tr>
<td>19</td>
<td>143</td>
<td>14</td>
<td>20</td>
<td>57</td>
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<td>95</td>
</tr>
<tr>
<td>20</td>
<td>157</td>
<td>13</td>
<td>32</td>
<td>61</td>
<td>29</td>
<td>102</td>
</tr>
</tbody>
</table>

Table 5: showing significant level of stress between pre and post groups

Post stress – Pre stress

<table>
<thead>
<tr>
<th>Z</th>
<th>Asymp. Sig (2-tailed)</th>
</tr>
</thead>
<tbody>
<tr>
<td>-3.924</td>
<td>.000</td>
</tr>
</tbody>
</table>

The above table shows the significance level at 0.00 which means that there is significant difference between pre and post groups for stress.

Table 6: showing significant level of gratitude between pre and post groups

Post gratitude - Pre gratitude

<table>
<thead>
<tr>
<th>Z</th>
<th>Asymp. Sig (2-tailed)</th>
</tr>
</thead>
<tbody>
<tr>
<td>-3.921</td>
<td>.000</td>
</tr>
</tbody>
</table>

The above table shows the significance level at 0.00 which means that there is significant difference between pre and post groups for gratitude.
Table 7: showing significant level of forgiveness between pre and post groups

<table>
<thead>
<tr>
<th></th>
<th>Post forgiveness</th>
<th>Pre forgiveness</th>
</tr>
</thead>
<tbody>
<tr>
<td>Z</td>
<td>-3.921</td>
<td>.000</td>
</tr>
<tr>
<td>Asymp. Sig (2- tailed)</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

The above table shows the significance level at 0.00 which means that there is significant difference between pre and post groups for forgiveness.

V. CONCLUSION

The study proved that there is a significant difference in stress level among pre and post phases of the intervention and significant difference in gratitude among pre and post phases of the intervention. There is significant difference in forgiveness among pre and post phases of the intervention. It showed that the higher the level of stress, lower was the level of gratitude among school teachers. Also, higher the level of stress, lower was the level of forgiveness among school teachers. It was found that there is significant negative correlation between stress and gratitude among school teachers and between stress and forgiveness among school teachers.

From this study, we come to know that positive emotions plays a vital role in reducing stress of teaching personnel. It is concerned with quality of life. We as practitioners should help in building these positive emotions. Experimental studies can help in understanding and enhancing these positive emotions. The teachings of Gita and incorporating them to our present day will also help individuals in building resilience. However, it is necessary to scientifically validate these testing which can be used as substitutes to different psychotherapies and can be used by all.

LIMITATIONS

There were less male participants as compared to female participants. Data was collected only from private schools. The Positive Psychology teachings might be more effective if the duration of the intervention was increased. The results of the study only focuses on teaching personnel, but needs to be studied across other sectors. More researches are required based on different positive emotions. These interventions can also be used by psychologists and researchers to deal with patients across various age groups.

IMPLICATIONS

The results have important implications to research regarding the understanding of positive emotions and the use of scriptures. However, it is necessary to see the effect of other scriptures in understanding stress, anxiety, depression, etc.

FUTURE RESEARCH

Other positive emotions can be studied to see its impact across individuals and in different sectors.

REFERENCES


Appendix

Verses taken for the study from Bhagvaad Gita:

नजायतेम्रियतेवाकदाचि
नायंभूत्वाभववतावानभूयः।
अजोननत्यःशाश्वतोऽयंऩुराणो
नहन्यतेहन्यमानेशरीरे॥ 20॥

najāyatemriyatevākadāchin
nāyaṁbhūtvābhavvatāvānabhūyah
ajo nityaṁśāśvatō yāṁpurāṇo
nahanyatehanyamānēśharīre

श्रेयान्द्रयमायाद्याजा programmes.
सर्वकमिकिंतपायाजानेपरिसमाप्यते॥ 33॥

śhreyāndravya-maṛṛājājjāna-yajñāḥparantapa
sarvanikarmākāśhilarāpṛthajñāneparisamāpyate

तद्विद्या्लणपालेनपरिश्रेर्नपरेवा |
उपदेश्यनित्ते माझा्लिनसप्रदेशिनः॥ 34॥

tad viddhipranipātenaparipraśhnenasevayā
upadekṣhyatatejñānaṁjñānaṁparantapa
sarvāṁkarmākhilaṁpārthajñānaṁparantapa

स्त्रेषान्द्रयमायाद्याजा programmes.
सर्वकमिकिंतपायाजानेपरिसमाप्यते॥ 33॥

śhreyāndravya-maṛṛājājjāna-yajñāḥparantapa
sarvanikarmākāśhilarāpṛthajñāneparisamāpyate

तद्विद्या्लणपालेनपरिश्रेर्नपरेवा |
उपदेश्यनित्ते माझा्लिनसप्रदेशिनः॥ 34॥

tad viddhipranipātenaparipraśhnenasevayā
upadekṣhyatatejñānaṁjñānaṁparantapa
sarvāṁkarmākhilaṁpārthajñānaṁparantapa

sparśhānkṛtvābahirbāhyānśhchakṣuṣhchhaiśvaṁtarebhruvoḥ
prāṇāṇaṁausamakṛtvānaśābhhyantara-chāraṇau
yatendriya-mano-buddhirmunirmokṣha-parāyaṇaḥ
vigatechchhā-bhaya-krodhayaḥsadāmuktaevahāḥ

भोक्तारंयऻतऩसांसवाऱोकमहेश्वरम् |
सुहृदंसवाभूतानांऻात्वामांशान्न्तमृच्छननि | 29॥

bhoktāraṁyajña-tapasāṁsarva-loka-mahēśvarah
suḥśarṣāṁsarva-bhūtānāṁjñātvāmānaṁśhāntimrichchati

बुद्व्रोज्जनमासमाहः क्षास्त्र्यंदमः शमः | 
सुखंदु-शंभयोऽभावमयच्यमेवचः || 4॥

अहिदासमानात्विस्तरस्त्पदांत्यक कश्यः |
ब्रह्मतिभावोऽभावमानांमत्ततेवयूधिविधः || 5॥

buddhirjñānamasamahahkṣamāśayāndamahāḥshamaḥ
sukhamānūkhaṁhātavoḥ 'bhāvobhayaṁchābhayaṁeva cha
ahinsāsamatātuṣṭastapodānāyaśo 'yaśah
bhavantibhāvabhūtānāṁmattaevapriṣṭag-vidhāh

सञ्जयांवाचः
एतच्छृतवाचनकैशवस्य
कृतांजलिवपमानं: किरिटी
नामस्कृतवान्रभूयायवाहकृणम्
सगदागद्वीतिमात्रं: प्रणम्य || 35||

sañjayauvācha
etachchhrutvāvachanarunikeśhavasya
kritājaliirvepamānaḥkiriṭa
namaskritvābhūyaevāhakrishṇaḥ
sa-gadgadamāhita-bhītalaprāṇamya

tasmātprāṇamyapranidhāyahakāyaṁ
prasādayetvāmahamāṁśhamīḍyaṁ
pitevaputrasakhevasakhyuḥ
priyapriyāyārhasi deva sodhum

अद्वेषात्वेषवृत्तानामेतः
करुणाऽवि
ननमामोननरहङ्कारः
समदुः
क्षुष्णाः
|| 13||
santuṣṭaṁ
damayojaya-yogicāhāraṇāṇām

tasmātprāṇamyapranidhāyahakāyaṁ
prasādayetvāmahamāṁśhamīḍyaṁ
pitevaputrasakhevasakhyuḥ
priyapriyāyārhasi deva sodhum

सन्तुष्टः
सततंयोगीयतात्मादृढननश्य
: |

tasmātprāṇamyapranidhāyahakāyaṁ
prasādayetvāmahamāṁśhamīḍyaṁ
pitevaputrasakhevasakhyuḥ
priyapriyāyārhasi deva sodhum

आद्वेषिस्यान्तरानामेतः
करुणाऽवि
ननमामोननरहङ्कारः
समदुः
क्षुष्णाः
|| 13||
santuṣṭaṁ
damayojaya-yogicāhāraṇāṇām

तस्मात्प्रणम्यप्रखणधायकायं
प्रसादयेत्वामहमीश्यम्
वऩतेवऩुत्रस्यसिेवसख्युः
वप्रयः
वप्रयायाहाम्रसदेवसोढुम्
|| 44||
tasmātprāṇamyapranidhāyahakāyaṁ
prasādayetvāmahamāṁśhamīḍyaṁ
pitevaputrasakhevasakhyuḥ
priyapriyāyārhasi deva sodhum

अद्वेषात्वेषवृत्तानामेतः
करुणाऽवि
ननमामोननरहङ्कारः
समदुः
क्षुष्णाः
|| 13||
santuṣṭaṁ
damayojaya-yogicāhāraṇāṇām

श्रीभगवानुवाचः
अभयंसत्वसंशुविलाानियोगान्त्यस्थिति: |
दानंदमश्यःसत्वस्यध्यायस्यस्यपांश्चार्जयम् || 1||
अहिसासत्यायामःशालित्यपशुः |
दशाभोशश्चित्तत्वांदज्ञार्जयम् || 2||
तेजः समाधृतिः: शांयम्योहोनातिमातिताः
भवन्ति भवन्ति: | || 3||

śhrī-bhagavānuvācha
abhayaṁ sattva-sāṁśuddhiḥjñāna-yoga-Vyayavasthitiḥ
danārijñānaḥ cha yajñācha cha svādhıyāyas tapa ārjavam
ahinsāsatyaamakrodhaḥṣaṇāḥśānti rāparipaśubhunāṁ
dayābhītaṁśvaloputranirmāravīrhrinṛchāpalam
tejākṛṣṇaṁārdhiḥṣauchamadrodahūnāṁ-māṇītā
bhavantisampadarādavīmāhā妖怪स्यायाहरत्वा

तमेवशरणंगच्छसवाभावेनभारत|
तत्रप्रसादाद्विषालिन्यान्त्यस्यस्यस्यायांभरतम् || 62||

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tat-prasādātparānīstāhāntamprāpsyāśhāśvatam